

# THE Spiritual Magazine.

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## IMPROMPTU ANSWERS TO QUESTIONS.

By EMMA HARDINGE.

(At the Beethoven Rooms, Harley Street, Dec. 19, 1870.)

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### MEDIUMSHIP.

*Question.*—What is the peculiar distinctive quality of mediumship by which in the presence of certain mediums spirits are enabled to bring fruits, flowers, and other material objects into closed rooms, as in the instances mentioned by the speaker and by the chairman at the last meeting? How and whence are these fruits and flowers usually obtained? Is the obtainment and receiving of those objects morally justifiable?

*Answer.*—One of the chief difficulties with which we have to contend in classifying mediumship is this, that such very marked antagonistic conditions present themselves when we attempt such a classification. There is present, frequently, at these meetings, a lady who presents an organism that furnishes the pabulum which spirits use for the purpose described. That lady presents, as most of you know, an organism which seems to predicate strong and vigorous health; if not absolutely rude health, at least such a quality of frame as would suggest the possession of great physical power. Several media for the same form of manifestation exist in America, but present totally opposite characteristics, frail to the very last condition of fragility, almost as it were hovering between the two worlds. Two sisters, public mediums, very remarkable for the production of manifestations of this kind, have for many years been known and pitied for every description of physical infirmity which flesh is heir to. How is it possible that we should classify a force or essence proceeding from two persons of such totally opposite physical characteristics? The best that we can say is this: Spirits

themselves inform us that a large charge of the life-principle is required for the production of these manifestations; that that life-principle must proceed chiefly from the physical organism, especially from the back brain; hence that those organs in which it is popularly supposed that the intellect resides are seldom called into play. This explanation does not imply that there is a deficiency in the region of the intellectual organs, but that the organs of the back brain and the physical system generally are most commonly found to be the means of supplying this pabulum or life-principle, that it must be produced and given off in excess. In the case of a very vigorous constitution, we can readily account for the emanations being large and sufficiently forcible to account for the manifestations; in the case of the fragile persons we have named, we believe that the spirits' explanation will still apply, that the organism broken up by sickness necessarily gives off a very large amount of the vital force debilitating the system but furnishing the necessary supply. Thus much for the force. The method we have touched upon to some extent before, in describing the passage of a book, which was obviously, under the most favourable conditions for observation, brought through the ceiling of an apartment by invisible hands and placed upon the table. We then stated that the spirits attempt to explain to you the fact that their physical organisms, if we may call that physical which consists only of force, for their spiritual body is force,—the real essence, attraction, repulsion, and all the imponderable forces that make up this organism—that that organism of the spirit is not subject to any of the obstacles of matter, nor limited by any form or degree of space that matter occupies; that any object that is brought immediately within the atmosphere of the spirit becomes saturated with that force and partakes of the quality of the spirit itself. It is invisible. All objects thrown, as it is called, by spirits, are never thrown, they are dropped; they are brought to a certain point, and the close observer will remember that they have never been projected, or rarely so, without such careful and obvious attention on the part of the agency that makes the manifestation, that the projectile always lights in just the place required by the spirit, and very seldom produces injury. It is obvious then that the spirit must be enabled to surround the object which it carries or moves by an atmosphere that renders it for the time invisible. But that atmosphere does more. It makes the object positive to all forms of matter, and all forms of matter charged with this spiritual force immediately disintegrate and are no more obstacles to the passage of the object it carries than mere thin ether would be.

The eye of the clairvoyant has constantly traced the passage of objects carried through space apparently, but there is no space there. All physical obstacles recede before the penetrative power of spiritual force, and the object that is surrounded with spiritual atmosphere partakes of the same quality. Thus fruit and flowers are readily brought, or any other physical object, within closed doors. Those closed doors are pierced by the force of the spirit, and the atmosphere that encloses the spirit, surrounding the physical object, makes it equally positive to all obstacles of matter. But for the last point, how far do we consider that the production of such objects and their presentation at the spirit-circle involves any breach of good morals? We must here remind you that there is a vast array of surplus matter in the world, which might be much better disposed of than in the possession of those who at present hold it. We know that where it is appropriated for the purpose of plunder, the plunderer is held responsible, and why? Because he infracts the good order of society—and though he may be starving, perishing for the very material which he subtracts—that good order requires that we should not permit one human being to prey upon another. But now we are dealing with a totally different world, and one which is acting on a totally different basis, a world whose vast sphere of observation perceives the surplus and the possibility of appropriating vast masses of human possession, without injury to the possessor, and with a vast amount of good to the recipient. That would not for the purpose of plunder, but for the purpose of instruction is enabled to withdraw from various points and places objects whose loss is not felt, but whose use becomes most materially apparent. When we learn the physiology of crime, when we begin to understand the motives that lead to crime, we shall regard it with a very different eye. There is a justice in the Infinite Mind which has disposed upon the surface of this earth all that is necessary for the maintenance of every creature that lives, but these objects have been acquired and accumulated by force in different directions, and hence it is that one portion of society is perpetually preying upon another, and that the very rich and the very poor live as much in antagonism with each other as the Ishmaelites of old. The spirit-world realises all this, and without proposing to subvert the laws which are at present necessary for the protection of society, spirits know and perceive the possibility of making use of surplus objects for the benefit and instruction of those who receive them: they are physical objects that are brought, and those physical objects you may assure yourselves cannot be brought by one portion of the spirit-world without the supervision of another. We are often

accustomed to say that the manifestations of physical force proceed from low spirits, precisely as we should say that the building of this place was the work of low men; but the carpenter and mason are as necessary in the spirit-world as the architect; and those that work under the order of the master minds of this earth only symbolize the action of those that are working at the spirit-circle. The strong and ponderable bodies of the gross spirits that make these manifestations are under the supervision of higher and brighter and wiser teaching spirits, who find it necessary that the earth should understand the power of spirit to act upon matter. The fact that a physical object can be carried through the air—the fact that it can be transported from some distant place by an invisible and apparently intangible being, and brought in all its integrity, now glittering with the dew and now freshly torn from the bough and placed upon your table, is a magnificent phenomenon in the world of science; it forms an era in the history of the race when such marvels are produced, and when the power of an invisible world is thus able to act upon the visible, so that we stand face to face with a Columbus who has discovered a new continent, and we are beholding the inhabitants of this spiritual world performing such functions as these; we must take no exception to the strangeness of the methods, but rather accept the phenomena produced as evolved by the highest wisdom and for the highest good of the race.

*(After a pause.)*

We would ask permission to add a very few words to the last remarks. There are in the States of America hundreds of poor persons upon whom this mantle of spiritual power has fallen, whose time is their bread-winner, whose hands have been removed from all other means of earning a livelihood to become the servants of the spirits. The vast multitude of these persons in the United States renders their services of less avail than they would be in this country: hence there are hundreds of poor mediums very capable of producing phenomena that would gratify the beholder, who are frequently left, from the vast range of competition, in very straitened and severe circumstances, and again and yet again, a hundred times told, have the physical necessities of these poor servants of the spirits been strangely relieved by the unlooked-for production of money. We do not ask whence it came; we have never yet heard that any have suffered from its abstraction. The spirits are not coiners, and therefore the productions of these little sums supplying the bitter necessities of a sad hour are evidences to us of the angelic ministry that becomes supreme and triumphant over all the narrow, sordid conditions of this earth.

