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MISS EMMA HARDINGE.

THE first of the private Winter *Soirées* proposed by Mr. Benjamin Coleman, was held on Monday, the 6th of November last, when a crowded audience assembled to hear an address from Miss Hardinge, the first she has made in England.

Mr. Coleman, after explaining the objects of these social gatherings, said that having succeeded in bringing together so large an assemblage comprising many who have devoted their talents to the dissemination of the great truths of Spiritualism, he considered that he had done his share in the work by laying the foundation of a movement which, those who are really in earnest, will not fail to maintain. Up to that moment he had acted on his own responsibility, but in future he would be assisted by three other gentlemen, who, with him will form the committee of management.

He hoped to see these gatherings conducted in an earnest search for religious and scientific truths, and with a desire to contribute to each other's pleasure and instruction—that much as some may know of psychological and kindred subjects, there is yet an illimitable field, and he was sanguine enough to believe that by these discussions, some points in psychology and natural philosophy may be illumined, and that too, even in the absence of those who consider themselves recognised authorities on such subjects.

Before he introduced Miss Hardinge to the company, Mr. Coleman remarked that she had the reputation of being one of the most powerfully gifted speakers who have as yet appeared as exponents of the Spiritual philosophy. He stated that she speaks in what may be termed a semi-trance state, and that she says she is guided and influenced in her speaking by spirits whom she recognises. She speaks without preparation, and would that evening take for her discourse any subject upon which the company might decide.

Miss Hardinge was, he knew, highly esteemed in America for her private worth and philanthropic labours, and he did not doubt but that the company would be ready to greet her with a hearty welcome.

At the conclusion of Mr. Coleman's address, Miss Hardinge was escorted by him to the platform amidst much applause, when the following subject, which had in her absence been proposed for her discourse by Mr. Watts and adopted by the company, was placed in her hands:—

**"IN WHAT PARTICULARS ARE THE TEACHINGS OF CHRISTIANITY
AND THE FACTS RECORDED IN THE GOSPELS ELUCIDATED
AND CONFIRMED BY SPIRITUALISM?"**

Your question answers itself. For Christianity is Christ, the Spirit, the Divine Spirit; the Spirit of our Father, made most manifest through his Best Beloved. "In what particulars are the teachings of Christianity and the facts"—ay, mark! "*the facts* recorded in the Gospels, elucidated and confirmed by Spiritualism?" Christ, the founder of Christianity, came in obedience to the Voice of the Spirit, of that Spirit which had said, "Let there be light!" When gross darkness covered the earth, and there was no light; when the broken-hearted and down-trodden monumental people of Judea, selected to perform a drama in the page of history, such as no other people were ever called upon to perform; when these were in their hour of deepest darkness and woe, that Voice sounded down the corridors of times past, whose echoes shall be heard for ever and ever saying, "Let there be light!"—that Voice which has called into existence the fiery blossoms of the sky, marshalling the stars in squadrons, and arranging them in glittering armies, until the dark canopy of space is written over with their radiant scriptures;—that Voice answered the call of the captive, and responding to the prayer of the desolate said, "Let there be light"—and Christ the Spirit came. "We knew he would come," said the soul within man; "for the day had come when there was none to save." In the midst of the gloom that had overspread the East, in its last dying hour; in the days when the power of the Orient was broken, and already the dawn of a new dispensation—the morning of a new era in civilization—was dimly looked for in the direction of the Northern and Western worlds,—then it was that Christ, the Spirit, came. He came in obedience to a Spiritualism which has overlaid the ages; He came with the Advent of angelic promise and angelic apparition; He came in the midst of obscurity, in the still, small voice of the Spirit that never speaks to you in the whirlwind, or the earthquake, or the storm,

—the rending of the rocks, or the roaring of the tempest,—but in the low murmuring tone which is only heard in the depths of the human heart. Thus did Christ, the Spirit, come: and thus dawned Christianity, even like an atom which you first perceive among the nuclei of the skies, apparently only a mere monad of matter, but which aggregating unto itself more and more atoms, becomes first the flying spectre of the firmament—the wild erratic comet—till bound within the circle of eternal law, the atom's growth reveals at last the form of the obedient satellite you call this human world.

In pointing to the analogy that exists between the great physical and spiritual laws of Earth, together with the modes in which they act, I have sought to shew you that all that man has called the supernatural, and classes as miracle, is but the out-working of an harmonious plan, which the mighty Spirit reveals through eternal laws; and the Spiritualism at which you marvel, and the Christianity before which you bow, are but parts of the same divine law and alternating life of order, which ever sees the day spring out of the darkest night.

Now turn to the *facts* recorded in the Gospels. This Spirit Christ of whom you ask; this man of sorrows, child of the people, reformer of the highways and byways, this rejected and scorned of men! by what power does He, once lifted up on the cross of suffering and shame, compel all men to bow unto Him? What are those facts that made Christ the Spirit, God the worshipped? I answer, *the facts of Spiritualism*, for there were in His ministry, precisely the same character and phenomena as those which (subject now to human observation and modern interpretation) you call "Spiritualism." First, note the action of the wondrous power of magnetic life, which, flowing through the human form, and projected by the spiritual power of will upon another, becomes "the gift of healing." There was the clairvoyant eye, which pierced the gross atmosphere of earth, and beheld the angels that the Jews saw not; the spiritual ear that heard the voice which sounded as "thunder" in their ears. There was the power of prophetic vision, which gathered up the fragments of causation in the past, and strung them in one long chain of eternal law, connecting present events and the distant future, until the eye of the heaven-instructed seer could behold far down the stream of time, that the day should come, when He, "lifted up on the cross" of suffering, should lift up all men unto Him. There, too, was the power whose wonderful results engage even now our thoughts this night, and make us pause in dim uncertainty, to search those lines which to some appear to separate, to others to unite the strange and phenomenal spiritual life of the past, with the movement vaguely known in the present

day as, "Modern Spiritualism." Yet, in the close analysis of what that power reveals in the present day, and points to in the past, we judge that the basic law by which each was and is produced, is absolutely one and the same, and that both can be referred at last to the science known as *Chemistry*. By Chemistry, man learns through scientific processes, to dissolve and re-compose in changed form, every existing atom. Time, instruments, and material processes alone are asked for the chemistry of science to accomplish these results. To the Spirit (whose knowledge comprehends all laws revealed to man) such chemistry is possible, and truly is achieved, *without* the lapse of time, or the aid of human science yet known *as such* to man. Such power, it was, that acting on the elements of matter, extends them to satisfy a multitude;—to change the suffering form worn by disease (through the chemistry of pure magnetic life) to rejoicing strength and health;—to procure the miraculous draught of fishes; to transfigure the humble garments of the houseless wanderer into raiments of dazzling white;—and to change the man of sorrows into the likeness of some shining messenger from heaven, on the Mount of Transfiguration. Translated through the solemn utterance of dim antiquity all this is "Miracle"—in simple modern science, it is "Chemistry," requiring only knowledge to effect these changes; in modern spiritualistic phrase 'tis mediumship, or chemistry employing subtler forces to effect in yet more rapid time and simpler modes than man's, the self-same changes which man can make by science. To-day you listen to the tap, tap, of the electric telegraph of the soul; you translate into sentences that strange and grotesque form of telegraphy; you behold inscribed on the blank page the name of some beloved one written with no mortal hand; you feel the baptism of the falling water, you know not from whence; and the fragrance of flowers not gathered by mortal power appeals to your startled senses. You call this Spiritualism; and what is this but the chemistry of the spirit? It is the self-same power by which, through the eternal repetition of God's laws, all matter can be decomposed and re-composed, and all the facts of the Gospels, grand and sublime as they come to you, through the splendid veil of antiquity,—the entire of those miraculous acts, so called, each one of which seems in the glorious haze that surrounds the long-ago, as superhuman, and nothing short of God-like may be reproduced. I translate thus the power of Spirits through simple laws of chemistry, to act upon the forms of Earth, and to change the forms of substantial matter.

And to perceive the relations that exist between the ancient and modern powers of Spirit to produce phenomena of this character, I ask you only to remember the facts that have been made

patent amongst you, and to compare these with the recorded miracles of Christianity, and then determine whether the *external facts alone* present to you any evidences of powers that transcend the action of those departed spirits now in your own midst. Where is the difference? There is one which you have not questioned of here, and it is of this that I ask permission now to speak as an addendum to the question of the night. It is in the results of the individual action of Christ the Spirit, as compared with the aggregation of the action of the spirits of your own time, that the chief difference lies. It is, moreover, between the principles involved in the action of Christ, and the mistake that many make in the reception of modern Spiritualism, that the latter becomes a simple science merely,—the former a pure religion. Viewed now from the stand-point of the ages, you believe that Christ, came in obedience to the Divine mandate to establish an old but still new religion. Old, as a teaching of the primal laws of God manifested in the Gospel of Nature—but new to the Jews, the worshippers only of God manifested in law. You believe that Christ received power to sign His wondrous mission of divine work with the external phenomena which you call miracles. You believe that in these He stood alone; that, as incarnate Deity (deriving power from none but God alone) no age before or since can ever match the works He performed, nor the purpose He effected. Here, modern Spiritualists, many amongst you still take issue with the spirits. He said, “The works that I do shall ye do likewise, and greater works than these shall ye do, because I go to my Father,” *because I leave the mortal form, and, as a spirit, can enable you to perform greater works than I do now through inspiration spiritually.* Turn to the last chapter of St. Mark, you shall find there a distinct definition of the signs that shall mark the Christian. You shall find that those signs are facts—phenomenal facts. You shall find that Christ requires of His believers that they shall exhibit these phenomenal facts as proof that they are His followers. Eighteen hundred years have passed away and no single century of time has rolled on unmarked by these phenomenal facts. For six hundred years they were manifest in the action of the so-called “Early Christian Fathers.” They healed the sick, conversed with spirits, beheld in vision the past, the distant present, and the future, and they presented much of the evidences of that same power that Christ had promised to those who believed in Him. Time rolled on, and still there arose such men as Gregory Thaumaturgus, the mighty wonder-worker; but within five centuries after the Christian era, a decadence in the miracles of Christian churchmen gradually appeared, and then it was that those followers of Christ issued their interdict against the

performance of His solemn charge of signs and miracles by *laymen*, and certain Councils determined that it was not legal for laymen to lay their hands on the sick, nor to perform miracles, stigmatizing the same with the dreaded name of witchcraft. Then were the fires of persecution lighted; then at the stake, the rack, the fearful wheel, and dungeon, from the blazing pile and stake, where souls of martyrs "leaped to heaven from gory graves," all down the ages came the sacrifice of Christ's followers in the name of witchcraft. A new dispensation, you say is upon you, a new phase of phenomenal life is now before you, and you begin to classify it into something like an array of facts which you call Spiritualism. But when the children of this new dispensation give the very signs the Christian Master bade them, and within the sphere of God's will and law perform the work assigned them in the order of their being,—when they claim the great Christian teacher as their elder brother, and urge that by the universal law of phenomenal gifts that fall upon every one who is able to receive them, they are privileged, nay commanded, to perform the works the Christian founder promised, why do you draw the line of demarcation between Christ and modern Spiritualism? Why call the one a religion, the other a simple science? The one the work of God, and the other the work of your spirit friends? Are not both performed by those who, through the power of magnetism, work the telegraph between the visible and invisible worlds? Why are some divine, and called sacred by the name of Christian,—others profane and merely Spirit mediums?

