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NOTES ON HEALING BY THE LAYING ON OF HANDS.

By THOMAS BREVIOR.

PART III.

BIBLE EVIDENCES.

THE great lawgiver of Israel was educated at the court of Pharaoh, and "skilled in all the wisdom of the Egyptians." In constant familiar intercourse with the highest ranks of its priesthood he could not fail to be initiated into all their sacred mysteries, and among these, as we have seen, was the knowledge and practice of magnetic healing. Nor could the Jews generally during their long sojourn in the "house of bondage," and in their captivity in Babylon, and in their intercourse with other nations of the Orient have failed to acquire some knowledge of a subject so widely prevalent. The influence of surrounding (and in some respects more highly civilized) nations upon the thoughts and habits of the Jewish people is not sufficiently apprehended or considered, and hence the origin and significance of much which we find in their records is but imperfectly understood. It was the great object of their lawgiver to make them a separate and monotheistic people, and many of their observances and much of their ceremonial law seems to have been devised expressly for this end. Magnetism was probably included in those practices of magic and necromancy which were forbidden to them because of their being at that time associated with the system of idolatry and polytheism, against which Judaism was a protest. And (although its spiritual revelations were abundant) it was not until its long protest and struggle issued in the birth of Christianity and its success thus became assured, that these prohibitions were removed and the gifts of the Spirit in all their fulness, including the gift of

healing, had free course. Then, indeed, there was a new and mighty outpouring of the Spirit as an accompaniment of that higher faith which was the fulfilment of the law. Even in the Old Testament, however, there are traces of this mode of healing. When Naaman, the Syrian captain, was directed by the prophet Elisha to wash in the Jordan that he might be cured of his leprosy, he said to his servant "I thought he would surely have struck his hand over the place and recovered the leper;" clearly indicating that this was a customary and expected method of cure. When the same prophet restored the child of the Shunamite to life, he employed what is now known to be a most powerful and effective method of magnetic healing. He lay upon it, put his mouth upon its mouth, his hands upon its hands, and he stretched himself upon the child and it opened its eyes; just as Ælian informs us that the *Psylli* performed cures by placing themselves in contact with their patients, and breathing into their mouths.

The public ministry of Jesus from its commencement to its close was marked by the manifestation of an unexampled power of healing. It was directly associated with His person; some, like the centurion's servant, were cured by His word only, some like the high priest's servant, by His touch; in the case of the blind man spittle was mixed with clay, and in this case the cure was not instantaneous, but gradual. A healing virtue went forth from Him, insomuch that many who only touched the hem of His garment were made whole. Yet faith seems to have been required to draw out His restoring energy. We are told by one Evangelist that He did not, and by another that He could not at a certain place do many mighty works because of their unbelief, though He laid His hands on a few sick folk and healed them. To the Samaritan woman He said, "According to thy faith be it unto thee;" and says the Evangelist, "The woman was made whole from that same hour." These healings were performed openly and publicly. We are told (Matthew iv., 23-25)—

And Jesus went about all Galilee, teaching in the synagogues and preaching the good tidings of the kingdom, and healing every disease and every sickness in the people. And his fame went into all Syria; and they brought unto him all the sick people taken with divers diseases and torments, and demoniacs, and lunatics, and those with palsy; and he healed them. And great crowds followed Him into Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond the Jordan.

The Rev. Dr. Burns analyses and comments on the cure of the man born blind as follows:—"It is astonishing how unbelief reproduces itself from age to age. In the case of the young man born blind, and to whom Jesus gave sight, this will be seen in all its phases of sceptical influence. (1st) The people doubted whether he were the blind beggar or not.—John ix., 8, 9.

Then (2nd) they asked him how his eyes were opened.—Verse 10. (3rd) Then they wished to know where He was who had opened his eyes.—Verse 12. (4th) Then they took him to the Pharisees.—Verse 13. (5th) The Pharisees repeated the question, how his eyes had been opened.—Verse 15. (6th) Finding that this had been done on the Sabbath, they concluded and averred that He who had done this deed could not be of God.—Verse 16. (7th) Many did not believe that He had been blind and was now restored, and asked him again concerning it; more especially as to the character of the Restorer.—Verses 17, 18. (8th) Then they questioned his parents, who testified that he was their son, and was born blind, but professed ignorance as to how he had been restored, and referred them back to their son.—Verses 23, 24. (9th) The young man now repeats his simple statement once more, and now they treat Christ with contempt, and vilify Him.—Verse 24. (10th) The young man defends Christ, and utters a sublime truth, ‘If this Man were not of God He could do nothing.’—Verses 27 to 33. (11th) And now, not being able to shake his testimony or deny his restoration, excommunicate him from the Jewish Church, ‘they cast him out.’—Verse 34. (12th) The young man is now found of Christ, questioned as to his faith, and makes a noble profession of the Saviour.—Verses 35 to 38. Jesus concludes the whole matter by stating, ‘For judgment I am come into this world, that they who see not might see, and that they who see might be made blind.’—Verse 39.

“All these evil surmisings, vile reproaches, and malignant charges are common in our day, and with religionists, too, as in the times of Christ and His Apostles. Let all such read, learn, and inwardly digest the contents of the chapter we have slightly analyzed.”

Jesus enjoined on his disciples that in whatever city they entered and were received, they were to heal the sick therein. He promised that the works He did they should do also, and even greater works; and that among other things, they would lay hands on the sick and they would recover. These were not idle or empty words: the sick were healed, the lame cripple was made to walk and leap, praising God. “And God wrought unusual mighty works by the hands of Paul, so that handkerchiefs and aprons were brought from the bodies of the sick, and the diseases departed from them, and the evil spirits were cast out of them.”*

* Incredible as it may appear to this age, it is nevertheless true that many cures have been effected even in this day by like means. Have we not here a clue to that veneration of relics which in ages of ignorance has been carried to so absurd a length? A contributor to the *Banner of Light* (Boston, U.S.A.), in an article on “Healing by Relics,” says, “In *Woodhull and Claflin’s Weekly*, of

HEALING IN THE EARLY AND MEDIÆVAL CHRISTIAN CHURCH.

That this power died out with the apostles, or with the apostolic age, as is commonly taught, is a notion which finds no warrant either in Scripture or from history. St. Paul enumerates the gift of healing among the gifts which the Spirit distributeth to every man severally as he will; and he evidently regarded it as the perpetual endowment of the church. In the Epistle to the Hebrews, "the laying on of hands" is included with belief in God, repentance, washings, rising from the dead, and everlasting judgment, as "the first principles of the doctrine of Christ." The laying on of hands does not in this place seem to refer immediately to healing, but to the impartation of the Spirit; but as the gift of healing was one of the spiritual gifts which followed its reception, it follows from the "first principles of the doctrine of Christ," as received by the writer of this epistle, that it was not a temporary ordinance any more than belief in God and repentance with which it is associated. St. James simply enjoins that the elders of the church pray over the sick, anointing them with oil (magnetic treatment); and adds the assurance that the prayer of faith will save the sick.

The early church openly publicly claimed to exercise this power of healing, and that not in a few isolated cases only, but as a common practice. Irenæus, in the second century, affirms, "That all, who were truly disciples of Jesus, receiving grace from Him, wrought miracles in His name, for the good of mankind, according to the gift which each one had received; some cast out demons, so that those from whom they were ejected often turned believers, and continued in the Church: others had the knowledge of future events, visions, and prophetic sayings; *others healed the sick by the imposition of hands*; that even the dead had been raised, and lived afterwards many years among them; that it was impossible to reckon up all the mighty works which the Church performed every day to the benefit of nations; neither deceiving nor making a gain of any, but freely bestowing what it had received." It was probably only those apparently dead (perhaps in some condition of trance or coma), who were thus raised; but be this as it may, there could be no ambiguity in healing the sick by the imposition of hands, and on this point the testimony is clear, precise, and emphatic.

August 27th, there is an interesting paper under the head of 'The Barefoot Friars of West Hoboken.' Eyes that were diseased past all the common surgery were restored to health in such way as in all ages has been considered marvellous or miraculous. Even the relator, Mrs. Battey says, she had 'tried all *human* means' in her 'desperate case.' She however adds, that, 'Even Father John confesses that 'many have applied for the blessing and a cure, but all are not healed. We cannot promise anything.'"

The learned Whitby, in the preface to his *Paraphrase, with Annotations, on the Epistle to the Romans and other Books of the New Testament*, remarks:—"Let it then be considered that the Christians for three whole centuries together, healed many myriads throughout the world, who laboured under those diseases incurable by all the arts of men and devils. That they made frequently the lame to walk, the deaf to hear, the blind to see," &c. And in this he does but follow Origen who, in the third century, writing against Celous, declares "that the Christians of his days performed many cures." He says that "some in proof of a miraculous power received through faith in Christ, heal the sick by invoking the name of God over them, and of Jesus, with a recital of some story of His life. *I myself have seen many so healed in difficult cases*; loss of senses, madness, and innumerable other evils, which neither men nor demons could cure." In other cases diseases were cured by the use of oil consecrated (that is magnetised) by holy men. Tertullian tells us that "a Christian called Proculus cured the Emperor Severus of a certain distemper by the use of oil, for which service that Emperor was favourable afterwards to the Christians, and kept Proculus as long as he lived in his palace."

Nor can a line be drawn when this power ceased, either at the close of the third or of any other century. The works of the Fathers, Ecclesiastical History, the Lives of the Saints, and the Early Chronicles abound with the relation of what are called miraculous cures. Some no doubt are apocryphal, others are well attested. Colquhoun conjectures that on the fall of the Roman empire when literature, science, and the arts took refuge in the monasteries, the secrets and practices of the ancient Egyptians, Greeks, and Romans which had previously been confined to the temples, passed also into the monasteries, and that thus the magnetic mode of treatment was preserved, and quotes St. Jerome in support of this opinion; but though by this means they probably gained considerable accession to their knowledge, there can I think be little doubt that this mode of healing which was practised in Judea in the time of Christ by the Essenes and the Therapeutæ, descended through the Christian centuries in a direct line of succession from the apostolic times. Illustrations of this power might be given at length, but a few instances may suffice. Jerome affirms that a monk named Hilarion used "to heal all the wounds of the husbandmen and shepherds with consecrated oil, and preserved the life of the son-in-law and daughter of a holy woman called Constantia, by anointing them with the same." St. Chrysostom relates "miraculous cures" by the use of consecrated oil, and asserts that by the relics of

martyrs the "curing of all diseases" occurred daily. St. Augustine affirms that the relation of the "miracles of cure" wrought in his day would fill volumes. He affirms them to have been wrought within his own knowledge, under his own eyes. He caused certificates of them to be made at the time and publicly read in the churches. At Hippo, in two years, the number of these certificates publicly made amounted to near seventy. He tells us of other places where there were a much greater number of them. These cures were wrought by consecrated oil, the sign of the cross, and by holy relics; or rather, through these means, by "the divine powers, like to those of the ancients," to whom he ascribes these effects. (*De Civit. Dei.*) Thiers (as quoted by Colquhoun, *Isis Revelata*, vol. i., p. 192) informs us that Protogenes, priest of Edessa, cured the children, his pupils, by prayer and the touch of his hand; and that the monk, John, had received from God the gift of curing the gout, and restoring dislocated limbs; that the monk, Benjamin, cured all kinds of diseases by the touch of his hand and anointing with holy oil. Petrus Thyracus, the Jesuit, in his work on Demoniacs, refers to a number of cures performed by ecclesiastics by the imposition of hands and other means analogous to the magnetic. Saint Hildegarde, with whom Popes and Emperors corresponded on familiar terms, possessed with other spiritual gifts that of healing diseases. A girl who suffered from tertian fever that no medicine could abate was immediately cured on Hildegarde laying her hands upon her; in the case of another afflicted with a tumour in the neck, Hildegarde made the sign of the cross on the afflicted part, and she was cured. She sometimes consecrated—that is, magnetised water, and gave it to the sick to drink, and they were healed.

ST. BERNARD OF CLAIRVAUX.