The eyes of the beneficent watchers have beheld the great need and perceived where the supply could be obtained without wrong to any one. Can we take exception to such scenes as this? We think not. We rather think that the bright and the beloved ones who thus perform good out of the superfluity of man's abundance are far more blest in their work than those who would withhold it.

THE SPIRIT AND THE BODY.

*Question.*—Can you explain the relation of the future spirit to the present physical body?

*Answer.*—Can we explain what it is that maintains this object in its integrity? or this? or the ground beneath your feet? Can any amongst you perceive by what force these walls are upheld? And yet you know that such a force is there. You vaguely call it attraction, and when you perceive that the atoms are disintegrating or crumbling, you as vaguely call it repulsion. The power of life, or that which we have so frequently called the life essence, is an element whose two modes are attraction and repulsion. The relation which it sustains to this physical body is the same as that which the invisible force of attraction and repulsion sustains in every atom of matter. It is the real essence of the atom, it is the life-principle, and this life-principle grown and moulded within the atoms of the human body, uses that body as the formative principle, uses it as the mould in which it grows, in which it acts and developes character. The spirit is the innermost, permeating the spiritual body as the spiritual body permeates the atoms; the combination of the two forms that which we call soul. The disintegration that is effected by death is simply this, that the attraction that has existed amongst the atoms becomes wasted and gradually loses force, repulsion prevails over attraction until it arrives at an ultimate point. That point is death. When that ensues the attraction and repulsion of the spiritual body inheres wholly to the spirit, and thus combined it passes out of the body and produces a new-born soul. It is the action of this new-born soul clothed with positive life force,—the combination of a human soul still in the body clothed with negative life force which *en rapport*, or chemical affinity, produces the battery by which all spiritual manifestations are made. We enforce this position that the life-principle is an actual element whose two methods are attraction and repulsion; that it clothes the spirit, inheres in the body, passes out of it at death, and returns again to form a chemical affinity with some peculiar spiritual body inhering in some individual whom we call a medium.

## RE-INCARNATION.

*Question.*—How is it that spirits communicating to people on the Continent, teach the necessity of a series of incarnations, while those who communicate with us in England and America repudiate the theory entirely?

*Answer.*—How is it that, in the land of America, several millions of Spiritualists accept a belief which is in perfect harmony with the facts of scientific discovery—and where scientific discovery with its facts fails, American Spiritualists reject the communication? How is it that in England a totally different standpoint exists—we speak it with all kindness—that the opinions that are propounded must be amongst the great majority of believers in striking harmony with certain forms of religious belief? How is it that in other countries—Italy, for instance, and Spain—where Spiritualists are, the same crucial test is applied to spirit communications of rules of faith? Your speaker had been in correspondence with several distinguished Spiritualists in different parts of the Continent, who have questioned her how they could exorcise such rude and intrusive spirits as did not bow down to the peculiar forms of Roman Catholicism. And again, in the land of France an idea prevails that the spirit is re-incarnated, and the great majority of the French Spiritualists accept this peculiar idea as their standard of faith. Now, without attempting to exalt any form of communion received in any land over another, we ask, is there no standard of truth? Are we to be beaten about upon the waves of opinion, and drifted hither and thither on the ocean of speculation in the spirit-world, as we have been in the natural world? And the answer to this question is furnished by carefully observing certain general features in the communion. We require the most emphatic and carefully observed demonstrations of spiritual presence; we require, in commencing our investigations of Spiritualism, to base our belief upon its facts, and those facts must transcend any possibility of accounting for them by any visible or human agency, and unless we have such an array of facts, we must still question, and ought to question. Next, having obtained demonstrable facts, totally outside the pale of human agency, we must question individuality, and as far as possible endeavour to ascertain the tokens of identity presented by spirits. This, too, is a point that we can arrive at. Thousands have done so before, and may do so again. Having arrived at this point, we next enquire how far the spirit propounds his opinions, or the facts of his existence. If he offer opinion only, that opinion is of no more value propounded by a spirit

than it should be propounded by a mortal. We make this assertion, and make it in the face of those who we know take exception to our position. God has given to each one the lamp of reason, and a certain amount of judgment, which must be called into play, as shown by the fact that our human responsibility is attested by penalty and compensation. You may deny accountability, if you will—deny individual responsibility, if you choose—but every returning spirit proclaims that he is living in compensation or retribution for his own special acts. Therefore, individual responsibility is shouldered upon every living creature, and requires that you should deny all authority that does not commend itself emphatically to your sense of right and your views of reason. Now when the spirits present to us sectarian opinions, they are opinions only. Again, every returning spirit preaches the same stern and stupendous facts. Jew and Gentile, Buddhist and Christian, are all alike standing before the doomsday-book of their own acts. Of what avail, then, these multifarious opinions? Where we find that the intense devotion of sectarian believers enters the spirit-world, we find that it returns, and where there are grouped around the spirit-circle those strong pre-dispositions to accept of a special belief, we find an invariable answer to that belief, like the magnetic attractors, the magnetism of the mind's circle attracts the magnetism of special and peculiar minds out of the circle. The result is a confirmation of the opinions that are so fondly cherished and so determinedly adhered to, and his abnegation of all sects. Whilst we recognise that Baptist and Presbyterian, Jew and Gentile, all classes of thinkers are represented in the cosmopolitan New World, there is above them all a breadth and a determination and an enquiry—a keen, shrewd purpose to find out the truth that has overpowered these sectarian prejudices; and therefore it is that the American Spiritualists, consisting of all classes of Christian thinkers, just as many as yourselves, but less obstinately bound in their belief, have been in a better condition to receive the grand and universal truths of that large liberty which prevails in the heavens and which recognises only God, the God of love, of wisdom and of power. This belief in re-incarnation has, in all probability, proceeded from a single mind and a psychological impress of that mind upon many others. Were we permitted to enter into the doctrine of re-incarnation, we believe it would not be difficult as a matter of opinion, as a string of theories, to strip it from point to point until we did not leave a fragment behind; but this is not the time or place to do so. It is enough to allude to one fact only, the great joy, and gladness, and brightness, and sunlight of the spheres consists in love. That love is not of

the mere vague, general character that is expressed by the love of humanity alone, it is the love of friends, the love of kindred, the love of individuals, that dear and tender love that God the Father feels for his children. If you take this love away, you take the sunlight out of heaven—there is no heaven without it. By this wild, vague separation, and tearing up by the very roots of all the precious ties of kindred, of all the blessed affinities that God himself has knit up as the dearest and most precious affections of our hearts, they are annihilated at once. And more, our individuality is annihilated. Our individuality only is maintained by memory; that memory cannot submit to change. If one or two returning spirits, or one or two hundred, proclaimed that they were re-incarnated, the same memory must be a function of all spirits; hundreds, thousands, and millions of spirits return with their loves and affections perpetuated, with their identities preserved, with their individualities marked, and protest against this assumption on the part of a few vague theorists that they have existed in other forms. This is opinion, not the facts of Spiritualism, and until we are in a better condition to weigh and gauge the teachings of the spirits we must content ourselves with the central facts. Thousands and millions of individuals have returned to us, and the presence of one individual maintaining its love and affection, and maintaining that that affection is its heaven, is an answer to the whole affirmation of re-incarnation, denies it *in toto*, and proves that this possibility of returning again and again, and living in the dark and meaningless round of perpetual incarnations is neither in harmony with the story of ages written in the old rocks, with the eternal progress of creation mapped out in the fiery stars, with the sweet kindred and tie of love which is bound up in every human heart, nor yet with the great majority of communications that come from the spirit-world. Therefore it is that we again throw you upon the facts of Spiritualism, the general central facts, those corroborated and testified in every portion of the world; and that we reject opinions whether they come from spirits or from mortals, and only care to pin our faith upon demonstrated facts.