Let us now consider the special mission manifested in the so-called miracles of Christ. He came with the electric fires of Heaven permeating his mortal frame. By human law—a law that belongs to you, and to every one of you—He came giving signs, through the human form. Nay, He laid down in simple phrase, some of the laws by which these signs were made. He claimed that His disciples failed to perform the work of exorcism on one possessed who sought them, because they had omitted conditions of "*fasting and prayer*." Ask your psychologists what they deem the purpose of prayer to be. They will answer, "to unlock the heart for the entrance of the Holy Spirit." Think you we can by prayer move the Eternal? Never! Think you that we can change by supplication, that vast and immutable order of nature that wrote the law and being of a dew-drop, even from eternity? Never! The result of humble prayer lays open your souls to the efflux of the Divine response. You arise, and go to your Father; not to change Him, but yourselves, in the act of prayer. Such is its purpose: such its sole effect. Ask your physiologists the physical results of fasting. Forgive me if I

digress from my subject to remind you that the various subtle movements within the human form, all acted on by nerves that supply the system, work harmoniously, but best when not over-taxed, in more than one direction at a time. When the intellectual faculties are active, when the brain or those organs that constitute its powers are exercised, beware lest you tax some other portion of the nervous system, and call off an amount of active force that deteriorates from the intellectual, galvanic, or mesmeric power of the brain. Thus when the nerves that supply the functions of the digestive apparatus are called into active play, you rob the *physique* of that magnetic life essential for the performance of magnetic cures. I will not elaborate this subject to-night. I merely point to the fact that the condition demanded by the Master of his disciples, proves then as now, a law or condition necessary for the production of spiritual phenomena. Consider the deep philosophy, and yet simple humanity, of the instructions which the Master gave! And was it not ever thus? And did not Divine laws and Divine ideas ever manifest themselves through His Humanity, in foot-prints, which all humanity can follow? Where then are phenomena denied to man, or where is there aught but His mighty mission separating the phenomenal Christianity of old from our modern Spiritualism? And it is in comments on this mission that I will close the subject.

It was to build up a church, to found a new religion, to sweep away the mass of darkness and of gross sensuality which had grown up on the mere dry letter of the law, that Christ came. The Jews of old had striven to convert the Spiritualism of other nations, and bind it in with the customs and traditions of Jewish law, until the very soul had fled from the cold external forms. And it was to rebuild the church in its holy place within the human soul, to replace the glittering far-off heaven of the Orientals within the human heart, that Jesus came. It was not to tell you of the God of Sinai—the Jehovah of the burning bush, and the awful thunder—the God whom His creatures might not look upon and live; but to bid you come unto a Father; a Father who cared for the falling sparrow, and numbered the hairs of your heads; a Father who pitied the Magdalen; a Father who heard the voice of the publican, and answered the sinner with pardon; a Father whose word is ever made flesh and dwells amongst men; a Father who received as an act of worship the mite of the widow; a Father who, whilst He puts the cross of martyrdom upon us, and leads us fainting up the hill of Calvary, answers our piteous cry in the hour of deepest agony, responds in the bitter woe of sad Gethsemane by clasping us about with angel-hands, receives our spirits when the gates of life are torn apart

by the agony that rends them; transmutes the darkness, sorrow, cold, and pain, the shame and scorn of earth, to the glorious light of eternal day; and crowns our brows with amaranths born of the thorns of earth, in the land where all tears are dried, and sorrow never comes. Such was the God that Jesus came to manifest; such the religion Jesus came to teach. And Christ the Spirit, formed his church on the lone hill side, in the corn fields, or the highway—in the homes of the poor and rich alike. With Him, a synagogue was everywhere; the whole earth was His church. For Him each day was a Sabbath, and every act a prayer.

And this was Christianity. This the religion which called forth signs and wonders, and became sealed and confirmed by what you call "the facts recorded in the Gospels." And this, too, is the church of modern Spiritualism, this its religion, this its aim and purpose. Many of you know it not, many there are who seek only the mere external sign, many who question it only for the tender messages of love, asking after the welfare of the child, the father, mother, friend, or loved companion; many who believe that the telegraph was built for this alone, and that words of kindest recognition constitute the end and aim of spiritual phenomena. It is very sweet to know that the spirit lives and loves, it is glorious to be sure that we walk through the dark cold streets of earth enveloped in the protecting light of spiritual presence, although we see it not; that it is a lamp to our feet, and holds those feet from stumbling; but that is not the only meaning of this vast spiritual movement. The Child of the manger is once more with us; still in its infancy yet, you see it now sitting at the feet of the doctors, answering their questions, and speaking with a power at which they marvel, but it is still a little child; though like the Babe of Nazareth, whose infancy was miracle, when its manhood is perfected, this modern Christ again will build up the church of all humanity. It comes in the mighty aggregation of all spiritual powers to tell you of the conditions that grow out of this life;—to warn you that the truths which the Christ Spirit *spoke* to you, that you have been preaching for eighteen hundred years, are still to you but *words*, and fail in practical application amongst you. Spiritualism is the messenger that proves the results or failures of Christian words, in Christian acts hereafter. Spiritualism is the voice that sounds in your ears, "*happy or miserable*," as the result of the earthly career of every living creature. It comes with signs and wonders to the world, healing the sick, acting upon matter with angelic presence, pre-vision of the revelations of the future, and clairvoyant eye to behold unmasked the secrets of creation. It comes to reveal the immutable nature of causation, it casts its light upon every art

and science, and it proves that Spirit is the cause, and Spirit the ultimate of every form of being.

It is still yet in its hour of dawning—glorious revelations are only waiting for the fulness of time, to bring in their grand unfoldments; but even now it shadows forth the promise of a science which unlocks the mysteries of creation, and by the study of magnetic power and spiritual phenomena, the wondrous problem of life and human organization will some day be solved. It is the great physician of soul and body, the revelator of the Kingdom of Heaven within yourselves, elaborated in the glorious light of the Spirit-world. You ask your speaker in what particulars the teachings of Christianity and the facts recorded in the Gospels elucidate and confirm modern Spiritualism? We can make no separation between them. The teachings of Christianity are but the result of the growing wants of an older age; the fulfilment of the desire of all elder nations before the Jews. It was but the repetition of the Divine story that every land has taught, that God becomes incarnate in man, and ever manifests Himself in the true and the beautiful; it was but the assurance that where truth and goodness are, there is the image of the Father seen. This is the meaning of the spiritual life of Christianity. For its facts, I must again refer you to the sciences of life and magnetism. These classified and arranged in their phenomena, will soon assure every earnest and patient investigator that there lives within himself a wire of the telegraph which duly worked will enable him now, as then, to obey the charge of the Master, and to perform “even greater works than He did.” Spirits have come to point the way, though not themselves to do the work for you. It is your privilege to live your lives yourselves, and in your own following of Christ yourselves shall rank with Him in the glorious light of the new Christianity—the Christianity of the world’s broad church, the Christianity of the city streets, the Christianity of love to one another, of pity for the sinner; the Christianity of mind which searches into causes, connects them with the effects manifest in science, the Christianity of soul which takes that science as the basis for its new religion,—*New*, as religion founded on scientific demonstration; *Old*, as religion founded on those eternal laws which inhered in created forms ere the foundations of this earth were laid, or the morning stars sang together for joy that a new world was born.

Good friends, we now propose to answer such questions as may arise amongst you, either in elucidation of the subject of the night, or on any other point on which you may think the intelligence now communicating with you can give you a satisfactory response.

[Mr. TEBB: I will ask the question asked by Pilate—
WHAT IS TRUTH?]

What is Truth? You imagine perhaps, questioner, with Pilate, that there is no standard of Truth. I answer to you that in every department of nature *there is a standard*. In the law by which suns, planets and systems are maintained in space there is a standard, and an astronomical truth is that which most nearly approximates to a discovery of the law. I answer you, that in the condensation of matter; in the deposition of mineral veins; in the various changes which eliminate the primal elements of matter into the infinite varieties which now manifest themselves throughout the world, there is a law of chemistry, and the truth that approximates the nearest to the discovery of that law, is *the truth* in that direction. I answer you, there is a standard within the human heart of right and wrong—that standard is the exact equilibrium of justice between man and man, that justice that respects self, and administers to all human appetites so far as God has endowed you with proclivities to satisfy them, yet never trenches on the rights of others; and action thus justly balanced is *truth in morals*. Truth is the discovery of God's law in any direction of enquiry. Name any object or idea, physical or metaphysical; name anything your sense can apprehend; any idea your mind can grasp, and I shall refer it back to an original standard in the grand *archetypes* of being *where all is truth*, and the nearer approach you can make to the discovery of those Divine originals, the more surely you have answered the question of Pilate—"What is Truth?"

[Mr. COLEMAN: Assuming, as Spiritualists do, that spirits hold communion with men on earth, what proof have we that they are the spirits of departed persons who have lived amongst us?]

What proof do we find of *your* identity? We recognize *you* by the combination of sensuous perceptions that enable us, by hearing, sight and touch, to determine your identity. Deprive us of sight, and one means of identification is lost; deprive us of hearing, and another disappears; deprive us of the sense of touch, and yet another is lost. But still you enter into the presence of the Well-beloved, and though deficient in all these sources of sensuous perception, there still exists a means of information—there is a *sphere* that enables the beloved one to determine your approach, that sphere is the aggregation of spiritual senses corresponding to the external. We all possess them; they form in the aggregate consciousness, and if you take away all the external means of perception, the spiritual still remain, and remain in

such full force, that when they predominate in any individual they form a means of spiritual identification. In the spirit-circle you seek through external forms or signs for identification, you strive to obtain what you call *test-facts* of the presence of the departed. But these are not enough. There is a power by which spirits at your circle can explore your mind, and learn therein the data that are necessary to afford you answers; these answers that yet are not sufficient to prove identity. Aye! but there are other modes and the first of these is REASON. If we still live, we still most surely love. The father, mother, child, WILL BE THERE WHEN CALLED. The patriot will respond to the call of his country; friends will answer the magnetic chords of friendship. At your spirit-circle whom you seek WILL BE THERE. And though spirits must use mediums, it may be many ere they reach you; still, you will find the last who affects the mortal medium conveys the thought of the soul you seek, though *the form of speech* (through the lengthened chain in which that thought is clothed) may be changed and lost, yet the thought is the identification of the spirit. *The spirit will be there.* This I claim on the ground that the ties of kindred and affection which God has woven around your hearts will attract the identity you seek, and, in intent, if not in actuality, your appeal to that identity will inevitably be answered.

"Where two or three are gathered together in my name, I am in the midst of them." Jesus spoke in the name of all humanity. Where you go in the name of the friend, of the child, the father, mother, brother, even of the science or the thought on which you seek elucidation, there is a responsive power corresponding to that you seek which will be in your midst. You have no *sure mode* of identifying the fact, that the phenomenon rendered you is performed by the individual spirit you have summoned, but when you have assured yourself of the reality that the telegraph works, and the fact that the gates between the natural and the supernatural are open, you may also be sure that those you seek are not far off, and that though the mere message of identification may fail, as fail it often must, filtered through a long chain of magnetisms which colour and shape it, nevertheless it is in almost every instance that can be rendered (I say *can*, for there are obstacles, of which more hereafter), the identity you seek that responds to you.

We must limit our questions this night to two more only, for there are conditions which, depending on atmosphere, magnetism, and other external effects, are unfavourable to your speaker. Hitherto, these have been overbalanced by your kindness. There is a bond of sympathy here, an effort to weave that bond around the stranger and a determination to search out and grapple with

the truth; after a fashion peculiar to the strong Briton, which thus far has sustained your speaker, but fails at this point. On future occasions we hope to render you all the satisfaction you can ask. Two more questions alone can be responded to this night.

[MR. S. C. HALL: Can Miss Hardinge give us some idea of what constitutes mediumship or a medium?]

