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SPIRITUALISM IN GERMANY.—THE RESEARCHES OF HORNUNG.

By WILLIAM HOWITT.

“Es ist zu allen Zeiten so gewesen; immer hat die alte Lüge an der Thür gestanden wenn das noch junge kind der Wahrheit Einlass begehrte. Aber mit dem Wachsen des Kindes schrumpft der Irrthum zusammen und verliert die Macht. Ein paar Jahre Verzögerung, dass ist Alles, was er bewirken kann.”—*Frickert v. Liebig.*

AMONGST the great names in the history of German Spiritualism none deserves a more honourable place than that of Daniel Hornung, late Secretary to the Berlin Magnetic Union. He is the more deserving of this, because he is one of the very few Magnetists or Mesmerists who have been able to step out of that degree of newly-fought-out knowledge into the higher one of Spiritualism. It is a singular fact that the Magnetists and the Swedenborgians have, almost to a man, made a dead stand against all further progress of that spiritual development of which their recently-founded faiths were but the basement story. They had nobly stood the test of the ridicule and persecution which every new faith must undergo; but when a higher truth appeared, arising out of theirs, they regarded it as something usurping and not perpetuating their triumph. Like trees through which fire had passed, they were found to have had the vital principle destroyed in them, and remained facts, but lifeless ones. The active principle which should have pushed forth its natural produce of higher growth of flowers and fruit, was compelled to send out new shoots beside and around them, to attain their natural growth by stretching upward, nearer to the heavens, and to leave them unsightly, blackened stumps in the great forest of truth. In other words, stereotyped by pride into what had once been the highest truth, they resented the farther advance of another truth which they might have claimed as originating in theirs; they obstinately closed their eyes to it, and became merely a root where they might have been a tree. The burying

of the heads of these scientific ostriches in the sands of negation could not arrest the horsemen of knowledge. As Hornung has well expressed it—"Truth remains Truth; Facts remain Facts, even though nobody believes them."

Hornung, a man of great learning, took up the inquiry into table-turning in May, 1853, just as his fellow Magnetists did in the supposition that the phenomenon had something belonging to their particular province. But he soon found that there was an intelligence in the movement that foreboded something more than the magnetic fluid, and like a staunch and honest lover of truth, he looked it in the face, and resolved to know all about it. He soon found that there were grounds for believing that a new field of discovery was opening to the researches of science, and he called on his brother Magnetists and on all men of science to accompany him in his enquiries. But, as everywhere else, the great and boastful experimenters of the age—men who had founded reputations on their experimental labours—here instantly detected an enemy, and slunk back and became for once blind and dumb. They saw that the very thing which they had been protesting had no existence, namely, spirit, the inhabitant and harbinger of another life, and over whose non-existence they had sung so many triumphant pœans, had stolen upon them by a ruse; had caught them by taking the form of a property of matter, and had shamed them by a surprise. At once they saw all the consequences. If spirit lived their reputations were dead, and they sacrificed instantly to professional pride all further advance into truth. They doggedly renounced their own so long-vaunted axioms of experiment and research, turned their backs on the unwelcome intruder which "upset all their philosophy," and, like the redoubtable Sir David Brewster, cried piteously that "Spirit was the very last thing they would give in to."

Undaunted by seeing himself thus suddenly left alone, or nearly alone, in the presence of this terror from the unseen, which had thus suddenly struck down the pride of so many great names, Hornung, like a true philosopher, stood firm, and put the new-comer to all possible tests of reason and experiment. There were a few men of station who did not at once desert him, and with them he began to prove how far this was a magnetic power before proceeding to anything further. The result of his inquiries prosecuted for five or six years with unremitting activity, and in many different places, in the chief cities of Germany, Switzerland, France, and Italy, either personally or through trustworthy and well-known coadjutors, are before the world in his *Neue Geheimnisse des Tages*, and *Neueste Erfahrungen aus dem Geisterleben*, his *Heinrich Heine, der Unsterbliche*, &c.; and it is

a proof of the slowness with which we in England receive information from abroad, that though the first of these works was published in 1857, and the third in 1858, these most remarkable reports of most extensive and carefully conducted inquiries are all but unknown amongst us.

In the present article I shall confine myself to a notice of the first volume—*The New Mysteries of the Day*. These, Hornung tells us, he so named because they are mysteries of the day, and not of the night. That they do not belong to the "Night-side of Nature," having nothing to do with dreams or darkness, but are the results of direct communication of spirits, who come wide awake to people wide awake. But this is the point at which he arrives, not that where he begins. "Facts," he says, "first; then reasonings; not the reverse. In every science we must proceed from what we know, and then seek to advance farther. Knowledge must precede conclusions. On totally unknown subjects we can neither reflect nor speculate. But what in psychology and pneumatology, as in all other natural sciences we first learn, what in our knowledge precedes every recognition, these are manifestations, and their observation alone gives the secure foundations of knowledge; it is acquisition which must determine theory. On such a steady alternation of theory and observation rests the progressive development of all sciences, and the approach to that highest and last point of the same, the complete recognition of the powers of nature."

Hornung, therefore, divided the time employed in this subject, as the German handicrafts divide theirs, into three parts, his *Lehr-Jahre*, *Wandel Jahre* and *Meisterschaft*, or as he calls it in his case, *Umschau*—that is, into his years of learning or apprenticeship, his years of travel for public acquisition of knowledge, or journeyman-ship, and his assumption of the character of Master.

In the first place he sought to inform himself by reading books on the subject, and then he began to test the phenomena in their magnetic character, before proceeding any farther. For this purpose he attended many private circles in Berlin, and witnessed the moving of tables, pianofortes, billiard tables, commodes, and other heavy furniture, about from place to place, even by little children putting their fingers on them. These experiments were witnessed by many celebrated men; amongst them, Dr. Schauenburg, Dr. Karl Simrock and Hoffman von Fallersleben, popular poets; Dr. Schade and Dr. Neusser, in Bonn; by Dr. Cohnfeld, in Berlin, the district physician; Dr. Krohn, at Schlawe; and the Privy Sanity-Counsellor, Dr. Schindler and Dr. Steinbeck. The power of lifting heavy bodies by the aid of this magnetic force, commonly called the levitating power, was proved before the Magnetic Society in Berlin. Full-

grown men were raised from the floor by four others by merely placing each two fingers under them, and raised without any effort as high as they could reach. A slender boy of eleven, the son of Dr. Cohnfeld, after two half-hundred weights had been vitalized by this force, could lift and carry them eight or ten paces without much visible effect.

But to settle the question more decisively, whether there was any mechanical or muscular force used, Professor Nägeli recommended to the Natural Society of Science in Zürich an experiment more ingenious than those of Faraday in England. He proposed that they should place a table in a boat, and screw it fast to the bottom. No mechanical force applied by those who put their hands on it, could, through the table, move the boat, as there would be no leverage on the water by oars; but if it were magnetic or electric force, it would communicate to the boat the same motion as to the table thus firmly fastened to it.

The wags immediately laid hold of this proposition, and in the *New Prussian Gazette* appeared an account purporting to be from Jaman, in Pomerania, of a grand experiment made on the river there. A desperate sceptic laid a wager—such was the story—with a society which believed in the truth of this test, that it would not succeed. That the bet was accepted. Seven persons entered the boat, the sceptic himself held the rudder, yet under the influence of the “vivo-batterie,” the boat immediately began to spin round like a table on land, and then brought by the steersman to breast the stream shot away half a German mile in forty minutes, against the current, and did the same distance back again in sixteen minutes, amid the cheers of a vast number of spectators, who then, some of them, tried the same experiment with the same result, whereupon it was strongly recommended to the mechanical world to adopt this magnetic power in preference to steam for driving their ships and mills, gravely adding that steam itself was laughed at at first.

But no amount of “chaffing” ever put Hornung out of his way. The experiment was tried by him and five other persons on the 24th of May, 1853, on the canal of the public pleasure grounds called the Moritzhoff, at Berlin. The three mediums were Anna and Rosa von Sch——, and Eugene Cohnfeld. The three other persons, Dr. Cohnfeld, a certain M. D. W., chary of his name, and Hornung himself. It was intended to take a table out of the casino of the gardens, and screw it down in the boat, but just as they were about to do so rain set in, and drove a crowd of people into the room so that they could not carry off the table without exciting too much notice. They contented themselves with one of the seats out of the gardens, and having fastened it to the bottom of the boat the mediums sat round it and formed a

chain by holding each other's hands. Hornung assumed the oars, and as soon as the boat had been rowed out into the middle of the canal, and its exact parallel with the bank determined by a line held by Dr. Cohnfeld, who remained on shore; the word was given to will that the boat should ascend the stream, and the oars were lifted and placed in the boat. The effort was successful though not splendid; in five minutes the boat advanced five feet against the stream, and on making trial, they found that the boat, left to itself, fell a foot per minute down the stream, so that they calculated that they had really propelled the boat ten feet in five minutes. The measurement was ascertained by the line which Dr. Cohnfeld carried along the bank as the boat advanced or receded. The continuance of the experiment was prevented by the rain which drove the ladies to shelter. Satisfied however that the dynamic force was not mechanical, Hornung proceeded to examine other phenomena attending it, for it was now continually seen, as it had been in America, that there was not only power but intelligence manifested in most of the demonstrations. Not only did this intelligence announce itself by rapping on tables, walls, ceilings, &c., but they found that a common walking-stick could be vitalized, and display the most extraordinary powers and sagacity. "Not only," says Hornung, "tables and chairs, hats and caps, keys and plates, glasses and cups, kitchen and house apparatus, were subject to the vitalizing force; but walking-sticks and broom-sticks came into play, and behaved themselves notably, answering questions, seeking and finding hidden articles, turning on their own centres, and finally even lifting heavy weights." Both in distinguished families such as those of Baron von Forstner, Baron von Zedlitz, the war minister, Von Pfuell; the Castellan, Riess; Professor Hazert; several general officers and privy councillors, Dr. Diesterweg, Dr. Steinbeck, the merchants Wurmman and Neubart, the architect Achilles, Herr Stüklein, the chemist, &c., &c., and before the assembled Berlin Magnetic Union, these experiments were repeatedly and successfully shewn. By holding a walking-stick on the open hand, and a medium commanding, it turned right or left as desired. It did more: held on the open hands of several persons with the end near a door or panel, it rapped out answers by striking against the door. On one occasion, on demanding the name of a gentleman present it rapped out "Maria," at which there was a general laugh, but the gentleman told them that they were laughing at their own error, as he was a Catholic, and was christened "Joseph Maria."

Hornung hid various small articles in distant rooms, in the stoves, in cupboards, amongst books, clothes, linen, even under the cooking hearths, amongst fuel, or in his own pockets; and the

stick, on being ordered to find the concealed articles, led the people holding it from room to room, and seldom failed to find the hidden thing, even when it was merely a needle dropped into a crack of a deal floor.

But, now, in order to quicken the operation of obtaining communications through the alphabet, different instruments were invented and brought into use, the chief of which were the psychograph and the emanulector. Of these, which are fully described by Hornung, we need only say that the psychograph resembled the planchette, and wrote out the communications on the hands of a medium or mediums being laid upon it. The other more resembled the instrument invented by Professor Hare of America, having an index finger which pointed out the letters of an attached alphabet, on the hands of mediums being laid on a plate connected with it. To prevent the possibility or suspicion of a single medium giving a bias to the instrument, two mediums, and sometimes three, laid their hands on in experimenting. By these machines they now went on swimmingly, and Hornung, in various circles, obtained all sorts of messages. Many were jocose, and the parties amused with this, encouraged it. The table would pretend to be dead; and being asked of what complaint it died, replied, of being worm-eaten. Again, that it had got a cold in company of Uhland, the poet; and told a story of his university life, and of paying for a dinner at an inn by a witticism. Then it made difficult calculations at command, and named anything proposed in all sorts of languages. Then it took to making riddles and poetry; and both were wonderfully good for impromptu productions. Long verses were given, making fun of the writers of *Kladderadatsch*, the *Berlin Punch*; and many answers were evidently meant to mystify them.

Hornung now also began to receive equally extraordinary accounts of similar phenomena, as from Herr Ziegler in Munich, where tables, loaves of bread, and a book travelled about the room in a determined manner. Next, outlines of fruit and human faces were drawn by mediums, by merely holding a pencil on paper. Having now obtained such a variety of psycho-magnetic facts, Hornung drew out nine examples of them, and sent them to Humboldt, requesting his perusal and consideration of them, and offering, if he would like to witness the phenomena himself, to shew them to him. He naturally inferred that a man who, all his life, had been poring into all sorts of things, would be delighted at the opportunity of seeing such new activities in nature. He had already expressed much interest in Boys-Raymond's inquiry into the electricity of the muscles; but the old fox was not to be caught this time. He instinctively inferred that there was something more than electricity in this case. The old man was

thoroughly imbued with the absolute Materialism of his country, and felt in the very name of spirit that which would overturn the philosophy of a life, and leave the world to wonder, if admitted, how so great a philosopher, who had been for more than half a century probing the body of nature in all directions, had been dull enough to have missed the true seat of vitality, the great and prominent principle of the entity of the universe.