#### ORIGIN OF SPECIES.

*Question.*—Will you explain your views on the origin of species? Is there any reason to suppose that the Darwinian theory is well founded, and is a belief in it inconsistent with spiritual philosophy?

*Answer.*—There are two sources from which a Spiritualist or one influenced by spirits would answer the question, one, the known facts of science, the other, the affirmations of the



spirits. The known facts of science obviously point back to a condition, when this earth in its rudimental state did not bear animated life. We trace up by geology all the various rudimental conditions which preceded animated life. We arrive at a condition, when we find that the first forms were very simple, that the first animated creatures could scarcely be called organic. Mere gelatinous masses floating in the ancient seas are the first evidence that we possess of life. As we turn page after page of the old stone book, we arrive at a conception of animated life, which most admirably conforms to our observations of the present time. Rudimental growth proceeding first from a point, becomes, under the influence of the tropical conditions that once prevailed all over the earth, luxuriant, large, and monstrous. But still these monstrous forms are yet rudimental as compared with man, for we find as we examine the conformation of the lower creatures that each one is more or less a prophecy of man. The formation of heart, brain, spine, and especially the means of locomotion, and the powers of communicating with each other, possessed by the lower creatures, are all on a gradually ascending scale—not of development, for we believe that every species is complete. We realise that the great and marvellous mind that is incarnated in the production of species, has practised, so to speak, with every species in its perfection; that when matter has been fully prepared in one direction from its decay and disintegration, the atoms by isomorphism are progressed; that old rocks, by disintegration and perpetual re-composition become finer, and the atoms become more capable of sustaining a higher form of life; as the atmosphere becomes purer and finer, creatures of a more fine and complex nature are produced. But all our rudimental observations upon the geological strata of the earth (and we are compelled to hasten upon this point rather than pause upon it), point to the fact that man is the last, as he is the apex of creation. We use the word "creation" now simply to signify the production of forms, but from the point where we begin to discover the vestiges of humanity, and they are few and imperfect and the data they furnish us only enable us to speculate vaguely upon what must have been his condition, from the point when we first observe these vestiges it is obvious that man was produced sparsely and in different portions of the globe at the same time. It is said that the earliest vestiges of human habitations are troglodyte, and are to be observed in Central Asia, and that must have been inhabited by a very small, woolly-headed people. This conforms to the universal order which we observe in the production of our species. If man, a portion of all species, a microcosm of all

that is, conforms to the universal order of the production of beings below him, he comes in the natural development of time just when the earth is ready for him, just when the atoms are progressed enough to produce him, and he comes like the flora and fauna that have covered the globe, first on the lowest plane of human life. Gradually ascending from this condition of primeval savageism, as he spreads abroad over the earth and multiplies, we find that his vocal organs improve. Where we perceive the aboriginal savage now; we always perceive a deficiency in the vocal organs by which speech is produced, and when we question what is the line of demarcation between man and the animal, we find it is his capacity to walk erect and his power of communicating by speech. This is the chief line of demarcation that separates him from the lower creatures. The aboriginal savage is most commonly imperfect in the methods of communicating by speech, and from the point where he begins to improve in this direction by the inevitable growth and perfection of the species, which seems to be the order of creation generally, from that point we find that by intercommunion of man and man ideas are interchanged, the friction of mind upon mind produces the sparks of intellect, and these lay the foundations of civilization. You will perceive, therefore, that our views of the production of species are to some extent in harmony with the Darwinian theory. To enter fully into this to-night would occupy too much time, therefore, having given you our views of the production of species we shall turn very briefly to the opinions propounded by spirits upon this point. Every spirit as it passes from this earth carries with it just the amount of intelligence which it has gleaned in this rudimental sphere. If that intelligence be of an expansive character, all intelligence gains force and momentum in the spirit-world as in the natural world, and the spirit progresses rapidly beyond his old theories. If perchance he enters the spirit-world very much as too many of us upon this earth do, with his theories bound about him more closely than his winding sheet, cramping his spirit with a pre-determination only to admit just such views as conform to his theories, he returns again and yet again to the spirit-circle, repeating the old tale of theory and reindorsing all the narrow and peculiar views with which he left the earth. Now, the corrective to this is the fact that all spirits who appeal to the reason rather than to the demonstration of their presence, point to the observations of science upon such questions as belong to the scientist to explain. Every spirit who does not usurp authority over the human mind and come with a "Thus, saith the Spirit" to dogmatise to you, desires you to prove all things before you hold fast by any; and to do this they point back, as

we would have you do this night, to the observations which science can furnish, assured that the great facts of the universe will never be disturbed by the communications of spirits, in fact they come to restore to you the Scriptures that the All-Father has written; they come to point you back to this original standard, to the works of the Mighty and the Masterful rather than to the assertions which men have made in His name. The old stone book, although we may frequently mistake it in the reading, nevertheless tells a tale which only requires observation and experience to read correctly. Its hieroglyphics never change, its writings never fail. The history of the race is inscribed by the finger of the Infinite himself in the starry Scriptures of the skies, and in every stratum of rock beneath our feet. Those who best learn to explain these—those who will gauge the heights of air, measure the stars, sound the eternal depths of creation, and fear not to tread upon the pathways which our God has himself marked out for us, observation and experience guided by the lamp of reason—those who thus read will perceive that species,—animate species, like the flora and fauna of our earth have grown and manifested themselves when the conditions for life and that class of life were afforded; that to afford this the progress of every atom has been absolutely necessary; that not for thousands but for millions of years the great God has worked in the laboratory of creation, and in the crucible of central fires, and in the depths of ancient seas, and in the manufacture of the crust of our earth has prepared atom by atom, until first the rudiments of animated life appear, and then upon the gradually ascending scale every creature has come forth until the coronal glory of man appears, first in the paradisaical state of that rude ignorance which he indeed calls child-like innocence, then in the gradual unfolding of his intellect, until he stands in the glory of civilization.

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LEVITATION OF THE BODY IN INDIA.—“Everybody who has been long in India, has seen the same thing done by a poor juggler, without apparatus of any kind. The Indian juggler walks into your garden, and suddenly appears six feet from the ground, sitting cross-legged, with nobody and nothing nearer to him than the grass. How does he do it? We cannot explain, any more than we can explain Mr. Home’s achievements.”—*Daily News*.