Ay, that is one of the broadest questions belonging to the phenomena of Spiritualism. We must treat it in very brief detail to-night, promising you further elucidation another time. We have spoken of magnetism, but we alluded merely to the subject. I will now state that it is the life of all things. It is the power that, pulsating in your hearts and throbbing through your veins, sets all the atoms which constitute your form in motion, and yet it is the power behind motion, or rather, the force that outworks as its attributes, the two modes of motion called attraction and repulsion. This magnetism varies in every atom of matter, because there is a difference in the media of the atoms, which qualifies the force or intensity of their magnetism. Now, permit me to draw two or three pictures of the working of this magnetism in the human form. In some of you, the atoms which constitute your physical forms, attract magnetic life in the special direction of the brain, and this forms strongly marked intellectual character. There are others again in whom the magnetic life has the strongest energy in the direction of muscular tissue; others in whom this magnetic life (generated by the brain and nervous apparatus in great excess) is distributed throughout the entire of the form: the excess passes from that form in the shape of atmosphere or aroma, and these are magnetizers. Positively and psychologically strong, this magnetic power enables them to control such objects as possess an affinity of magnetism. There is yet another class of persons who generate magnetism in equal excess, but this, instead of being distributed equally through the form, is found predominating in certain directions: it is given off in abundance at one point and becomes deficient in another. There is a want of balance or equilibrium in the flow of these magnetic currents. You call these persons, vaguely, nervous, sensitive, irritable: I call them spirit-mediums. The fact that they possess magnetic life in excess, but give it off in such modes as renders them negative to well-balanced organisms, constitutes them subjects, either of animal or spiritual magnetism. If the quality of the magnetism be of a physical character—(what I should call a mineral magnetism predominating)—they are good subjects for the animal magnetizer. If their magnetism be of a more refined or sublimated quality they are

good subjects for the spiritual magnetizer, and in that respect they become spirit-mediums. I would willingly enlarge upon this subject, but prefer that you should permit me to treat it in greater detail in the form of a future address.

[Mr. O'SULLIVAN: Can Miss Hardinge throw any light on that mystery of mysteries, the connexion and relation between the nervous matter, called brain, and the mind?]

Will you be pleased to carry your thought into the room of the machinist, and remember the wonderful apparatus that is there arranged for the production of force? Whether the machine be the steam engine, as the most familiar illustration I can use, or any other form of mechanical art which shall give off force, you do not confound the machinery with the force? You find that momentum is obtained. How? By the aid of machinery. But what is momentum? You answer, a form of mechanical motion. But what is motion? What attraction? What repulsion? These are all elements that make up what you call force, and force is something entirely distinct from inert machinery. Machinery is but the means of producing force. Go back to what is force, and we are launched at once into the vast area where swinging worlds are upheld in rarest ether; where mighty suns wheel in vast realms of space. There, indeed, is force; but that force is not the sun, nor their mighty systems;—it is not ether, nor any form of elemental being. Even so of mind, and the nervous apparatus, which is the machinery by which it is exhibited. This nervous apparatus, commencing with the brain, extending down the spinal column, and distributed in the form of grey and white threads throughout the whole *physique*, until it ramifies into the wondrous little filaments that almost escape even microscopic perception,—all this is but machinery: an apparatus for the *production of force*. That force is mind. It is exhibited in will, and acts by magnetism throughout the machinery of the body. I cannot to-night enter into the analysis of mind, because it brings me upon the very threshold of spirit—THE FORCE OF FORCES—the alpha and the omega of all life and motion; and, standing here, I worship and veil my face, saying, humbly, "OUR FATHER," the GREAT SPIRIT! The totality of spirit force and motion! In this majestic compendium of all being, I recognize that the universe is the machine: suns, stars, systems, its several parts. These form the vast locomotive through which the Eternal Mind generates the force of motion, on which the Infinite Mind plays the vast oratorio of creation.—imaged in our little selves; here, in this petty microcosm, behold the sum of machinery. Within this outward form, the anatomist discovers the finer and more complex apparatus of the nerves. Take the human brain, with all

its wonderful yet complex parts, there is no mind there ; it is but the machine, the motion, the force, playing like lightning upon the wires and threads of nerve, and communicating the will of mind to the most extreme ultimates—that is the force behind the nervous system. Yet so wonderful is the machine, that the anatomist too often bows down and worships it, and says, “ Behold my God.” The chemistry of the atoms is so admirable, that thousands of rare minds have forgotten their own souls, and done homage to the machinery, instead of to the force, that moves it. We *who know* that force exists, when the poor machine is dead ; that the water of life is gathered up when the golden bowl is broken ; and that the mighty spirit, the rushing wind of thought that plays upon the machinery of nerves, is an entity when the silver cord is loosed ;—*we* are prepared to acknowledge that there is a difference between the force of mind and the nervous system which exhibits it.

I am sorry I am not able to-night to enter into a better analysis of mind, and I ask permission to reserve further discussion of the various phenomenal lights which are now flitting hither and thither, torches borne in the hands of angels throughout the length and breadth of your universe, until another period. If I would attempt to number them, lo ! the stars of heaven seem to have fallen from their spheres, and to bespangle the very ground beneath our feet with glittering gems of light. Glorious, noble Spiritualism ! great telegraph of mighty mind ! And praise be to the Master who has permitted us, the Spirits, to build and work that telegraph, and with it to bring to earth the gems of beauty which age after age have been piling up in the storehouses of eternity, waiting for the hour, when the Master’s bell should sound in your midst on the dial-plate of time, and proclaim the dawning of the new day of modern Christianity. That hour has sounded, and Spiritualism is in your midst ; and when mortal lips attempt to interpret all the meaning of its advent, their utterance fails—we roam the earth and find it all too narrow to compass the power and beauty, the depth and breadth of Spiritualism ! All hail to you, investigators who are standing, even now, in the vestibule of this grand temple ! Will you retreat, or will you make this a Pentecostal chamber, where gathering together from time to time with one accord, tongues of fire shall sit upon your heads, and speak to you of the great and eternal mysteries of creation—its alpha—its omega ! SPIRIT AND SPIRITUALISM !

What they have now seen here, will give our readers some idea of the vast powers which are poured through this gifted lady. Fortunate were they who heard her discourse, and felt the

influence which her presence threw over every one of her hearers, who were almost as much entranced by her power, as she herself was by the spirit which spoke through her. It stands without question as the highest development which has been seen in this country since modern Spiritualism began, and the great pity is, that Miss Hardinge has not yet had the opportunity of delivering her wonderful utterances, in England, before such audiences of thousands, as have hung upon her words in America. We trust that the means will yet be found for placing her before these large assemblies of the English public, that they may have the rare opportunity and delight of listening to discourses, the like of which they have never heard before.

Miss Hardinge has since spoken at each of the Monday Evening *Soirées*, and it is hoped she may continue them to Christmas, and although we have printed one discourse, it is not selected because it is the best, but only because it was the first. The others have all been as wonderful, both in their matter, and in their manner. Let the reader consider the conditions under which these orations are delivered. The subject of them is devised, discussed, and chosen by the audiences before she enters the room, and the slip of paper containing it is first made known to her when she stands upon the platform. At once, after its being read to her, she commences to speak, and thenceforth pours out her melodious and aptly chosen words, without break or check, or the having to recall a single tone or utterance. With graceful and pleasing action, and commanding mien and figure, she has all the attributes of a finished orator. We ask ourselves as it proceeds, And is this after all a woman who has these highest, manliest gifts, transcending in interest and in power the efforts of our foremost men? Who is it in our British Houses of Parliament, or amongst our most practised speakers, who dare come forward and be compared with her, under the same conditions? If there be one, he has kept to himself hitherto the knowledge of his powers, and has deprived the world of both instruction and enjoyment. There are *improvisatori* in Italy, but we have always heard that their improvisations do not shew well in print. There is not pith and marrow in them. Let our readers judge the matter of Miss Hardinge's oration, and we think they will find no such deficiency in it. There is not fluency alone, but powerful reasoning and argument throughout. It is not necessary that we should agree with every word of it, but its mere power is the quality to which we draw attention; and we commend, not only the noble woman herself, but her utterances also, to the best consideration of her countrymen, amongst whom she has come but for a short visit.

SOME RESEARCHES OF DR. JUSTINUS KERNER

AFTER MEMORIALS OF MESMER IN THE PLACE OF HIS BIRTH, MEERSBURG UPON LAKE CONSTANCE—SOMETHING REGARDING MESMER'S FOLLOWERS AND OPPONENTS IN GERMANY, ALSO REGARDING THE GRADUAL DEVELOPMENT OF ANIMAL MAGNETISM AND THE PUBLICATION OF MESMER'S COLLECTED WRITINGS.

PART III.

THROUGH Puységur's investigations Animal Magnetism assumed a new phase during the time of Mesmer's sojourn in France. Puységur resided at Strasbourg, from whence his doctrine spread itself throughout Germany. Puységur was the first experimenter who, quitting the simple magnetic influence upon the patient, assumed that Somnambulism and its power of inward contemplation alone constitutes its healing power. A sick boy, his patient, in whom Somnambulism had unfolded the faculty of inward vision, had led him to these conclusions. In Somnambulism Puységur believed that he had discovered the veritable Magnetism, and in this spirit gave publicity to his own discovery.

Upon Mesmer's return to Germany he found that these new ideas had spread throughout the land, and this circumstance again greatly embittered his life. Regarding what he considered the dangers of Somnambulism and the somnambulist treatment, Mesmer has written many papers which betray a wounded and suffering nature.

Affecting is it thus to observe two great discoverers and benefactors of the human race, through the narrowness of vision inherent in humanity, or through its unconquered egotism, thus blinded to the relative importance of the truth of each other's system, and through this pitiable blindness retarding the calm development of universal truth, of which each possessed a portion, and of which each believed himself the devoted servant.

From Strasbourg, where Puységur's sect had arrived, Mesmer's doctrine was brought to Bremen. Lavater, giving his allegiance to Puységur's system, had received Magnetism on the altogether mystical and religious side, and certain friends and imitators of his having exaggerated his views, the whole subject was exposed to the ridicule of the incredulous and of the utterly ignorant; and thus the very wildest ideas were entertained by the public of Magnetism and magnetizers. Lavater, upon his appearance at Bremen, was greeted in the papers by would-be witty comic songs of a most disgusting and silly nature. That

Lavater's own views regarding Magnetism were clear, philosophical, and calm, various passages in his writings bear testimony.

The circulation through Germany of the unfavourable opinion passed upon Mesmer's discovery by the French Academy damaged Mesmer's reputation immensely; for especially in that age did Germany, not alone as regards dress and manners, but also in matters of opinion, follow the French nation with a pitifully servile imitation. Thus the opinion of a body of men, supposed by their learning and wisdom to be able to embrace and comprehend the whole of the laws of the world, was regarded by Germany as the utterance of an oracle. This feeling existed to so great an extent that no one dared to defend Magnetism through the terror of being calumniated. The very name of Animal Magnetism was tabooed. Dr. Eberhard Gmelin, of Heilbronn, a contemporary of Mesmer, an intellectual investigator of his discovery, and to whom we owe the possession of six volumes of conscientiously recorded experiences, and much valuable theoretical matter, regarding Magnetism, already, in the year 1787, has said in one of his volumes that he would willingly entitle his magnetic researches, "Experiments in the Power possessed by Human Nature through the Means of Living Human Touch," owing to the unconquerable objection in the public mind to the term "Animal Magnetism." In fact, by calling one of his works *Materials for Anthropology*, he thus gave way to the public prejudice against Mesmer's nomenclature. In the same work he thus excellently sketches the opponents to the newest truth of his day:—

"They step forth under the venerable forms of a bombastic orator, of a highly-enlightened and warning teacher, of a dogmatic critic, of an envious colleague, of an exasperated preacher, of a merry comedian, of a flying traveller, of a comic romance writer, of a would-be witty writer of travesties, of a cheap and rapid annotator of almanack pictures, of a defamatory pressman, of a begging anecdote hunter, of a malicious backbiter, of a haggling pettifogger. With such weapons and under such forms has the endeavour been made to fling Mesmerism to the earth."