The scientific and witty Jobard, the Conservator of the Museum of Industry at Brussels, had already called Humboldt's attention to these phenomena, and had received the answer, that the great natural philosopher had "a holy horror of spirits in deal boards." To Hornung Humboldt replied, that he thought these subjects "beyond the region of his enquiries!" Beyond the region of his enquiries! Humboldt! the man who had all his life been enquiring into everything, and had given to his work in which the results were recorded the name of *Kosmos*—The World! Alas! how small does the greatest physical philosopher appear in the presence of the invisible! But Humboldt had too deeply committed himself to the doctrine of death to retract. In his letters to Varnhagen von Ense he had said, that all our beautiful dreams of a future life were mere myths and fancies.

In fact, the whole correspondence of Humboldt with Varnhagen is one of the most pitiable exhibitions of the Materialistic mind imaginable. In the whole 225 letters there is not the slightest expression of a religious sentiment either on the part of Humboldt or of his most congenially earth-bound friend, Varnhagen. All is utterly "of the earth, earthy." Whenever religion is mentioned it is with contempt; religious people are scornfully dubbed *schwärmer* and *pietisten*, enthusiasts and pietists. These thorough-going believers in nothing but matter, stand up in the scene like old pollard trees; everything like a living branch or twig that aspires towards heaven is ruthlessly shorn away, or has died off under the poisonous influence of their own infidelity. There are old stumps, and there are roots diving and groping for even firmer hold of the earth, the only things about them that live and have free action, and even these would be more alive and vigorous, were there living branches aloft to send down vital influences to them.

Humboldt's spiritually-petrified condition was notorious. Not only in Germany but in America all that read his works felt his utter deadness to all higher life than the merest physical. He had letters coming continually from all parts of the Continent, and from America, entreating him to think a little of the other world as well as of this. A Spiritualist sent him a communication received from the spirit of his brother William, who *was*

a religious man, and who in this communication reminded him of a compact they made in early youth, that whichever died first should, if there were another life, come and tell the survivor, and that he now fulfilled his engagement. Humboldt did not deny that such a compact existed, but he smiled at the message as folly, and Varnhagen pronounced it "*schwülstiges gewäsch*"—inflated twaddle! Jobard wrote to Humboldt that in the Belgian Parliament he had been denounced as a "levelling Materialist and Republican." Humboldt denied the charge of being Republican, but he did not deny his Materialism.—Letter 188. He confesses that he is so disliked by the religious world that were it not for the countenance of the King he could not continue in Berlin, p. 170. He declares his admiration of Spinoza and of Strauss's attacks on the Scriptures. The early books of the Old Testament he terms ancient Chaldean mud, and the New Testament is an "historic romance of the apostolic myth collectors." His brother William, on his death-bed, said,—“Soon shall I be with our mother, and have an insight into a higher-world system.” But no such idea or aspiration existed in the thoroughly materialized mind of Alexander Humboldt. When his own end appeared approaching, he only reflected, he said, in what condition he should leave this world: he had not a word to say of any world to come, of any desire or hope for such a world. He laughed at all such fancies as "*die blauen dingen jenseits des grabes*"—"the blue things on the other side of the grave." Even when in his last moments you hope that he is going to say something worthy of a man with an immortal soul—what is it? "Other interests, which remain ever vividly in me"—what? lead him to look on to a continued and nobler existence?—no—"rivet me to the recollections of the past," p. 356.

We find that others, besides Hornung, brought matters of Spiritualism to his notice. In letter 160 he says,—“Table-turning has given place to the psychograph.” Some pious Quaker journal from America had urged this on his attention, and he wonders that such monstrosities can find mention in the English language; but that the age is rife with them. His notions of the “inspiration of deal timber,” "*Begeistigung des Fichtenholzes*,” he evidently thinks a most witty conceit, and brings it forward not only in his letters to Hornung and Jobard, but again to Varnhagen. When Varnhagen dies, he laments him as utterly lost to him in this world, and says not a word of any hope of seeing him in another. Such is the melancholy and pitiable picture of the condition to which the mind of Humboldt was reduced by the miserable so-called German philosophy, which believes in nothing but what it sees, and sees nothing but with eyes of matter which can only take cognizance of matter.

To such men earth and earthy worlds only exist, and they have so sordid an idea of the Creator, if they believe in him, that they imagine him to have made creatures capable of studying his works eternally, who are doomed only to study them for a brief duration here, and then die out from them like a bursting bubble for ever. What is the most extraordinary effect of Materialism on such minds is, that they come to conceive of this physical sphere as the only desirable sphere. Every spark of desire for any higher or more spiritual existence not only dies out of them, but they contract a real aversion to the idea of an immortality; they turn from it as something in which they have no part and can have no pleasure; and they regard with no undisguised animosity every one who attempts to unfold a nobler future, who disturbs their sole love of physical existence, and their fancy for eternal nothingness without it. Such was the petrified automaton into which Hornung endeavoured to breathe a breath of genuine life. It was a kind but most hopeless attempt.

Undisturbed by the moral cowardice of men of great names, shrouding itself under the assumption of superior wisdom, Hornung went resolutely in the true way after truth, that of practical and dauntless investigation. He found a few mediums, and a few persons of various conditions in life, to hold *séances* with in Berlin, and on every manifestation through the psychograph or emanulector, he put his regular question: "With whom am I speaking? Is it force, or spirit?" This was the first point to have determined. Did these movements and these verbal communications come from a mere natural force, or from distinct and living spirit? And the spirits themselves, many of them, did their best to mystify him. They frequently said they were merely force, but a conscious, reasoning force. Others said they were only his own spirit operating through the instrument. Others that they were the associated spirit of the company. Hornung did not suffer himself to be perplexed or daunted. He put all down, and went on, intending to draw his own conclusions when he had facts enough. In awhile the pretended force in every case resolved itself into a mere agent, and individual spirits presented themselves, giving their antecedents in this world, their names, trades or professions, and places of abode previous to their decease. Whenever he could test these statements, he did, and was sometimes mortified to find no traces of any such persons; sometimes more astonished at the accuracy of their report of themselves. From this he drew the conclusion, which all spiritual inquirers are soon brought to, that the outskirts of the spiritual regions, abutting on the earth, abound with all sorts of liars and low creatures, who are only too glad to thrust themselves in and talk, and that he could only believe on the com-

pletest evidence. Many would have done, as many have done at this point, declared all mendacious and devilish, and dropped the whole matter. Hornung was not a man of this weak temperament; truth was his object, and truth he resolved to arrive at, though, as Luther said, on going to Worms, a devil sate on every tile in the city. One great truth he had already learned—a truth worth all the philosophy of the world besides—that there was a spiritual world, that men and women did survive in it, and that if the low and the base were there, there also were the good and the noble, and there he hoped to arrive himself. He soon learned important facts. When he enquired after worldly matters, the spirits replied,—“You seek for aid in your earthly concerns from us, but you forget how far we have left earthly things behind us. He who asks such questions draws impure spirits around him, who will delight to play him tricks, and make a fool of him.” Another fact that soon forced itself on his notice was, how completely spirits of a low grade had carried their follies, their passions, and their habits with them.

In consequence of a letter from Sweden, Hornung now adopted a mode of testing the answers by spirits. He submitted a set of questions to different spirits, at different *séances* unknown to each other. By these he was surprised to find them, on the whole, so greatly agreeing. An occasion for this experiment presented itself in the hidden and mysterious disappearance of a Professor Beneke, at Berlin. The professor had a lecture to deliver at the University between five and six o'clock on the 1st of March, 1854. He left his house in a fur cloak, with his portfolio under his arm, and was seen in the Zoological Gardens on the way towards Charlottenburg, about six o'clock in the evening, near the canal. As he never re-appeared a reward of 200 dollars was offered by his brother for the discovery of him or his remains. After some time two labouring men of Charlottenburg, produced the professor's hat, fur cloak, and two pairs of gloves saying they had found them on the banks of the canal. As they had concealed these for a long time they were arrested on suspicion of the murder. Nothing, however, could be proved against them, and they were sentenced to imprisonment for concealment of the articles, but could not be further punished.

Such were the circumstances, when Hornung submitted a series of questions regarding the death of the professor to different spirits, all knowledge of one *séance* being kept strictly secret from the other. All the answers affirmed that the Professor had not committed suicide, but had been murdered by those two men. That they had stabbed him with a knife, stripped him, and thrown the body into the canal, weighted with stones secured in his neck-cloth and handkerchief. Hornung informed the police of this,

and a diligent search was made with drags for the body but in vain. The spirits had said that the body could not be found until the canal was let off to be cleaned, as it was sunk in the mud. They said that it lay near the second sluice between the bridge of the Zoological Gardens and the bridge of the Halle Gate. That the thieves had stolen his purse, his watch, his spectacles, and part of his clothes. A fourth medium obtained the same answers, and that the body was in the water about ten minutes walk from the Thiergarten, weighted with six stones. In June, 1856, two years and three months after the Professor's disappearance, the canal was let off to be cleaned, and a body too much decomposed to be well recognized was found exactly where the medium had said. Some of the minor particulars were not correct, supposing it to be the body of the Professor, for it had on boots and a waistcoat, and in a pocket a purse with four dollars and some groschens in it. But in the main facts there appeared every reason to believe them accurate.

Amongst the spirits which came to the *séances* from all quarters, in July, 1854, appear a number who called themselves Turks, and predicted many things that would take place in the Crimean war. They were evidently Russian spirits, however, and predicted the victory of the Russians, the conquest of Turkey, and the defeat of the French and English. Amid this bundle of lies, they foretold some of the facts of the siege of Sebastopol correctly, to the surprise of Hornung and his friends. Suddenly, one day, a spirit said "Ennemoser is here." This was on the 3rd November, 1854. Hornung asked the medium who Ennemoser was, &c.; she replied she had never heard of him. Having by farther questions convinced himself that she really had no knowledge of Ennemoser, he asked the spirit when he had seen Ennemoser; it replied just there and then. What was his first name? "Joseph." This surprised Hornung. He asked when Ennemoser had died. "In September." What day? "Could not say exactly, but in the middle of September." "I knew," says Hornung, "that Ennemoser was ill, but I believed him still living," and wrote immediately to Munich, and received this reply:—"Ennemoser died on the 19th of September, at Egern, on the Tegern lake." Another spirit had also, at the same sitting, asserted that Dr. Meissner, who had lived generally in Vienna, was dead, and died in 1846 at Munich. This appeared unlikely, but the same correspondent confirmed the fact.

Daniel Hornung having now collected a mass of leading facts at home, set out on his travels to make acquaintance with other Spiritualists, and to hold *séances* with them. In this tour he visited Stuttgart, Vienna, Ratisbon, Munich, and many other

places, extending his visit to Geneva and other places in Switzerland. On this journey he made the acquaintance of many distinguished men, interested in the same enquiry: amongst them, the most prominent were Dr. Gœrster, the author of *Das Universum und dessen Geheimnisse*; Dr. Kerner, of Stuttgart, the son of the celebrated Justinus Kerner of Weinsberg; Herr Ziegler, of Munich, a wealthy manufacturer of artists' colours, and who had a beautiful residence at Lindau, on the banks of the Lake of Constance; Dr. Kerner himself at Weinsberg; and Joseph Henry Stratil, of Vienna. All these gentlemen were practical inquirers into the same mystery, except the elder Kerner, who was now old, had lost his wife, and seemed to be living more in the other world than in this, longing, as he said, for home. With most of them he not only entered on a series of very remarkable experiments, but followed these up by an extensive correspondence, and their communications form a most valuable portion of his volumes. Of all his visits, that to the Ziegler family, on the Lake of Constance, is the most charming. In that native country of Mesmer, amid mountain views and vineyards, and on the shores of that delightful lake, he led a perfectly Elysian life with these warm-hearted and sympathizing friends. Most of the children were mediums of different degrees and kinds; and though Herr Ziegler did not profess to believe in anything of a spiritual character, he actively assisted in producing and recording the extraordinary manifestations which daily took place. The greatest of all the wonders was that any man could see them in his own family, and believe them anything but what they professed to be, the acts and communications of individual spirits.