## WHAT AN ANGLO-INDIAN HAS RECENTLY SEEN OF SPIRITUALISM IN AMERICA.

### PART I.

MR. ARTHUR WHITTEN is an Anglo-Indian, and his *Notes of a Tour in America and Canada during May, June, and July, 1869*, printed at the Englishman's Press, Calcutta, 1870, is one of the latest and best books of American travel.

These *Notes* were not originally designed for public circulation, and perhaps are all the better on that account. They are written in the pleasant familiar style of a man writing for friends, and describing all that he saw, and that seemed to him worth noting down—mountains ruins, lakes, and other natural scenery; railways, steam-boats, hotels, churches, public buildings, street-architecture, incidents of travel, and whatever else would naturally attract the attention of an intelligent tourist.

But besides seeing the country and the people, Mr. Whitten had a special purpose in visiting America. Not very long since, as we learn from a mutual friend, when Spiritualism was brought under his notice, he treated it with that scornful incredulity so common among ignorant persons of the educated classes. Subsequently, however, he saw reason to deem it deserving more respectful consideration; and one purpose he had in view in visiting the United States, was to see and judge of Spiritualism there for himself; and more particularly to visit Dr. Newton, of whose wonderful power as a "healing medium" he had heard so much.

There is very little really new in what Mr. Whitten tells us on the subject of Spiritualism, but it fully confirms the previous accounts we have heard; and the independent testimony of so shrewd and intelligent an observer as Mr. Whitten cannot fail to be of interest and value. We therefore extract nearly the whole of his *Notes* concerning what he witnessed of Spiritualism. And first, we give his account of—

### VISITS TO DR. NEWTON.

"*Friday, May 14th.*—We drove this morning to see Dr. Newton and his patients 'at home.' The house is situated in a quiet street and is approached by a flight of stone steps; leading from the entrance hall are the patients' waiting room and secretary's office. When we arrived, at eleven o'clock, there were thirty or forty persons awaiting his or her turn to come under the doctor's hands. We were conducted to the next floor above, and took our seats to watch the proceedings. The patients were brought up by the secretary three or four at a time, when cured

a bell was rung and others came in; each patient was received with kindly words and gentleness of manner; with very few exceptions they were all as perfect strangers to Dr. Newton as to us; they had come far, even from the Southern States, to be treated: there had been no communication between them beforehand, the doctor knew nothing of them or their ailments until placed before him as we saw them. In some cases he would ask the nature of their complaints, and put leading questions as to their sufferings, manner of living, occupation, &c. But not unfrequently he would say 'You need not tell me what is the matter with you, I know very well.' If the case was one of lung disease he examined the heart and lungs, and by means of a short tube a magnetic current was breathed through their bodies to the point indicated by the doctor's finger, the current being diverted at will from one lung to the other. The effect was described as being like a burning fluid passing through the heart and lungs. Then they were made to raise their arms, to 'squat right down,' to use the good doctor's own words, and rise again quickly. Then he would throw upon them the magnetic current from his own body, and in the name of God command the disease to depart.

"Consumption makes fearful ravages among men and women in America. During this and subsequent visits to Dr. Newton we witnessed the treatment of many persons suffering from this disease, and we remarked that almost every one of them admitted on being interrogated that they were in the habit of sleeping with their arms extended on the pillow above their heads, and all were strictly enjoined to discontinue a practice conducive, more than any other cause, to consumption and disease of the heart. The most interesting case we saw to-day was the treatment of a lunatic woman. We witnessed it from first to last, and can vouch that after two treatments she was restored to a sane and cheerful woman. She was a respectable person about 40 years of age, accompanied by her sister and grown-up daughter. Some late trouble had so preyed upon her mind that she lost her senses; she was not violent, but had to be carefully watched. Her cries and moans were most distressing. From the moment of her entrance she kept using the expression, 'I want to be saved, I want to be saved,' in a whining, idiotic manner; she said nothing else. Her eyes were widely expanded, the eyebrows raised, the face bearing the impress of fear or dread of some impending danger; she had been under medical treatment, but the symptoms had become less favourable, and at length she was brought to Dr. Newton. He examined her and found her a healthy woman, and he now used all his powerful magnetic force to calm and sooth her. After some persuasion,

she was taken into the adjoining room where hot and cold water were laid on, and her head being placed over a small reservoir, a stream of water gradually heated up to 120 degrees was poured upon it for a period of fifteen to twenty minutes, it was then dried, and the magnetic process was continued until she ceased talking so wildly. The treatment for the day was then over, she was to be taken home, have hot water applied three or four times to the top of her head and be brought again on the morrow. The doctor went on with other cases as fast as they could be brought to him, and certainly there was no failure. Whether the cure was permanent we could not then of course determine. But as regards the lunatic woman, we were curious to witness the result of the treatment; and without any intimation to the doctor of our intention we paid him another visit at about the same hour on the morning of—

“*Saturday, 15th.*—There was the usual crowd of patients, some with paralyzed arms, hands or feet, some deaf, some suffering with tumour, catarrh, rheumatism, lung disease, cancer, and others perfect cripples. On one woman with a swollen leg, the veins black and the skin of the foot ready to burst, a cure was effected in five minutes. She was helped up stairs, being unable to walk alone, she could not bend her toes or ankle joints, and in less time than it takes to record this she was made to walk about the room and run down stairs like a young girl. Her face was radiant with delight; no medicine, no hot water or any agent whatever was applied besides the doctor's hands. The thing was done without pain too, and instantly. So with a young girl who had a tumor on her neck from which she had suffered for years. By a few strokes of his hand the swelling disappeared like magic and the girl was perfectly cured. I have the names and addresses of all the persons whose cases are referred to, and as they are so remarkable I will dot down a few others.

“A young man of 21 years, paralytic from childhood, was conveyed to the doctor's house, and with one treatment was made to walk without limping, and to hold a chair above his head, a thing he had not done in his life before.

“An unmarried lady, brought on a couch, suffering from disease of the spine, unable to walk for three years, was cured at once, and walked home.

“A man, lame, was cured in fifteen minutes, and walked without limping, leaving his crutch and cane behind him.

“A lady with heart disease and bed-ridden for some years was cured in one treatment, and walked away.

“A lady with large tumour was brought from her bed so low that her life was despaired of, and perfectly cured.

"A man, with bad scrofula all over his head and body, was cured, and the skin made perfectly clear with one treatment.

"A girl, 11 years old, with loss of speech for two years, was cured at once.

"A girl with contracted leg was cured in five minutes.

"A man with dyspepsia and liver complaint of long standing, was cured with one treatment.

"A boy 15 years of age, paralyzed eight years, the left side powerless, was restored to perfect health and strength with one treatment.

"A youth partially blind from birth was cured in one treatment to read fine print without glasses.

"A lady with cancer on her eye for 15 years was perfectly cured with one treatment.