Gmelin was a man in whom no qualification failed to render him a thoroughly competent observer of this subtle power of nature. His observations succeeded in awaking a lively interest in the subject, and that he was an enlightened and thoroughly experienced physician, as well as a clear-seeing psychologist, not even the most prejudiced opponent could deny. His works were full of instruction even for the unbeliever, and although they might not always work conviction, they prepared the way for it. Before Reil and Humboldt's experiments, in 1778,

Dr. Gmelin wrote about a fluid within, or rather upon, the nerves, bearing much relation to electricity, and which he termed *nerve juice*, or *nerve æther*; and, in 1793, after the publication of Reil's excellent writings and Humboldt's galvanic experiments, he published other important observations.

Neither did Wienholt in Bremen fare much better than Gmelin, in the opposition which he encountered from the learned world. He, in the years 1803 and 1806, wrote upon the subject of animal magnetism at great length in a sober, searching, and philosophical spirit, and proved it to be a special power of nature, and an extraordinary healing medium. But he also, for a certain time, bore reproaches and was utterly misunderstood. Within fifteen years, however, Wienholt treated, either directly himself or through others, eighty sick persons. The greater number of these were cases which he either beheld abandoned by medical art, or which could only hope for a protracted cure: cases of various kinds of disease, inflammatory as well as chronic, nervous as well as other tedious maladies. There were individuals of almost every age and rank, and of both sexes, married and unmarried; and the magnetic treatment affected these patients in the most remarkable manner. In some of the cases the improvement was only temporary, in others partial, in others—and these not a few—the cure was complete. Wienholt made use of electricity combined with animal magnetism in his experiments. In these cases the sleep-waking condition excited the greatest surprise, and became the chief stumbling-block.

During the period of Gmelin and Wienholt's activity in this field of labour, animal magnetism attained, through the discovery of Galvanism, to more respectful consideration in the learned world. Already, and principally through Gmelin's researches—to which we have already referred—the existence of a so-called life-atmosphere around the nerves, was believed to exist. This supposition was rendered more probable by Reil's excellent work upon the nerves, and at length was clearly demonstrated by Humboldt's galvanic experiments with animal-fibres, and thus was animal magnetism brought nearer to physical science. Equally favourable were the observations of Spallanzani and Fontana. On every side, old conventional opinions and doctrines which had taken deep root, were seen to be attacked and destroyed by new opinions and doctrines, and thus people at length accustomed themselves to enquire with more equanimity into animal magnetism, and gradually discovered that it really did contain some truth.

Through Schelling's Nature-Philosophy, other worthy minds were encouraged to cast off the chains of the old systems, and take higher flights through the illimitable realms of nature.

Thus the arrogant tone of the would-be-all-wise was not so universal, and practical physicians who formerly had been opposed to Magnetism, even deigned to operate by its means. The men who at that period principally accepted the Mesmeric theory were K. E. Schelling, W. Hufeland, Klug, Wolfart, Fr. Hufeland, Kuntzmann, Petzold, Nasse, Müller, and other physicians in Berlin. At a later period followed that remarkable man whom, comparatively speaking, we have only lately lost, Dr. Ennemoser, and who has given forth to the world both practical and theoretical works upon the subject. Also Eschenmayer has been an invaluable labourer in the field. Dr. Karl Passavant, of Frankfurt, we have also to thank for his *Researches into Life-Magnetism and Clear-Seeing*, and which has become a classical work. Also Count Zappari, and his unfortunate countryman Count Mailath, have both earned our thanks through their peculiar conception and development of the Mesmeric doctrine.

It is especially through the exertions of the above named men, that Mesmer's discovery enjoyed a triumph already before the death of Mesmer, although at a period when personally he was entirely forgotten, and now (in the year 1856), forty years after his death, a yet greater triumph exists in the appearance of magnetic table-turning, and of Reichenbach's discovery of the odylie light and force. (In 1865, however, more marvellous has become this triumph, through the ever unfolding confirmation of the truth of Mesmer's discovery as demonstrated by the varied phenomena of Spiritualism, that fuller development of occult force, the dawn of which Dr. Justinus Kerner was one of the first to proclaim.)

It ought not to surprise us that Mesmer was not comprehended by the learned men of this day, seeing that he was through his views of nature, forty years in advance of his age. Nevertheless it is almost inconceivable that during all these years of the progress of magnetic enquiry, personally, Mesmer should have been forgotten, and this not alone by his opponents, but by those who honoured and practised his doctrine. Throughout the numerous volumes of the writings of Gmelin and Wienholt upon Animal Magnetism, between the years 1787 and 1805, you may seek in vain for the name of Mesmer. And with other writers it is the same. They well knew what persecution and contempt Mesmer had drawn upon himself by the expression of opinions which were now the same as their own; nevertheless, nowhere throughout these writings does one meet with one single expression of sympathy with Mesmer, nowhere a defence of him. It seems as though they dreaded to touch upon that name of "Mesmer," so hooted at by the scientific world. Not one of these writers took the trouble to search out the discoverer of that power of nature

which they were themselves thus developing and defending, in order to become personally acquainted with him, to know what kind of a man he was, to hear from his own lips the explanation of his theory, to learn from himself the practical part of his doctrine, to be shewn by himself his magnetic manipulation; in short, to drink of the knowledge which they sought at its very fountain head.

Mesmer, during the greater portion of his later life, took no part whatsoever in the discussions of the scientific world, took no interest even in the magnetic labours of his followers. He dwelt in the most perfect retirement at Frauenfeld, a blessing to the sick and the poor of that neighbourhood. He appears, however, to have deeply sympathized with the great political changes occurring in Europe.

Various of Mesmer's friends in France sought to recall him into their midst from Switzerland, representing to him that his ideas would never be comprehended in that country, and seeking to induce him to publish his writings in the French language. Nevertheless to France Mesmer did not return.

Mesmer was already an old man of seventy-eight, when a circle of his zealous disciples in Berlin applied to him by letter, through Reil and Wolfart, to visit them, in order that they might hear his doctrine explained to them by himself. Throughout the rest of Germany at this period Mesmer personally was as one dead. It is easily understood that Mesmer, who had in his earlier life declined a similar invitation, now in his old age and when he was weary of scientific discussion, did not accede to his friends' desire. We have reason, however, to believe that from this application of his Berlin friends resulted Wolfart's invaluable edition of Mesmer's writings. With the greater portion of his fortune Mesmer had lost in France the whole of his papers. Nevertheless, in the later years of his life, during his solitude, Mesmer employed himself with marvellous patience in re-writing his ideas and experience in French. Many of these manuscripts fell into my hands amongst the papers discovered at Meersburg. They are the rough drafts from which Wolfart ultimately made his German translation, and which was published by Mesmer's authority and under his supervision a year before the great discoverer's death, in 1814. Numerous letters from Wolfart to Mesmer—but, unfortunately, not Mesmer's replies—were also amongst the Meersburg papers, throwing much valuable light upon Mesmer's life and views. It is most pleasant to contemplate the friendly relationship which existed between Mesmer and his translator, and to observe the sunshine which this happy relationship cast around the last years of this great man's life.

From Frauenfeld Mesmer removed to Constance, and from Constance ultimately to Meersburg, where, as we shall see in the concluding section of our article, he calmly sunk to rest.

MESMER'S LAST YEARS.

In the summer of 1814, Mesmer removed to the village of Kiedetsweiler, where he had caused to be prepared for himself a dwelling in the farm of the peasant Futterer. In Constance, as well as here and in Meersburg, he lived entirely for science, and exercised his art with the most beneficial results, everywhere assisting the suffering poor. Various individuals still live who remember him with respect and gratitude. Mesmer did not, however, long inhabit this rustic abode; he moved in a short time to Meersburg. It is possible that he removed at this period to the neighbourhood of his relatives and to a town, because he was firmly convinced that he should not live beyond the age of eighty-one. This idea originated in the circumstance frequently related by him of a fortune-teller—a person who possessed the faculty of entering the magnetic condition through gazing upon any glittering substance—prophesying that he would attain the age of eighty-one, but no greater age. This individual had told him at the same time, whilst he was possessed of a large fortune, that he would lose it. This portion of the prophecy having been fulfilled, he used frequently to maintain that the former would also prove to be true.

Spite of his age and the infirmity—disease of the bladder—from which he occasionally suffered, both his body and soul appeared full of health and power. That his ardently-pursued and long-continued magnetic manipulations produced no deleterious effects upon his constitution was owing, probably, to his applying himself, without the interference of any uncongenial occupation, to the development of that influence of which he himself was the discoverer, and with which, through being its discoverer, he was more thoroughly permeated than any other person possibly could have been; and also that by birth he possessed a calm, clear, firm, and not easily disturbed nature.

He loved society, and whenever any one was really agreeable to him, the company of this person was never unacceptable—so well-beloved a guest might even without offence invite himself to table. Usually Mesmer was very cheerful and conversational. His relatives especially were ever welcome. In their season of trouble he also thought frequently of them. Besides his relatives two intelligent young priests were his frequent visitors. One of these young men had been restored through Mesmer's assistance from a dangerous illness. Both of them were so greatly im-

pressed and penetrated by the importance of Mesmer's conclusions with reference to religion and to nature, that they became attached to him with a childlike reverence.

Of the learned world but few visited him. Dr. Hirzel, of Gottlieben, occasionally came to see him; and later, in the last years of his life, Dr. Waldmann was intimate with him, and bears witness to the calmness of his mind, even up to his latest breath.

In the last years of Mesmer's life, the Bishop Prince Dalberg, in the outset a violent opponent of Mesmer's doctrine, became as warm a believer and friend. He, about the same time as Mesmer, came to reside at Meersburg. Mesmer thus writes to Wolfart, in Berlin, December 26, 1814:—

“ You will have heard that Prince Dalberg has resided here already several months. So soon as he became aware that I was at this place he recalled his former avowal of disbelief, and at every possible opportunity has shewn me respect. He gives to the aristocratic residents here every week a concert, to which I am invited. He has invited me to his table and so forth, and thus in every way he shews that I am no longer indifferent to him.”

Mesmer did not possess a garden, nevertheless he was a great lover of flowers, which he cultivated in his room, as well as shrubs, laurels, &c., which he made use of in his magnetic cures.

He kept a horse and light carriage in which he drove out daily. Probably owing to the infirmity already referred to, he was rarely seen on foot. He exhibited towards his horse, as well as to all animals, and especially towards birds, a great affection.

Probably through his powerful magnetic influence, he possessed the faculty of taming and attracting animals towards himself. Stories are still afloat regarding him, somewhat exaggerated probably, which recall the history of the Brahmin, who, through magical art, caused a troop of birds to constantly hover above his head, thus accompanying him upon long journeys. It is related that whenever Mesmer visited the island of Mainau,—where it is well known that formerly a considerable number of canaries dwelt, being prevented by the wide expanse of water from escaping from the island,—these birds would fly towards the trees and shrubs around Mesmer, and would only settle when and where the wonder-worker took his seat. One of these canaries from the island of Mainau was Mesmer's companion at Meersburg until his death, its abode being an open cage in Mesmer's chamber. Every morning early the bird would fly forth, perch upon Mesmer's head whilst he slept, and wake him with its song; nor would the bird allow his friend any peace until he rose, dressed, and placed himself at the breakfast table.