Perhaps the most remarkable "healing medium" of the middle ages was the great champion of orthodoxy, St. Bernard of Clairvaux. He was the Dr. Newton of his day; and as he had not the same difficulties from scepticism, prejudice, and misrepresentation of hireling journalists to encounter, his success in healing was even greater. A recent biographer, Mr. Morison (who himself is steeped to the lips in incredulity), gives this relation (Book iv., chap. 2):—

"But if we are to believe the testimony of eye-witnesses—ten eye-witnesses—there was that in Bernard's progress through the Rhine country which might well excite the intensest curiosity and admiration. His journey, we are told, was marked by a constant exhibition of miraculous power, a power not obscurely or furtively displayed, but of daily recurrence before large

multitudes. Herman, Bishop of Constance, and nine others, kept a diary of what they saw with their eyes.* 'Many miracles from this time shone forth, which, if we should pass over, the very stones would proclaim.' The halt, the blind, the deaf and the dumb, were brought from all parts to be touched by Bernard. The patient was presented to him, whereupon he made the sign of the cross upon the part affected, and the cure was perfect. The church bells sent forth a merry peal, and a chorus of voices was heard singing, 'Christ have mercy on us, *Kyrie eleison*, all the saints help us.' Indeed, this chanting was well understood to mean by those too far off to see, that Bernard had just performed another miracle. At Cambray, we read:—'In the Church of St. John, after the mass, a boy, deaf and dumb from his mother's womb, received his hearing, and spoke, and the people wondered. He had sat down beside the deaf and dumb, and having been presented to Bernard, in the self-same hour he both spoke and heard. The joyful excitement was scarcely over, before a lame old man was raised up, and walked. But now a miracle occurred, which, beyond all others, filled us with astonishment. A boy, blind from his birth, whose eyes were covered with a white substance—if indeed those could be called eyes, in which there was neither colour, nor use, nor even so much as the usual cavity of an eye, this boy received his sight from the imposition of Bernard's hands. We ascertained the fact by numerous proofs, hardly believing our senses, that in such eyes as his any sight could reside.' In the same place, a woman who had a withered hand was healed. 'In the town of Rosnay, they brought to him, in a waggon, a man ill and feeble, for whom nothing seemed to remain but the grave. Before a number of the citizens and soldiers, Bernard placed his hands upon him, and immediately he walked without difficulty; to the astonishment of all, he followed on foot the vehicle in which he had just before been carried.'

"On another day we came to Molesme, which is a monastery from which formerly our fathers went forth who founded the order of Citeaux. It was on Wednesday, and they received the man of God with great devotion. When Bernard was seated in the guest-house, a certain man, blind with one eye, came in, and falling on his knees begged his mercy! Bernard made the sign of the cross with his holy fingers, and touched his blind eye, and immediately it received sight, and the man returned thanks to God. About an hour afterwards, as it was getting

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

dusk, the holy man went out to lay hands on the sick who were waiting before the doors. The first who was cured was a boy, blind with the right eye, who on shutting the left eye, with which alone he had seen previously, discerned all things clearly, and told at once what anything was which we showed to him. And again, at the same place, a little girl who had a weakness in the feet, and had been lame from her birth, was healed by the imposition of hands; and her mother bounded for joy, that now for the first time she saw her child standing and walking. Such is the record left by men who had probably as great a horror of mendacity as any who have lived before or after them.

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

We learn that Bernard himself became perplexed and uneasy at these wonders. He knew that they were not done by his own power, and disclaimed all merit in them. He said:—“ I can't think what these miracles mean, or why God has thought fit to work them through such a one as I. I do not remember to have read, not even in Scripture, of anything more wonderful. Signs and wonders have been wrought by holy men and by deceivers. I feel conscious neither of holiness nor deceit. I know I have not those saintly merits which are illustrated by miracles. I trust, however, that I do not belong to the number

of those who do wonderful things in the name of God, and yet are unknown of the Lord." At last he concluded that miracles were wrought not for the sake of him through whom they were wrought, but for the good of those who see them or hear of them; in order that they might be admonished, and stimulated to a more active love of holiness.

HEALING BY THE ROYAL TOUCH.—THE SERVICE FOR HEALING
IN THE BOOK OF COMMON PRAYER.

Till the early part of the eighteenth century, it was the custom of at least the sovereign of Great Britain, if not for several other European monarchs, to go periodically through the ceremony of touching, for the king's evil or scrofula. It was supposed that a real sovereign—that is, one possessing a full hereditary title, or, in other words, reigning by divine right—was able to cure a person afflicted with that disease by a mere touch of his hand. In England the ceremony was in vogue for many centuries. It was generally supposed to have been first practised by Edward the Confessor; and there is good evidence that it was in use in the thirteenth century. In the fifteenth century, during the reign of Edward IV., we find the learned legal writer, Sir John Fortescue, speaking of the gift of healing as a privilege which had from time immemorial belonged to the kings of England. He attributes the virtue to the unction imparted to their hands at the coronation. Queen Elizabeth frequently came before her people in the character of a healer. There was a regular office in the *Book of Common Prayer* for the performance of the healing. The persons desirous of being cured were introduced by a bishop, or other high dignitary of the Church. Prayers were said, and every effort made to produce in the patients a firm reliance on the Divine power about to be manifested through the royal hand. At the moment of imposing the hand the king said: "I touch, but God healeth;" and afterwards hung a coin round the patient's neck, which he was to wear for the remainder of his life. The Stuarts were great sticklers for this part of their royal prerogative, and frequently put it to use. Dr. Johnson had an indistinct recollection of being touched when a child by Queen Anne. The old Jacobites, however, used to say that the virtue did not descend to Mary, William and Anne, seeing that they wanted the Divine right. Still less would they believe that it resided in the sovereigns of the Brunswick dynasty, who, however, never put it to the proof. Since the death of Anne, there have been, we believe, no touchings for the evil; and the office for the ceremony has been silently allowed to drop out of the prayer-book.

The Jacobites, while believing the Georges to be incapable

of healing, were not disinclined to the motion that the Pretender possessed the gift. The laborious Carte brought discredit upon his *History of England* by introducing, in a note, an account of one Christopher Lovel, a labouring man in Bristol, who, being grievously afflicted with king's evil, which appeared in five great sores on his neck, breast and arms, proceeded in August, 1716, to Avignon, and was there touched by the exiled prince. He says—"The usual effect followed. From the moment that the man was touched and invested with the narrow ribbon, to which a small piece of silver was pendant, according to the rites prescribed in the office appointed by the church for that solemnity, the humour dispersed insensibly, his sores healed up, and he recovered strength daily, till he arrived in perfect health, in the beginning of January following, at Bristol." Carte tells us that he himself saw the man soon after, and found him in a vigorous frame of body, with no appearance of the disease but the red scars which it had left; and he evidently was of opinion that the cure was the effect of a healing virtue in the Pretender's hand.

Carte affected to be puzzled to account for the cure of Lovel, seeing that the royal personage who performed the cure was not an *anointed* king; for the virtue, it was supposed, lay in the unction, as expressed by Sir John Fortescue. It must have been a virtue, we fear, liable to accommodate itself to circumstances, out of deference to the exigencies of royalty, if indeed the accident of royalty had anything to do with it. When Prince Charles Stuart was at Holyrood House, in October, 1745, he, although only claiming to be Prince of Wales and Regent, touched a female child for the king's evil, who in twenty-one days became perfectly cured.

The *Reader* of February 24th, 1866, has the following paragraph:—

“The healing’ service of the Church of England, which fell into abeyance on the accession of the House of Hanover, is one of the most curious records of the vitality of a national superstition. In 1058, Edward the Confessor touched for the king's evil, and, up to the time of the Reformation, the kings of England continued the religious ceremonial. At that date, whether the superstition had been so engrafted into the popular creed that it was deemed unsafe to doubt the efficacy of the king's touch, or whether the ‘Bluff King's’ resentment was too much feared in any attempt to interfere with the royal prerogative, our great Reformers do not seem to have cast it aside with other superstitions, though no special service is given for the healing in the Books of Common Prayer of Edward VI. and Elizabeth. Charles II., during the fourteen years of his reign,

touched *no less than 92,107 persons for the king's evil, nearly all of whom were cured, according to the testimony of Dr. Wiseman, the king's physician*; a number of cures effected by animal magnetism, of which even Mesmer himself might have been proud. Connected with this curious subject, we have just seen at Mr. Waller's, in Fleet Street, two folio pages of MS., entitled, 'Warrant and Receipt: to our very loving friend Robert Howard, Knt. Auditor of the Receipt of His Majesty's Exchequer, for payment of £2,000 to Baptist May, Esq., upon account, for providing crowne gold for medals for His Majesty's use at The Healing.—Whitehall, Treasury Chamber, November the 11th, 1679.' The document is signed by Arthur, Earl of Essex; Lawrence Hyde, Chancellor of the Exchequer; Sir John Ernley, Lord High Treasurer; Sidney Lord Godolphin; and Sir Edward Dering, Bart., Lord High Treasurer. Queen Anne also touched for the evil, and the *London Gazette*, March 12, 1712, announces the fact officially, though in the Book of Common Prayer of 1709, the 'Prayer at the Healing,' already formed part of the contents. In the Book of Common Prayer, 1714, in which the prayer for King George replaced that for Queen Anne, some copies are met which also contain that prayer, but after that date it is always omitted."

Whatever we may think of the theory of our ancestors—a theory natural enough under the circumstances—when neither the principles of free government nor of human magnetism were understood as they are now—the *facts* with which that theory was associated—facts which were public and notorious, and continued on a large scale for more than seven centuries—are not to be sneered away, or disposed of by phrases about "superstition" and the "march of intellect." We had better study the facts and try to understand them. There is no superstition in recognizing any truth of human experience, and wherever intellect marches away from such truth it had better "right about face" and "march" back again.

T. L. HARRIS.—We had intended to give a full account of a short call made at Salem-on-Erie in this number, but for several reasons we defer it. Suffice it to say that we found Mr. Harris and his people all very busily engaged in out-door work, building a railroad eating-house, digging wine cellars, &c. Mr. Oliphant had left for England. No members were being admitted to the community. They have a place of worship where Mr. Harris preaches occasionally. They have about 60 people and several farms under a good state of cultivation. More anon.—*New Church Independent for August.*

ORIGIN OF ALL SOULS' DAY.*

By LYDIA MARIA CHILD.

NOVEMBER is sadly suggestive to the old, accustomed as they are to see the withered leaves of human life everywhere falling around them. Perhaps these associations with the dying year were the reason why this month was selected for religious observances in honour of the dead. The customs of the Catholic Church in this respect had their origin in very remote antiquity. In fact, the worship of deceased ancestors was probably the very first worship of the human race. Sacred writings of the Hindoos, dating before the birth of Moses, inculcate the doctrine that there is an intimate relation between the spirits of departed ancestors and the souls of their living descendants; that ancestors are mediums between gods and men, and can thus bring blessings or otherwise on their posterity. On the other hand, departed souls are represented as dependent on the sacrifices and prayers of those who come after them; for if these pious duties are neglected, or there are none to perform them, they are doomed to wander about their graves, unable to obtain entrance into Paradise. Hence the Hindoos have great dread of leaving no family behind them. It is ordained in their most ancient sacred books, that on the anniversaries of the death of ancestors, as far back as the third generation, offerings of water, flowers, &c., shall be carried to their tombs, and priests employed to perform prescribed religious ceremonies. To this day this immemorial custom is devoutly observed in Hindostan.

The tombs of the wealthy in ancient Egypt were built with upper apartments, the walls of which were adorned with paintings and sculpture. On the anniversary of the death of an

* November 2—*All Souls' Day, or the Commemoration of the Faithful Departed*, is a very solemn festival of the Roman Catholic Church, which has masses and ceremonies appropriate to the occasion, designed in favour of all souls departed this life. Brady in his *Clavis Culendaria*, says:—"Odillon, Abbot of Cluny, in the ninth century, first enjoined the ceremony of praying for the dead on this day in his own monastery; and the like practice was partially adopted by other religious houses until the year 998, when it was established as a general festival throughout the western churches. To mark the pre-eminent importance of this festival, if it happened on a Sunday, it was not postponed to the Monday, as was the case with other such solemnities, but kept on the Saturday, in order that the Church might the sooner aid the suffering souls; and that the dead might have every benefit from the pious exertions of the living, the remembrance of this ordinance was kept up by persons dressed in black, who went round the different towns, ringing a loud and dismal-toned bell at the corners of each street, every Sunday evening during the month, and calling upon the inhabitants to remember the deceased suffering the expiatory flames of Purgatory, and to join in prayers for the repose of their souls."—[Ed.]

ancestor, his relatives assembled in the chamber of his tomb, taking with them wine and fruit, grain and flowers, as offerings to his spirit, which was supposed to be present. They also carry musical instruments to the accompaniment of which they sang hymns and songs. Priests were always employed to recite prayers and perform religious ceremonies. At Eilethya are funeral grottoes cut in the rock. One of them—apparently the tomb of a rich agriculturist—has an upper apartment, on the walls of which are still visible pictured representations of the farmer's life. In one place he is seen riding in the fields superintending his labourers, who are plowing and sowing. In another, men are tying up sheaves, and oxen are treading out grain while their driver seems to be singing to the animals a song of encouragement, the words of which are written on the wall at his side. Very likely little Moses used to hear that ancient agricultural song when he wandered as a boy on the banks of the Nile. Then follows a succession of scenes. Bags of money are brought to be weighed; men are treading out grapes for wine; there are pleasure-parties in boats and chariots; banquets where meat, fruits, and wine are served, and where every lady carries a flower; and, last of all, the rich man is represented lying on his bier. Doubtless abundant offerings were brought to this chamber, and many religious ceremonies performed, on the anniversary of his death.