Many of the spirit-characters who appeared gave remarkable accounts of themselves, and of the regions they inhabited, agreeing very much with the accounts of Swedenborg and of mediums in general. Occasionally they had very eccentric souls, one professing to be the great, great, great grandfather of Hornung, born June, 1677, died 1777, being thus 100 years old. A noisy one came two or three times, suddenly brushing in with, "Hallo! Hallo, Mazzini!" and pretending to be the arch-conspirator. But perhaps the most remarkable manifestations were those of a magnetic and clairvoyant description. The children, a boy and two girls, sound healthy creatures, used to come from their play to the *séances*, and as soon as they were over run off to play again. Mrs. Ziegler was a robust, rosy matron, the very opposite of delicate or ailing, and of a vigorous mind; yet all these when they had their eyes bound saw the odylie light about the persons in the room, or about magnets. On one occasion in the courtyard, on a bright sunny day, Wilhelm, the son, having his eyes bound, said he saw a white perpendicular

line a foot broad near him. On being asked to point to it, he pointed to where Hornung stood, then turning his head, he said he saw in another direction, a blood red perpendicular line of about six feet high, and pointed exactly to where his father stood in the sunshine against the opposite wall of the court, Hornung being in the shade. These facts were communicated to Baron Reichenbach, who expressed great satisfaction at them as being the first instances of the odylie light being seen by any one in full daylight. He said he would try the experiment himself, for if fully confirmed, it would be a great step forward in the knowledge of this much-disputed agent.

After this, Hornung drew up fourteen cardinal questions regarding the mode of operation in spirit communication, the answers to be obtained from the spirits themselves. These he sent to *séances* in almost every large city in Germany and Switzerland, as well as to Turin. None of these *séances* were to know to what other *séances* or to what other places these questions were addressed, so that each should answer independently, and as if the questions were addressed to it solely. The general accordance of the answers thus procured was most remarkable, and afforded a striking proof of the settled principles of the *modus operandi* of spiritual *séances*, and of the communications being based on genuine psychologic facts. On the spirits being asked in different places, whether it were forbidden now, as it was in the Jewish Scripture, to inquire of the dead, they everywhere returned the same answer—"We are not dead, we live; the body only is dead. The dead to which the Israelites, in imitation of their Pagan neighbours sought, were dead images, and images hewn out of wood, and they became thus idolators." This was an acute answer, and in part a true one, but did not reach the full length of the question, for the Israelites were forbidden to seek the *spirits* of the dead, which, of course, they did not suppose to be dead.

These few references to the ample contents of Hornung's first volume may suffice to shew that it is a remarkable book, and that he was a remarkable man. His brave and undaunted perseverance—undaunted and unfailing amid the supercilious contempt of the learned and scientific, the apathy of the general public, and contradictory and mystifying statements of many of the spirits themselves—presents a rare example of a man prosecuting the inquiry after truth under the most discouraging circumstances. But he saw that it was the truth: a truth which gave consolation and strength to his religious mind, and he felt himself most richly rewarded by its possession. I must yet devote a few more pages to the contents of his second volume—*Neueste Erfahrungen aus dem Geisterleben*.

DECEASE OF TWO DISTINGUISHED SPIRITUALISTS IN PARIS.

MR. JAMES DEMING.—MONS. MATHIEU.

THE *Revue Spiritualiste* announces the decease of two distinguished and zealous Spiritualists: James Deming, formerly of New York, and M. Mathieu, one of the most able and most constant contributors to that journal. This severe winter has carried off these brave champions of our great cause by the same complaint—acute pleurisy—and nearly at the same time.

James Deming was a native of New York, but had been resident in Paris with his family for some years. He was a thoroughly informed Spiritualist, fully initiated into its mysteries, and in regular communication with the leading professors of the same truth in America. He made frequent voyages to the United States, gleaning up there everything fresh in spiritual development. He was a medium of a peculiar kind himself. "We have seen him," says M. Pièrart, "put to sleep, awaken, render extatic and clairvoyant at his will, the incredulous, by touching them with certain stones, the origin and nature of which he kept a profound secret."

Deming was a zealous bibliophile, and had collected a great number of rare books on occult subjects. By chance he became acquainted with a brother Freemason, who, during the Revolution, became the possessor of the library of the Grand Master of the Grand Orient of France, Philippe-Egalité. The French freemasons of that period were in close intercourse with the Illuminati of Germany, with Cagliostro, and a host of others of the initiated; and by this means accumulated a vast number of manuscripts relative to magnetism, magic, the occult sciences and esoteric mysteries of antiquity. Deming became possessor of many of these. Two sales, the memory of which is preserved by amateurs, scattered many of these, but he retained the most valuable and curious for his own library. These will now come to the hammer, and the announcement of the sale will appear in the *Revue Spiritualiste*. The remains of Mr. Deming are deposited in the cemetery of Montmartre, and Mrs. Deming and her family have returned to New York.

The death of M. Mathieu will be a surprise and a deep regret to all who have been readers of the *Revue Spiritualiste* since its commencement. Scarcely a number has appeared without some article from his pen, all distinguished by the same elevated faith, acute reasoning, and indefatigable research. M. Mathieu was every ready to engage the opposers, the sneerers or the revilers

of the spiritual phenomena, and he acquitted himself with the ability of a scholar and the courtesy of a gentleman. The cause of genuine psychology has suffered an irreparable loss in the decease of M. Mathieu. He was nearly fifty-five years of age, and was in the full vigour of his powers.

A noble tribute to his learning, his integrity of purpose, and his services to Magnetism and Spiritualism has appeared in *L'Union Magnetique*, from the pen of M. Morin, the editor, and this is the more remarkable as Morin has always been one of the most determined resisters of Spiritualism. He bears, however, testimony to the fine and generous character of M. Mathieu. "He was," he says, "an excellent man, frank and open, loving the truth passionately, conscientious in his researches, and avoiding with horror every trace of charlatanism. We have frequently criticised his opinions, but his good faith has never been suspected. His conversation was genial and attaching; owing to his very extensive acquirements, he excelled in treating almost all subjects; and, under the charm of his language, his learning flowed forth clear and fluently, and the most animated discussion never lost the character of familiar discourse. M. Mathieu published in the *Estafette*, some time ago, the "Memoirs of a Planchette;" but the work on which his fame will rest is the one to which he had but just put the last touch, when he was so suddenly called away. This is a *History of the Convulsionaries of St. Medard*." We might have imagined that the great work of M. Carré de Montgeron, in five volumes quarto, had thoroughly exhausted this subject, De Montgeron not only having been an eye-witness, but having given in his appendices copies of the original evidences of the truth of these extraordinary events in the form of public attestations by the most distinguished physicians, surgeons, and noblemen of France of the time. M. Mathieu, however, will have rendered a grand service to the cause of Spiritualism, by again referring to the original evidences, and by placing the whole history in a more attractive and accessible form than it exists in the five ponderous and rare volumes of De Montgeron. This valuable work has just been published by Didier, Paris, the perusal of which will deepen the regret for the loss of its lamented author.

A considerable summary of the chief facts related by Montgeron regarding the *Convulsionaries* will be found in Howitt's *History of the Supernatural*; the work of M. Mathieu will, however, place the subject in a more extended light, and demand our early attention.

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

A FAMILY residing in a large old-fashioned hall, situated in a country district in the north of England, with whom I am acquainted, have for several months past had some strange and violent disturbances at intervals, which have ceased for the present, and given place to manifestations of a more quiet and interesting character. There is but one member of this family who expresses an interest in the subject, and inclines to a belief in the spiritual origin of the phenomena seen and heard by all. This lady, Miss F——, is deterred by the ridicule of her brother from a full and fair investigation. I have in vain endeavoured to obtain from them a concise narrative to present to the readers of the *Spiritual Magazine*, and I am reduced to the necessity, therefore, of gleaning the following facts from letters addressed at various times by Miss F—— to members of my family.

I may premise my extracts by saying that I have frequently conversed and corresponded with Philip F—— on the subject of Spiritualism, and that he is a steady reader of the Magazine. I may say of him that he is a man of more than ordinary intelligence, and were he once satisfied of the truth of Spiritualism and the reality of its phenomena, he would, from the force with which he wields his pen on all subjects, be a most valuable acquisition to our ranks.

He is one of "the pride-of-intellect men," who cannot yield his educated prejudices at once, but who has nevertheless receded from a position of inveterate scepticism to a docile and enquiring spirit; and now he is met in his paternal home with evidences which he cannot explain or account for, and which it is to be hoped will ere long complete his conversion, a result I do not despair of being able shortly to announce to the readers of this journal.

Miss F—— informed us a year ago that they had formed a family circle, and found that she was herself a medium, but the ridicule and doubts with which she was met by those around her forced her to abandon the attempt to obtain further developments; and thus matters remained until the spirits, as I will call them, proved their power to manifest their presence unaided and unsought for. She thus describes one incident:—"We have got the most extraordinary bell-rope in this establishment—it is the rope of the great alarm bell. Now of course the alarm bell is

outside, protected by a little turret, near the chimney pots. The bell is suspended by a chain until it passes the roof through the ceiling of the large kitchen, where the rope joins the chain and hangs down the side of the wall. Well, at 12 o'clock the other night, just as we had arrived home after a fatiguing day, and were sitting together very tired, in rushed the servants declaring that some one was on the roof pulling up the rope of the alarm bell out of the kitchen. So Philip ran out with his pistols through the attics on to the leads, where he sought all about and could see no one. On Sunday night last the same thing occurred, the rope was drawn slowly up out of reach in a straight line neither wavering to the right or left, but crawling gradually up the wall. Being of a courageous turn of mind I seized the coal rake, and mounting on a table I managed just to catch the knot at the end, when, lo! in a moment, and before I could draw it down, the rope was dashed in a bundle on my devoted head. It was not broken, but the whole length was thrown down. Now, my brother John was at this moment close to the bell on the outside, it was clear moonlight, and he declares no one was there to play us this trick, and thus the thing remains a mystery to us."

In a subsequent letter, Miss F— gives some further particulars of these nocturnal disturbances. She says:—"Besides, my dear friend, until I find out what has really possessed the walls and bell ropes I could not think of leaving the Hall. I told you about the alarm bell. Well, for the last fortnight between one and two o'clock every morning a regular rap comes at intervals at different parts of the three bed rooms and dressing rooms, night and night about, a dull heavy but distinct thump. My brother-in-law sat up the other night, watch in hand, to mark the time. It commenced in their room an hour after we were all in bed."

"Now he is a thoroughly practical man, a disbeliever in spiritual manifestations; but he is shaken in his scepticism. The other night he and his wife, my brothers, my sister, and myself, sat up late in a small room close to the kitchens which I had seen locked up myself after the servants had gone to bed. Well, if all the glass, earthenware, and pots and pans had been collected together and thrown violently from the top of the vaulted kitchen on to the stone floor, the crash could not have been greater. We all rushed to the kitchens and unbarred the doors, to find all quiet and not a thing out of its place. My maid, who was sitting in her own room above, making a dress for herself, heard the noise, and said she also heard a heavy footstep pass up and down the stairs. After this, and when there was not a soul out of bed but ourselves, some brooms and pans left on the back stairs' landing

tumbled one after another down to the kitchen flight. So strange is all this that we cannot help talking about it, and yesterday, when returning from S—, we ventured to mention the facts to a clever intelligent gentleman who occupied the same railway carriage, expecting him to laugh at our folly, when to our surprise he told us of a similar case in his own knowledge. He has control over a large district in the neighbourhood of M—, and for one house he cannot get a tenant. He says, to prove it was not imaginary, he has brought entire strangers, who had never heard of any reports about the house, to sleep there, and the result has been invariably the same; as sure as morning came they declared that no money would induce them to sleep another night in that house. They all describe the noises and the peculiar sensation accompanying them as something horrible."

The violent disturbances at — Hall have ceased for some time past; but, in a letter just received from Miss F—, she speaks of another phase which is puzzling them, and which is seen only by her father, who, I believe, has been hitherto among the most sceptical of his family circle. She says, "Papa has some of the strangest optical delusions or spiritual manifestations, I know not which to call them, that I have ever heard of. When he is wide awake in broad daylight, a bouquet of small delicate beautiful flowers, blue ones predominating, appears about a quarter of a yard from him. The foliage, from his description, is like the *maiden-hair fern*. He passes his fingers through it, which makes an opening but it re-closes; the flowers are arranged in circles. Can you throw any light on this? He is in perfect health and of sound business habits, very temperate, and of uncommonly clear capacity, &c."

FURTHER MANIFESTATIONS IN MR. P—'S FAMILY.

In my last paper I mentioned that a Mr. P— had the name and address of a Roman Catholic priest—an entire stranger—given to him by the spirits at a *séance* in his own house, that the priest had accepted an invitation to witness these manifestations, &c. I am now informed that the priest did not come, but he sent a young assistant who is studying for the priesthood. A few evenings prior to this sitting, Mr. P— was instructed by the spirits to light a number of candles, with which request he complied, and then he was told to place a picture of the Virgin Mary over the mantelpiece. Both Mr. P— and his son Charles, a youth of twenty, who I believe is the medium in this family, said they had no picture of the Virgin. The spirits insisted that there was one in the house, and directed them to look into "the yellow box in Charles's room," when

amongst a number of old papers and prints that had been lying by for a long time, they actually found one.