So long as Mesmer drank his coffee, the bird remained perched upon the sugar basin, and pecked the sugar. If Mesmer hesitated to drop a lump of sugar into his cup, the little creature remarking the hesitation, would drop the lump of sugar. When his master arose from the breakfast table, the little canary would fly back into its cage. A slight stroke from Mesmer's hand would throw the bird into a sleep as though it were dead, whilst a stroke the reverse way of the feathers would awaken it. Mesmer was like his bird accustomed to retire early to rest, usually about the hour of eight; whilst he prepared for sleep, the bird would thrust its head beneath its wing.

The observations which Mesmer made upon animals with reference to their inner sense, their instinct, brought him into very near sympathy with them. He studied the proof of the existence of this faculty with profound interest, and expatiating on this theme, always expressed his regret that man alone of all the animal creation should neglect this inner sense, which in him is thus driven to solely assert itself in the magnetic condition and in the ordinary dream-life.

Wolfart, when speaking of his visit to Mesmer at Frauenfeld, refers to the old man's love of playing upon his glass-harmonica. He says, "Mesmer was accustomed when supper was over, after a little repose, and when twilight was gathered, to play upon his beloved harmonica—when all around and within him seemed harmonious. As his playing became more and more animated, and the tones drawn forth by his hand became more intense, he would accompany the music with his voice, singing in a low tone, and guiding his fingers by the modulation of his voice, which even now in old age was a very agreeable tenor. Thus his soul entered into the music, and such a harmony of the spheres as was this music I have never since heard. I may mention that Mesmer whilst residing in Paris was intimately acquainted with the great composer Gluck, and that he frequently inspired him by thus playing upon his harmonica, and was made by him to promise that he would never play otherwise upon these musical bells than thus improvising without notes or art. This instrument, which he had had made under his own eye in Vienna, and which had followed him about through life, has after his death been left to me as a remarkable and dear *souvenir*."

Books, Mesmer did not greatly read, and he has been reproached for not troubling himself with the literature of the time, as though he believed that through the discovery of universal magnetism he had attained to the limits of science.

In his old age, if he were not occupied in driving about or in writing, he was employed in modelling or in drawing. The drawings introduced in Wolfart's work are from his hand.

He appears rarely to have attended church, celebrating his worship of God quietly in his own heart.

Mesmer was remarkably temperate, both in eating and drinking. He had an opinion, however, that man distinguished himself from the animals in the necessity for a variety of food, and that in consequence man is in a much healthier and more natural condition when he is enabled by circumstances to satisfy himself not from one dish alone, but by moderately partaking of a variety of food in small quantities.

On the 20th of February, 1815, Mesmer felt unwell, and did not visit the Cassino, as he was accustomed to do, upon the Sunday. The following day he was not worse, but gradually his illness increased, and upon the 5th of March, feeling his end approach, he begged that his friend, the young priest, Fessler, might be sent for to play to him upon the harmonica whilst he departed. Before his friend arrived, however, Mesmer, smiling, fell asleep for ever in this world, seemingly filled with a presentiment of an unending, all-musical divine harmony awaiting his soul beyond the grave. As if still alive, the body lay untouched till the morning, but the canary did not as usual fly forth from its cage to perch upon his head, to awaken him. The bird neither sang nor ate any more, and very shortly afterwards was found dead in its cage.

According to Mesmer's desire his body was opened and the seat of his disease discovered. Mesmer had left directions in his will that, being without worldly titles and honours, he should be interred very simply, as though he were any other common man; but the inhabitants of Meersburg determined otherwise. Both the clergy and the citizens gave this great benefactor of the human race a ceremonious funeral, whilst numbers who were indebted to him for health and life followed the procession. His young friend, Fessler, spoke the funeral oration above his grave, in the beautiful graveyard of Meersburg, where subsequently—as we have seen—a monument was erected to him by his Berlin admirers and disciples.

A. M. H. W.

THE DYING NEVER WEEP.—The editor of the *Christian Inquirer* in giving an account of the death of a young man of great promise, makes the following reflections:—"It is a striking fact—the dying never weep. The circle of sobbing, agonized hearts around produces not one tear. Is it that he is insensible and stiff already in the chill of dissolution? That cannot be; for he asks for his father's hand, as if to gain strength in the mortal struggle, and leans on the breast of mother, brother, or sister, with still conscious affection; and just before expiring, at eve, after a long day's converse with the Angel of Summons he says to his eldest brother—the last audible good-night of earth—'Kiss me, kiss me!' It must be because the dying have reached a point too deep for our earthly crying and weeping. They are face to face with higher and holier beings, and what are griefs of a morning, tears of a dying farewell—be it that they are shed by the dearest on earth—in that vision of immortal life and everlasting reunion?"

PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

VERY great interest having been evinced by the statements made by me in the October and November numbers of this Magazine, in reference to Mr. P. A——, who it is alleged has been carried away bodily from the presence of several persons who saw him float, as it appeared to them, through the walls of the room in which they were seated—I have been induced to open a correspondence with the medium himself, who, it will be seen is an educated man, of a reflective and scientific turn of mind, and who fully confirms my previous statements of the remarkable facts already published. Having had a personal interview with Mr. William M——, in whose employment Mr. P. A—— is engaged as an engineer, I wrote at Mr. M——'s request to Mr. P. A——, and received from him the following letter, which, with my reply, will give my readers all the information I have of this very extraordinary and interesting case up to the present time:—

“ Glasgow, 27th October, 1865.

“ Dear Sir,—Your letter of 23rd I received enclosed in one from Mr. M——, and I take the first opportunity of acknowledging its receipt. I saw Mr. William M—— the other day and he mentioned having seen you. He has not seen so much of spiritual phenomena as his brother, and therefore would not feel at liberty, I dare say, to speak so freely about its wonders. However, I shall be glad to give you all the information in my power regarding the facts which have occurred at the Greenock circle; and I intend to do it as you suggest in your P.S., *viz.*, drawing up a sort of synopsis in the first place of all the phenomena we have witnessed, and procure Mr. M—— signature to it, as a guarantee that he has witnessed those things *also*; and in a succeeding letter I will be glad to give you the *modus operandi*, conditions, &c., under which such manifestations occurred with us. I certainly felt somewhat surprised to see our late manifestations in the current number of the *Spiritual Magazine* as I never dreamed of them going beyond our circle. I was glad, however, to see that no names were mentioned, because I am placed in a rather peculiar position in respect to those matters, which render it advisable for my own peace of mind and exemption from the honours of martyrdom, to maintain an *incog.* as far as I can. In the meantime, I thank you for the suppression of both name and *locus*. It is quite true that very many hereabouts are

acquainted with me more or less, despite my efforts to the contrary (dislike of notoriety being the motive) and I cannot say that I feel *very thankful* to those who seem desirous to shoulder me more prominently before the public than my habits approve of. The cause which induced me in the first instance to study Spiritualism, was a sermon preached one Sabbath by my own minister, in which Spiritualism was denounced wholesale. I had heard, I might almost say, nothing of that which he denounced, and as he did not condescend to enlighten us (me at all events) upon the Hydra he endeavoured to preach down, I made it a point to discover the *minus* information for my own satisfaction. Having attended one *séance* I saw food for reflection, but as there was too much levity at that circle I resolved to sit alone, which I did for two months, my sole object being a thorough investigation of the phenomena from a scientific point of view. As my success became known, it spread, and ere long, much against my will, I found myself involved in sittings every night, which interrupted my investigations sadly, and indeed the interruption has continued more or less to the present time, and I long for the peace and quietness which will enable me to resume my investigations, for it is long since I discovered that if I was ever to make any progress, satisfactory to myself, I must be alone and free from all disturbing influences; this condition of things I need not tell you, it is impossible to obtain in any circle whatever. I commenced then to study these manifestations for no other purpose than *my own* enlightenment—to study the subject as I would any other science. My bias of mind leads to retirement, therefore you will not be surprised that my name and these manifestations being bandied about, with of course their *usual concomitants*, has a disagreeable effect upon me; indeed I have been martyred more than enough already, by being dragged forward by acquaintances, till I have well nigh given up the investigation in disgust. With regard to my flight, it is true that I have been taken away, not only *four* times, but four times four times; of these, only five have occurred in the presence of other people. The manifestations which I get when alone I do not feel anxious to speak about, hence my list will only comprise those which have occurred in the presence of other parties. I am aware that you take a lively interest in all pertaining to these subjects, therefore, I write more freely than I might have otherwise done; of course I do not send any letters to you for publication, still I leave you on your side to print anything worth printing, either in this or any subsequent communication I may send, premising that at most, no more than the initial appears. The manifestations are exciting much *talk*, it is true, but as for enquiry, I scarce think it deserves the name. My impression is

that if parties would depend more upon themselves, and less upon stranger mediums, whether paid or not, it would be the better for all; they would be more likely to get satisfaction. There might be less abuse abroad, and there would be less likelihood of a target, with a paid medium for a bull's eye, being set up to be shot at whenever a *nonconformist* is seized with an itch for scribbling. I would have persons investigate for themselves, and if they think it worth the trouble they will soon find the time. I will now say a few words with respect to my flight from the room. During my flight, material objects (inanimate) which are in my path—which is a bee-line—seem first to become transparent, then melt into nihility as it were. In such cases, *i. e.*, my passage through inert solids, the *solids* appear to undergo change and not myself. It takes more magnetism to decompose the elements of animate matter than the inanimate. In one or two instances it appeared to me that I percolated through the door or wall of the room, and that with far less disintegration of my material organism than might be supposed; for, roughly speaking, ultimates of matter are nearly infinite, and as all bodies are porous, it follows that the porosity is infinite in a like ratio, hence there is more room allowed for the passage of solid through solid than one would imagine with bodies whose particles are similar in texture, as in the case of liquids, those whose specific gravity are nearly equal. The same of gases, &c.: they have a greater facility of motion amongst themselves than where the particles are unlike. Of course I speak but roughly here. But closely considered, there is reason to suppose that all bodies may be reduced, no matter how dissimilar, till their particles become *identical*. I am very much inclined to think all bodies are made from the same constituents; as for example, sugar, wood, starch, &c., are identical in their constituent particles. This of itself would facilitate the passage of solid through solid, the more so when we are aware that the ultimates of matter are not particles but forces. To prove the facility of motion allowed by this theory would require me to direct your attention to the nature of these *forces* in the first place, and to *their ultimates* in the second. The disintegration of the human body, and the solid through which it is to pass, ends when the mere opposition of force to force is attained. The force in the wall being *minus* as well as that in the human body, no motion takes place till spiritual interference by its active energy and superior power converts the human minus into a plus or positive force. By the addition of spiritual motion progress is then easy. I mean that the spirits (or spirit element) supply the moving power requisite to overcome the inertia, so to speak of the human body, when reduced to elementary force. A great deal may be said in favour

of this theory, and I cannot say I feel so much astonished now at the penetration of solids as at the rapidity with which it is effected. As for my sensations, I feel a calm feeling of delight pervade my whole being; and I also feel an extreme lightness of body and spirit. As to my actual passage, I recognise places which I know to be miles distant, but as for my destination, I have only the word of the attendant spirits, and my five senses to aid me in determining my location. As my leisure is scanty at present, I must leave other points and explanations for my next letter, which you will have as soon as I get Mr. R. M——'s signature, meantime, if you write before hearing from me (I shall always be glad to hear from you), address to me at——

I am, dear Sir, yours very truly,
 Mr. Coleman. P. A.