Similar customs have always prevailed in China. Confucius enjoined it upon his followers to "offer oblations to the souls of ancestors, as if they were visibly present;" and the disciples of Fo also consider it a holy duty to commemorate the anniversaries of their forefathers' deaths by placing offerings on their tombs and having prayers recited.

Greeks and Romans, who were inheritors of ancient civilization, erected magnificent tombs, with upper apartments, which on anniversary days were adorned with flowers and other offerings by the relatives assembled there. Religious ceremonies were performed, which consisted in part of the sacrifice of animals, and sometimes of men, as an atonement for the sins of the deceased, and a means of propitiating the gods in his favour. Virgil gives an elaborate description of the ceremonies performed at the tomb of Anchises by his son Æneas. It was also customary to visit tombs and offer sacrifices and prayers in time of affliction or danger, or when about to undertake a voyage or journey or any great enterprise; for it was believed that departed spirits could help to avert evils from the living, and to procure blessings for them from the gods.

These anniversaries, of course, became numerous; and, as families were reluctant to neglect even remote ancestors, a day

was set apart, called the Parentalia, in which the people joined in offering oblations and prayers to the souls of *all* their ancestors. Similar anniversaries were observed by the whole people in honour of kings, heroes, and great benefactors.

When the Christian Church began to be organized, it found these ancient festivals endeared to the hearts of the people, and it adopted the policy of changing the names without attempting to do them away. On the anniversary of a relative's death, Christian converts kept up the old custom by laying an oblation on the altar, generally in the form of money, that prayers might be said for the benefit of his departed soul; for it was believed in the primitive Christian Church, as it was among the Hindoos, that his term of punishment, or probation, might thereby be abridged, and he might sooner be enabled to enter realms of bliss. Tertullian has recorded of his time that "the widow offers an oblation every year, on the day of her husband's death; and prays, through the priest, that his soul may be refreshed in its intermediate state, and that she may be partner with him in the first resurrection." Instead of the animals formerly sacrificed for atonement on such occasions, the Lord's Supper was administered, which the priests taught them was a renewed sacrifice of the body and blood of the Son of God every time it was partaken of; a sacrifice more efficacious than thousands of oxen and rams. This they deduced from the teaching of Paul, that it was no longer necessary to slay a lamb at the Passover, as an atonement for sin, since Jesus, the Lamb of God, had been slain for the sins of the whole world.

The belief of all the ancient nations that priests were especially ordained and inspired to officiate between gods and men, between the souls of the living and the departed, was inherited by the early Christians; and, as even the poorest would pay something to help the soul of a relative out of the intermediate state, which the Catholic Church have named purgatory, while the wealthy were ready to pour out their money without stint for such an object, it followed that the priesthood of all religions found these observances a very valuable source of revenue.

The old public festivals in memory of kings, heroes, and benefactors of the people, whose spirits were supposed to have great influence with the gods, were adopted by the Christian Church; but the honours were transferred to the martyrs, who were the heroes of the new faith. The anniversaries of their death were beautifully called "The Birthdays of the Martyrs," to signify that they were thus born into everlasting life. On these occasions offerings were brought to their tombs, prayers addressed to them, and the Lord's Supper administered, in lieu of the ancient sacrifices of animals for atonement. As these

anniversaries multiplied greatly, a day was appropriated to public ceremonies in honour of all martyrs; and it is still observed by the Catholic Church, on the 1st of November, under the name of All Saints' Day.

The gathering-place in each locality was usually at the tomb of some martyr, or some chapel erected over his tomb. And, as Greeks and Romans had formerly prayed for blessings at the tombs of their heroes and ancestors, so Christians now thronged to implore the spirits of the martyrs for fruitful seasons, healthy children, and increase of cattle. The concourse was so great that it was necessary to hold fairs in the neighbourhood for the sale of provisions and other commodities; by reason of which these religious festivals became more and more scenes of merriment and traffic. Beastly drunkenness was the result of the great quantities of wine quaffed in memory of the holy martyrs. Some of the heretical Christian sects cried out shame upon the Church, saying: "You worship your martyrs as the Pagans did their idols; and, like them, you seek to propitiate the souls of the dead with wine and meat offerings." The more conscientious of the clergy refused to sanction such disorderly scenes with their presence. Gregory of Nazienzen, Chrysos, and others, preached zealously against them and they were condemned by the Council of Laodices. But the populace were so much attached to these time-honoured observances that it was found almost impossible to suppress them, and their ghost still lingers in all Catholic countries. In all the cathedrals of Europe high mass is celebrated on All Saints' Day, and the Lord's Supper administered. Prayers are recited, and solemn music performed with voice and organ. Processions with lighted tapers pass up the broad aisle, bearing ribbons and scarfs, to be blessed by the priests with a formula of holy words, and thereafter worn as protecting amulets. Processions of boys also carry baskets of cakes to be blessed, which are afterward distributed.

The old Roman festival called Parentalia, in memory of the souls of all their ancestors, was adopted by the Christian Church and is still observed in Catholic countries, on the 2nd of November, under the name of All Souls' Day: called by the French *Le Jour des Morts*. Peasants try to help the souls of deceased relatives out of purgatory, by causing as many prayers to be recited as they can afford to pay for. They make indentations on the graves in the form of a cross, which they fill with garlands or red berries. Mass for departed souls is performed in all the cities, and numerous offerings are deposited on the altars. Mont Martre, Pere la Chaise, and other cemeteries in Paris, are thronged with people of all conditions, carrying crosses and garlands to deposit on the graves of their dead. These are for

sale at the corners of all the streets; generally made of the pretty little yellow amaranths called *immortelles*, among which initials, names, and loving mottoes are often interwoven in block letters. Many of the tombs have upper apartments, where families are accustomed to assemble on this anniversary, taking with them flowers, fruit, embroidery, religious books, and musical instruments. They often spend the day there, praying, singing, reading and conversing. Very much in the same way was the memory of that ancient farmer on the Nile honoured by his descendants. Thus does the past infuse itself into the present. The large progressive party of this century understand by All Souls' Day the universal recognition of every human being's right to an equal chance for happiness, wealth and culture. And this will the Present infuse into the Future. ⁴

THE SPIRITUAL COMMUNICATIONS OF MARIA KAHLHAMMER AND CRESCENTIA WOLF.

By WILLIAM HOWITT.

AMONGST a number of German and French works bequeathed to me by the late Lieutenant-Colonel Bernard, I observed two volumes of somewhat recent publication still uncut, containing altogether no fewer than 1,502 pages, exclusive of an index of more than 60 pages. These volumes bore the not very encouraging title of *Mittheilungen Seliger Geister im Jahre, 1855, durch die Hand der Maria Kahlhammer in Rapport der Mittheilungen des heil: Erzengels Raphael durch den Mund der Crescentia Wolf: Herausgegeben von Joseph Friederich, Haus und Gutsbesitzer in München und in Schweig, Distriktsrath.* Joseph Friederich, proprietor of houses and land in Munich and Schweig, District Counsellor, might be a very good man, but as the publisher of communications from the Archangel Raphael, he was a man to look hard at before becoming confidential with. We have had too many communications from wondrous great names, bearing the least possible internal evidence of the assumed authority, to give easy credence to such productions. A few years ago I received from Canada an epistle to the people of England purporting to be from St. Peter, with an injunction from his apostleship forthwith to publish it. As Peter, however, had not sent the Peter's Pence for the printer's bill I declined the commission for that and other reasons. With a similar feeling I put aside these volumes of Joseph Friederich's. On

accidentally seeing them again, however, lately, I opened, read and found they contained matter of no little interest, and I now extract a small portion of this curious publication which, with the worthy Joseph Friederich, I think the public should hear of:—

“It was on Wednesday the 13th of December, 1854,” says Herr Friederich “that I sent for Mr. Joseph Fessler, master coppersmith, to speak with him on a matter of business. That being transacted Joseph Fessler began to talk to me of table-rapping and planchette-writing, and, as he asserted, of unquestionable communication with spirits, which, he added, I might convince myself of by a call at the house of a friend of his, whose 12-year old daughter, by laying her hand on a small board with a lead pencil fixed in it, received answers to questions by the moving of the planchette, which they had never known to lie.”

The thing Herr Friederich says appeared to him very fabulous, but induced by the honourable character of the narrator—though, himself, the farthest from being one of those ignoramuses who have a leaning towards the supernatural—he went the next day and desired the father to bring his daughter to his own house, for the greater security against any deception. This was done, and the questions put were answered by the child through the planchette, in a manner which astonished Mr. Friederich, but set his cook, Maria Kahlhammer, off laughing so excessively that she was obliged for decorum to smother her face in her apron; still the curiosity of a young woman of six-and-twenty prompted her to approach the table, thinking to ask if it could tell her where her deceased father was. Immediately the wish unspoken, was answered by the planchette writing out that she would herself learn this by putting her hand on the planchette. Her master desired her to try. She was in great confusion, and being a pious, simple girl, she prayed earnestly that if it were no sin, and if in truth good spirits did so communicate, she might have a message from her father; but if it were wrong, or a delusion, or a power that might lead her into evil, it might not take place. In the unmistakable handwriting of the father was forthwith written—

In virtue and contentment rest,
So shalt thou be truly blessed.

Herr Friederich says that he saw at once that the matter deserved a serious examination; he resolved to prosecute the enquiry in all honesty of purpose. Maria Kahlhammer proved to be a most extraordinary medium, and thus commenced the course of planchette-writing which soon threw the whole of Munich into a flame.

People of all ranks and characters were soon flocking to Mr. Friederich's to put questions through the mediumship of Maria Kahlhammer. A large proportion of the first volume consists of the enquiries made by people of all kinds after their deceased friends, and the answers they received, for they were rarely without an immediate reply, which generally astonished, and equally satisfied the enquirers. Every evening, or nearly so, for the greater part of a year this open oracle was kept at Mr. Friederich's. Shop-keepers, artizans, country people, as well as people of more elevated condition, came and were gratified. Their professed relatives told them exactly where they were in the invisible regions; candidly confessed often their own detention in the regions of purgation; the advance of others before them; and all exhorted the enquirers to the prosecution of virtue, the love of God, and the neighbour, as the grand things of life, and described the spiritual as the most desirable of worlds. All were excellent Catholics, many professed to have seen the blessed "Mother of God," and assigned to her great glory and power. Many Jews were enquirers, all of whom were assured by their departed relatives that they must accept the religion of Christ, for they had found it to be the true one. One of these Hebrew enquirers, a man of standing we are told, adopted Christianity in consequence; and we find his name amongst the signers of a memorial addressed to the Archbishop of Munich, amongst those of nobles, officers high in the state and the army, judges, magistrates, professors, artists, lawyers, land-owners, as well as citizens, entreating him to make himself acquainted with the real character and bearings of the dispensation, as one tending directly to confound materialism, and to give new life to the Christian faith. But we had better give a brief outline of the history of this eventful year as Mr. Friederich gives it.

At first, numerous priests attended the *séances*, and manifested great interest in them. One of them of distinction gladly accepted, from a communicating spirit, the commission to hand to the Archbishop of Munich the memorial already referred to. Promptly on the receipt of this memorial by the Archbishop, an order was issued by him, and printed in the most extensively read newspaper, denouncing the matter as necromancy, and warning the clergy against attendance at such *séances* on pain of suspension. The consequence of the publication of this order, whilst it checked the visits of the priests, was to occasion a run of the laity to them. Then arose the usual conflict of opinions. The journals were filled with violent attacks on the thing itself and on individuals by name. The mediums, Kahlhammer and Wolf, were from high places in the church

declared to be possessed and under demoniac influence. These attacks Mr. Friederich left unnoticed farther than that he called on the opponents to prove their statements, to show on psychical or physical grounds their truth, especially as regarded Maria Kahlhammer, whose hand merely was moved whilst she was as perfectly free from anything like somnambulism or possession as the best of them.