"When the lunatic of yesterday entered, the change in her appearance was very marked; her face had brightened wonderfully, the look of despair had almost left it, she quite understood and answered many questions put to her. She was accompanied as before by her sister, daughter and a young child. The treatment of yesterday was repeated—powerful magnetic shocks and the application of hot water to the crown of her head; and in half an hour she was a changed woman; the cloud had entirely passed from her face, which shone with smiles as she took her young child and hugged it with a mother's fond embrace. The sight was very affecting; she was quite cured.

"After an early dinner we took the 'cars' for New Bedford, a sea-port town 55 miles from Boston, where Dr. Newton was to meet all persons desiring to avail themselves of his healing power. The fact had been made known in the public journals some days previously, and when on Sunday morning we arrived at the City Hall, which had been placed at the doctor's disposal for the occasion, we found eight or nine hundred people there, collected from the surrounding country, attracted by his celebrity. The proceedings commenced with an address or lecture from the doctor, at the end of which he affirmed that he would there and then cure all persons suffering from any chronic disorder, and all so suffering were desired to stand up, while those whose ailments were of a more serious nature were to remain seated, to be afterwards treated separately as their necessities required. The usual method of sending magnetic shocks to the persons standing was then gone through, and the patients so operated upon sat down, those in our hearing declaring they were really benefitted. The doctor was on a raised platform facing his audience, and those persons present suffering from tumours, rheumatism, blindness, deafness, paralysis and such like, were directed to come to him. They were as-

sisted up the steps by attendants at one end of the platform, were cured, by the affected parts being gently rubbed and magnetised, and then passed down at the other end. From beginning to end hundreds so passed up and were healed. We were seated in the foremost row of seats and could see everything that passed, and that cures were effected of the most miscellaneous disorders there is no doubt whatever. I content myself by reporting one case in particular:—

“A lady-like woman came to the foot of the platform, and addressing the doctor, said her husband was very sick, too ill to walk or be brought to the Hall; she had come there to witness for herself the mode of Dr. Newton’s treatment, and from what she had seen she was hopeful that he would be able to benefit the invalid. From our position we could hear every word spoken. She was requested to ascend the platform and did so, she had not told her name, nor given any minute particulars of her husband’s sickness, but I subsequently learnt that she was a lady well known and respected in the town, and that many persons present were well aware of her husband’s prostrate condition. The doctor took her hand and reflecting a moment said, ‘I see your husband seated in an invalid chair, he is leaning on a stick, I will send a shock to him through you; mark the time.’ Here he produced his watch and mentioned the hour and minute indicated. He then continued, ‘As I send this shock through you to him he will feel its effects, will throw down his stick and jump up exclaiming, What’s that? The proceedings were watched with the greatest interest, and not only the lady spoken to, but others were incredulous. She was desired to go home and see if the result was not as she had been told; but still hesitating, the doctor directed her to go and bring her husband back with her. She demurred still, saying he could not walk and was too ill to come. He smiled at her want of faith, and at length she complied with his directions and went. In the meanwhile people still poured up the end of the platform, were treated singly, or in groups of threes and fours, and passed down, when at the expiration of half an hour, there was a buzz among the audience, the crowd in the hall opened, and there came along its whole length a man and a woman walking easily and without effort. The wife, whom we all recognized, had brought her husband who came with a smiling face and light step to thank the doctor for his miraculous recovery. The excitement from one end of the hall to the other was intense. The man was there a living evidence of a wonderful power which I have endeavoured faithfully, albeit feebly and unworthily to describe.”

“*Sunday, May 23rd.*—I was enabled during this day and yesterday to make additional enquiries concerning Spiritualism,



and to witness still further the doctor's treatment and cure of numerous cases. In the room over his study are collected hundreds—mind I am not exaggerating—hundreds of crutches and walking sticks, that had helped many a cripple to him for treatment, and who being cured had left them there as being no further required. The doctor is a great enthusiast, and devotes his whole time to his work; he makes no charge to any one; those who can pay do so according to their means."

The following is Mr. Whitten's account of

AN INTERVIEW WITH JUDGE EDMONDS.

"Judge Edmonds, to whom, through a letter of introduction from a mutual friend, we gain ready admittance. He is a man over sixty years of age—at least in appearance—with a face once handsome, but now deeply lined from hard work and study. We sought him as being one of the greatest living authorities on Spiritualism, a man of great integrity, possessing a well-balanced mind, and not likely, by the caution incidental to his daily avocations, to be led into hasty or false conclusions even on such a subject as that on which we came to consult him. Such information as he could, in so brief an interview, he readily imparted to us,—on the subject generally, and of the test, writing, and seeing mediums whom we might best consult. The case of Mumler, the photographer, had just then been in court, and became the subject of conversation: this Mr. Mumler is a photographer as I have said, he is also a spirit medium, and in many of the pictures produced, a spirit-like form was seen beside or near the sitter, which spirit-likeness was generally, if not always, recognised as that of a deceased relative or friend of the person whose portrait was being taken. Some public excitement ensued, and at last Mumler was indicted as an impostor. He was tried; his power was tested in the presence of scientific and faithful witnesses, in rooms, and with apparatus and chemicals not his own, still the spirit portraits came, and the watchers, men in the profession and others, who came to expose what they believed to be a fraud, had to admit the existence of this second ghostly figure in the photograph pictures, and that they were produced without any contrivance or aid from others as far as the closest watching and precaution could detect. He was acquitted—the Judge had watched the case closely, had tested Mumler's power, and believed the pictures were veritable spirit-likenesses.

"Judge Edmonds also related to us some circumstances in which he had been a chief actor, and which from a less sober and reliable man might be discredited. The case recorded in court

and reported in the public journals, as I remember it, is to this effect.—A man whose life was insured for a heavy sum died, or was believed to be dead, and his relatives claimed the value of the policy from the assurance company, who for want of proof rejected the claim, and the case went into court. Judge Edmonds, concerned in another suit, was in the court or room adjacent to it while the trial was proceeding, when the spirit of the dead man appeared to him, described the manner of his death by drowning, and indicated the spot where the body lay. The Judge drew a plan of the river, as described to him, the place was searched, the body was found and identified as that of the man whose death was under dispute, and the claim was admitted.

“He related also a singular accident that occurred to himself on the evening preceding our visit. He was returning home from his chambers, and had walked up the Broadway in close conversation with a friend, and when crossing the road near Madison Square, failed to observe a carriage and pair of horses approaching at a rapid pace, until the horses were literally upon him. The peril he was in flashed upon him, but he was incapable of moving backwards or forwards, when in an instant, without any impulse of his own, he was lifted from the ground and deposited safely out of the line of passing carriages. He was not touched by human being, and attributed his preservation from what might have been a serious, if not fatal, accident, to spirit agency. The Judge was preparing to start that day for Kentucky in the Southern States on professional business, and we made our adieus until his return.”

Here is an account of—

#### A SEANCE WITH MR. FOSTER.

“*Saturday, May 29th.*—I count this a memorable day in our journeyings, for it is the first since our arrival in the New World, on which we have had any definite communication with spirits; the incidents are so wonderful, and full of interest, that I will relate them as clearly and as precisely as possible. In order to obtain spirit manifestations it is necessary to seek the aid of mediums who, from some peculiar organization they possess, are permitted to be the communicating agents between the living and the dead. There are test mediums, seeing mediums, and writing mediums. Our interview to-day was with a professional seeing medium, Mr. Foster, one of the best, so far as is known, in the world.