On the occasion of the young Roman Catholic's visit a similar arrangement was directed to be made, and a rude altar was thus constructed, before which the table advanced and made solemn bows, in imitation of the practice of the Roman priesthood. A great variety of manifestations are obtained by this family, the table moves about at times with much activity. They have felt spirit-hands, obtained writing, and are promised much more: all of which are familiar to those who, like myself, have seen under almost every condition and in many places phenomena of the same character. I do not therefore mention them from their novelty, nor to hold these manifestations up to imitation, though they undoubtedly have their mission; still less do I desire to offend the scruples of any sect of religionists; I merely record them as facts, and as accumulative testimony, in opposition to the foolish attempt of the leaders of public opinion in the press, and of the Brewsters and the Faradays in the world of science to ignore them. I re-assert here, and can substantiate the statements by the most unimpeachable evidence, in addition to my own solemn asseveration, that Mr. Home has been carried around my dining room without human agency or material support of any kind: that I have seen a beautifully formed hand and arm which belonged to no living being, and was not a piece of mechanism, extend itself over the table and carry away material objects: and further, at my request, that the hand, soft and flesh-like to the touch, was placed in my own hand, and that I gently pressed it and felt its form and texture: that I have seen a large round table belonging to the drawing room of a friend's house, rise steadily out of the reach of all the persons present, and return to its place without a sound: that I have at another time and place, and through a medium only just developed, seen a table bow to those present and amble about the room, *without any human being touching it*: that I have had a large accordion brought at the request of the medium from a distant part of the room, and placed in my hand, and whilst held by me, *the air I asked for* was played upon it in the most touching and exquisite manner, all without any mortal agency. These things and many more of a kindred nature, I have seen at various times, and various places, both in England and America, always through the influence of recognised mediumship, not my own, as I have no such power, and in the presence of at least three or four, and frequently ten or twelve persons. Of what avail, therefore, can the opposition be of uninformed press-men or theoretic savans? Are these things true? Are they facts? The answer is emphatically, "Yes!" Enquire for yourselves seriously and

honestly in the cause of truth, regardless of the consequences to your past prejudices and dogmatic teachings, and you will find **THEY ARE NOT DELUSIONS!** When you, the teachers of the multitude, have so satisfied yourselves, you can then apply your talents to the higher philosophies which must inevitably follow, to the recognition and understanding of which these derided physical manifestations, are, it would appear, only the necessary stepping-stones.

SPIRITUALISM IN NEW ZEALAND.

Mr. William Howitt, in his most valuable contribution to the literature of Spiritualism *The History of the Supernatural*, and Mr. Thomas Brevior in *The Two Worlds*, a book of the highest excellence and of the most extended research, clearly establish that the belief in spirit-intercourse has been common to all times and all countries. In addition to the instances there carefully collected, may be added the following, which is going the round of the press. The author, though an unbeliever, gives a very interesting account of a spiritual manifestation which he witnessed whilst residing amongst the native tribes of New Zealand before that country became a British colony. The book (from which it is taken) published by Smith and Elder, is entitled, *Old New Zealand; being Incidents of Native Customs, &c.; by a Pakeha Maori*; which I understand to mean an Englishman—a foreigner resident in New Zealand.

The *tohunga* or priests of Maori have the power, or pretend to have, our author says, by means of familiar spirits to foretell and to control future events; and they also have the power to call up the spirits of the departed. They do not claim that this power or knowledge exists in themselves, but that they are passive instruments in the hand of the familiar spirit, by whom they are, at certain times, controlled or inspired; and the author admits that as some of their most daring predictions happen to turn out perfectly true, there is an excuse for an ignorant people believing in them. He describes at considerable length two very remarkable instances of verified predictions to his own knowledge. These *tohunga* are, in fact, mediums, and the following *séance* is one of many at which this sceptical *Pakeha* says he was present, and which ought to have made him a good Spiritualist.

“A young chief who had been very popular and greatly respected in his tribe had been killed in battle, and at the request of several of his nearest friends the *tohunga* had promised on a certain night to call up his spirit to speak to them and answer certain questions they wished to put. The priest was to come to the village of the relations, and the interview was to take place

in a large house common to all the population. This young man had been a great friend of mine, and so, the day before the event, I was sent to by his relations, and told that an opportunity offered of conversing with my friend once more. I was not much inclined to bear a part in such outrageous mummery, but curiosity caused me to go. It is necessary to remark that this young chief was in advance of his times and people in many respects. He was the first of his tribe who could read and write; and, amongst other unusual things for a native to do, he kept a register of deaths and births, and a journal of any remarkable events which happened in the tribe. Now, this book was lost; no one could find it, although his friends had searched unceasingly for it, as it contained many matters of interest, and they wished to preserve it for his sake. I also wished to get it, and had often inquired if it had been found, but had always been answered in the negative.

“The appointed time came and at night we all met the priest in the large house I have mentioned. Fires were lit which gave an uncertain flickering light, and the priest retired to the darkest corner. All was expectation, and the silence was only broken by the sobbing of the sister and other female relations of the dead man! They seemed to be, and indeed were, in an agony of grief. This state of things continued for a long time, and I began to feel in a way surprising to myself, as if there was something real in the matter. I wished I had not come, for I felt that any unintentional symptoms of incredulity on my part would shock and hurt the feelings of my friends extremely; and yet whilst feeling thus, I felt myself more and more near to believing in the deception about to be practised.

“We were all seated on the rush-strewn floor—about thirty persons. The door was shut; the fire had burnt down, leaving nothing but glowing charcoal, and the room was oppressively hot. The light was little better than darkness; and the part of the room in which the *tohunga* [priest] sat was now in perfect darkness. Suddenly, without the slightest warning, a voice came out of the darkness. ‘Salutation!—salutation to you all!—salutation!—salutation to you, my tribe!—family, I salute you!—friends, I salute you!—friend, my pakeha friend, I salute you.’ The high-handed daring imposture was successful: our feelings were taken by storm. A cry expressive of affection and despair, such as was not good to hear, came from the sister of the dead chief, a fine, stately, and really handsome woman of about five-and-twenty. She was rushing, with both arms extended, into the dark, in the direction from whence the voice came; but was instantly seized round the waist and restrained by her brother by main force, till, moaning and fainting, she lay

still on the ground. At the same instant another female voice was heard from a young girl, who was held by the wrists by two young men, her brothers. 'Is it you?—is it you?—*truly* is it you?—*ae! ae!*—they hold me, they restrain me: wonder not that I have not followed you; they restrain me, they watch me; but I go to you. The sun shall not rise, the sun shall not rise, *ae! ae!*' Here she fell insensible on the rush floor, and with the sister was carried out. . . . The spirit spoke again. 'Speak to me, the tribe!—speak to me, the family!—speak to me, the pakeha!' The 'pakeha' however, was not at the moment inclined for conversation. . . . At last the brother spoke, and asked, 'How is it with you?—is it well with you in *that* country?' The answer came (the voice all through, it is to be remembered, was not the voice of the *tohunga*, but a strange melancholy sound, like the sound of the wind blowing into a hollow vessel)—'It is well with me: my place is a good place.' The brother spoke again—'Have you seen —, and —, and —?' (I forget the names mentioned.) 'Yes, they are all with me.' A woman's voice now from another part of the room anxiously cried out—'Have you seen my sister?' 'Yes, I have seen her.' 'Tell her my love is great towards her and never will cease.' 'Yes, I will tell.' Here the woman burst into tears, and the pakeha felt a strange swelling of the chest, which he could in no way account for. . . .

"The spirit spoke again. 'Give my large tame pig to the priest' (the pakeha was disenchanted at once) 'and my double-gun.' Here the brother interrupted—'Your gun is a *manatunga*; I shall keep it.' He is also disenchanted, thought I, but I was mistaken; he believed, but wished to keep the gun his brother had carried so long.

"An idea now struck me that I could expose the imposture without showing palpable disbelief. 'We cannot find your book,' said I, 'where have you concealed it?' The answer instantly came—'I concealed it between the *tahuhu* of my house and the thatch, straight over you as you go in at the door.' Here the brother rushed out; all was silence till his return. In five minutes he came back *with the book in his hand!* I was beaten, but made another effort—'What have you written in that book?' said I. 'A great many things.' 'Tell me some of them.' 'Which of them?' 'Any of them.' 'You are seeking for some information; what do you want to know? I will tell you.' Then suddenly—'Farewell, O tribe! farewell, my family, I go!' Here a general and impressive cry of 'farewell' arose from every one in the house. 'Farewell,' again cried the spirit *from deep beneath the ground!* 'Farewell,' again from *high in air!* 'Farewell,' again came moaning through the distant darkness of

the night. 'Farewell!' I was for a moment stunned. The deception was perfect. There was a dead silence at last. 'A ventriloquist,' said I, 'or—or—*perhaps* the devil.'

"The young woman who had been so much affected kept her promise to follow her departed brother to the land of spirits long ere the sun rose she had committed suicide."

DR. ELLIOTSON.

Every reader of the *Spiritual Magazine* will doubtless be acquainted with the name and professional fame of Dr. John Elliotson. He is a distinguished physician and has made many valuable contributions to medical science. Not the least valuable, in my estimation of his public services, is his recognition and, after careful enquiry, his unflinching advocacy of the truth of Mesmerism and of its advantage as a curative agent.

So far back as 1828, Dr. Elliotson said of Mesmerism and clairvoyance,—“Having never seen the magnetic phenomena, I have no right to pronounce judgment; but before I can believe these wonders I must see them.” Nine years later, in 1837, he said,—“He had only seen enough of Mesmerism to assert it was true.” And it was not until 1844 that he had completely satisfied himself on all points and boldly proclaimed his convictions to the world. About this period he established a periodical called the *Zoist*, which was chiefly devoted to the cause of Mesmerism and Clairvoyance; as the *Spiritual Magazine* is now the recognized journal in this country for disseminating the facts and philosophy of Spiritualism. In the *Zoist*, Dr. Elliotson fearlessly maintained his position against all comers, and he was, I believe, supported but by one man of eminence in the medical profession, Dr. John Ashburner. A storm of indignation arose from their less enlightened professional brethren; and both these worthy men were made martyrs to their honest convictions of a truth which has added another step to science, and which they have happily lived to see established beyond the power of ignorance or malevolence to destroy.

Shortly after Spiritualism had been generally recognized in America, one of the then best known mediums, Mrs. Hayden, visited England, and the two Mesmeric doctors had the opportunity of testing through her the reality of the alleged phenomena. Dr. Ashburner saw enough to satisfy him at once that spiritual manifestations were no delusion, and from that time, now ten or twelve years ago, to the present he has been one of the most prominent and intelligent of its advocates.

Dr. Elliotson, on the other hand, who was less satisfied than his *confrère*, with characteristic honesty and boldness, denounced

Mrs. Hayden as a charlatan, and Spiritualism as an imposture. The pages of the *Zoist* teemed with eloquent denunciations, and explanations accompanied by wood cuts to shew how the raps were made. "Anything approaching to this imposture in impious audacity we have never witnessed. We have felt it an imperative duty boldly to raise our voice in condemnation of this vile and unblushing imposture, &c., &c."*

Such were the outspoken terms with which Spiritualism was assailed by the writers in the *Zoist* in 1853. Precisely similar language was used some time before by the *Christian Observer* and other periodicals in reference to Dr. Elliotson's cherished subject. "Clairvoyance," they said, "is FRAUD and nothing better." During the eleven years that have elapsed since that time it is not exaggeration to say that hundreds of thousands of educated men in Europe and America, many of them eminent in law, politics, and science, have become convinced of the reality of the manifestations, and most of them of their spiritual origin. I give the names of a few that occur to me: the late Lord Lyndhurst, Judge Edmonds, Sir Bulwer Lytton, the Hon. Robert Dale Owen, Professor De Morgan, Professor Mapes, Dr. J. Garth Wilkinson, Governor Talmadge, Professor Hare, and last, not least, Dr. JOHN ELLIOTSON.

Yes, it is a fact which will be hailed with satisfaction by all—and in a special degree by Dr. Ashburner—who, like myself, have borne the burden of the fight, that Dr. Elliotson has at length had the good fortune to be satisfied by the evidence obtained recently through the remarkable mediumship of Mr. Home. "I am," Dr. Elliotson said to me, and it is with his sanction that I make the announcement, "now quite satisfied of the reality of the phenomena. I am not yet prepared to admit that they are produced by the agency of spirits. I do not deny this, as I am unable to satisfactorily account for what I have seen on any other hypothesis. The explanations which have been made to account for the phenomena do not satisfy me, but I desire to reserve my decision on that point for the present. I am free, however, to say that I regret the opportunity of obtaining satisfactory evidence was not afforded me at an earlier period. What I have seen lately has made a deep impression on my mind, and the recognition of the reality of these manifestations, from whatever cause, is tending to revolutionize my thoughts and feelings on almost every subject."