Whilst, as usual, these noisy opponents took no notice of this reasonable challenge on the part of Mr. Friederich, who showed himself a bold fellow, he began to find himself falling under the surveillance of the police. On this, he betook himself to the Royal Board of Police, and stated the real nature of the proceedings at his house, which he contended were in no way inimical to church or state. The board had already issued an order prohibiting the *séances*, but they now modified their order, and allowed them to go on under inspection of some of their own officers and of several physicians of eminence. These gentlemen displayed the greatest urbanity and liberality in their proceedings, and soon manifested much interest in what they saw. One of these officers, however, had an attack of hypochondria, and it was at once actively disseminated through the press, that it was caused by his attendance at the *séances*. Thereupon the police and the gendarmerie were authorized to keep watch over Mr. Friederich's house, to visit it at any time that they pleased, and to observe whatever went on there.

With a courage remarkable in a man living under so despotic and ecclesiastically bigotted a Government, Mr. Friederich appealed against this order through his advocate to the Government Court of Appeal, on the ground, that the phenomena taking place at his house were of the highest moral and religious character, and attended by people of the highest rank, by medical men, official and unofficial, and by men of science, and could, therefore, in no degree warrant the employment of measures of suppression. Supposing that nothing further would be attempted until the Judges of Appeal had made their decision, Mr. Friederich was astonished to find that an endeavour was made officially to remove Maria Kahlhammer from his family, on the plea that her service were merely a pretended one, and not *bonâ fide* as that of cook. Such an interference with a man's household arrangements will appear odd enough to Englishmen, but are sufficiently common-place under paternal Governments.

Mr. Friederich, however, readily proved that Maria Kahlhammer was actually his cook, and had been so before the occurrence of these phenomena. The expulsion of the poor girl being thus defeated, not only Mr. Friederich, but many

other persons waited on the Archbishop and put into his hands a copy of the communications written through Maria Kahlhammer. The result was what any but these simple people would have foreseen ; a summons of Maria Kahlhammer to the office of the clergy of St. Boniface, where she was asked whether she believed in the Catholic Church being the true Church, and whether she was an obedient daughter of the Church ; on answering which in the affirmative, a paper was put before her, and she was ordered to sign it. This paper, of course, was an engagement on her part to have nothing more to do with the writing or *séances* in question. Asking the priests whether her faith in the contents of the communications from the spirits written through her were forbidden, and being distinctly answered "No," she signed the document as an obedient child of the Church, and thus was the wonderful door of the spiritual world through her effectually closed. What the arbitrary state could not do, the church, which has its saints with their visions and miracles, its revelations and "stigmata," so long as they are under priestly patronage, and not amongst the laity, did at once and effectually. They could not, however, utterly suppress the knowledge of what had taken place. What was written was written, and Mr. Friederich's voluminously and carefully preserved copy of the communications speedily ran into a second edition.

Before we dip a little into the communications themselves, we may as well give a slight account of the two mediums in question. Maria Kahlhammer was the daughter of a small farmer and mechanist, who entering into an iron-work speculation was ruined, and Maria was compelled to go into service. She dreamed that her father had destroyed himself in despair through his misfortunes, and this soon became verified. In the deep distress in which her mother and a considerable family of brothers and sisters, all younger than herself, were left, she sought comfort in religion, and was a very religious girl when she became a medium. Her education was only the simple one of the shopkeeping class.

Crescentia Wolf was also the daughter of a shopkeeper in the Au suburb at Munich, where also Maria Kahlhammer's father had lived. At the age of about ten she was one fine morning in a school which she attended for religious instruction, when, as she was listening to the address of the schoolmistress, suddenly, as she looked through the window, she saw in the air aloft the vision of three holy persons sitting at a table, on which stood bread and glasses. The holy one sitting in the middle took up one of the loaves, which immediately became surrounded with a glory. After this she saw an angel at the school-door, who

smiled at her. For some time she kept these things closely to herself, but then opened them to her mother, on which the angel appeared to her again, encouraging her, and showing her a palm branch and crown, the emblems of sacred triumph. In this state of mind in December, 1855, her sister Josephine, who had been adopted by Joseph Friederich, the mother being now dead, brought her a paper on which was written a message from her departed mother through the hand of Maria Kahlhammer.

In the greatest wonder Crescentia Wolf hastened to the *séance* at Mr. Friederich's, and there received messages from her departed brother Joseph and her mother. She was told that the Archangel Raphael was her guardian angel, and that through this high power, marvellous revelations from the spiritual world would be given. She was told also, that she was not destined for the joys of this world, but for those of heaven; that she must keep herself pure from this world's pleasures and cares, and would be taught to despise them. From this time she fell into frequent trances, and in these spoke as from the Archangel Raphael, and related the wanderings of the spirit in the invisible worlds, high and low. In short, Crescentia Wolf was a trance medium of so pious, exalted, and very catholic a kind, that she seemed not only on the highway to be a nun, but a saint. It is not my intention to go at all into the visions of Crescentia Wolf; they are exactly of the character of such as we receive from somnambules and clairvoyantes. All extremely pious, poetical and catholic. Had not Crescentia been mixed up with the communications of Maria Kahlhammer, the two families of Wolf and Friederich being connected and attending regularly each other's *séances*,—and had not Messrs. Friederich and Schweykart, the original publishers of Crescentia Wolf's communications, declared in print that the communications of the two confirmed each other,—there is every probability that Crescentia Wolf would have been taken up by the church, and would have come out as St. Crescentia.

The signing of the engagement to have no further concern with the *séances*, was to the two young mediums, (Crescentia Wolf being still only nineteen), as completely a piece of spiritual compulsion, as if the priests had taken their hands and forced them to obey. As obedient daughters of the Church, they could do no less; it was to them an act of inviolable restraint. Crescentia Wolf was then carried off to Rome, and brought under the personal observation of the present Pope, Pius the IX. We have her own account of this transaction, and it is curious. She says that a great prince of the Church listened to her with sympathy. That she told him that the declaration of the clergy that she was under the influence of a demon, filled her with

great horror and distress. The idea of being the vehicle of a devil was frightful to her. That if it were such a spirit, the Church had the power and ought to free her from it. What did the great prince of the Church, of course, one of the cardinals, say to this? Did he take any means to bring the asserted power of the Church to bear upon the pretended demon? Not in the least. There was this poor girl pious to the soul's core, and thoroughly confiding in the power of the Church, there she was at the very centre and head quarters of Papal Christendom, and what did the great prince of the Church do? He simply advised her as an obedient daughter of the Church to submit to it as the will of God! Whether it were a good spirit or a bad spirit to submit to it patiently.

But still further, she was introduced to the Pope himself, and made the same sensible petition, that if it were a wicked spirit, the Holy Father would free her from it. And what did the Holy Father, in whom the whole Roman Catholic world believes, that the spiritual power as well as the spiritual vicegerency of Christ, and of the great and miracle-working Apostle Peter reside? He bade her in his mild, fatherly way to "pray to God daily for his grace." He commended her to the protection of the most holy Virgin Mary, and bade her "bear it all for the honour of God, and receive as often as she could the holy sacraments of confession and of the altar, and to take refuge in the means of grace afforded by our holiest religion!" And that was all? No not all. Pio Nono gave her his blessing at parting; promised her his prayers, and entreated that she would give him hers!

That, indeed, was all that the head and the great chief of the Roman Church, which had denounced the spirits communicating through these two young women as devils, could, or at least, attempted to do. Where, then, is the divine and apostolic power which the Romish Church asserts to exist in the person of the Pope? If he really be the vicar and representative of Christ on earth, if he really be the appointed successor of St. Peter, what does he embody of their delegated powers? What does he evince practically of their spiritual potency? It is as easy to cry "Devil," as it is easy to cry "Wolf;" but when the Church, the Holy Apostolic Church, asserts that it has the power to cast out devils, and does not even lift a finger in the attempt to expel those which it boldly pronounces such, what are we to think? We can only think that its priests and prelates know that they are not devils, or that they have not the power to cast them out.

Both of these young women felt and knew that they were holy spirits by which they were influenced. They submitted to

the injunction of the church, but they found that the spirits did not leave them. On the contrary, they became more active, as they state, in their separate protocols addressed to the Ecclesiastical Court at Munich. Maria Kahlhammer says, that when forbidden to write, the power quitted her arm, but only to centre itself in her mind. The spirits now became to her like the "voices" to Joan of Arc. "Incessantly," she says in her protocols, "they now speak alternately to my soul and my spirit. They deliver to me internally all the messages committed to them; they show me all the snares that will be laid for me; and stimulate me continually to resign my will to God, and desire nothing from Him but that His will should be done. They comfort me when I am caluminated; they counsel me for the love of God to pass these calumnies over in silence. They present in pictures to the eye of my soul all the inquisitive attempts of men, and my understanding is sharpened to see through them and comprehend them, and my mouth is made to declare that all such investigations of men which are not begun in God, will lead in the end to the denial of God. I see and feel in, and through my soul, a million things, of which before I had not the remotest conception.

The protocol of Crescentia Wolf utters the very same language. "Pictures rise with the rapidity of lightning before my soul, which I may endeavour in vain to dispute. They follow me everywhere. Tones and words without earthly sound I hear in my mind. I did all in my power to escape from this; since, the more my condition changed, the more anxious I grew. I did my most earnest endeavour to warn others whom I knew had a firm faith in the spirit-communions, that they might not fall into my trials. Influenced by this invisible power, I am made to look through all the pictures presented to my mind, and to comprehend all their signification. All attacks on the true Catholic Church, all persecutions of the God-sent spirits, I feel daily beforehand. I experience the most exquisite sufferings of soul on their account, and when they come to pass, I have lived through them all; they are not new to me. The night of the spirit is the most dreadful of all darknesses, but into this God has sent a star, and I feel comfort only in following it. Without this I am desolate and miserable; none can comfort me like the blessed spirits that fill me with the love of God and bid me for ever cling to Him."

Both Maria Kahlhammer and Crescentia Wolf holding the reasonable language that if the spirits were bad, the church was bound to exorcise them, and if it did not do this, then they must infer them to be good, put the church to the *experimentum crucis*. Its spiritual heads must have felt that the spirits were good, but

as they denounced the church's corruptions, it contented itself with silencing the mediums, as it had attempted before to silence Antoinette Bourignon, Madame Guyon, and many another pious soul. It went further; it endeavoured to silence Joseph Friederich and his coadjutor Schweykart. Their volumes containing the communications of the mediums were put into the *Index Expurgatorius*, and they were menaced with excommunication if they did not wholly suppress them. Schweykart seems to have given way, but the brave Friederich let them know through the press that the papal ban had not the same force in Germany as in Rome. That the papal condemnation of books did not suppress them there, neither did he trouble himself about excommunication. He seems to have bought up Schweykart's volume of Crescentia Wolf's communications, for we have it in his second volume, and his own name on the general title page.

Such is this singular history. Its narration, even in this slight outline, has engrossed so much space that I can in this article merely touch on a few of the very remarkable revelations made through Maria Kahlhammer's hand. To a most important portion of the work I must return on another occasion.

Amongst the illustrious spirits named as communicating through Maria Kahlhammer, are Joan of Arc, King Solomon, St. Augustine, and Socrates. Whether these great souls really did thus communicate, or whether they were spirits, as some suppose, belonging to the psychological class and region, as those whose names they use, after the fashion of heralds; or whether, as Swedenborg asserts, they are such as are firmly possessed with the idea that they are the identical persons, we need not here discuss. Yet, as the spirit here calling himself Socrates well observes, why should they not be the actual persons they assume to be? If the Son of God himself thought it no condescension to come down to enlighten men, why not lesser spirits, however dignified in our eyes, be glad to come on the same errand?

Socrates, for we may as well call him so, seeing that he wishes it, and still more is very worthy of the title, is the great figure and actor in these communications; indeed, if he be not the veritable sage of Athens, we might safely say that he is a still greater. He puts questions in the true Socratic method, which he sees beforehand will, by the necessary answers, completely harass his antagonist. He displays the same clear logical acumen, the same power of separating the chaff from the grain of the subject, the same command of the whole possible range of the question under debate, the same superior pitch of moral tone, bearing down and putting to shame the specious but

meretricious rhetoric of his opponents; and above and beyond all this, he possesses in full the divine philosophy of Christianity, of which Socrates on earth had but a few feeble glimpses. On all occasions the Socrates, as here announced, is prepared to meet and answer the most learned of the professors who came hoping to puzzle and expose him. In every case he showed himself their master and teacher to their utter astonishment.

First, these learned men and the clergy too, asked him whether these revelations were not clearly beneath the majesty and greatness of God? "Was the state of the one," asked Socrates in return, "too low for His majesty and goodness? And shall we, his servants, resist when He sends us thus down into a little room? Is not the hand which we employ a masterpiece of the Divine power? Is the pencil or the table a lower thing than the man who contems the means employed by God? Ah! Take care! Did the Almighty sit on a throne of gold when He brought His Word to mankind? Did He die in eider down, or as a criminal? Was he high, as you estimate conditions, or the lowest of men? The whole world now regards this humble one with love and faith, but it still looks down with scorn on His servants sent to continue His work."