“On reaching his residence, No. 29, Fourth street, we enquired if he was at home, and without giving our names asked if

it would be convenient for him to see us that morning; we were admitted and shown to the front sitting-room on the first floor, where, at an oblong table in the centre of the apartment, a lady was seated in consultation with Mr. Foster, which gave us an opportunity of observing him and his manner of proceeding. He is a fresh, good-looking man, of from thirty-two to thirty-five years of age, quiet and gentlemanly. He was seated at one end of a table with writing materials before him, and when the business of his lady visitor was concluded, she left and we took our places at the table with him. We were a party of three, the medium made the fourth person, and besides ourselves and a canary, singing in the bright sunshine at the open window, there was no living thing visible in the room. Without mentioning names we simply said we were desirous of witnessing, through his mediumship, what could be seen of the phenomena of Spiritualism. Mr. Foster replied that we had called at a time, and on a morning, when he was in good power, and it would afford him satisfaction to assist us in any manner we wished. It was proposed, in the first place, that we should call to mind any deceased friends or relatives with whom we wished to have communion, and this being done, and their names written on a sheet of paper, he requested us to tear the names off one by one and so fold them as to render it impossible for the writing to be seen. This we did, making them into little pellets and mixing them together indiscriminately on the table, where they remained untouched by any one, and at no time passed into the hands of Mr. Foster. This was no sooner done than knockings were heard in various parts of the room, near the window, the door, the sofa, on our chair backs, and on and beneath the table at which we were sitting: at the same moment too we each felt a pressure, like that of gentle hands on our feet, knees, arms, and faces. The room was as bright and light as sunshine could make it; there was no concealment, and during all the time we kept up a conversation on a diversity of subjects, not necessarily bearing on Spiritualism. Presently Mr. Foster, apparently gazing steadily at an object unseen by ourselves, said to our lady friend, 'There is present the spirit of a much-loved relative of yours, she desires me to say she is here; her name is'—here he paused, as if he were listening, and then he told the name of the spirit, described her features, appearance and age, and pointing to one of the folded slips of paper, he said 'The name of the spirit will be found written there;' and such was the case, the Christian and surname being given accurately and in full. Our friend was invited to put any questions to the spirit, or make any enquiries she wished, either aloud, or, if she preferred, in writing, and while a series of questions or enquiries were being prepared

as suggested, her dress was pulled by unseen hands, so that the rustling was heard by us all; then her face, arms, hands, and feet were touched, and we could follow the movement as much by her astonished look as by her words, saying 'My face is touched,—now my hands,' and so on. She continued writing; and turning to me, Mr. Foster said, 'There is a very powerful spirit-influence surrounding you; I see near you now a distinct form, it is that of a female, she will reveal her name by writing it on my arm,' and pulling up his coat sleeve and baring his left arm to the elbow there were the initials of a name, written in large letters as if scratched with a sharp instrument on the skin in bright red characters, which from their peculiar form I recognized as the handwriting of a deceased relative. I was then touched by spirit hands, firmly as by the hands of a full-grown child, palpable and real. The spirit, through the medium, said she was much pleased to make her presence known, and desired me to ask whatever questions I liked. Accordingly I made many enquiries,—of herself, of circumstances that had occurred before her death, and of which the medium of course had no knowledge whatever; and the replies, without any exception, were so accurate and satisfactory as to amaze us. Our lady friend in like manner, asked many questions, both verbally and in writing, and without any reservation, error, or delay, the information sought was given on the instant. If the question was a written one, the paper containing it was retained by the questioner; it was not read aloud, nor did Mr. Foster see the writing or know its contents, but, unmoved and uninterested in the matter, he gave utterance to the replies communicated by the spirit which, as I said, were so marvellously correct as to be astounding.

"During all this time knockings continued in various parts of the room, and whenever a reply to a question was spoken by Mr. Foster, if the answer was correct, there were three sharp knocks heard on the table in our midst; if the reply was not perfect there was one knock, and the answer had to be repeated in a more satisfactory form. If a verbal question was put, arising out of the subject, and requiring but a simple answer 'Yes' or 'No,' the necessary reply was given by knocks almost before the question was asked. Again, turning to me, Mr. Foster said, 'Your mother is here,' and named her correctly; I was at the same time touched so palpably, that I looked for the hands that did it, but saw nothing. I cannot repeat the questions and answers that passed between us, suffice it to say that through the medium she gave me loving and comforting assurances that she was happy, and was with me. There was this remarkable feature in regard to the coming of this spirit: hers

was one of the names written by me at the commencement of the *séance*, but Mr. Foster never saw the writing, he did not know my name, or that my mother was no longer living in the flesh; but without preface startled me, first by announcing her presence, and then in giving her name.

"Presently, Mr. Foster, gazing at the side of my friend who sat facing me, described the features and appearance of an elderly lady whose spirit was then present. The name was not at once stated, but the medium said it would be written by the spirit herself; accordingly, a piece of paper and pencil were placed beneath the table on the side opposite to me, and I was requested by the medium to go round and watch. In a few moments the pencil was moved by some unseen power, and on the paper was written the Christian and surname of Mr. C.'s mother, long since dead, and which had neither been written, referred to, or mentioned by any of us. Many verbal questions were asked of this spirit also, and the replies were of the most satisfactory and convincing character. During this manifestation the knockings were continued with greater force than ever, sometimes resembling the blows of a sledge hammer.

"About this time a paper, on which a number of enquiries had been written by Mrs. C., was folded up and placed on the table; no one had seen the writing but herself, nor were the questions read aloud, but taking them, as it was found, in categorical order, replies were given to each question so complete and truthfully as to be really astonishing, for they were such as no person present, and especially a stranger, as the medium was, could of his own knowledge have communicated.

"It was then announced that another spirit was present. 'It is your mother, Frances T——,' said Mr. Foster, to the lady facing him; and then there were more knockings, and we were severally touched by spirit hands; and turning to me, the medium said, 'The spirit wishes you to know she is here; one of her names she omitted; in full, it is Frances Henrietta T——;' and the announcement was confirmed by three sharp knocks. Many verbal and written enquiries were put to her, as to others, with the same result, independently of which there were many important messages to us for our guidance, such as we had not received from any other spirit, and to these notes, written on the very day they occurred to us, I can now, after a period of some months, bear testimony to the fulfilment of certain of the injunctions then expressed.

"The spirit of a deceased male relative came next, with like results and with this difference, that a handkerchief, which had been dropped on the ground, between me and my neighbour,

when picked up a few minutes afterwards, was found knotted, in the most ingenious manner, into the form of a ball.