What an honest manly confession is this of the worthy Doctor! How advantageously it contrasts with the disingenuous and most unworthy conduct of Sir David Brewster in his cor-

* Vide *Zoist*, No. xli. p. 96.

respondence with me under similar circumstances! From Sir David however we expect nothing in furtherance of the cause of truth. But there is another man from whom much is expected, who is deservedly regarded as an ornament to his profession—Professor Faraday. He, I believe, has not approached the subject since his memorable lecture “on Mental Education,” delivered on the 6th of May, 1854, at the Royal Institution. The Professor was strong in the support of Newton’s law, and exclaimed—“ Yet this law is often cast aside as of no value or authority because of the unconscious ignorance amidst which we dwell. You hear at the present day that some persons can place their fingers on a table, and then elevating their hands the table will rise up and follow them. That the piece of furniture, though heavy, will ascend, and that their hands bear no weight, or are not drawn down to the wood. You do not hear of this as a conjuring manœuvre to be shewn for your amusement, but are expected seriously to believe it! and are told that it is an important fact, a great discovery amongst the truths of nature. The assertion finds acceptance in every rank of society, and amongst classes esteemed to be educated. Now, what can this imply but that society, speaking generally, is not only ignorant as it respects education of the judgment, but is also ignorant of its ignorance.”

Since these words were spoken the professor *must* have become satisfied that he himself was at that time “ignorant of his own ignorance.”

Let him undertake a serious investigation and he will find that the rising of a table, though it be an undoubted fact, does not destroy the law of gravitation; but that there is another law of SPIRIT, which controls the law of Newton. Will Professor Faraday now undertake to examine this for himself? *Nous verrons!*

THE AMERICAN REVOLUTION PREDICTED IN 1854.

I record a remarkable spiritual communication which bears upon “passing events,” made in America in 1854, six or seven years before the present civil war broke out. I make the extract from Vol. V. p. 240 of the *Telegraph Papers*, published in New York, June, 1854.

“A WARNING VOICE.—Under this head Mr. Joseph D. Stiles, of Weymouth, Mass., sends us a foreboding and somewhat terrific communication, purporting to be dictated by the spirit of Daniel Webster. After descanting faithfully on other questions and pourtraying the iniquities of recent legislative enactments as tending to hasten a final and terrible political crisis, the spirit proceeded as follows:—‘They (foreigners) are

wending their way into your national councils, filling important trusts in your navies and arsenals—thus furnishing them with facilities for a speedy outbreak and bloody revolution. The simple fact of their having charge of the American arms will better enable them to succeed in their nefarious purpose.’—‘There is a party studying the ruin and downfall of the country.’—‘O my country! canst thou be so blind to thy interests as not to see the portentous storm that is brewing over thee, destined sooner or later to fall on thy devoted head. I would strive with all the power I can command to avert such a calamity if thou wouldst but hearken to the voice of wisdom.—DANIEL WEBSTER.’—The editor comments on this warning in these words:—‘Many of our readers will remember a communication of similar import to the above which we published several months ago, as professedly emanating from the spirit of Washington, and we have heard that the same gloomy prophecy has been given in numerous instances through different mediums and by different spirits. We are no alarmists, nor would we cry ‘peace and safety’ while we are slumbering upon the brink of a volcano; and we lay these facts before our readers in the hope of exciting a more careful and active vigilance in respect to our civil and religious rights.’

SPIRITUALISM AT NICE.

After Mr. Home's expulsion from Rome he spent several weeks at Nice, where the phenomena were examined and scrutinized by a great many of the winter residents, and many were convinced of the facts of spiritual power. We hear that these new converts are now returning with the spring to England, and a correspondent writes us that amongst his own friends he numbers half a dozen of them, and that they are wonderfully impressed with what they have seen. It appears that the manifestations were not confined to Mr. Home, for that after he had left Nice, a party of ladies and gentlemen formed a circle to see what could be done without him. They soon obtained very striking results. The medium was found to be a Russian lady staying at Nice with her family, and who, a month ago, was unconscious of her power. She speaks only a word or two of English, but, under her influence, a heavy oval table gives answers in English and German. She is also a writing medium, and her hand writes, without any play of the fingers, intelligible messages. A great progress has been made by these occurrences amongst the visitors.

CAPTAIN NOBLE AND MR. HOME.

MR. COOPER, of Eastbourne, recently gave a lecture on Spiritualism at Uckfield, in Sussex, and Captain Noble, a resident magistrate, having gone to hear the lecture, was induced to take the chair. He subsequently addressed a letter to the *Sussex Advertiser*, in which he violently opposed the phenomena of Spiritualism, and charged fraud upon the mediums. In speaking of Mr. Home he said, "Home is as rank an impostor, I verily believe, as ever lived."

Captain Noble made no scruple of giving his name and address, and having ascertained that he was a gentleman of repute in the county as a magistrate and a scientific person, Mr. Home thought that this was a fair case in which the captain should be compelled to answer in the law courts for so gross a libel on his personal character. For scientific differences, or for mere opinions on facts there should, in such a subject as Spiritualism, be allowed a great latitude, and this has always hitherto been allowed to objectors, perhaps to even too great an extent. Probably it is owing to this, that the press and others have occasionally so far forgotten themselves as to make the most libellous charges on the personal character of mediums. Mr. Home, we understand, was prepared to make use of this case in a way which would have been very serviceable to truth, by bringing forward a host of witnesses distinguished by rank and scientific reputation, who would have come forward to testify to what they had seen, and a letter was written to Captain Noble drawing his attention to the words he had used, and informing him that an action would be at once commenced against him for the libel. Upon receipt of this letter, Captain Noble found that notwithstanding his *ex cathedra* denunciations, he had not only no ground whatever for what he had said, but that, when confronted with his own words, he could do nothing but make a humble apology for them, and like a good English gentleman he did not hesitate at once to say so in the most frank and decisive manner.

He has since published the following letter in the *Sussex Advertiser* in large type, and we hope that he may now be induced to make a temperate inquiry into the facts which he still does not believe in. If he will do so, we predict that he will find them to be quite as contrary to his present ideas of them, as the charge he made against Mr. Home was found to be destitute of foundation; indeed, that he is as wrong in his facts as he was in his opinions:—

Forest Lodge, Maresfield, Uckfield, 14th April, 1864.

SIR,—My attention having just been directed to a passage in a long letter addressed by me to the *Sussex Advertiser*, of March 23rd, reflecting strongly on

your character, I take the earliest opportunity of withdrawing the charge implied, and offering you, with all frankness and unreserve, the fullest apology for having made what a moment's reflection (now that my notice has been called to the matter) tells me to have been an unjustifiable assertion on my part.

The object of my letter, which was written *currente calamo*, and hastily despatched for publication without time for revisal, was to express my disbelief in the spiritual nature of the manifestations referred to, and in common fairness it should be read in connection with the one to which it was a reply.

In affirming the grounds of my disbelief and in attributing spiritual manifestations generally to natural causes, I was inadvertently led in conveying those impressions, to make the allusion to yourself which I so much regret. You will, I am assured, acquit me of having entertained any malevolent feeling against one of whom I had no personal knowledge, and will readily perceive that I spoke only from general conclusions hastily, and I freely admit, unfairly formed. Under these circumstances I feel it alike due to you and to myself to offer you every apology which one gentleman is entitled to from another; and inasmuch as my attack was a public one, I now express my readiness to make my retraction equally public, and shall with pleasure clothe it in any appropriate form which you may deem satisfactory to your own honor.

I am, Sir, most obediently yours,

Daniel D. Home, Esq.

WILLIAM NOBLE.

SPIRITUAL SPHERES AND ATMOSPHERES.

No. IV.

IN the last paper on this subject, we saw that the descent of the Holy Spirit on the day of Pentecost was, as Peter described it, —quoting Joel, the prophet—the *pouring out* from Christ of the spirit of God, *i. e.*, the breath or air of God, upon all flesh. This is the true theory of the influence of the Holy Spirit. Christ is the Mediator, the channel, the new and living way opened again from God to man, by which the Divine energy can reach and restore a fallen world. A new power descends from Him, affecting primarily the spiritual world, for it is in the spiritual atmosphere. The baleful powers that have reigned there, almost uncontrolled, and have charged the air with their own influence, begin to shrink, subdued under this new energy. They resist it, but with diminished power.

It was on the day of Pentecost that this new aura first made itself manifest to the outward consciousness of the disciples, with a sound as of a rushing, mighty wind. And it is a remarkable circumstance, the connection of which with this first descent of the Holy Ghost has not, as I believe, hitherto been pointed out, that Josephus describes an event which seems almost the counterpart of it, as occurring in the Temple on the occasion of the Pentecostal Feast; and that he mentions it among other ominous and supernatural events, as foreboding the impending catastrophe in which Jerusalem and the Temple were destroyed.

In the *Wars of the Jews*, Book IV., he says:—"Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner court, as their custom was, to perform their sacred ministrations, they said that in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude, saying 'Let us remove hence.'" Thus, a Jewish priest, who ignores Christianity, testifies to a fact which seems to be the converse of that related by the early Christians. In the one case the spirit descends and rests upon the believers. In the other there is a spiritual departure. In the one case it is morning, in the other it is night. The one is the beginning of a new dispensation—the other is the close of an old one. The descent, in the one case, brings a new and diviner wisdom, while the departure is followed, in the other case, by the madness and suicide of a whole nation. And both occur at the Feast of Pentecost.

But what have been the results of the new energy? This question opens new and vast fields of thought. First of all, it can only descend to the earth where minds and hearts are open to receive it. As no human will is forced, we may resist the incoming of this Divine power. And then, secondly, human nature is so much vaster a thing than we often think, that its interpenetration by the Divine is a work of slow accomplishment. Man was thousands of years in falling to the lowest point of degradation, and we cannot expect him to be regenerated at once. Each generation may be influenced somewhat. Christ said that the kingdom of heaven is like leaven—hidden and lost sight of for awhile, but the energy is not lost, and it will at length leaven the whole mass.

An ancient tradition relates that when Christianity first began to be preached, seamen who were upon the Ægean Sea heard voices in the air mournfully saying, "Great Pan is dead!" Whether this be fact or fable, it was prophetic. Paganism shrank and withered everywhere, before the preaching of Christ's Gospel. History amply records that the oracles became dumb, one after another. During the first two or three centuries, the Christians were able to give this challenge—"Bring us before your inspired oracles, and if they are able to refrain from the acknowledgment that Jesus Christ is the Supreme God, we will consent to die." Those corrupt spiritual powers that had reigned as gods for ages among men, were one by one subdued, silenced, and at length removed from immediate contact with men in the flesh, by the new governing power assuming to Himself the supreme dominion. And during these first ages, in the midst of the ruin that wrecked the ancient world, when its old religions passed away, and when the dark-

ness of unbelief, and the demoralization of selfishness overwhelmed it, Christianity was the "salt of the earth" which preserved it from utter desolation.

Christianity, however, became overlaid with corruption, and lost its power. It became half paganized and half Judaized. Mahometanism also sprang from it and threatened to destroy it. But all this was foreseen by its Divine founder. The heaven was to be buried—the seed to be sown and die, before it could spring up and bear fruit. And at this day—though, alas! a true Christian, in the highest sense, is an almost unknown being among us—and though there is throughout Christendom a widespread and deep-rooted unbelief, which would set down a true believer in Christ's power as a lunatic—yet we see a changed world—and a world changed, too, by Christianity. Bad as war still is, it is not the horrible thing it once was. The world is not now owned by half a dozen despots, as cruel and uncontrolled as were the monarchs of the ancient world. Formerly the great mass of every nation was in a state of slavery far more oppressive and galling than that under which the negro still groans in some places; and when the slaves grew too numerous they were massacred by thousands in cold blood. In no part of the world do we now hear of men being brought to kill each other, or to fight with lions, to make sport for a crowd. We feel that there is something in the very air which makes these things impossible. We call it public opinion, for lack of knowing what it is. It is easy to give it a name: but what has given this public opinion its power, and how has the public opinion been formed? Was there no public opinion in those old times? Why is the tyrant so much more susceptible now than then? Why is he so much more powerless for evil? The Greeks were educated men, yet they murdered their helots without mercy. The Romans were famed for their manliness and spirit of justice, yet they could assemble in the amphitheatre, 80,000 at once, to see men and women thrown to the lions. It is the spirit of Christ which is raising and liberating the nations. Nothing else has ever had this power.