Driven from this point, the questioners asked whether the Church was not a Divine institution, and if so, why did these spirits complain of it? "Do we complain of the Church of Christ, or what assumes to be such, of the church or its corruptions? What is the real Church of Christ? Was Christ its founder, an earthly king? Was Peter a king or a field-marshal? Were the rest of the Apostles political economists? Is luxury a sin in the professed bishops and ministers of Christ? Does not half the world suffer under this disease? Is not luxury declared by gospel authority to be on a par with unbelief? And how can you heal the world of it, if the professed believers are full of it? Do they indeed believe that God will demand their souls, and the account of their souls of them?"

"But," continued the questioners, "Is it not said in the 16th chapter of Luke, 'that men will not believe, even though one arose from the dead?' And, indeed, what power have the dead if they should thus appear." "The men," replied Socrates, "spoken of who would not repent, were the sons of Mammon, the brothers of Dives. And what power have the dead? What indeed when they are sent by the Most High? But if so sent, why not go at once to the public authorities? Would *they* believe? If men were willing to believe, this would be unnecessary, but did the public authorities believe Christ himself?"

As this was rather a poser, the learned querists wanted to know what Socrates was thus writing. "I suppose," was Socrates' reply, "the one who lived 2,000 years before Christ.

At this there was a great jubilation. It was declared that this could not be the true Socrates, or he would have known the real date of his existence. Socrates replied that it was necessary to be agreed on the point of what Socrates he was. "The Freemasons," he said, "claim a Socrates who lived 2,000 years before Christ, or within 150 years of that time, as the first founder of the Society of Freemasons. Do you suppose me to be that Socrates? If not, you know my epoch of earthly existence well enough, and put the question merely to test me. You know that I lived about 400 years before Christ, for you pretend, all of you, to honour me as one of the greatest lights of the pagan world."

"Well, then," said the querists, "write us something in Greek." Socrates: "I never did write Greek; never, as I now write German."

"Never write Greek! Socrates never write Greek!" "No! whenever did I write in Greek? Tell me."

Here the learned were caught again in their own trap: for there is no evidence whatever that Socrates wrote Greek. He lectured and disputed: it was Plato who wrote down his inimitable dialogues.

"Ah!" said the questioners, "that is evasion—that is slipperiness!" "Now," replied the spirit, "it must be very Socratic, for it was an accusation of the sophists that they could not tell how to get hold of me. Yes, slippery, like your great De Salis, who answered his opponents in the spirit in which they came to him; and in his writings you will find them complaining of him, that he began to clothe himself from the head, whereas every other man begins clothing himself from the feet. Slippery! the very complaint made by the Jews of our Saviour. Recollect his answer about the tribute money, and about the woman taken in adultery. Recollect when they asked him who he was—he asked them who they thought he was? If you will tempt us, and seek to ensnare us, you will be answered as you deserve."

"Then," said they, "it is clear that you are a demon." At this accusation, the arm of the medium was suddenly raised aloft, and the pencil flung to the other side of the room. The medium turned pale with terror, and was suddenly whirled round face to face with the questioners. On a subsequent occasion he gave them a fine specimen of the manner in which a plausible demon would speak to them, and of the manner in which a truly good spirit would do it, showing the specious

subtlety of the one—the open, genuine Christian truth of the other.

Notwithstanding this demonstration of the honest indignation of the spirit, his persevering tempters on the next occasion returned to the charge, and pestered him with questions about the meaning of certain passages in Plato; as, whether the idea of himself and Plato of τὸ ὄντως ὄν and that of οὐσίαι ὄντως οὐσαι were identical with that of the Neoplatonists' ὑπεξουσία and ὑπερούσιος. He replied that the Neoplatonists knew the difference—the truth—through Christianity. This led to numerous similar questions regarding difficult passages in Plato and Aristotle, and the ideas of Hegel upon them, all which he answered with great patience. Still they upbraided him with not showing any traces of his former philosophy; and he replied, "Those were dark times—let them rest. I am now come into the light of truth, and into a philosophy infinitely more glorious than my Pagan one. We do not in fact philosophise here—we see; we are not groping after metaphysical ideas, or building up abstruse metaphysical theories. We are permitted to look into the sublime, the open truths of the Eternal Mind; and worship, love, and enjoy. Then I was feeling after the secrets of the universe in the twilight of time; now they are revealed to me in the light in which lives and works the unfathomable spirit of all knowledge; and I wonder, adore, and seek to call my fellow souls to the everlasting banquet of all the wise and good."

"But," said the cavillers, "do you not rather imitate the practice of which you accused the sophists—*ὄμην σοφιστῆς ἀπο διδράσχων δις τὴν τοῦ μη ὄντος σχοτεινότητα.*" The hand of the medium again was lifted up towards heaven, and then wrote, "I hear—God—avenges!"

To the observation that the spirits should submit to the church, he replied, "Most true, but who or what is the church? Shall one member decide affecting the church, rather than hundreds of faithful members? It is not this or that priest who makes the church; it is not the Archbishop of Munich nor any other archbishop who constitutes the church, nor even the Apostolic Vicar alone. One or more members of the church may blind the higher members, and have not the majority of believers a right to a voice in the decision of matters concerning the church? Determine of whom or what the church consists and I will answer you."

Not getting much satisfaction on this head, they shifted their ground, and demanded why the spirits had to avail themselves of an electrical force in order to communicate, whilst the Divine Revelations, as recorded in the Gospel, came direct from the

Holy Spirit. He answered, "Because that happens to be the substance by which our spiritual body entering into union with the spiritual body of the medium, can move her physical body, even as she moves it by her natural union of spirit and matter. Yet not the less we live and work through the Holy Spirit; and if we live in and through this spirit, by what do we teach but through this spirit? This spirit must have an instrument, and it is all one whether it be a tongue to speak with, or a hand to write with. Without a physical instrument the spirit never communicated to this world. When Christ descended on his mission he took the physical vehicle of man. When the Father himself descended, it was as a dove or a tongue. Are we less—is our instrument less? The dove is an animal, the hand is a human member, as the tongue is. If God—yea, God—came in the form of a bird to earth, why does the world wonder at our mode of coming? God is God, and none of his creatures, not even the very dust, is too humble for himself to clothe himself in. Man only, miserable creature! in his pride thinks himself greater and higher than God. Man is made of dust, and is dust, yet God in Christ gives himself to him as food, so that the very dust may be allowed kinship with him. Oh, the pride of man! Oh, the wonderful humility of God! Men, believe us—we speak the good and the true, and would fain help you into the Land of Truth."

But I might go on with such passages to any extent. Let the reader now bear in mind that all the questions put by the learned professors, the most subtle churchmen and accomplished dialecticians in Munich, were thus answered through the hand of a simple servant girl, who knew no language but her own, and could by no possibility be familiar with topics and facts of a character such as were here introduced. The matter obviously admits but of one solution, that of the agency of a spirit of a grand intellectual constitution, and of a range of historical and philosophical knowledge, capable of meeting any demands upon it. There came, however, another proof of this so extraordinary, that I must give it entire, and then wind up for the present occasion:—

A theological candidate, declared to be a thorough master of Hebrew, laid before Socrates four extracts from the first chapter of Genesis, namely, chap. i, 1; chap. i, 3; chap. i, 23; and chap. i, 2. These were in Hebrew, without any translation or explanation, as a question whether the Trinity were not dimly alluded to in the original Hebrew text, as operating in the creation of the world. This was immediately afterwards answered through the hand of the medium, in the following manner:—

“ THREE WORDS—THREE LETTERS.”

These few but deeply significant words, are answered according to the conception of the enquirer, shortly, but fully and completely. In every one of the four senses lies the fundamental idea of the enquirer, namely, that, not as the Jews still believe, a one-personal God was operative in the creation of the world; but rather the Most Holy Trinity in the highest unity, and that this is certainly indicated by particular words in the original Hebrew text. And, in fact, observe, that whoever understands Hebrew tolerably and its high cabbala, will find in this short answer a remarkable depth, which was perceived by the enquirer, as will be made obvious by the following statement.

These three words are, 1st, אֱלֹהִים (elohim), God, Gods—Triune God, contained in every verse. 2nd, בָּרָא (bara), created, in the first verse. 3rd, רוּחַ (ruach) Spirit, in the fourth verse.

These three letters are contained in בָּרָא (bara), created; which word also lies at the foundation of the other three verses, and are the Hebrew initials of the three Divine Persons of the Trinity. Namely, 1st, the ב (beth), called in the philosophical cabbala בן (ven), Son. 2nd, the ר (resch), called רוח (ruach) Spirit, and 3rd, the א (aleph), called אב (aph), Father. Thus each one of these verses contains the fundamental word בָּרָא (bara), created, according to the high cabbala, including in itself the Hebrew names of the Triune God, the Father, the Son and the Holy Ghost. And thus it may be seen that the Holy Spirit, the Most Holy Trinity is demonstrated in the original text, as operative in the creation, and still more that these three letters undoubtedly represent this in the very first word of the Holy Scriptures, בְּרֵאשִׁית (bereschith), in the beginning, upon which much more might be said. So much and still more this short but sublime answer shows us—‘ Three Words—Three Letters.’ ”

Whilst we reflect on the means by which this simple servant maid could thus write Hebrew, and discuss the mysteries of the ancient Hebrew text, let us conclude with the prayer with which this masterly spirit styling himself Socrates soon after closed one of the *séances*.

“ Lord God, Great in all worlds, great Primeval Being, Origin of all things that are seen, imagined, or hoped for; Thee shall men no longer contemn. Yes, thou Primeval Being, thou All, from whom everything has proceeded, I proclaim Thee here on the star which I have long left but never forgotten. Primeval Existence, Incomprehensible, Original Existence, hear me! Hear us all who are in Thy kingdom; open through miracles the eyes of this earth, Primeval Being! I see Thee; Primeval Being, I feel Thee; Primeval Being, I learn some-

thing from Thee, even the hearing of my prayer! Primeval Being, look down on this nether world. It triumphs. Reduce to shame its jubilation; show Thy greatness, I implore Thee. Show Thyself for the benefit of the living and of the future generations of men. Break them to pieces, O Lord, with Thy love; and then—then, if they will not see, smite them! Perhaps their wounds may open their eyes—their spiritual eyes. O Lord, Primeval Lord, draw back Thy rod from those whom Thou hast already chastised. Spare this city and this land where we now are. O Primeval Being! that I might be able to make Thee manifest to the children of men; they would long after Thee as the thirsty sigh after the water-springs. Primeval Being, I pray Thee by the merits of Thy Word made flesh, bestow on every one Thy grace, that grace which we are on this earth to make known, and so wilt Thou have done the utmost for this world!”

BLACKWOOD ON HARRIS AND OLIPHANT.

THERE is a long and laudatory review of Mr. Lawrence Oliphant's *Piccadilly* in *Blackwood's Magazine* for October, evidently written by a friend and admirer of Mr. Oliphant, awe-stricken at the sacrifice of the politician and man of letters on the altar of the mysterious Harris. The merit of the sacrifice we do not depreciate, but would only remark that it is by no means singular. The ranks of the Roman Catholic religious orders are continually recruited by men and women to whom, like Mr. Oliphant, the world has grown "stale, flat and unprofitable," and we attribute it solely to circumstances that Mr. Oliphant is an occasional recluse at Brocton, instead of a Dominican or Benedictine. It was neither Harris's poetry nor prose that fascinated Mr. Oliphant, but the vision of a simple, self-denying, laborious life in Harris's Community (with his mother who had preceded him), in the midst of the dreary frivolity of fashionable and political London. To us who know Mr. Oliphant's state of mind, it is vain to try to make capital for Harris as a philosopher out of his adhesion. The heart, much more than the head, was concerned in his conversion. Indeed, we have heard on excellent authority that Mr. Oliphant almost ostentatiously confesses to a most superficial acquaintance with the writings of Harris. We are not blaming him: we are merely concerned to indicate the facts.