"The next manifestation was to myself, and was very powerful and satisfactory. Gazing at my side or behind me, the medium said, 'There is the figure of a man near you; his face is shaded, but he has a prominent nose; he says you knew him abroad, where he met with his death suddenly; his name is Alfred B——.' No sooner was the name spoken, than my hand was firmly grasped and shook, and at the same time there were many sharp cracking raps on the table and chair on which I was sitting. Before the name was announced, I guessed, from the description, and from the reference to the violent death abroad, whose spirit it was then with me. We had been friends in former years; he was a perfect musician and wonderful accompanist, and our mutual tastes had thrown us much together. One evening, as he was returning from the Course to his residence, he was thrown from his horse and broke his neck. The facts are not so old, but that many residents of Calcutta will still remember an event so calamitous to us all. He told me, through the medium, his love for music had not abated; that he was daily engaged in its study, and would help me. During the communication, which lasted some time, much was said which I cannot now repeat, reluctant as I am to withhold any facts that would best support my statement, for he had lived in our midst, and was well known. As the spirit faded, Mr. Foster said—'You are still the centre of a very powerful influence. There is a figure near you of a man; it is becoming clearer; he has a cloak on; his name is——.' Then pausing as if to listen, he continued—'The spirit will write it;' and presently a folded paper was given me, bearing the name in full, 'Felix Mendelssohn Bartholdy,' which paper I have to this day. This interview, if I may use the expression, was as satisfactory as any; and although it is the last I can refer to, I have by no means related all that passed. It was not possible for my mind at once to grasp every incident, and I have remembered most distinctly the manifestations to myself. Those to my friends were equally as wonderful as the circumstances I have noted down. Then again, much that was said was of a private nature, relative to family matters, which, while vastly interesting to ourselves, would be misplaced in a published narrative. But what I have here written are facts, for the truth of which at least three persons besides the medium can bear witness."

## SPIRIT MEMORY.

By ALLEN PUTNAM.

IN one of the Answers to Questions in the *Banner of Light*, some apparent help is given toward explaining one of the difficulties we meet with when giving assent to the general fact that our departed friends communicate with us.

The questioner asks, "How do you explain the fact that a spirit will give a message through one medium, and afterwards, in controlling another, will have no recollection of having spoken through the first medium?"

Many investigators have found the fact which is assumed as the basis of this question; and it has been as hard to reconcile with faith in the conscious advent of a particular spirit friend as any one we have encountered.

The controlling spirit replies to the above question thus:—

Allow me to illustrate. I am here speaking to you through a certain special organism, and if I remember what I say at all, *I remember it through the power of that organism, and no other. I am dependent so far as my thoughts and words are concerned while in control upon that organism*; but when I come forth from it, I do not carry memory with me concerning that which has transpired in that organism. I can only *fully* call up the events that have transpired through that organism in relation to myself, by coming in *rapport* with it again. I can do it through no other, because the *law* opposes me. *As a spirit*, I shall remember, but I cannot *project that memory* through another organism than the one through which the events transpired.

The above is modified a little thus:—

Q.—Are there not cases where it may be projected, to some extent, through a second medium?

A.—Oh, yes; but fragmentary, therefore in an unreliable manner.

Such is the account we get from the other side of the curtain; and upon presentation, at first, it seems to indicate a great dwarfing of the important faculty of memory in those who have gone to that other side. Is it thus? While meditating upon these *Banner* statements, we remembered indistinctly that we had read something from Swedenborg in reference to memory, which might possibly be instructive. Taking the "Compendium" of his works and turning to Part IV., page 162, we found some interesting statements pertinent to memory.

We shall copy below, and we ask for a very careful reading of the extracts. Swedenborg must be read *with care*, or he will not be understood. The very literal rendering of his Latin, which the conscientiousness of his translator enjoined, makes the style of the English version very stiff, and often seemingly obscure. Yet close attention will generally discover that his statements are very definite. We are indebted to this eminent

seer for very much light upon many things pertaining to spirits and spirit-life; and this without calling him master, without receiving anything as true solely because he said it. In amount of vision combined with qualification to describe with definiteness and accuracy what he saw, Swedenborg stands pre-eminent among all moderns, if not among all who have ever lived on earth. The highly philosophical cast of his great mind, and the long and thorough training it had in connection with many physical sciences, schooled him as no other seer has been schooled for minute and accurate description. Whenever he is dealing with either physical or metaphysical subjects we feel that his utterances are worthy of very careful consideration. What he said in reference to *memory*, seems to get some testimony to its accuracy in the above words used in the *Banner* by another who speaks back from the other world after years of residence there. We quote from Swedenborg as follows, asking for so careful a reading of him as that he shall be understood and remembered.

Every man has two memories—the exterior and interior. The first is proper to his body, the second to his spirit. Man, while he lives in the body, can scarcely know that he has an interior memory, because the interior memory almost acts as one with the exterior. For the *ideas* of thought, which pertain to the interior memory, flow into the things which are of the exterior memory, as into their vessels, and are there conjoined. This case is the same as when angels and *spirits* speak with man; then their *ideas*, by which they converse with each other, flow into the expressions of man's language and so conjoin themselves with these, that they know no otherwise than that they themselves speak in man's mother tongue, when yet the *ideas alone* are theirs, while the *expressions* into which they flow are man's. These two memories are altogether distinct from each other. To the exterior memory which is proper to man when he lives in the world, pertain all *expressions of languages*, also all objects of the external things of the senses, and likewise the scientifics *which are of this world*. To the interior memory pertain the *ideas* of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists.

Men, while they live in the body, cannot speak with each other but by languages distinguished into articulate sounds or expressions, and cannot understand each other unless they are acquainted with those languages. Spirits speak with each other by a universal language distinguished into *ideas*, such as are the ideas of thought itself, and thus can converse with every spirit of whatever language or nation he had been in the world. Every man, immediately after death, comes into this universal language, because he comes into interior memory, which is proper to his spirit. The interior memory vastly excels the exterior.

Man, after death, does not lose the least of those things which have been in his memories, as well in the exterior as in the interior, so that no circumstance can be conceived so small or trifling that it is not reserved with him. He leaves nothing at all behind him at death but bones and flesh. But with his exterior memory the case is this—that he has with him all and singular the things of it, yet it is not permitted him to use that memory, but only the interior.\*

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\* Compare this with the following statement of A. J. Davis, *Present Age and Inner Life*, p. 225.

“The incapacity to remember certain interior occurrences grows from this fact: that the mind has two hemispheres in every particular; more especially is this true of memory. There is an external and corporeal memory; and a memory,



The exterior memory, therefore, according to Swedenborg, must be of flesh or perishable, so far as its faculties of holding memories of languages and other things of use only in this world, are concerned, for he says, "that a man after death cannot use his exterior memory." He says, also, that "to that memory pertain *all expressions of languages*, also all objects of the external things of the senses, and likewise the scientifics which are of this world." He seems to teach that the keeping of all our convictions is transferred to or inherently belongs to the interior memory; but the interior memory, though holding them, can only make use of the "*ideas*" of these things; or, as we will say, though perhaps not with perfect accuracy, can only make use of the spirit-memory or general idea of those things which pertained to the exterior memory. The interior or spirit-memory seemingly takes with it the whole of the exterior or physical memory, in much the same sense and to the same extent as the spirit-world takes the whole man when he goes out of the body. Human languages, therefore, and also what we call earth, sky, water, external objects, also such "scientifics" (whatever they may be) as are for use in this world only—all these are held in the interior memory; but only as "*ideas*;" that is, the spirit or general conviction of them only is preserved. Therefore our departed brother has no memory of the outer form, that is, no memory of the words, phrases and sentences of his mother tongue; no remembrance of human *outer* forms or of the *outer* forms of houses, animals, mountains, or any of the objects that are cognized by the external senses. That memory was of the earth, earthy, and it died; but its spirit; and the spirit of its treasures, live in the internal memory. Such is our interpretation of Swedenborg; but we are not sure that we understand him thoroughly; nor are we without fear that we fail to make our own thoughts intelligible.