“Oct. 30, 1865.

“Dear Sir,—I am very much obliged by the trouble you have taken, and are about to take, to make me more fully acquainted with the interesting experiences you have had. It comes opportunely to strengthen my statements respecting your extraordinary case, of which you will see something more in the November number of the *Spiritual Magazine*, sent by this post. Although I am unable to reason upon these remarkable phenomena, and cannot even appreciate your theories to reconcile and account for them, I am, nevertheless, disposed to give implicit credence to the facts, upon your own testimony, supported by credible and competent witnesses. The scientific difficulties which they involve I must leave for the consideration of others more competent to deal with them.

“All I desire for the present is, to be fortified by a clear and definite account of all the circumstances and conditions under which they have occurred, and of your own sensations and positive knowledge during your ‘flights,’ so that the puzzling fact of your bodily and sudden disappearance from the presence of those who were with you at the time, may be made clear to our ordinary understanding.

“We have had evidence, in many cases, of persons being raised and floated about, and of material objects being, apparently, forced through natural obstructions; but we have not yet had another case that I am aware of, of a living body being so dealt with, and therefore, it is all important that we should establish that fact beyond all reasonable doubt. I am too clearly understand, then, that my previous statements on this point are substantially, if not literally, correct, viz., that whilst seated in an ordinary room with the doors and windows closed, and in the presence of several competent witnesses, you have more than once visibly floated in a

horizontal position, and been carried away to distant places, and after a lapse of some hours that you were, by the same agency, brought back again; that you were conscious of being carried to great distances, and were able to recognize places to which you were taken. I am induced to ask for the purpose of eliciting a distinct answer to certain questions.—May not your natural body, made invisible for the time, remain in the room whilst your *spiritual* body takes its flight? The incident stated by me, some time since, on the authority of Mr. G——, when you saw the spirit-form of Miss D—— the clairvoyante, who was lying in mesmeric sleep upon the sofa, pass across the room, and, looking at the sick child, come to you and describe the ailment of the child, which you at once wrote down, in the precise manner and words that she expressed immediately after, in her own proper person, is a case which will illustrate what I mean.

“The room in which your circle was seated being dark, how were you made visible to those present whilst passing away? What do you mean by saying, ‘It appeared to me that I percolated through the door or wall of the room, and *that* with far less disintegration of my material organism than might be supposed?’ Is it possible that disintegration of *any* part of your *body* takes place? How and in what way did it appear to you to do so? In asking these questions, I am anxious to elicit minute particulars that I may be prepared to meet the natural scepticism which is felt on all hands, as to the reality of such remarkable supra-mundane occurrences; and it is a great advantage to find that you are, unlike most mediums, an educated and intelligent man, capable of describing facts circumstantially, and of reasoning upon the laws which possibly govern and permit the exhibition of such phenomena. You will see that your being the actor on one hand, and I the chronicler of such mysteries on the other, a certain responsibility rests upon both to give every facility to serious investigators, to arrive if possible at a reasonable solution of phenomena so out of the common order, but which being *real*, as I believe them to be, may by further experience, be ultimately reconciled with the operation of natural laws as yet unrecognised by science.

“I should very much like to hear some account of Miss D——’s powers as a clairvoyante, and how far her experiences tend to prove the presence of *spirits* and their *identity*, and the unreliable character of many of the messages and teachings proceeding from those who claim to be our friends and relatives, which are great difficulties in the subject of spiritual manifestations.

“What are the facts about the ring placed upon her finger? Is it true that it has been taken away?

"If you cannot get the signatures of those who were present when you were carried away, you can give me their names and occupations. I do not, of course, intend to publish them.

"I am, dear Sir, yours truly,

"BENJN. COLEMAN.

"Mr. P. A., Glasgow."

THE MIRACLE CIRCLE.

The readers of the *Spiritual Magazine* are, doubtless, acquainted with the recent mysterious proceedings of Mr. Sothern, the well-known comedian, and his *confrère* Mr. Addison, the medium *malgre lui*, as he was called by the editor of the *Star*, in consequence of his indignant repudiation of the wonderful facts recurring in his own person being attributable to mediumistic or Spiritual agency.

Since my first mention of Mr. Addison's exhibition, which I made on the authority of two gentlemen who were present when he astonished them by liberating himself in an instant from handcuffs and a box, in which he had to all appearance been securely fastened—he and Mr. Sothern have been very active in exhibiting their "jugglery," as the newspapers think proper to call it, their professed object being to expose the Davenportes, and to discredit mediums, whilst they amuse and astonish their friends. The following little history may tend to throw light upon the vagaries of one at least of these gentlemen, and to open the eyes of the other, who, though refusing to acknowledge himself a medium, has never, I believe, ventured to say that he was only a juggler.

A few years ago a party of Spiritualists in New York, composed chiefly of actors and actresses, held regular sittings for the production of Spiritual phenomena. One of the members of this circle was an actor named Stuart, who was recognised by all as a most powerful medium. The manifestations witnessed at these *séances* were so wonderful as to give to the meetings the distinguishing title of "THE MIRACLE CIRCLE." They created so much interest that it was considered a special privilege to be admitted to this magic chamber. Mr. Stuart at that period was better known as Stuart the magnetiser, or magic-worker, than Stuart the actor.

When travelling in the provinces Mr. Stuart was frequently found in the company of the best known mediums, his own extraordinary powers as a medium being a ready passport to most Spiritual circles. On one occasion, at the St. Louis Theatre, a young actor coming on the stage and meeting the eye of Mr. Stuart, the magnetiser, who was seated in a side box, was instantly transfixed, and unable to utter a word, when some one

who knew the cause, begged the practical joker to relieve the man, which Mr. Stuart did with a simple wave of his hand.

At the Miracle Circle it is said that Mr. Stuart sometimes floated to the ceiling of the room. Voices were heard which was supposed at first to be a display of ventriloquial power, but which were subsequently admitted to be spirit voices. Letters, with the ink still wet, and which were signed Wm. Shakespeare, Ben Jonson, David Garrick, and others, were dropped from invisible hands in the midst of the circle. Spirit-hands and spirit-forms were seen and felt by those present, and many similar wonders were witnessed at these *séances*, which so far transcended the ordinary physical manifestations seen at other circles, as to give them their claim to be considered miraculous. At length Mr. Stuart, for some reason—probably the better to destroy his identity with the scenes of the Miracle Circle—put off the assumed name of Stuart, and he, who had obtained so much notoriety as a miracle worker in America, is now known as Mr. SOTHERN, of Dundreary notoriety, in England. Mr. Sothorn's powers as a medium, and his inherent love of practical joking it would appear still remain, and hence an explanation is obtained of those puzzling exhibitions which he and Mr. Addison invite their private friends to witness, and of which we see frequent announcements in the newspapers, such as the one recently quoted from the *Scarborough Mercury*, as an "Extraordinary Scene at Ramshill Villa," where it is said that Mr. Sothorn and Mr. Addison "immediately left the floor and commenced floating about the room, writing their names on the walls and ceiling, and behaving more like inflated balloons than human beings," &c., &c. The article concluding with the usual announcement that—"It must be understood that Messrs. Sothorn and Addison disclaim any belief whatever in Spiritualism, and repudiate the suggestion that spirits assist them in their extraordinary performances."

I have always said that Messrs. Sothorn and Addison possess the same power that the Davenports possess, be that power what it may; and that the phenomena witnessed in both cases are real, and not effected by jugglery. To suppose that it is, under the conditions which they affirm to be present, is a simple absurdity. What will the friends and supporters of Messrs. Sothorn and Addison say now? The poor maligned and most shamefully used American mediums will naturally ask, is there a fair-minded Englishman who will not blush for the conduct of two of their own countrymen who have, by their declared imitations of an imposture, misled the press and the populace to commit acts of gross injustice and violence, and will it not be now asked who are the impostors?

SINGULAR FREAKS OF A CRUET-STAND.

A lady writing from Ireland to a friend in London, who has handed her letter to me, describes what she calls "the freaks of a cruet-stand," and begs for a "scientific explanation."

A large old-fashioned cruet-stand, weighing six pounds, which had been laid by for some time, was restored to its accustomed place on the sideboard. The family being seated at the dinner-table, a crash was heard, and on looking round they saw that the cruet-stand had, in some unaccountable way, tumbled off the sideboard, and was lying on the floor with the bottles scattered around it. As there was no other apparent solution for such a strange occurrence it was attributed to the awkwardness of the servant, and he was desired to place it far back upon the sideboard to prevent a re-occurrence of the accident. The family proceeded with their dinner, and in about a quarter of an hour they were again startled by a crash, and there lay this restless cruet-stand on the floor, with the bottles around it. The servant declared he had not been near it, but the master of the house knew that it was impossible for any one else to have knocked it off, and the servant was not believed. A short time after, the family having retired to the drawing-room, there was heard for the third time another crash, and going down stairs they were astonished to find the cruet-stand standing upright on the floor, with the bottles in a circle, like so many imps in a magic circle, round it. The thing to them was altogether inexplicable, but replacing it once more they determined to watch it, when it was observed to move slowly, at the rate of about an inch in a minute, and ultimately surmounting the rim of the sideboard fell into a cloth which had been spread out to catch it.

Again it was replaced, and again it moved off—in all six times that evening, when, like an unruly and unmanageable child, they locked it up for the night in a press, where it had no room to cut such unseemly capers. On the next day it moved slightly, and on the following day it also moved about eight inches from its place in two hours, and then resuming its wonted gravity, it ceased. The lady who gives this account of the cruet-stand freaks, which she says can be attested by several persons who witnessed them, wants, as I have said, "a scientific explanation." As I am no authority in matters of science, I respectfully beg to refer her to Professor Faraday, who is. He succeeded in discovering the secret of how tables move about under similar circumstances, and I have no doubt the same law prevails as to cruet-stands.

This is one of those *apparently* objectless exhibitions of

spirit-power that so frequently occur. But who shall say what results may not follow from such seemingly unmeaning vagaries? "God hath chosen the foolish things of this world to confound the wise," and there may be members of the cruet-stand family who are very wise people, and do not believe in spirits, and the cruet-stand freaks may be to them more suggestive than a sermon.

SPIRITUALISM IN INDIA.

Mr. M——, a gentleman who has recently returned home from India, where he lost his wife suddenly by cholera in 1861, a few months after her death received a letter from Mr. Wilson, a valued friend, informing him that he had been influenced by a spirit purporting to be his (Mr. M——'s) wife to write a message to her husband. Mr. Wilson scarcely realised the power and begged his friend M—— to receive it for what it was worth, assuring him, however, that he was impelled by an influence he could not control to write the following words:—

"Indeed you *are* influenced, dear Mr. Wilson, by the spirit wife of your friend. Tell him that I have guided your hand. It will rejoice his heart to know it. He will not doubt as you do! Your doubts keep you back. Yet we cannot blame you. But we will try to remove your doubts; when we last conversed together it was far from the thoughts of either of us that it was the last time we should do so in the body. It is well! The Lord sees differently to poor fallen man. Could I converse freely with my beloved partner he would soon be convinced that it was all for the best that I have been borne into the spirit-land. There are great difficulties to be overcome before I can converse freely with my loved ones. Write to M—— it will do him good, tell him his loving wife advised you to do so. Yes, it is truth, dear Mr. Wilson do not doubt."

Similar messages followed from time to time, each of which bore a strong resemblance, Mr. M—— says, to the handwriting of his wife, and differed entirely from Mr. Wilson's own handwriting.