The reviewer in *Blackwood* observes:—

“It is now ten years since Mr. Harris preached for some time at the humble Mechanics' Institute, in Edward Street,

Portman Square, a series of discourses expressed in florid American eloquence, but full of earnest religious feeling. There are many strange things in these discourses. They were preached at the time when the first outburst of so-called Spiritualism was rousing the world into a certain fresh and vivid interest which the subject retains no longer. Mr. Harris treated this question, about which so many people were struggling to come to a conclusion, with the easy familiarity of a knowledge which was almost contempt. He believed in its wonders, not with the tremulous serious belief which most of the bystanders who were at all impressed by its claims gave to it, but rather with the disdainful certainty of one who had gone far beyond such beggarly elements of spiritual knowledge, and to whom the phenomena which excited the ignorant were but trifling beginnings in a well-recognized way. He himself had much greater wonders to tell—wonders not aimless like those of the ordinary Spiritualists, but full of the deepest and most serious meaning. He believed in himself as under direct inspiration from on high. He claimed for himself a power like that of Paul and Peter—direct personal communication with God. His references, however, to his high power and inspiration in his early volumes are brief and limited. He gives them rather by the way—rapid intimations of a secret almost too great for any man's breast, than as claiming authority in their right; and the leading characteristic of his first discourses is a profound and fervent piety, to which no compromise with the evils of the world is practicable. He calls his hearers to no half-way house of comfortable Christianity, but to absolute truth, purity, and obedience to God—duties which no miraculous pretensions can discredit, and which, indeed, no new revelation is needed to enforce. There are not even any new doctrines disclosed in these remarkable sermons—nothing but that unusual fervency of religious feeling which naturally marks a man, to whom religion is the one thing in the world worthy the entire devotion of heart and life. He calls upon us for no new belief, demands no new observance; but only with a vehement voice—sometimes, let us acknowledge, painfully and floridly American—adjures us to love and serve God, and strive after a higher life."

Much of this we might let pass as good for *Blackwood*, in which the common mistake is made that Spiritualism consists in the mere phenomenal side of it, instead of in the broadest spiritual cosmogony. To represent Harris as having gone far beyond the beggarly elements of Spiritualism, is presuming too far on public ignorance. Harris is nothing if not a Spiritualist, and his assumed contempt for Spiritualism is on a par with the contempt in which the Swedenborgians assume to hold him. "It was

right for Swedenborg to talk with angels and devils," say the Swedenborgians, "but wrong for anybody else." "My Spiritualism is divine; yours is infernal," says Harris. To such assertions there is no answer: one can only listen and laugh. Spiritualists who understand their own position, and who, moreover, are familiar with the antecedents of Harris, are in nowise astonished or disturbed by his claims. They are grieved that he should nullify his great abilities by an assumption of peculiar Divine favour, in the very nature of things utterly baseless, and which provoke ridicule wherever they are discussed.

As for Mr. Oliphant, we are persuaded that had he only had a fuller acquaintance with "the beggarly elements of Spiritualism," he would have hesitated ere committing himself, body and soul, to the direction of Harris or any other ecclesiastical dictator. However, there is comfort in the reflection that his experience at Brocton can hardly fail to prove fruitful, and that when in due season he returns to the world it will be as a wiser man.

RECENT SPIRITUAL MANIFESTATIONS.

MUSICAL AND OTHER MANIFESTATIONS AT CLIFTON.

To the Editor of the "Spiritual Magazine."

SIR,—The following report of spirit manifestations at my house, through the mediumship of Mr. D. D. Home, will, I trust, interest your readers.

Yours respectfully,

2, Westbourne Place, Clifton,
September 24, 1870.

JOHN BEATTIE.

September 3rd.—Present: Mr. Home, Mr. Maur, Mr. Aldham, Mr. Tommy, two ladies, and myself. I will pass over the usual introductory manifestations, stating only that the raps were very loud and varied in their character; and that the room was shaken to such an extent that the window sashes made a noise as if a strong wind had been blowing. Music, remarkable for its excellence, was produced on a *poor* accordion. The gentlemen were pressed by Mr. Home to go under the table, and see that no human hand touched the key and bellows end of the instrument. The accordion was then handed to any one who desired to hold it while the invisibles performed upon it. When I held it they played upon it in the horizontal position. I laid the instrument on the floor; two airs were then played without any one visibly touching it. It was again given to Mr. Home, who held it by the negative end, his other hand being on the

table, the instrument being moved about in sight of all present. A sweet female voice was then heard to accompany the instrument for some passages, after which there was played on it about three bars, followed by a pause during which we heard the music repeated in the far distance by a sweet soft voice, *not like an echo*, but as if a holy strain which recalled far back associations was being repeated by some long-loved friend. The effect of this angel-concert I cannot describe.

The physical manifestations which followed were in some ways equally remarkable, the amount of mere force exhibited was very great; at one time heavy bodies seemed as if they were floating in air; at another time as if glued to the floor, defying the power of a strong man to move them. The cushion of the sofa was carried across the room and placed upon my knee; the cover of it being carried in another direction and given to a lady. A lady's apron was taken from her, and at her request, a double knot was tied upon the elastic band of it. Mr. Home and a lady saw spirit friends in the room, and we were all repeatedly touched by them; my hand was often kindly clapped. Mr. Home at this time became entranced, and described the spirit relatives of those present, giving minute family histories of which he knew nothing when in the normal state.

September 4th.—Present: Mr. Home, Dr. Thompson, Mr. Tommy, two ladies, and myself. I will pass over all the physical manifestations similar to those above mentioned. The accordion was performed on by our spirit artist in a manner which riveted us in breathless attention; one air was played which must have been improvised for the occasion; the harmony was thrilling, the touches most delicate, the soft cadences, and the swelling grandeur of some of the passages, combined to produce an effect such as we had never before experienced. At the conclusion the alphabet was called for; and we were told—"This is Peace!—now for the contrast." Then followed the most harsh discordant sounds; nothing could have better illustrated the beauty and poetry of peace; and the terrible antagonism of war. By the alphabet, we were told to move the table towards the window. It was placed in the recess of the window (which it quite filled up lengthwise), and about nine inches from the wall. The light at this time was from a lamp near by in the street, and from the moon, which was shining brightly: we were sitting at three sides of the square table. The accordion played an air with no mortal hand touching it; it was then three times held up in the space between the table and the panel of the window; we could see all round it, and three of the company saw the spirit-hand holding it up. The window curtains were unloosed, and one drawn

forward. Here a peculiarly strange manifestation occurred: remember the position of the table in relation to the light, and that it is square, and that it filled up the recess. On the muslin curtain there was thrown first the strong and well defined shadow of an arm and hand, then a shadow as of an individual taking a side step; then the shadow of a human figure was seen up to a perpendicular line from the ear, showing the leg and arm complete, the shoulder seven feet from the ground, and the figure about five feet eight inches in height. We were then told by the alphabet, "We can do no more now. Good night." Observe the shadow was as well defined as if any solid substance had stopped the light.

September 11th.—Present: Mr. Home, Mr. Buckland, three ladies, and myself. This evening Dr. Sexton was to lecture near by on "The Natural and the Supernatural, &c." Mr. Home expressed no desire to go to the lecture until within a few minutes of the time. I accompanied him; but we had not been in the lecture room many minutes, when feeling much repelled by the magnetism of the room, he returned home, while I remained. On his way home he must have been partially entranced: he went past his dwelling on to the suspension bridge, and got into conversation with a young man, who told him the history of his life, and engaged to call on him the next evening. On arrival at home, shortly before me, Mr. Home found four friends waiting for him. In a few minutes a loud knocking was heard on the front door, but on his going there no one could be seen. In the meantime I was on my way home, and in sight of the door; I heard the knocking quite distinctly, and saw Mr. Home open and shut the door. When I told the company that I heard the knocking, and, at the same time, saw that no visible person was there, we sat down for a *séance*: the influence was immediate and powerful. I will pass over all the merely physical manifestations. Mr. Home, in the trance, was finishing a very accurate family history, when he seemed suddenly attracted to the other side of the room, and addressed a being unseen by us, telling him he should not come into the company so abruptly, as it spoiled the influence; the spirit evidently began to make an apology, when Home replied, "Oh no, we cannot be angry, you did not know any better; as well be angry with a child who cannot speak Greek. As you are here, stay and see what goes on." Mr. Home then turned to us and said that the spirit present was the father of the youth he had seen, and that it was he who rapped at the door, but he did not come in when Mr. Home opened it, as he shut it too quickly; but that he came in with Mr. Beattie a minute afterwards.

Here Mr. Home was influenced by a spirit—professing to be the first Napoleon. We all heard, as it were, the roll of military small drums in the distance. The spirit wrote a communication in French, relative to the present condition of the French Government, and attached his autograph; but it is thought best not to publish it just now. Then the spirit of a newspaper correspondent, killed by a bullet, influenced the medium. At this moment the boom of distant guns was heard. Mr. Home came back to his normal state, and the sitting ended.

September 12th.—Present: Mr. Home, Mr. Brain and his son, a lady, and myself. This *séance* was perhaps more remarkable in rapping manifestations than any above related, they were so forcible and loud. I will mention only one manifestation.

We were sitting with the table against the window when three sounds were given as if with *the end of a plank* on the wall outside. They were repeated; the medium instantly became entranced, and said, “You are right, it is the boy’s father.” A table standing in the corner of the room, loaded with a cabinet, books, and many curiosities, came quickly out into the room about two feet and a half without anything falling from it. It would have required careful work to have lifted it without anything falling. I will here conclude this report with stating that all the above manifestations took place *in light*, varying in intensity from the gas-light of a well-lighted room, down to the subdued light just sufficient to render everything in the room quite visible.

MANIFESTATIONS AT NORWOOD.

Mr. John Jones, of Enmore Park, South Norwood, has favoured us with the following record of spiritual manifestations through Mr. Home’s mediumship, written by his daughter, Miss Alice Jones:—

“Yesterday (3rd July, 1870), we had, at home, a very interesting *séance*. There were present—Mr. Home, Mr. Jencken, Mr. Ford, Papa, Mrs. Hennings, Grandma’, my sisters Emily and Edith, and I. We had the sitting because it was the anniversary of the ‘passing away’ of Mr. Home’s wife, Sacha. Edith made a beautiful wreath of flowers, and it was placed on the centre of the loo table we were sitting at. Papa also had gathered a basket of evergreens and flowers from the garden, and placed it at his feet. He sat opposite Mr. Home.

“The manifestations commenced in the usual manner—the table vibrating, a cold current passing over the hands and feet, and raps. Dear Sacha made herself known to us by her gentle

tapping on the table, and touching us. She then commenced to take the flowers from the basket at papa's feet, and beginning with Edith, said to her by the sounds, as an evergreen was put into her hand by the spirit, 'This is like my love—everlasting.' At Edith's request, Sacha touched her again, and shook hands. We all had a flower given to us. To Emily was given from under the table a fern, with the message, 'Take this and plant it;' we found that there was a root attached to it. Mrs. Henning had with her flower the message, 'You are dear Dan's friend;' Mr. Jencken—'This is for your darling mother;' Grandmamma—'For the two absent boys' (Arthur and Rupert). I also received a flower, and felt a spirit's hand. Shortly after, the spirit touched papa on his knee; he put his hand down, and the basket, with flower-glass inside, was suspended in the air, and placed in his hand, with the message tapped out, 'Thanks.'

"Mr. Home now took papa's accordion by the valve end, suspended with the keys close to the carpet. The spirit began to play on it very beautifully; and some one remarking that 'to-day was Sacha's spiritual birthday,' she replied, that she would play the 'Birth' for us, and certainly it was wonderfully given. It seemed to represent the agitation at the period of the separation of her spirit from the body; then the calm, when free; and then the joy when she recognised her spirit friends. Next was played, 'Should Auld Acquaintance be Forgot,' followed by 'Home, Sweet Home'—the last air being played by two spirits, as we could distinctly distinguish four hands, and heard the air and seconds. The instrument was then placed on the floor, where it played—no one touching it.

"There was a very singular phenomenon with the wreath. After all the flowers had been given away, Mr. Home was influenced to make two or three mesmeric passes over the wreath on the centre of the table. Shortly after the wreath began to move along the table, which was five feet wide; it then passed over the back of his hands, which were resting on the table, ascended in the air in front of him till it was on a level with his face, which was seen through the wreath; he then rose on his feet, the wreath continuing to ascend till it floated over and rested on his head. The wreath then became illuminated—first the front, then the back, then the sides, showing up the roses, and other flowers, in full relief. The luminosity then appeared on his face and the middle of his body. He appeared as if he were floating off the ground, but I could not see his feet. Grandma' had a wreath of convolvulus tendrils made and floated on to her head by our spirit friends, and during the sitting it was taken off by them and carried to

the vacant chair beside papa. When the sitting was over, the two tendrils of the wreath were found entwined round one of mamma's chains and gold medal that papa had placed on the vacant chair, with our family-group photograph, taken when we were children; thus explaining a message previously given which we had not understood, 'It was mamma and Marion (my spirit mother and sister) who plaited it, and the boys (my spirit brothers, Edmund and Walter) tied the knot. We are so glad to have done it for you.' At the wish of our spirit relatives the sitting closed. We then sang most heartily:—

Praise God from whom all blessings flow;
Praise Him all creatures here below.