Observe again—at this moment there can scarcely be said to be any living power in the world, outside of Christendom. The aboriginal races of America, Australia and Polynesia, if they do not become Christian, speedily die out. Of Asia, the seat of the great ancient empires, and the cradle of humanity and of civilization, an intelligent observer thus wrote in 1861: "These vast Asiatic monarchies do not merely yield to an external pressure, they are all *simultaneously rotting down*. The Sultan with difficulty holds together the shattered fragments of his empire. His army is destroyed, his finances dependant upon

loans from Paris, his cities universally decaying. The only vitality left in India is that of Europeans. The educated Hindoo, whatever his merits, has lost all his originality. Indeed, if our experience in Hindostan is to be the guide, the vital force of the Asiatic is extinct. For two entire years (during the great mutiny) the people of Upper India were practically free. All India, thus fairly brought to the test, did not produce one statesman, one organizer, one leader with more than the capacity of a bandit. The race who organized the system of castes, placidly mimicked the conqueror's notions of civil order. The King of Burmah lives on small monopolies of produce, and his empire is maintained only because its profitable provinces are in English hands. The empire of Cochin China is too weak to drive one hundred and fifty sickly Frenchmen from the gates of its capital. Russia takes slices from Turkey at her own convenience. An English remonstrance sends the Shereef of Mecca into exile. The action of Persia is regulated from St. Petersburg. The King of Siam talks English, and releases Europeans from the operation of his laws. Malaya is a tributary of a British bonding warehouse. The islands of the Archipelago are ruled by princes who succeed or fail as they please or displease the Dutch. In China, the Emperor of one-third the human race, has had his capital entered, his palace burnt, and absolute submission extorted from him by a European army just half as large as his own body-guard. The empire is one vast scene of anarchy and confusion, with cities as rich as European capitals sinking fast into decay." Since this was written, Japan, the last of these Eastern peoples, is succumbing to the power of the Christian nations.

What is this marvellous phenomenon which passes before our eyes? It is a phenomenon to which history shews no parallel. It is evident that among the Christian nations, by some means, and for some reason, there has appeared within these latter centuries, an energy hitherto unknown among men. There is a power which is breaking every yoke, of body and of mind, and setting all captives free. And this because first of all it sets thought free,—or rather, it creates thought, by which man releases and engages in his service, agencies that have slept in the caverns of nature during all the past ages. Before this power, old civilizations, old religions, and old systems, stand paralyzed. Among the Christian nations only has this new power appeared, and the rest are withering away, like the trees of a forest, in the breath of a conflagration. It is but stating a simple fact, to say that they "sit in darkness." It is as though an infernal power had charmed them into a living death. They wait, benumbed and torpid, some change which none can foresee, which may awaken them to new life, or utterly destroy them.

But I think we may see, from another and interior standpoint, how the spiritual atmosphere of Christianity produces these effects upon the Christian nations, even though the mass of the individuals composing those nations are far from being true followers of Christ,—nay, are even more guilty of sinning against light than those who never heard of Christianity. This divine influence, coming down where the thoughts of men are opened to it, by the Gospel history and the Christian teachings and ritual, has created for us modes of thought and principles of action, which no man can possibly escape from, in these Christian countries. Age by age the effects have been accumulating in many ways. The influence penetrates into every family, every society, institution, and government. It modifies and directs every educational effort, and becomes, recognized or unrecognized, as universal in its operations as the air we breathe. All literature, and even language itself, become impregnated with it. It becomes a part of our mental nature, and thence it builds up organs in the brain itself, so as to fix its foundations in the corporeal structures of men. Its claims become continually more urgent. It quickens intellect and the moral nature. It becomes continually less possible to resist it without sinking visibly to ruin by the rejection. Even bad men are obliged to pay deference to its righteous principles. Nations, as well as individuals, must either be raised by it, or sink to a deeper hell. This is the mode of operation of this new spiritual element in the atmosphere of the world's thought, and this is the cause of the preponderant power of the Christian nations. It is the manifest external sign that Christ will assume the dominion of the world—and that the old world-power is dethroned.

I would be careful not to confound the influence of Christianity on the world, on the great scale, with that special operation which should take place in each individual. The world's salvation is a distinct thing from that of the individual man. Christianity ameliorates human institutions, and gives new life to society, and it does this often by the instrumentality of individual men who are not truly Christian, who may even find their own interest in the advancement. They lay hold of a power which they feel to be irresistible, but it is for the accomplishment of their own purposes that they use it. Such men are but wolves in sheep's clothing, and must be left to their own consciences and to God. But even in such cases, it is the spirit of Christianity which operates on the world by and through these men, though they may be under deep condemnation personally, because they make a merchandise of it.

But what is the nature, and what are the manifestations of that counter influence to which, in these days, Christianity is

opposed. We can clearly see the antagonistic influence in its operations at the time of the first promulgation of Christianity. Then it showed itself in many pagan corruptions—in general demoralization, sensualism, cruel tyrannies, and cold and proud philosophies. Among the Jews its prominent feature was a blind and proud Pharisaism. Jew and Pagan combined to persecute Christianity. Persecution for religion was a new thing to the liberal and philosophic Romans—yet, moved by a serpent-wisdom deeper than they knew, they did their best to destroy the Hercules of Christianity in its cradle. But when this serpent-spirit was unable any longer to retain its hold on the demon-oracles, when its philosophies were swept out of existence by hordes of barbarians, and its Pharisaism was buried under the ruins of the Temple at Jerusalem, it contrived to obtain a hold upon the symbols of the once persecuted, but now triumphant Christianity, and partially to revive the old paganism, the old philosophy, and the old Judaism under the new and more sacred forms of Christianity. The new power could not be thus imprisoned and perverted, however. It has lived through these ages, both within and without the ecclesiastical boundaries, but always, whether within or without, hated by the serpent-spirit which has generally possessed the ostensible seat of power. This serpent-spirit in our time uses its subtlest subterfuges, hiding itself under many shapes, but chiefly, in Protestant countries, under that of a hard, cold, sneering unbelief, which is outwardly correct in conduct, sits in the churches, is baptized, and even preaches in the pulpit. It professes, in the Church, to believe in Christ and all his teachings, but laughs in the street at the man who believes in spirits. The great Lucifer has shrunk into a Mephistophiles, who hides himself in corners, whispers subtle doubts, and craftily injects temptations to lustful indulgence. And so long as he is able to make men believe in the omnipotence of gold, cannons, and iron-plated ships, and of chemistry and all the physical sciences, and to doubt about God, and look upon heaven as a dream, and hell as an ancient fantasy, the fear of which may be dispelled by change of scene and amusement, he is content that his own existence should be disbelieved. As soon as belief returns again to men, he will be ready to manifest himself in power, and signs, and lying wonders, and to start some new philosophy, craftily in harmony with human selfishness, to lead men astray. Some new religious doctrine will probably be one of his most potent instruments. We are coming rapidly into that state of things which Christ foretold—when men shall say: “Lo! here is Christ, or there.” But we must not believe, for Christ is not outside of us, in creeds or ecclesiasticisms. If we have not communion with him within, we are none of his.

The secret of that marvellous and most irrational unbelief respecting spirits and their power of manifestation, which distinguishes this age, is that in the spiritual atmosphere—that is, the atmosphere of thought and feeling—the infernal powers still exercise so much influence, very much of it by means of the numerous organizations of dead sects around us, as to hold men in a kind of charmed sleep. The influence is very much of the same kind as that which we see illustrated in those strange experiments which pass under the name of electro-biology. The prince of the power of the air hallucinates myriads of men, so as to impose on them false appearances of things, and make the truth appear to them absurd and incredible. In other respects great changes have taken place. Men cannot now harden themselves to defend the gross injustices of former times. But if they cannot defend the reign of hell—they can still deny or doubt the existence of heaven.

This conflict of influences, principles and powers in the spiritual atmosphere seems to me to be prefigured in the wonderful Apocalyptic vision—Rev. xii., 1—10. John describes “a great sign in heaven,” in the first verse, and another “sign in heaven” in verse 3. In verse 7 he says there was “war in heaven.” Now this word, translated “heaven,” is “*ouranos*,” and means here simply the atmospheric regions, above the earth, in which, in his vision, he saw these signs. And if we remember that he was “in the spirit,” we perceive that what he sees is on the spiritual earth, and in the spiritual atmosphere—not the natural.

The first sign which John saw in the spiritual atmosphere was the “woman clothed with the sun,” who brought forth a man-child, that was to rule all nations with a rod of iron. The second sign was a great red dragon, that sought to devour the man-child as soon as it was born. The war in the spiritual atmosphere ends in the casting down of the dragon to the earth, where it vomits forth floods of water to carry away the woman, who has fled into the wilderness. But the earth helps the woman, and swallows up the water. The man-child is caught up to God and his throne. In verses 7—10, we read, “And there was war in heaven [the atmospheric regions] Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven [the spiritual atmosphere]. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven [the air], ‘Now is come salvation, and strength, and the kingdom of our God, and the power of Christ:

for the accuser of our brethren is cast down, which accused them before God day and night.' ”

The woman clothed with the sun is very commonly supposed to signify the Church of Christ. And, doubtless, there is truth in this interpretation. But it cannot be understood to mean any external church on earth—any ecclesiastical establishment. This glorious symbolic figure is seen in the spiritual atmosphere, and signifies the spiritual affection of truth which constitutes the essence of Christ's true Church in every age. Against this it is that the dragon wages war.

A further examination of the context discloses a unity and continuity in the symbols of the Apocalypse which do not at first appear. In the eleventh chapter—the one preceding that we have been speaking of—a condition of convulsion and of great changes in the spiritual world, is described. An examination of the state of the church is signified by the angel telling John to “measure the temple of God, and the altar, and them that worship therein.” Of the two witnesses I will attempt no account further than to say that it seems clear to me that as they are killed, and their dead bodies lie unburied in the streets of the spiritual Sodom and Egypt—they must be witnesses, specially, against the evils which Sodom and Egypt represent. Sodom was destroyed for its filthy perversion of the deepest human affections, and Egypt stands in history as the scientific perverter of the truths of God into lies, in her gigantic system of idolatry. Thus the two grand constituents of humanity were corrupted by these nations, and I think, therefore, that the two witnesses of God destroyed by them, must be those very principles which we know they perverted.

But I hasten on to say, that the Church being found thus corrupt, and the two witnesses dead, after three and a half days the air or breath of life from God enters into them, and they ascend in a cloud. Then there is a great earthquake, and many other changes; and then comes the chapter with the signs we have before mentioned. And the chapter following that—the 13th—is strictly a continuation of the same series. After the great red dragon of the air is cast down to the earth, another beast is described as rising from the sea, and the fallen dragon gives to this sea-beast his power, his seat, and authority. Then (xiii. 11) another beast rises from the earth, which also works with, and causes to be worshipped, the sea-beast. Here, then, are three great beasts—an air-beast, a sea-beast, and an earth-beast—all working together to destroy the advancing kingdom of Christ. They signify, doubtless, three distinct regions or phases of human life in their corrupt state. The dragon is the corrupt spiritual power—the sea-beast the intellectual and

scientific faculties inspired by the dragon—and the earth-beast is the evil lusts and selfish energies of the worldly-minded man. The times spoken of, during which these varied manifestations were to continue, are generally understood to be the same in all, but with differences which doubtless have a meaning beyond our present grasp. They are three days and a half—a time, times, and half a time—forty and two months—and a thousand, two hundred, and threescore days.

I will venture only to allude, here, to one other important scriptural fact. In Acts i. there is an account of Christ's ascension into heaven, which is very little dwelt on by the orthodox Christianity of our day, probably because the dragon and the sea-beast have laid hold of it, and orthodoxy does not know how to defend it. Jesus appeared to his disciples, and gave them his last charge, that they should not depart from Jerusalem until the Holy Spirit should descend and give them power. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The worshipper of the sea-beast says, with a sneer, "Where did He go, then? Astronomy has exploded the old notion of a material heaven a little way above the earth." Well, friend, I, for one, have no such notion! And yet Christ rose, not as a spirit only, but with his body. He said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." But his body was changed. The material laws no longer governed it. It was now a glorified body, and entered a higher condition of existence. Christ no longer lived and walked with his disciples, as before, though He was with them unseen, and could appear and disappear at will He had already done so on several occasions before this final appearance. But even this mode of manifestation ceased before the descent of the Spirit. He ascended into yet higher conditions of being, and thence descended into the spirits of men in a new and Divine influence.