One evening whilst Mr. M—— was sitting alone ruminating, he saw a female figure well dressed walking towards him which had the exact form and carriage of his wife, but before he could obtain a distinct view of her face the apparition vanished. On another occasion about six o'clock in the morning, whilst he was in bed but perfectly awake, he again saw a female figure bearing the strongest resemblance in height and person to his wife seated at the further end of the room. He saw that she wore a finely worked black lace skirt, over a white dress, but in endeavouring to see the features the figure vanished. His daughters went into

a large building with some friends in which there was a hall having an echo, and whilst trying their voices his eldest daughter saw the figure of her mother pass across the further end of this apartment dressed in a morning gown, such as she had been accustomed to see her wear.

On their voyage to England, Mr. M——'s second eldest daughter also saw a female resembling her mother walk across the deck of the vessel with a baby in her arms.

Mr. M—— adds that his wife was pregnant when she died, which fact was not known to this daughter.

Mr. M—— has now been a firm believer in Spiritualism for several years, and says it has been and is a source of great solace and consolation to him.

THE BROTHERS DAVENPORT AND THE EMPEROR OF THE FRENCH.

The French special correspondent of the *Star* announced that the Davenports had "performed at St. Cloud in the presence of the Emperor, Empress, Prince Imperial, and all the Court!" and adds that on the following day Robert Houdin (*not* M. ROBIN who has been trading on the Davenports' repute by vulgar imitations) their scientific rival was summoned to the palace. He initiated the Court into the mysterious manœuvres of his predecessors with such success, that both their Imperial Majesties thanked him for having unveiled the piece of charlatanism." The facts of their visit I have from one who was present, and they are as follows:—

On the arrival of the Davenports at St. Cloud, accompanied by their *confrère*, Mr. Wm. Fay, they found to their surprise that all the preliminary arrangements had been made for the dark circle. Two strong common chairs were placed in the *salon*, and the fires had been put out to secure the necessary condition of complete darkness. The cabinet being erected in the presence of the Imperial party, under the closest scrutiny, the exhibition commenced; as it proceeded, the Emperor shewed that he was not only intensely interested, by repeated ejaculations of "How extraordinary!" "How wonderful!" but he readily complied with every condition, and insisted upon perfect order being kept. Two persons who were laughing and making sceptical remarks, were reprov'd, and reminded by him that if they felt no interest in the exhibition they might find more amusement in the billiard room. The Marquis la Grange having entered the cabinet with the Davenports, he extended his arms, and was fast bound to each of the brothers in the usual way. The instant the doors were closed the noise and confusion which was heard within the cabinet

surprised the Imperial party extremely; when the doors were thrown open and the Marquis was seen with his cravat removed, a bell stuck in his waistcoat, the violin and guitar fantastically arranged about his person, and the tambourine upon his head, the Emperor threw himself back in his chair and laughed heartily at the grotesque appearance of the helpless and somewhat frightened Marquis, who on his part seriously and emphatically assured the company that the brothers had not moved a muscle.

During the dark circle the Emperor and Empress frequently exclaimed, "a hand is touching me." A watch being held by the Emperor in the palm of his hand, it was at his request given to the Empress, and upon her asking that it might be taken to the Prince Imperial it was instantly conveyed a distance of 60 feet to the young Prince, who threw it from him exclaiming "It was so hot, he could not hold it."

When Mr. Fay's hands were tightly bound behind his back, the Emperor gave his seal to impress the wax with which the knots on Mr. Fay's wrists were secured. In an instant Mr. Fay's coat was whisked from his back, and was seen flying through the air. The Emperor satisfying himself that the cords and seal were still intact upon Mr. Fay's wrists, he exclaimed again and again, "Most wonderful! most extraordinary!"

At the close of the *séance* the Imperial party asked many questions, the Emperor saying he was not surprised at the excitement which such an extraordinary exhibition created in a large assembly. It was, he thought, imprudent to attempt to shew such phenomena to many persons at one time, who could not test for themselves their reality. After many expressions of their entire satisfaction the Imperial party withdrew at half-past one in the morning, and the Davenport party sat down to a sumptuous supper which had been provided for them at the palace.

On the following day the Emperor marked his further appreciation of the exhibition by sending to the Davenport party an unusually munificent gift for their services.

At the Davenports' suggestion the Emperor sent for M. Houdin, who exhibited his imitations, and without any comment being made by the Emperor, he was dismissed and paid the usual fee of 500 francs, and his expenses.

MISS EMMA HARDINGE AND VICTORIEN SARDOU.

As I am aware that it is the Editor's intention to give a full report in this number of the Magazine of Miss Hardinge's first address before an English assembly, I think it only necessary here to say that she has given to all who had the pleasure of hearing the addresses on that and two subsequent occasions, the

greatest satisfaction and delight. She is indeed endowed with remarkable powers, which so far transcend anything known to natural genius and careful training that it may be fairly considered marvellous. Taking as she does *any* subject, proposed at the moment for her discourse, whether it be Theology, Science, or Political Economy, elaborating her themes with startling and original thoughts which embrace the closest reasoning and the most profound philosophy; her gift is a truly extraordinary one, and stands out as one of the most valuable developments of spirit-power. If, however, Miss Hardinge may claim a place in the first rank of Inspirational speakers it is known that she does not stand alone. There are many others in America who possess the same gift, and it is to be hoped that we may find that this gift is yet to be developed amongst ourselves. We have already had a near approach to it in writing mediumship, and works have been published which are said to have been dictated entirely by spirits, and this statement is sustained by the fact that they contain thoughts far above the natural powers of the individuals whose hands have been mechanically guided to write them. There is a most interesting case of this character which has recently become known to the public in France.

M. Victorien Sardou is known to many as the drawing medium, through whom were produced, some years back, the *Maison de Mozart*, and several other curious drawings. Since that time he has become, perhaps, the most successful and celebrated of modern dramatists in Paris. The court of France is at this moment entertaining a distinguished company at Compiègne, where a series of theatrical representations are given, and the first play selected, entitled *La Famille Benioton*, has been written by the hand of Sardou. He has publicly announced that not a line of his comedy is the genuine production of his own brain, but on the contrary, he asserts that it is entirely the inspiration of the spirits of departed dramatic celebrities, with whom he is in constant communication. If this were not true, why should he deprive himself of the honour of being the author of the most successful of modern dramas as *La Famille Benioton* has proved to be? Were Miss Hardinge as dishonest as the sceptical world would force her to be, she would present herself as a speaker of unapproachable eloquence, and not as a Spiritual medium.

ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

The "Association of Progressive Spiritualists of Great Britain," which recently held its first convention at Darlington, has issued—"A circular respectfully addressed to the friends of

Spiritualism and the public generally;" in which, accepting as their definition of Spiritualism the motto of the *Spiritual Magazine*, they state that:—

The principal objects we have in view, are, as an association, to meet once a year, or oftener, if it be deemed desirable, for the purpose of social communion, interchange of sentiment or opinion; to record and catalogue our united experiences, and the progress which Spiritualism is making in and around us; to devise means for propagating and diffusing among our fellow men and women the principles and soul-saving truths of this Divine philosophy, by the distribution of the best tracts and books we have upon the subject, and the delivery throughout the kingdom of lectures by persons of approved character and ability."

A second convention is announced for the last week in July, 1866, at Newcastle-on-Tyne. The secretary of the association is Dr. McLeod, of Newcastle.

"THE MORNING STAR" AND MR. HOME.

PERHAPS of all the foreign correspondents of the press, he of the *Star* is the worst informed and the most stupid on the subject of Spiritualism and Mediums, and yet he seems to find a pleasure in availing himself of every opportunity of shewing his ignorance and misinformation. The following paragraph appeared on the 22nd November:—

The departure of the brothers Davenport from Paris has coincided with that of their rival Mr. Home, the celebrated American medium, who, however, shewed more talent than the brothers, inasmuch as he never risked a public audience, but always performed at small parties. Mr. Home has gone to St. Petersburg to be present at the christening of his child, whose godfather the Emperor of Russia has consented to be. Mrs. Home was a member of the Russian aristocracy, and died a year after her marriage.

Mr. Home has not gone to St. Petersburg, but has come to England after a lengthened visit to the Emperor of Russia and the Grand Duke Constantine. His child is not to be christened in Russia but in London. It is true that the Emperor of Russia is to be one of his godfathers on the occasion of his entering the Greek Church; and the Grand Duchess Constantine will be his godmother, but both will act by proxy. The Emperor has appointed Mr. Home's son as one of the pages of the court. Mrs. Home happily did not die a year after her marriage, but lived through several years of happiness with her husband.

The Davenports and Mr. Fay are now in London, and, we hope, will exhibit before private audiences their marvellous powers, the truth of which may be vouched for by all candid observers, as beyond reasonable question.

MYSTERIES OF NATURE AND OF SPIRIT.— PREVISION.—V.

By THOMAS BREVIER.

WHATEVER may be the true explanation of Spiritual Vision—or that faculty, whatever it may be called, which perceives the past, the distant, and the future; the actual exercise of the power has been recognized from the earliest times. It is interwoven with the early annals and traditions of every people, especially with their sacred records, and is thus intimately blended with the religious faiths of mankind. Spite of the cold sceptical atmosphere in which we live, it still retains its hold even of the modern mind, and of some of its greatest intellects, its men of science and its scholars, and plays its part in the controversies of the age. Thus Chalmers, J. Pye Smith, Kurtz, Moses Stuart, Hugh Miller, and others, have contended that the revelation of the Creation, as contained in the Book of Genesis, was presented in a series of sublime spiritual visions; and the greatest Christian poet of the Protestant faith in his divine Epic represents the archangel Michael as conducting our common ancestor up the highest hill of Paradise, and there having first—

Purged with euphrasy and rue
The visual nerve—

awaking his power of “foresight,” enabling him in a succession of scenes to see the history of his offspring from the crime of Cain to the destruction of the old world by the Flood. The conception and presentation of this thought by a genius so sublime and filled with sacred things, and the favour with which the Christian world has received it, is a proof of its being considered as at least not contrary to Scripture, nor wanting in reason or in reverence.

According to this view, the Bible opens with spiritual visions the most grand and stupendous of which the imagination can conceive,—the creation of the world; as it certainly ends with a series of magnificent previsions of a new heaven and a new earth, where God himself will tabernacle with men, and will dwell with them, and they shall be his people; and God himself shall be with them and be their God.

Prevision seems to have been in ancient times the chief means by which the future was spiritually revealed to men. Dean Stanley, in treating of the prophetic office, remarks:—

“The first call, in most instances of which there are records, seems to have been through a vision or apparition, resembling those which have in Christian times produced celebrated conversions, as of the cross to Constantine, and to Colonel Gardiner, and of the voice to St. Augustine. The word ‘seer,’ by which

the 'prophet' was originally called, implies that visions were the original mode of revelation to the prophets."

We read that "Where there is *no vision* the people perish." Ezekiel denounces a "Woe unto the foolish prophets that follow their own spirit, and have *seen nothing*." In Isaiah the prophet is represented as a watchman standing on his watch-tower, and peering into the night. The spirit "man" seen by Daniel expressly told him, "Now I am come to make thee understand what shall befall thee in the latter days; for yet the *vision* is for many days." Habakkuk opens with, "The burden which Habakkuk the prophet *did see*." And the prophet was commanded to "Write the *vision*, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an *appointed time*, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry." In the prophetic books of the Old Testament, the prophecy is sometimes called "The vision," as—"The burden of Nineveh. The book of the vision of Nahum the Elkoshite."