I have thus briefly narrated some of the phenomena we witnessed on Sabbath evening.

“Enmore Park.”

ALICE JONES.

MANIFESTATIONS AT GLASGOW.—SPIRIT-LIGHTS.—DIRECT
SPIRIT-WRITING.—PERFUMES.

Mr. H. Nisbet, Trongate, Glasgow, gives an account of phenomena through the mediumship of Mrs. Everitt on the occasion of a recent visit. Beside the rappings and spirit-voices which took part in their conversations, and which have so often been described, Mr. Nisbet relates the following incidents:—

“At two of the sittings (in Mr. Marshall's and Mr. Duguid's homes) we were all deeply impressed by the appearance of a spirit-light. It continued to be visible for nearly an hour, shifting from one place to another round about the circle, but hovering chiefly over the head of Mr. Marshall (who has been long an invalid). In form it appeared to be about the size of the human eye; sometimes it assumed a golden hue, surrounded by a halo of light, at other times sparkling as a diamond, and the light streaming from it like the tail of a comet. At times it would disappear, as it were, behind a cloud to some in the circle, while quite visible to others. On two or three occasions, when a complaint was uttered by some that it had disappeared, it at once became visible to them. The writer was deprived of the sight for fully three minutes—uttering no complaint, he mentally desired its reappearance, and in a moment the light in all its brilliancy stood right in front of him. The room, during the continuance of the spirit-light, became filled with bright cloudy forms, and two or three of the circle observed dark shadows as of human forms passing across the room towards the invalid. Notwithstanding the brilliancy of the spirit-light, it had no effect in revealing to us material things around. At another sitting, the writer saw distinctly a floral arch above the circle, com-

posed of flowers resembling heather, but sparkling like diamonds. This continued for about a minute, and then vanished."

In reply to some remarks of those present on the phenomena it was written:—

How very simple all this would appear to you if we could really make you understand how nearly related we are to you as regards the spiritual world. You cannot do away with your idea of space, and we cannot find words to express it to you so as to make it plain. If the simplicity that used to be with the inhabitants of your world in the first or ancient time was practised now, you would be as familiar (and more so than they used to be) with us as you are with your own intimate friends. Only remove the veil of flesh and materiality, and we are present with you.

This was given in direct writing from the spirits on initialed paper which with a pencil had been placed on the table; and was written in four seconds. Mr. Nisbet adds:—"At all the sittings the most delightful perfumes from time to time were wafted over us, producing a most agreeable sensation of fragrant coolness." J. W. Jackson, F.A.S.L., and the Rev. J. Page Hopps were among the company present at these *séances*.

MANIFESTATIONS IN LONDON.—A NEW MEDIUM.—SPIRIT-VOICES.—FLOWERS AND FRUIT BROUGHT.—ELEVATION OF THE BODY.—TESTS.—SPIRITS SEEN.

Our friend Dr. Dixon (of 8, Great Ormond Street) sends us particulars of a *séance* with Mr. Herne, to which great interest and variety were added by the presence of Mrs. Guppy and a *protégé* of hers, Miss Neyland, whose mediumship seems to be of a similar kind. At this *séance* the voice through the trumpet maintained a continuous conversation; flowers and fruit were brought; the flowers were made into chaplets and placed on the heads of the mediums, all hands being in contact. Intellectual and personal tests of identity were given. Mr. Herne was carried over the heads of the circle, and subsequently his chest was expanded into unusual volume. At one part of the evening there was a repeated sprinkling of a delightful rose odour. Departed friends and relatives were seen and described by Miss Neyland as standing behind members of the circle.

SPIRITUALISM IN NEW ZEALAND.—We learn from the *Echo* of Dunedin, New Zealand, that the enthusiastic Spiritualists of Melbourne, Victoria, have decided to invite Mrs. Emma Hardinge to lecture there on Spiritualism, and further to obtain the services of two mediums for a term of twelve months; and that £2,000 has been guaranteed to meet expenses.

ST. ANSGAR, THE APOSTLE OF THE NORTH.

ST. ANSGAR, or Anschar, the Apostle of the North and Bishop of Hamburg was born A.D. 801. In his early childhood he frequently had spiritual revelations. In his thirteenth or fourteenth year he entered the monastery of Corbie, not far from Amiens. It was shortly after his reception into this monastery that he had the following vision:—

On the approach of the sacred day of Whitsuntide the grace of the Holy Ghost which that same day filled the apostles, illuminated and cheered (as we think) his mind also. This same night he felt as if he were to die suddenly, and that he in the very moment of death invoked the aid of St. Peter the apostle, and the blessed John the Baptist. When the soul, as he thought, left the body, it reappeared immediately in another kind of body most beautiful, free from all mortality and care. In the moment of death and admiration of the things he saw, the above mentioned men appeared. One looked older than the other; his head was white and the hair was smooth and thick; he had a ruddy face and a very sad look; he was of low stature, dressed in a robe partly white and partly coloured. He recognized him immediately as St. Peter, although nobody did tell him so. The other was a young man of more slender stature and with beard; his hair was light brown and curled; his face was thin and his looks agreeable. He was dressed in a robe of silk; he (St. Ansgar) verily believed him to be the holy John (the Baptist). They therefore stood around him. Further, his soul appeared to him immediately upon leaving the body to be in an intense brightness which filled the whole world. The above mentioned saints led him, without any exertion of his own, in a wonderful and inexpressible manner through this brightness, until they arrived at a certain place, which he knew for certain, without anybody telling him, to be Purgatory. Here they let him down and he seemed to suffer greatly, especially through a most impenetrable darkness, and the most dreadful pressure, amounting to suffocation; he lost all memory and seemed only to be able to think how there could be such a dreadful punishment. According to his own computation he was tortured there during three days, but it seemed to him more than a thousand years on account of the dreadfulness of the punishment. After this time the above said men reappeared and stood around him; this time, however, they were much more cheerful than before, and in every way much more agreeable; and they conducted him through a still greater brightness, if one might

say so, going without any motion and on an unmaterial road.

“ I saw afar,” he said (to use his own words), “ several rows of saints, some nearer, others farther away, who came from the east, yet they looked to the east, and praised Him who appeared in the east; while worshipping, some bowed down their heads, others carried them erect. When we came to the place of the east, behold, twenty-four elders, as it is written in the book of Revelation, appeared sitting on seats in a wide entrance reserved for them; they also looked reverently to the east and uttered inexpressible praises of God. The praises of those who sang together, afforded me, however, the sweetest enjoyment. Yet I could not by any means remember them after my return to the body. In the very place of the east was, however, a wonderful splendour, an inaccessible light of a dazzling and immeasurable brightness, which contained all the most beautiful colours, and every kind of delight; but all the rows of the saints who stood around it rejoicing, derived enjoyment therefrom. This splendour was of such magnitude that I could not behold either its beginning or its end. And although I was able to look around far and near, I could not behold what was within the greatness of this light, for I saw the outside only; yet I thought He was there of whom Peter says, ‘ *whom the angels desire to look into.*’ (1 Peter i., 12). For it was He from whom the immeasurable brightness proceeded which illuminated all the rows of the saints in their length and breadth. He was also somehow in all, and all in Him. He surrounded all externally. He governed all by filling them internally. He protected them above, He sustained them from below. Neither the sun nor the moon did shine there, nor was heaven or earth to be seen. But the brightness was not such as to obstruct the eyes, but it satisfied the eyes most agreeably. And the above mentioned sitting elders were somehow sitting in Him; for there was nothing material (*corporeum*) there, but everything was immaterial, although it had the appearance of matter, and therefore it is inexpressible. But the splendour which surrounded those that were sitting, and proceeded from Him, was like an arch of clouds.

“ When, therefore, I had been presented by the above said men before that immeasurable light, where I thought the majesty of Almighty God was, although nobody did tell me, the most delightful voice, more clear than any other round me, for it seemed to fill all the world, proceeded from the same Majesty towards me, and said, ‘ Go, and return to me with the crown of a martyr.’ When this voice was heard the whole congregation of saints, who to this time had been praising God, became silent and worshipped with bowed-down heads. I saw, however,

no form from which this voice proceeded. When I had heard the voice I became sad, because I was compelled to go back to the world, yet I experienced a state of security on account of the promise that I should return. I went from there with my above mentioned guides, who did not say anything to me either in coming or going, but they looked at me with as blank looks as a mother beholds her only son. Thus I returned to the body. There was neither any exertion nor delay in going and coming, for we were immediately there where we wanted to go; but although it seems as if I have been telling something of the delight of delights, I must confess that words do not by any means express it in the same degree as the mind perceived it. And the mind itself did not perceive it as it was, for this seemed to me to be 'what eye hath not seen, nor ear heard, neither hath entered into the heart of man.' "

These words we have written down in words dictated by himself (St. Ansgar).

St. Ansgar spent the greatest part of his life in preaching Christianity to the heathens of Denmark and Sweden with great success, and during his travels he had to go through many perils from the heathens, from robbers, from rivers and sea, from false friends, and many other perils. When in his sixty-fourth year he had returned to his see of Hamburg, and at that time he suffered greatly from bodily illness; but he was still more troubled by the thought that God would not consider him worthy of a martyr's death. His faithful disciple, Rembertus, tried to console him by suggesting that God had not said to him that he would die by sword or on the cross, and that the promise of the Almighty had been amply fulfilled in his many sufferings. These consolations were, however, unavailing, until St. Ansgar himself one day during the mass, wide awake and with his eyes open, heard a voice from above which upbraided him because he doubted the promise of God. The voice added: "Believe firmly and entertain no doubt, because God will of His own accord do both for thee, namely, to forgive thee thy sins which thou hast been praying for, and He will fulfil all His promises." This reassured him entirely; but not long after he died peacefully, A.D. 865.

The above are taken from the *Life of St. Ansgar*, written in Latin by his disciple and successor Rembertus, Bishop of Hamburg.

PASSAGES FROM THE LIFE OF CHARLES
DICKENS.

ON one occasion Dickens fell in with a remarkable clairvoyant, "a magnetic boy," as he is styled, and our author thus writes to the Countess of Blessington: "Have you seen Townsend's magnetic boy? You heard of him no doubt from Count D'Orsay. If you get him to Gore House, don't, I entreat you, have more than eight people—four is a better number to see him; he fails in a crowd, and is *marvellous* before a few. I am told, that down in Devonshire there are young ladies innumerable who read crabbed manuscripts with the palms of their hands, and who, so to speak, are literary all over. I begin to understand what a blue-stocking means, and have not the slightest doubt that Lady —, for instance, could write quite as entertaining a book with the sole of her foot, as ever she did with her head. I am a believer in earnest, and I am sure you would be if you saw this boy under moderately favourable circumstances, as I hope you will before he leaves England." *

At page 176 of the *Story of Charles Dickens's Life*, we meet with this passage in a letter to Douglas Jerrold written from Geneva, 1846: "*I have had great success again in magnetism. E—, who has been with us for a week or so, holds my magnetic powers in great veneration, and I really think they are by some conjunction of chances strong. Let them or something else hold you to me by the heart.*"

Again at page 173 we find the following remarkable fact stated by the author of this *Life of Dickens*, when speaking of *Dombey*: "A high medical authority assures us, that in the author's description of the last illness of Mrs. Skewton, *he actually anticipated the chemical researches of M. Dax, Broca and Hughlings Jackson, on the right hemiplegia and aphasia.*"

In the Appendix and Notes we read as follows:—

"It has been remarked that the concluding words of the last number of *Edwin Drood* 'comes to an end for a time' have a mournful significance when read in the light of after events. But, it may be mentioned, that *Edwin Drood* is also having an independent issue in America; and it is somewhat remarkable that the last words in that part issued there should likewise have an almost prophetic meaning:—

"There, there, there! get to bed, poor man, and cease to

* MADDEN'S *Life of Lady Blessington*, June, 1841, quoted in *Charles Dickens' The Story of his Life*. HOTTEN, Piccadilly.

jabber! With that he extinguished his light, pulled up the bed clothes around him, *and with another sigh shut out the world.*"—*Life of Charles Dickens.*

After Edwin Drood has mysteriously disappeared, being supposed to be murdered, Mr. Crisparkle "walked to Cloisterham Weir. He often did so, and consequently there was nothing remarkable in his footsteps tending that way. But the pre-occupation of his mind so hindered him from planning any walk, or taking heed of the objects he passed, that his first consciousness of being near the Weir, was derived from the sound of the falling water close at hand. 'How did I come here?' was his first thought as he stopped. 'Why did I come here?' was his second. *Then he stood, intently listening to the water. A familiar passage in his readings, about airy tongues that syllable men's names, rose so unbidden to his ears, that he put it from him with his hand, as if it were tangible.* It was starlight. The Weir was full two miles above the spot to which the young men had repaired to watch the storm. No search had been made up here, for the tide had been running strongly down at that time of the night of Christmas Eve, and the likeliest places for the discovery of a body, if a fatal accident had happened under such circumstances, all lay—both when the tide ebbed and when it flowed again—between that spot and the sea. The water came over the Weir with its usual sound on a cold starlight night, and little could be seen of it; yet Mr. Crisparkle had a strange idea that something unusual hung about the place. He reasoned with himself: What was it? Where was it? Put it to the proof. Which sense did it address? No sense reported anything unusual there. * * * Knowing very well that the mystery with which his mind was occupied might of itself give the place this haunted air, he strained those hawk's eyes of his for the correction of his sight. He got closer to the Weir, and peered about at its well-known posts and timbers. Nothing in the least unusual was remotely shadowed forth. But he resolved that he would come back early in the morning. The Weir ran through his broken sleep, all night, and he was back again at sunrise. It was a bright frosty morning. He had surveyed all closely for some minutes, and was about to withdraw his eyes, when they were attracted keenly to one spot. He turned his back upon the Weir, and looked far away at the sky, and at the earth, and then looked again at that one spot. It caught his sight again immediately, and he concentrated his vision upon it. It fascinated his sight. His hands begun plucking off his coat. For it struck him that at that spot—a corner of the Weir—something glistened which did not move and come over with the glistening water-drops, but remained stationary." Mr. Crisparkle, being an

expert swimmer, swims into the river and discovers the watch and chain of the missing youth, and after much diving his breast pin.