And this great spiritual fact of the ascension of Christ, is taught to us by the mode in which he finally disappeared. It is one of those grand and simple symbols by which the humblest faculty can be reached. The poor Galilean fishermen understood it perfectly in their own way, and the nineteenth century philosopher may understand it in his way,—and the one is but a very small step nearer the great and infinite truth than the

other,—if, indeed, he be nearer at all. Christ seemed to them to ascend into the atmospheric regions, and was lost to their sight in a cloud. Thus He signified his ascent into the spiritual atmosphere. He had taken our fallen and corrupt nature, had purified it through many sufferings,—and now He ascended with it, taking it from the hell into which it had fallen, up to heaven. In this body, in which He had conquered evil, He went up victoriously, through every natural and spiritual region, from the lowest to the highest. He completes the chain of perfect being in Himself, uniting earth with heaven, and bringing heaven to earth.

But some one may still ask, “Where, then, do you suppose Christ to be now?” I might ask, in reply, “Where is God? for Christ is said to be at his right hand,—that is, to have his power.” But why ask where? He is not in space, but above space. Space is one of the conditions of our natural existence, and is, to the Divine mind, what the space which we see in dreams is to our minds. Our dream-spaces are peopled with a thousand images which are as real to us in our sleep as are the things of this natural world in our waking state, and who can say that our dream-life is less real than our waking-life.

But Christ said to his disciples, “Where two or three shall be gathered together in my name, I will be in their midst.” If we are to believe his own words, therefore, he is omnipresent.

The New Testament is very clear on this one point—that the Holy Spirit, “shed forth” by Christ, after his ascension, is a new influence, coming from Himself in the spirits of men, by which the world is to be saved. It comes not by human power, and often human organizations are but hindrances to its influx. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the spirit.” And unless we be “born of the spirit, we cannot enter into the Kingdom of God.”

We have seen that this new spirit is entering into all the thought and institutions of Christian nations. It is raising society externally. But there is, alas! another aspect of the world, and when we look on that side we see much to fear. In outward affairs and institutions the influence of this new power is irresistible. It is making us fair and strong without. But if men and churches do not receive the new life internally also, we are becoming only whited sepulchres—full of dead men’s bones. We do not truly believe in the spirit of God—we scarcely ever seek it. The churches are decaying, and men are wandering, by thousands, after will-o’-wisps. God’s work is going on, and will go on. Presently the judgment will overtake us. We are blind and deaf to the wants of millions who are the prey of ignorance and vice—we seek wealth and pleasure, instead

of the reign of righteousness. The prophet and the priest speak smooth things. The witnesses lie dead in the streets of the great city. The end approaches, and will not be delayed. The kingdoms of this world must become, in truth and inmosty, the Kingdom of Christ, or the incoming new energy will rend, like an earthquake, all the selfish human institutions and powers which resist it; and if we obstruct, we shall be swept away. Every judgment of God is a new mercy. It results from new energies of goodness descending into men. Men love darkness, and the lower life of the senses, and will not be raised. It is their opposition which makes the inevitable destruction attendant upon every new development of God's purposes and of human progress.

LIBRA.

EXPERIENCES OF A MEDIUM.

By JACOB DIXON, L.S.A.L.

IV.

November 6th, 1859—Inconsecutive sentences, for several days until this date, when this:—"The way to be happy is to do one's duty." "Do you give that as your testimony?" "Yes, and further, I am not happy because I did not mine.—William Forster." "What else would you say?" "Man is a creature of God, and he does as he is guided, partly by Him, partly of his own movement. Many times he does not know by what influence he is urged forward or kept back; but he is not to know or he would lose his character of a free agent. The way to proceed rightly is to ask God for right influence, and then act as your conscience suggests. When you feel an impulse to do one thing rather than another, ask mentally for Divine illumination, and then solemnly give yourself to the guidance of your conscience." Same evening the following was written:—"Many are the gains by Spiritualism. 1. That of certain knowledge of spiritual existence. 2. Knowledge of actual marvellous conjunction of spirits in and out of the body. 3. Experimental knowledge of the fact of spiritual communication. 4. A drawing to you of those whom you have known to impart the knowledge to you of their present experience. 5. Most certain demonstration of all this and capability of demonstrating the same to others. These are some of the advantages. Oh! my friend, how coldly you regard them." While receiving a communication, our young friend B., left the table—the writing ceased. On his return it resumed: "My young friend should not go away if he wishes me to go on, I having begun with the aid of his magnetism.

The cause of my stopping was his going: The magnetism of individuals is the mechanism we use in writing. The only thing we do is to work it. The laws of the subject of spirits communicating are simple when understood. The first thing required is a passive organization which we call the medium. The second is, that the magnetism of those around the medium should be congenial with his own. The next thing is that the collective magnetism should be undisturbed by movements of those present. Misapprehension arises from others coming into the circle; for with those others other spirits come, entering into *rapport*, acting almost spontaneously. So the whole operation is magnetic, and every one knows that magnetic operations are delicate, requiring correct observance of conditions. Much remains to be said, but a good opportunity must be taken. For the present no more. The subject of spiritual communication is a serious one and should always be approached seriously. The very supposition that spirits may communicate should temper the mind to seriousness."

13th—"The array of man against woman or of woman against man is against nature, reason, and God. Christianity regards the woman and man as one. Misery only attends their regarding themselves as two. Each has different offices to fulfil. Each duty requires the co-operation of both. So many difficulties have to be overcome in the struggle of life on earth, that every obstacle should be removed by each from the other's way."

17th—Sitting this evening:—"To see drugs" (we had been inspecting some) "and to see their virtues are different perceptions. I am able to perceive the latter as you with your material senses perceive the former." "Will you give us your testimony?" "Such a multitude of ideas present themselves that I know not which to express first." "Your religious ideas," suggested B. L. "The ideas of religion which I have are different to what I had. The ideas I had were those I received from others immediately around me. Oh! what a difference to those I have now. Fatalism is the term which sums up the doctrines I adopted, while those I now hold are of limited will. No opinions are of any value, I think now, except as they lead to right action. The only way to right opinion is prayer. Want of prayer is the want of a desire for the truth. A man who thinks he has the truth does not pray for it, because he thinks he has it already." The writing ceasing, B. asked for the spirit's rule of right action:—"The shortest possible—to do to others as I would be done unto. A man who believes that such should be his rule of life and action is of no denomination, and accepts as fellow churchmen all who accept and adopt the same rule. Doctrines of exclusiveness split mankind into sects and make them mutual enemies.

Some sects are more liberal than others in so far as they do not appropriate salvation to themselves; but they are all alike in thinking and feeling more charitably of their co-thinkers than of the rest. To be impartial among the whole of the sects is my object now, but this was a thing I used to think wrong, or impossible, because I thought God's favour did not extend to all his creatures." "My duty to my Almighty Father demands that I should protest against the doctrine of eternal punishment. (This was in answer to some doctrinal question of my young friend.) If God punished eternally, where would his justice be? Men and women are creatures of God; nay, his sons and daughters. How can He subject them to eternal punishment? The idea is wicked. Men have misunderstood the words uttered by spirits through the mouths of the prophets. Men have interpreted the sayings of inspired men according to their own hearts. Such a doctrine is not taught here. Farewell.—W. Hitchcock." To other questions W. H. wrote that he was of Hertford, and that he entered the spirit world in 1830. "Of what sphere?" "I am of the sphere of love."

18th—At this evening's sitting, upon the same name appearing, B. L. asked the spirit: "What is your idea of hell?" "My idea of hell is, that it is a state of existence." "Is it a place?" "My own conception is that it is a state without a locality." "Then, according to you, is punishment only the reflection of past wickedness in the conscience?" "Man is a compound of good and evil. The evil of man is to him hell: the good is heaven. Man makes his own heaven or hell by his actions." "Do spirits of evil consort with each other?" "Unless they did they could not maliciously act upon the world." "Where they consort they must be in place." "They make place, but that place is not fixed. Man's destiny is upwards, not downwards. If he seeks to go downwards he goes to hell; but there is no bounded place so called. The evil find themselves in association without attraction, for they love not one another. Hell is the ardency of evil thoughts and feelings—heaven is the ardency of good thoughts and feelings. Hell is the mellow fruit of evil actions, as heaven is the mellow fruit of good." "Is there an objective as well as a subjective hell?" "There is a subjective hell, and as spirits perceive the state in which they and others in evil are, there is an objective hell." "Is there a hell scenery?" "Not as you understand it. Say no more about this. Endeavour to make your way upwards and be content. Say farewell.—William Hitchcock."

19th—I asked this question this morning:—"Do spirits who have long left the mundane sphere affect men?"—"Yes, and I will tell you how: they establish *rapport* with those who are in

rapport with you, and make their images or impressions through them upon your sensorium." Later a name was written, "John Want—" with a question addressed to myself. I said, "Write the formula." It was written, but in different writing. Then: "John Want is an enquirer." "Let him enquire of you," I said. "To enquire of me he must be in a different state to his present; the state he is in at present requires a medium between us." "Are there mediums among spirits?" "There are: he must have recourse to one.—Samuel Thompson."

December 19th—Nothing recorded for a month. Then, at our evening sitting:—"O draw a good oraison for your solemn sittings when you desire to attract your spirit-friends.—Thomas Cruthers. Man and spirit are amenable to the law of spiritual influx from above."

22nd—Some scraps in various handwritings, among them these:—"Stand fast in the love of God." "Religious spirits are rallied round you by sorrow." "Oh, my dear sister, have more faith in God and his Providence."

December 26th—The writing of this evening awakened some long-past family associations:—"Uncle John.—This is the only time I have written through a hand or by any other means since I left the earth. Sarah says I shall be able to write through you, for you are so patient. To me this is extraordinary, so I must entreat you to exert all the patience you have while I say that home is heaven: 'in my Father's house are many mansions,' is written in the Scriptures. Thomas is a happy spirit to have a son through whom he can express his thoughts and feelings. Sarah is glad I get on so well."—I thought allusion was made to my sister or his daughter, but no—a relative next writes, who had no knowledge on earth of Uncle John; and whom I had, about two years before, during her last sickness, made a short journey to visit:—"Sarah Farr,—My dear cousin, my actual state is so happy that the sorrow I was in when you came to see me is seldom remembered." "It is remembered, then?" "My remembrance is like that of a dream. Many are the acts of kindness seen by me and others done by you."—When a spirit commends I doubt; I asked, therefore, "What is your testimony?" "The only testimony I have to give is that my old ideas about heaven and hell are wrong. The only hell is in the mind of people, and the only heaven is before the face of God the Father and Creator of all. The relation of man to God is that which if ——." Here I was called away. On my return, I held the pen again, hoping that Sarah Farr would continue—"made more mater——." It stopped. I asked, "Cannot you go on?" Answer in writing of Uncle John,—"The power of explaining is acquired by study and practice, which

Sarah Farr has not had." Another change in the writing:—"My dear cousin, may the blessing of God rest on you and all of our family. My sins are many, and God saw them—saw them—sins that now I am ashamed of. Sins are expiated by repentance and reparation. Sarah saw me in misery, and she and some other good spirits succoured me." "What cousin is this?" "John—succoured me in my obscurity. My eternal conscience is seared with the recollection of a misspent life, and shortened earthly existence through my own thoughtless act."—This cousin John was son of the above uncle; he lived and died under lamentable circumstances. I said, "I thought much was to be attributed to mental infirmity." "That was not the case. I knew the error of my ways and persisted." "Does it do you good to say these things?"—"It does. Sarah" (his sister) "is sorry at your not seeing her husband and her daughter. Explain these alarming truths to them." The writing changed—"My dear J., send to them at least. I can assure you that B. is different now to what he was. I do assure you he has a lingering affection for you and would be pleased to talk of these things."—Then John's writing re-appeared:—"Dear cousin, to me the knowledge of this subject would have been how invaluable! The man who knows that he is here as he was on earth must be affected by his knowledge for the better. So do what Sarah asks. Send something to call his attention to the subject." "Well, I will."—Then came writing which I recognized as my father's:—"So may God bless it to his good! Let all do as they would be done by. If J. B. knew what you know and he thought you would be admonished to everlasting good by sending to you, he would send." A similar request had been written before. I said here, "I did not attach importance to requests from spirits, and, besides, one had to do so many things in this cause."—"You cheat yourselves with sophistry." "We must go on better." "You should not postpone till opportunities pass. Sarah is a good spirit and should be served as she served upon earth." Presently, in different writing:—"Will you have the kindness to send the new magazine to William Sutton, of West Forbury, Reading?" "Who is he?"—"A distant cousin of your good mother. We are anxious to spread the knowledge of Spiritualism.—Thomas Sutton." I ascertained afterwards that there was a person so named living there prominent in questions of social reform. My mother was a native of Reading, but I know nothing of the town or people.

- *December 17th*—This was written:—"My dear medium—My name was Payler." "Payler?" I asked. "When you were the apprentice of Hugh Carolan, John Payler was a lodger." Then followed a number of letters forming no recognizable word.