In the prophetic books of the Old Testament, and in the Apocalypse, it will be seen that the future is represented by visions. In the former these visions were almost always presented in images peculiarly appropriate to the age, or the person to whom they appear, and almost always conveying some lofty conception of the Divine nature, such as the vision of the Burning Bush to Moses, of the Throne in the Temple to Isaiah, of the complicated Chariot Wheels to Ezekiel. The highest form of vision in the Old Testament is that mentioned in the case of Moses, who is described as something even above a prophet—(Numb. xii. 6, 8).

Words too, as well as images, were seen in vision. We read of "The words of Amos, who was among the herdmen of Tekoa, *which he saw* concerning Israel in the days of Uzziah, King of Judah, and in the days of Jeroboam, the son of Joash, King of Israel, two years before the earthquake." So also of the word of Jehovah that came to Micah the Morasthite, in the days of Jothan, Ahaz, and Hezekiah, kings of Judah, *which he saw* concerning Samaria and Jerusalem. When in other cases we read without further explanation, that "The Word of the Lord" came unto the prophet, is it not probable that these examples give us the clue to the mode by *which the* revelation of the future was conveyed to him? Though the phrase—"The Word of the Lord"—may not always means a verbal presentation, either visually or audibly, of the lesson to be conveyed; yet is it not, at least, probable that this became the generic term for a divine message, because it was a characteristic and common mode of communication to the prophet?

In the prophecies then of the Old Testament, as in the revelations of the New Testament, it was chiefly by vision that the future was communicated to the prophet; either in sleep, in trance, or in the ordinary waking state: the prophet was a fore-teller, because he was first and literally a fore-seer.

There seem to have been very many more seers among the Jews than those whose sayings or whose visions are recorded. Beside several general and incidental allusions which clearly imply this, some are specially named, as Iddo, Hanani, Asaph, Jeduthun, Heman the king's seer, and Gad the king's seer. And that this gift or faculty of prevision was not peculiar to the chosen people, the Bible itself teaches us, as in the instance of Balaam. Four of our most eminent divines, from different points of view, have with considerable power and fineness of touch, delineated the subtler points of character of this great Gentile prophet "whose fame," says Stanley, "was known across the Assyrian desert, through the Arabian tribes, down to the very shores of the Dead Sea." In his *Lectures on the History of the Jewish Church*, Dean Stanley has gathered up all the scattered notices of him, and brings the prophet and his vision vividly before us. After describing the precedent circumstances of the history, and sketching with picturesque effect the outward scenes of the vision and its attendant circumstances, he continues:—

"What was the vision which unrolled itself as he heard the Words of God, as he saw the vision of the Almighty,—'falling' prostrate in the prophetic trance, but having 'the eyes' of his mind and his spirit 'open?' The outward forms still remained. He still saw the tents below, goodly in their array; he still saw the rocks, and hills, and distant desert; but, as his thought glanced from height to height, and from valley to mountain, the future fortunes of the nations who dwelt there unfolded themselves in dim succession, revolving round and from the same central object.

"From the midst of that vast encampment, he seemed to see streams as of water flowing to and fro over the valleys, giving life to the dry desert and to the salt seas. He seemed to see a form as of a mighty lion couched amidst the thickets, or, on the mountain fastnesses of Judah, 'and none should rouse him up;' or the 'wild bull' raging from amidst the archers of Ephraim, trampling down his enemies, piercing them through with the well known arrows of the tribe. And yet again, in the more distant future, he 'saw, but not now'—he 'beheld, but not nigh'—as with the intuition of his Chaldean art, 'a star,' bright as those of the far Eastern sky, 'come out of Jacob;' and a 'sceptre,' like the shepherd's staff that marked the ruler of the tribe, 'rise out of Israel;' and then, as he watched the course of the surrounding nations, he saw how, one by one they would fall, as fall they did,

before the conquering sceptre of David, before the steady advance of that star which then, for the first time, rose out of Bethlehem. And, as he gazed, the vision became wider and wider still. He saw a time when a new tempest would break over all these countries alike, from the remote East, from Assur, from his own native land of Assyria. 'Assur shall carry thee away captive.' But at that word another scene opened before him, and a cry of horror burst from his lips: 'Alas! who shall live when God doeth this?' For his own nation, too, was to be at last overtaken. 'For ships shall come from the coast of Chittim,' from the island of Cyprus, which, as the only one visible from the heights of Palestine, was the one familiar link with the Western World—'and shall crush Assur, and shall crush Eber,' the people beyond the Euphrates, 'and he also shall perish for ever.'

"So it came to pass, when the ships of Cyprus, of Greece, of Europe, then just seen in the horizon of human hopes and fears, did at last, under the great Macedonian conqueror, turn the tide of Eastern invasion backwards; and Ashur and Babylon, Assyria and Chaldæa, and Persia, no less than the wild horses of the desert, perished for ever from the earth."

Stanley remarks that this vision of Balaam "stands in the Sacred record the first example of the Prophetic utterances respecting the destinies of the world at large." And he adds—"Here, too, is exhibited in its most striking form the irresistible force of the Prophetic impulse overpowering the baser spirit of the individual man. The Divine message struggling within him, is too much for his own sordid resistance."

The faculty of prevision, and of prediction, is often specially manifested in the case of dying persons. It was when the aged patriarch was dying, that he "Called unto his sons, and said, 'Gather yourselves together, that I may tell you that which shall befall you in the last days'" The obituaries of religious persons abound with instances in which the spirit already catches foreglimpes of that spirit-world, on the borders of which it is hovering; and sometimes the partially cleared spiritual vision sees more or less of the future of those things and persons it is about to leave in which it is the most deeply interested; hence in part, at least, it is that—

The tongues of dying men
Enforce attention, like deep harmony.

Shakespeare illustrates the popular conviction on this matter, and shows his usual fidelity to nature, when he represents the dying Gaunt, in allusion to the King, say—

Methinks I am a prophet now inspired,
And thus expiring do *foretell* of him.

This power has often arrested the attention of the observant physician, however inadequately he may have explained it. Aretée observes, "Nothing is more surprising than the observations sometimes made by patients in the midst of their paroxysms, the propositions they advance, and the objects they behold. Their senses are exalted; their minds possess great subtlety, and an extraordinary power of penetrating into futurity. At first, they commence by presaging their own death; they then predict the future of those persons who may be present, and then their spirits are released from the coarse covering of clay. This event fills all who witness it with admiration."*

Perhaps the form of prevision best known in modern times is that which is termed *Second-sight*. It seems to be, in particular, indigenous to the Highlands of Scotland, to Wales, to Denmark, and to some parts of Holland and Germany; and to have also been occasionally experienced in all countries. Mountain regions, simple habits, quiet, peaceful pursuits, lives passed chiefly amid the grand and simple beauties of Nature, seem to be favouring, if not necessary, conditions for its development. The Second-sight is called in Gaelic *Taishitaraugh*, from *Taish*, a shadowy appearance. Its reality is established by a force of evidence that to candid and unprejudiced minds is irresistible. Perhaps the fullest account of it is that given by Martin in his *Description of the Western Islands*, published 1716. The reader will also find much information on the subject in a *Treatise on the Second-Sight*, by Theophilus Insulanus, in Beaumont's *Treatise of Spirits*, Grant's *Superstitions of the Highlanders of Scotland*, Johnson's *Journey to the Western Highlands*, Boswell's *Tour to the Hebrides with Dr. Johnson*, Aubrey's *Account of Second-sighted Men*, Jung Stilling's *Pneumatology*, Kerner's *Seherin von Prevorst*, and Mrs. Crowe's *Night-Side of Nature*. It must suffice here to quote the following description of it from Martin:—

"The Second-sight is a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that uses it for that end; the vision makes such a lively impression upon the seers that they neither see nor think of anything else except the vision, as long as it continues, and then they appear pensive or jovial according to the object which was represented to them. At the sight of a vision, the eyelids of the person are erected and the eyes continue staring until the object vanishes. This is observant to others who are by when the person happens to see a vision; and occurred more than once to my own observation, and to others that were with me. There is one in Skie, of

* Aretée de Cappadoce, *De Signis et Causis Oculorum Morborum*, lib. II., cap. v.

whom his acquaintance observed, that when he sees a vision, the inner part of his eyelids turns so far upwards, that, after the object disappears, he must draw them down with his fingers, and sometimes employs others to draw them down, which he finds to be the much easier way.

"This faculty of the Second-sight does not lineally descend in a family as some imagine, for I know several parents who are endowed with it, but their children not, and *vice versa*; neither is acquired by any previous compact, and, after a strict inquiry I could never learn that this faculty was communicable any way whatsoever.

"The seer knows neither the object, time, nor place of a vision before it appears, and the same object is often seen by different persons living at a considerable distance from one another. The true way of judging as to the time and circumstances of an object is by observation, for several persons of judgment, without this faculty, are more capable to judge of the design of a vision than a novice that is a seer."

In giving the "true rules of observation," and for judging of the design of a vision, and the time and circumstances of its fulfilment, and citing examples, together with other particulars, he tells us,—“All those who have the Second-sight do not always see these visions at once, though they be together at the time. But if one who has this faculty designedly touch his fellow seer at the instant of a vision's appearing, then the second sees it as well as the first; and this is sometimes discerned by those that are near them on such occasions.” And he shews by well authenticated instances—some under his own observation, that “Children, horses, and cows, see the second-sight, as well as men and women advanced in years.”

The second-sight vision generally refers to some change that is to occur in a particular locality, or, as is most frequent, to some leading event in relation to a particular individual or family. The spiritual sight when opened, it would seem, must vary in clearness and extent: some see but a little beyond, others farther, and others farther still:—the leading features in the landscape—the prominent events in the life—an accident, a wedding, a death, a funeral, first, or it may be alone, catch the eye, and it is these things which are usually the objects of the second-sight.

The Rev. William Fishbough, of New York, after relating a remarkable prevision of the funeral of a near and dear relative, seen by his wife; and which was exactly and unexpectedly realized even to its minutest particulars; ventures as an hypothesis “explanatory of this perhaps darkest of all psychological mysteries, That previous to every death there is probably a descent from the spirit-world of a general sympathetic *aura*, bearing with it the impression of the predetermined occurrence,

which thereby, without any special effort of Spirits, becomes perceptible to the interior senses of those whose affections or interests it involves, and who are sufficiently sensitive to its action."

This hypothesis, though here applied only to one class—certainly the most common of the objects of the second sight, need not be subjected to this limitation. If all things originate in the spirit-world, a general sympathetic *aura* may interpenetrate and blend with our natural atmosphere, or with the special natural *auras* of the objects and persons to which they correspond, so as to reflect, or bear with them, with more or less clearness, the impress of the future in relation to them. Mrs. Crowe suggests that "the vision may be produced by the magical will of the Spirit either acting on the constructive imagination of the seers, or else actually constructing the ethereal forms out of the elements at his command, just as we have supposed an apparition able to present himself with whatever dress or appliances he conceives." All these hints are valuable. They are probably partial truths, and are not incompatible with each other, or with the view indicated in these chapters. Each will, no doubt, fit into its proper place when we arrive at a more complete understanding of the whole subject.

D E A D.

[*On the Death of H. S., who was drowned while at play, aged 7 years.*]

The light of our home is gone !
 The hope of our life has fled !
 We are left in sorrow alone,
 Alone, with our dear one dead !
 In the bloom of his early youth,
 O, bitter and sharp is the pain !
 And shall we never, in sooth,
 Fold him close to our hearts again ?
 Our lot it is hard to bear !
 O, God ! was there none to save ?
 We mingle our sobs with prayer,
 As we think by the open grave,
 Of that life so young and fair,
 And all that it might have been ;
 Its wealth of promise so rare,
 With blossoming hopes between.
 And now—God help us to bear
 Our burden and grief of heart,
 Till, freed from our load of care,
 We meet, never more to part !

T. S.