Also worthy of notice in the same tale, is the description in various places of the clairvoyant trances produced by taking opium.

FAC-SIMILE OF AN INSCRIPTION TAKEN FROM A TOMB IN
HOLLINGBOURNE CHURCH, KENT.

Near this place lyes Interr'd (in certain Hopes of a Blessed Immortality) all that was mortall of Dame GRACE GETHIN Wife of S^r RICHARD GETHIN of Gethinge-Grott in IRELAND Bar^t Daughter of S^r GEORGE NORTON of Abbotts Leigh in y^e County of Somersfett Bar^t & Great Grand-daugh^{ter} of S^r THO. CULPEPPER of this Place K^t who being Adorned wth all y^e Graces & perfections of mind & body Crowned them all wth Exemplary Patience & Humility. And haveing y^e day before her Death most devoutly RECIEVED y^e Holy Comunion (w^{ch} she said she would not have omitted for Ten-thousand worlds) she was vouchsafed in a miraculous manner an Immediate prospect of her future Blisse for y^e space of two houres to y^e Astonishm^t of all about her, & being (like S^t PAUL) in an unexpressible transport of Ioy (thereby fully Evidencing her foresight of the Heavenly Glory (in inconcievable Raptures Triumphant over Death & continuing sensible to y^e last she resigned her pious Soul to GOD & Victoriously entred Into Rest

Oct: 11th Anno { Ætatis suæ, 21.
Dni. 1697.

Her Dear & Afflicted Mother whom God in Mercy supported by seeing her Glorious End Erected this Monum^t she being y^e last of her surviving Issue.

Obituary.

THE LATE DR. JESSE B. FERGUSON.

SPIRITUALISTS in England, as well as in America, will learn with sorrow of the death of Dr. J. B. Ferguson, who departed this life at his home, Nashville, Tennessee, on September 3rd, at the age of 52. Dr. Ferguson possessed a highly philosophic mind of catholic sympathies, and enriched by large and liberal culture. He was admired for his talents, and loved for his virtues. As an orator he was particularly impressive. He was gentle, modest, unassuming and brave. In this country, no less than in his native land, he won the respect and affection of all who were admitted to the privilege of his personal friendship. Dr. Ferguson was born in Philadelphia, but removed with his father, in his childhood, to the Shenandoah Valley, Virginia, where he was brought up. When only a lad of 13, his remarkable abilities obtained for him the office of public school teacher. At the age of 25 he received the honorary degree of Master of Arts from Bacon College, Kentucky; and at 34 the degree of Doctor of Laws, from Franklin College, Tennessee; but declined the presidency of the College, which was about this time offered him, preferring his pulpit labours. Called to the ministerial office he soon became the most popular preacher in the State: his position in the South-west was like that held by Beecher Chapin and Dewey in the North and East. A magnificent church to hold fifteen hundred persons, the largest in the city, was built for him, and this was so thronged with eager listeners every Sabbath that the aisles and vestibules were densely packed, and hundreds had to go away for lack of room. He was frequently called upon to preach and deliver public addresses before the State Legislature. President Johnson was a member of his church and an intimate personal friend. Dr. Ferguson is known to have retained considerable influence with him to the last. Convinced by personal experience of the truth of Spiritualism, Dr. Ferguson did not hesitate to risk his popularity and position by openly avowing his convictions; and when later he became sensible of an increasing divergence in his religious views from the majority of his congregation, and voluntarily resigned his church, after being its pastor for seven years, he carried with him the respect even of those who believed him to be most completely in error on the points in question.

In 1860, Dr. Ferguson, at the request of the most distinguished

men of both political parties delivered an address before several thousand persons in the Hall of the House of Representatives, in the State capital, on the political crisis. In 1861, he was a candidate for a seat in the Legislature, and his stirring eloquent addresses made a deep impression. When Fort Donelson was attacked, he was again called upon to address the State Legislature, and when on its capture, the Federals were at the gates of Nashville, at the call of the public authorities his influence and eloquence were employed to calm the popular feeling.

In 1864, Dr. Ferguson visited this country in company with the Davenports. That a man of his position and talents should have allied himself with these mediums in their public manifestations as their spokesman and representative surprised and grieved many of his friends, but Dr. Ferguson was not a man to be influenced by mere conventional considerations. He believed that the manifestations through these young men were useful in arousing public attention and exciting enquiry even where they did not produce conviction, and that he could effectively co-operate with them to this end. His clear and fluent expositions of the significance of these phenomena, combined with his gentlemanly bearing and firmness under the most trying circumstances, certainly stood them and the cause of Spiritualism in good stead. In the midst of clamour and tumult, and even when in danger of personal violence from an ignorant infuriated mob, he never lost his calm self-possession and native dignity.

His *Supramundane Facts*, his work on *Spirit Communion*, and his various published lectures and addresses in connection with Spiritualism have been widely circulated, especially in America, where they produced a profound impression. From the time of his leaving England Dr. Ferguson devoted much of his time to the public advocacy of Spiritualism, and was so engaged when the fatal illness occurred which has closed his earthly labours.

The Banner of Light remarks of Dr. Ferguson:—"His was a rare nature in all respects, genial, gentle and generous; sympathetic and yet strong; cultivated by study and observation; a fine conversationalist because so ready, courteous, and even patient a listener; a man of large and comprehensive intellectual grasp; bold in conception, and not less bold in expression; a scientific reasoner and thinker, and a powerful and eloquent writer; a person given to good deeds on all sides and prompt self-sacrifice always; and, in fine, a power among Spiritualists, with a world-wide reputation, hosts of friends abroad as well as at home, and properly looked up to by leading men in the departments of science and letters with great respect

and affection. We cannot but add that the ranks of Spiritualists will deeply feel his loss, their consolation being that he will continue his labours under happier conditions. For him we cannot regret the change, but for his numerous friends here who miss his genial and social society, and for the cause he had such power to help, we regret the necessity for so early a departure. To know Jesse B. Ferguson intimately was to love and admire him. His words, both spoken and written, will long remain to encourage and strengthen the inquirers after spiritual truth."

Correspondence.

A REPLY TO MR. LUM "ON LIFE AS MANIFESTED IN MATTER, MIND AND SPIRIT."

SIR,—I am very loth to intrude, knowing that the opinions of the Materialist seem like a heavy load in the path and flow of spiritual belief; but what is the use of deceiving ourselves with fanciful statements for which there is not a shadow of a foundation. I am alluding now to Mr. Dyer D. Lum's paper, in your last number, in which he refers to the identity which an animal presents as an illusion, and compares it to the flame of a lamp. The same analogy is used by the Buddhists, who deny the permanence of the identical individual or that we possess any real personality at all. This is all very well, but when Mr. Lum comes to assert that "matter is incapable of acting of itself, it must be acted upon," one has a right to ask how he can possibly know this. He gives us no fact or reason founded on fact for the assertion; it is simply a gratuitous assumption in the supposition that matter is *dead*; and I am happy to see that he quotes Huxley, who speaks of matter as "living matter," that is, endowed with properties and without which the existence of matter is inconceivable, and I should say impossible and the notion simply nonsense. The properties or forces of matter are its life and constitutional nature, and inseparable; for there are not two things, matter *and* force, but only one living matter, and in its fundamental nature as subtle as anything you can imagine, under the term spirit, and quite inconceivably so; and life, except as the life of a living body, is a mere senseless abstraction, and the life or force is persistent because matter is; whatever the changes may be and transmutations in equivalent states. What is light for instance, as Tyndall has just been explaining it, but the action occurring in the matter of the sun transferred along an ethereal medium, and so acting upon vegetation or producing the illusion in the mind, or otherwise, as the case may be? Matter acting on matter in the interdependence of nature, just because it is its nature to do so. But, further on, Mr. Lum says "The substance underlying all phenomenal existence is God, the Infinite Being" of the Hegelians. So, now, the doctrine of Hegel, whose centenary it is, is that there is nothing but thought, and neither a thinker or being called God, that there are no such things or beings as personalities at all, and the followers of Berkeley, M. Simon in particular (see his essays in the *Contemporary Review*), are now disputing the very question, and insisting on a percipient as essential to perception and as implied in it. The living substance or matter in nature, so far as we know, is the permanent cause, as Bacon affirmed, of all we observe to come of it; even the spirits themselves, if there be such; and there is no need to suppose any other, and certainly no facts to support the belief in any other. I venture to make these remarks because Mr. Lum's argument is independent of the facts of Modern Spiritualism, and

it is only mischievous to create an unnecessary antagonism between the so-called Spiritualists and the so-called Materialists, when matter and spirit fundamentally must be equally subtle and potential if they be not one and the same substance, as many Spiritualists affirm,—for instance, Mr. Jencken, one of the most scientific and intelligent of the Spiritualist party. And there are others who do not deceive themselves by terms that explain nothing, and for the most have double meanings like the term spirit, and are apt to mislead and bring all into confusion.

HENRY G. ATKINSON.

[It seems a habit with Mr. Atkinson to assert the most questionable propositions as if they were indisputable truths. To discuss these point by point would require larger space than is at our command. It is the less necessary to do so as the "argument is independent of the facts of Modern Spiritualism," with which we have chiefly to do. The question, however, is not whether matter is living, but whether that life is independent and self-derived; whether there is not a necessary existence underlying all phenomena, an Intelligent Will—a Power all-pervading, all-sustaining, the Source and Cause of all visible effects. It is true that we know of Force chiefly as manifested through matter, but all who have passed through deep inward experiences know that force can be manifested through mind as well as matter; and the experience of every spirit circle demonstrates how false is the assertion that matter and force are one. We invite the attention of Mr. Atkinson to the record of "Spiritual Manifestations" in our present number as giving absolute incontrovertible proof to the contrary. To Mr. Atkinson and those of our readers who may care to prosecute the enquiries further, we would commend the careful perusal of Grindon's able work *On Life; its Nature, Varieties, and Phenomena*; and Bakewell's *Natural Evidence of a Future Life*.—ED.]

AN ERROR CORRECTED.

To the Editor of the "Spiritual Magazine."

SIR,—In the August number of your Magazine, you report the removal of a tumour of twenty years' standing by Dr. Newton, from the person of Mr. James W. Abel, of Stump Cross, Norwich. I regret to inform you that Mr. Abel himself is the thoughtless cause of your having published an erroneous statement.

As you are aware, I introduced him to Dr. Newton, and saw, like yourself, the treatment he received, and heard him say (after twice apparently feeling on the spot) to Dr. Newton—"Yes, it is gone!"

After leaving the Doctor, he accompanied me home, and I intended asking him to permit me personally to examine the locality lately occupied by the tumour, but, ere I did this, he felt again, and said in reply to a question of mine, "I am sorry to say the tumour is not removed; I thought it was; I suppose I did not feel on the right spot."

I am, Sir, yours truly,

C. W. PEARCE.

6, Cambridge Road,
The Junction, Kilburn, N. W.

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VALENTINE GREATRAKES,

“THE STROKER.”