I remarked that I could not understand; and in another writing this came:—"The spirit of Payler is not in a condition to make a continuous communication." I had not seen or heard of this Mr. Payler for more than thirty years. He lived as an invalid boarder, with the gentleman to whom I was a pupil. He was a nephew of the Duke of York's secretary, and would have been in the army but from a defect in his sight. His ideas ran always in a military track; his anecdotes were of generals and colonels; his study was the gazette announcing military promotions, and these he used to transcribe into a copy of the army list, imitating the printing of the text. Having finished this work of the day, he would walk out and bring in with him, perhaps a volume of the last new novel. The day would end happily for him, if he could get the family to listen to his reading of it. His discourse with me was always brief and condescending. I had long ceased to call him to mind. My astonishment was therefore great when I saw his letter-press writing and signature forming itself under my hand, and I related these particulars of him as they revived in my mind, to those at the table. The next morning the following was written:—"Dear Mr. J—— D——,— John Payler is glad that he is remembered by you. So many have forgotten John Payler; but remember me no longer as ambitious of being acquainted with the last new novel, but with the Scriptures of God. Keep the scrap of my writing and whenever you see it make a prayer for the progress of your friend, John Payler." Then followed immediately the name:—"Richard Redburn. My dear sir,—Have more patience with those who do not accept the truth of Spiritualism. The laws of God rule souls, not the laws of Nature as, with secularists, I understood them. The facts which I stated to you were not understood by me, not for want of reason, but for want of the light by which to see them. May God grant sight to see the truth, and light to see it by to those who have eyes yet see not." This Richard Redburn had been known to me for years. He was one of those whom Mr. Tiffin induced to look at the phenomena of Spiritualism, and he had related to me several striking proofs of the action of spirits, but which proofs were, to him, only "eccentric phenomena which physical science would in time explain." I had little patience with his scepticism before the facts of his own observation, and at length declined talking with him upon the subject on the ground of his inability to reason. At length he learned the truth on the opening of his own death portals. I found, on enquiring, that he had been gone three weeks.

29th—Again an incursion of the irregulars, *à propos* to which this seems to have been written:—"Many coming at once make confusion. You should not think them wicked from their inco-

herent sayings of small things. Make a distinction, my good friend between that which is wicked and that which is weak.—T. C.”

30th—I had been amusing myself with playing on the concertina the tunes in an instruction book, some of which were psalms. Taking up the pen soon after, this was written:—“Tares among wheat are song tunes among psalms.” I said, “Week days are among Sundays.” “Sundays are returns of sacred days.” “I return from song tunes to psalms.” “May you keep to those which you return to.” “But Mondays come after Sundays.” “Tares are not so good as wheat even on Mondays.” I could not question this.

January 1st, 1860—This evening our friend T. S. returned with us from hearing Mr. Harris preach. T. S. asked me to hold the pen thinking that some comment might be made upon the sermon. I did so, and this came:—“Dear friend,—Sin marks Satan’s disciples, and Satan is ever on the watch to arrest the sinner’s return to God. The merriment of the Satanic theatre is adapted to the——” I thought the first sentence appropriate, but at the second I shook my head, and told our invisible friend that we were not theatre-going people. T. S., on my reading the writing, said, “Oh, don’t interrupt, it seems serious.” The writing was resumed:—“Satanic mind. The God serving soul is afraid of the temptations of a theatre.—John S.” “I wonder if that’s the truth,” said T. S.; “I remember no relation named John.” Then was written:—“My name is that of a grand uncle. I am thankful that I am a servant of God and cannot lie.” T. S. told us then that he had, after a fagging week, refreshed his mind the previous evening with the burlesque at the Olympic, and asked in what that was sinful? “Dear friends, there is sinfulness in sitting with the wicked knowing them to be wicked. Evil communications corrupt, &c.” He said, “I know not that they are wicked.” “Evil——” Here came in different writing: “My dear mother-in-law is constantly with you.—Frances.” “I know no Frances,” said my friend, a little impatiently. “The mode of communication——” Here the writing stopped. “Well,” said T. S., “availing yourself of it, what have you to say?” “The interruption of the current between the spirit and the medium stopped the communication.” “I apprehend,” said I, “that we have a frivolous lot to-night.” To which this, with the signature of my sister:—“For man’s sake marvels are done by spirits. For God’s sake truths are told.” Turning the page here, another handwriting appeared:—“Spirits are rendered inoperative by the discord of of magnetisms.—Farewell.” T. S. tells me that his grandfather’s family were close adherents of John Wesley, and would denounce play-going: the denouncing would seem to continue.

Notices of Books.

THE TWO WORLDS.*

THE satisfactory progress of the spiritual enquiry may be proved in several ways. In the first place, instead of occasionally meeting with it in our daily walks, it is now becoming a common subject in society; and, instead of being scouted by the press, and treated as a thing to be ignored, it is now frequently the subject of elaborate articles, in which the writer is obliged to put out all his strength. Great and safe progress has been made in establishing the phenomena, till lately almost universally denied and derided. What we have always predicted has nearly come to pass, that the world would be compelled to acknowledge the facts which prove spiritual laws, and that the subject would then enter into its second stage, namely, in attributing all spiritual facts to the devil. After being so long unacquainted with what is really the base of the Christian religion, it is quite according to human nature so to treat the subject. Spiritual laws would not have dropped out of religion without a sufficient cause for their absence. The growth of worldliness and Materialism were what pushed out that true faith which brings miracles within the order of nature, and gives to man a godlike power by restoring him to his ancient inheritance. But with the knowledge of all this being lost from humanity, it was not to be wondered at, that a war would have to be waged against Materialism, first, to establish the facts themselves, and next to prove their significance and value. In this latter part of the subject the devil is involved; but as so many of the bewildered respectables of orthodoxy are looking after his interests, we may safely leave him in their hands, and merely notice that the attributing of these evidences of spiritual power to the devil, is not less illogical and foolish, than the total denial of them, which was the first phase of their reception.

All objections to the subject of our enquiry hitherto have been based on mere ignorance. We have beaten the world into a pretty general admission of the facts, and we shall complete shortly that part of their education. We shall not be long troubled with the silly nursery stories about their old friend the devil, and they will then be fairly able to enter upon the true enquiry, which is as to the connexion between the two worlds of matter and of spirit, between the soul and the body, and between

* *The Two Worlds, the Natural and the Spiritual: Their intimate Connexion and Relation illustrated by Examples and Testimonies, Ancient and Modern.* By THOMAS BREVIOR. (T. S.) London: F. PITMAN, 20, PATERNOSTER-RROW. Price 9s.

man and his Divine Creator and Sustainer. This is our subject, and a noble and a holy one it is. It is the subject which has filled all the great minds of the world in all its ages. It has been the study of all our best philosophers, both Christian and Pagan—at one time concealed under the mystic nomenclature of the hermetic philosophers, and at another avowed and sweetly pursued by Christian souls—but always the same, it has been the end and aim of the highest hopes and the holiest aspirations that have ever swelled the human breast.

Man has a divine gift and power within him which make him a king over matter and over mind, and this by virtue of divine and spiritual laws. In pursuing this into proof, where should we look, but into the hearts of all those greatest men who have brought down the holy fire, and have been able by its power to wield the sceptre over their fellow-men and lead them as willing subjects into new domains of truth. History is, therefore, our storehouse for our proofs, and if Spiritualism had done nothing more than bring to light the masses of facts and philosophy which it contains on this subject, it would have performed a high use. Such a work as that by Mr. Howitt, *The History of the Supernatural*, was enough to stagger its readers by its proofs and its instances; and, as the first book of its kind, its learned research and references will preserve it as a text-book and dictionary of Spiritualism. Mr. Howitt's work, and the many recent publications, including that of Professor and Mrs. De Morgan, are what we would refer to as another decisive proof of the progress of this subject. Such books could not be written without readers, and they at once place the subject in a position of literary and social eminence from which the highest philosophy of Spiritualism can be maintained by the aid of their facts and arguments.

The work of Mr. Brevior, on *The Two Worlds*, is different in kind and treatment from that of Mr. Howitt, and, as we noticed last month, puts forward the spiritual element in a manner which amounts to a discovery of, at all events, a new combination. As we have now for years been collecting evidences according to the method of analysis, so now in *The Two Worlds*, these evidences are brought together according to the synthetic method, and a temple is built up of beautiful proportions which none can fail to admire. Some of the loose stones of this edifice have appeared from time to time in the pages of this journal, but when used in the building of such a magnificent structure, they have acquired a new value, in which their individuality is lost in the proportions of the whole. His book forms a picture in which all the parts are in keeping, and though so many figures are introduced, with strong light and shade, yet there is a harmony throughout which shews the master mind. To shew the extent covered by the

author, he has given an index of 390 authorities quoted or referred to; whilst his book, opening with an introductory chapter of the calmest and most cogent reasoning, brings into one methodic whole the instances of Spiritualism in the Testaments both Old and New, and the records of classic Spiritualism, including the philosophies of the great Greek and Roman masters.

We are then brought down from the Bible times to the Reformation, shewing the existence through history of miraculous gifts and powers during the first three centuries of the Christian era, and up to the middle ages. They are then continued by the Romish Church, and in such profusion as to resemble a *Spiritual Magazine* of that day. The instances given of St. Bernard's miraculous powers are new and of extreme interest, and the account taken from Dr. Hay of the Catholic doctrine on the subject of miracles we have not seen before. The Roman Catholics should be much obliged to the author for doing so much to vouch for the truth of their miracles. In illustration of this period, the spiritual side of the history of Joan of Arc, and of the Vaudois is given, and will be found two of the most astonishing chapters in the series.

Then come Luther and the great leaders of the Reformation, all possessing and rejoicing in their spiritual gifts, and shewing in themselves the true mediumistic power; and with them is opened what we cannot but regard as one of the most useful contributions to our literature; namely, the bringing together of all the leaders and founders of subsequent sects and churches, including that of the Church of England, and from their own archives, proving their spiritual beliefs and origin—convicting them thus out of their own mouths, of having at this day fallen away not only from the practice, but from the knowledge of the powers in which they originated. These are well worthy of study by all who would see unravelled the strangest chapters of human history, hitherto disjointed and therefore misunderstood, but here first brought together into connection, and by their juxta-position alone revealing themselves in new lights and forming themselves into a full series of unquestionable truth. No one can read this without seeing at once, that what was before so strange and apparently discordant with the order of nature, is really the evidence of man's highest powers, and the true way of reading his soul. Whether people like or not to contemplate these highest gifts as belonging to man, or like or not the name under which they are now being studied and brought together, the great fact cannot be got rid of, that the very greatest and best men the world has ever seen have evinced these supernatural qualities. Our new citizen Garibaldi is pre-eminently one of these mediumistic, or daimoniac men. He is an avowed Spiritualist

and medium, as we have shewn in our pages by extracts from his life.* This at least is seen by all who will read this book, that the world, if it is to retain its heroes and saints, will have to retain them with the addition that it is by reason of these very qualities that they have become what they are to us. To those who are studying the subject such a work as this is invaluable, for it gives them at one view the results of the author's study and research, and in a form which makes some of its chapters read like romances. Who but a Spiritualist could understand the wondrous history of Joan of Arc, or that of the Prophets of the Cevennes? And yet when once seen in their relation to other phases of the subject how easily they fall into their places, and prove the innate powers of the soul. There are some remarkable letters of Humboldt, now for the first time brought before our readers, and the testimonies and instances of many others of great name and note. For the industry and care with which the author has enriched his book he is entitled to the greatest praise, and it is not saying too much in its favour to state that it is perhaps the most valuable addition yet made to the spiritual library. That such a work can be produced amongst us is in itself an answer to the question of what Spiritualism has done. Spiritualism alone has read history in that great neglected branch of it which refers to the soul and its highest belongings.

Correspondence.

EXORCISM.

To the Editor of the "Spiritual Magazine."

SIR,—Mr. Coleman's narrative at p. 167, of your Magazine, reminds me of the well-written tale of the "Dying Student," in Mr. Samuel Warren's popular *Diary of a Physician*. It is long since I read it, but I believe that the words were, as the deceased was passing into the spirit-world: "Oh, Doctor, keep them off!" The author stated that he had once before heard similar words from a patient, and he referred to them as suggesting matter for grave thoughts, for, he added, as a query, "What is to be kept off?" Now, it seems to me that modern Spiritualism is a clue to this apparent mystery, showing the connexion which exists between the material and spiritual world, and that the idea of super-intending spirits, good or evil, is not such foolishness as some persons declare it to be. Your readers will find in the *Early Years and Late Reflections* of Dr. Carlyon, late of Truro, some useful and interesting remarks about dreams and similar phenomena, including a description of the remarkable dream or predictive vision of Mr. Williams, late of Scorrier, in Cornwall, concerning the assassination of Mr. Spencer Perceval, by Bellingham, in the year 1812.

7th April, 1864,

Yours, &c.,
CHR. COOKE.

* *Spiritual Magazine*, Vol. I., p. 462.