Such views, if their correctness be admitted, cut deep and pare off from the spirit the very faculty by which alone our departed ones can embody in *words* their remembrances of such things as we long to have them speak about. Direct speaking

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also, which is wholly internal and spiritual. The former is a tablet whereon the world of matter and sensuous objects write the evanescent impressions of their panoramic existence; the latter is the soul's *sanctum sanctorum*, wherein are deposited, as imperishable jewels in a casket which none but the possessor can open, the *spirit of things*, of all impressions, of all useful experiences. The most delicate perfume of thought is thus treasured up, while the *body* of that thought is impressed upon the external memory, a lifeless mass of material, to be laid aside with its tablet in the tomb. But on the *internal memory*, the faintest lines of a spiritual reality produce the most permanent impressions. And yet, in this life, the corporeal faculty is so constantly called into requisition and exercise, that, with but rare exceptions, the mind's most *interior* experiences are seldom remembered.—ED. S. M.

to us, as mortals, is denied them by the very conditions of their being; not only the organs for speech like ours, but also the memory of man's language, is lost by them.

But there seems to be an indirect process by which they can sometimes be "re clothed upon" with *mortality*, and get a partial use of an exterior memory and the powers belonging to it. For this they are dependent upon living human organisms. Sometimes, perhaps, emanations from such organisms may be sufficient; but, generally, the power to speak in human language seems not to come back until the spirit enters into and controls a living form. When he has done this sometimes words flow forth; but whose are they? Do they belong to the spirit controlling, or to the medium? Theodore Parker says, in the *Banner of Light*, that he is dependent on the medium for thoughts and words, and for memory of them. Swedenborg says that when spirits talk with men, *their* (spirits') *ideas* flow into the expressions of man's language, and this so naturally, that the spirits do not know but that the language is their own; and yet the *expressions* are man's.

There is needed here some better definition of the term *idea*, and a more precise distinction between the meaning of thought and idea, than we are able to give. The first signification of idea is, "*that which is seen*," and no matter whether seen by the material, mental, or spiritual eye. "In philosophical use it does not signify that act of the mind which we call thought or perception, but some *object* of thought."—*Reid*. Swedenborg seems to express by it an instantaneous and simultaneous seeing of each and every minute particular making up the whole knowledge which one has of any being or any subject. And it is by such *comprehensive seeings* that spirits converse with each other. These he calls *ideas*. The whole of such a seeing is sensed by the spirit seeing it, and it can all be read instantly by any other spirit who beholds his countenance. All, literally all that a spirit knows about *anything*, he can so show on his face that another spirit may see and learn it all at a single glance. So Swedenborg seems to teach. If so, knowledge may be acquired very rapidly in the other world.

The first meaning of *thought* is "*that which the mind thinks*." Also it is the idea consequent to thinking. We cannot define briefly the difference between idea and thought, but will say that idea is much broader and more comprehensive than thought. We may suppose that the New World was to Columbus, at first, an *idea*. As such it was the nucleus around which ten thousand acts of thinking or separate thoughts gathered, while he was struggling to get the means to cross the ocean and ascertain a fact. And, in Swedenborg's use of the term, the present *idea*

Columbus has of America is one summary of all the convictions produced in his spirit by all that he thought, said, did, suffered, learned, saw, heard or knows about the New World. Any one particular *thought* is not a millionth part of Columbus's *idea* of this continent.

Returning now to Parker's statement that he is dependent on his medium for memory, not only of words but of *thoughts*, what interpretation can we give? *Perhaps* he must come into connection with a physical organism for power to pull some little distinct thought suited to *our* comprehension, out of a vast bundle which form in his spirit an *idea*. In the spirit-world and in converse with spirits he may and perhaps must keep them bundled up—but to show to us the whole bundle, were that possible, would be idle, for we could learn nothing from it. As a spirit he has with him all the convictions he ever received, and his idea of you or me or any other man whom he ever knew is one bundle of convictions. These, as a spirit, he remembers and sees as a whole and in all their minutiae. So, as a spirit and in a spirit's mode, he may remember that he took possession of and spoke through Mrs. Conant; that is, such a conviction may be in his spirit memory, and yet it may be needful for him to return to the same organism for power to recall so as to reproject what he then said, because the record of his thoughts and words, while in control, and the needful means to put them forth again, may be there and there only.

We repeat our question: whose memory can give back the words? Parker says he is dependent on the medium for them; but what part of the medium—her spirit or her bodily organism? She—for we trust her and hundreds of others similarly used—has had consciousness of letting forth, when under another's control, either a thought or word as her own; moreover there are among us scores of conscious mediums who are listeners to words and sentences which flow out through their own lips, which they do not bring forth by any act of will, and which are as new to themselves as to any other persons. The appearance is that the spirit depends upon the physical organism of the medium for thoughts and words, and for memory of thoughts and words. If so, there are strange capabilities in our mortal brains, tongues and *memories*. If so, this outer form can be borrowed or stolen by an emigrant returning from above or below, and be used as an instrument by which to recall old memories, re-experience and re-act external or earth-life, and deposit in the borrowed brain, or its temporary offspring, new memories, and yet may abandon the loan or the theft, leaving it in such a condition that the owner thereof shall not perceive that harm or abiding change has taken place in it.

Parker does not state that he uses only such "thoughts and words" as the medium's memory *contains*. He does not state that the medium herself, as an intelligent or acting person, furnishes him with thoughts and words, but only that he is dependent on her for them and for memory of them. And now in what manner and to what extent thus dependent.

Let us here recal a few facts of very general observation. In countless instances, when returning spirits enter into and take possession of the medium's form, they, and the body too, are at once distressed by just such pains as the spirits in their own bodies endured in the last days or hours of earth-life; and in very many cases those pains are indicative of such disease as the medium never experienced—such as that particular organism has no predisposition to—and such as will subside as soon as the spirit leaves, if not before. Thus much of this life's experience the spirit brings back to itself and lives over again by simply *entering into* a human body—any human body—strong or weak, healthful or diseased. Thoughts and words, with power to remember and project them, seem to come back to the spirit in the same way that such pains do—that is, through the mere fact of a reblending of a spirit with a living organism. This seems to be a natural, necessary result of such a blending. It simply comes—comes, as we may say, of itself, as much so as effervescence and a new compound do from the blending of the contents of the two papers of Seidlitz powders in water. The quality of the result—that is, the extent and excellence of the spirit's power to reproject his ideas in human thoughts and words—will depend on the mutual fitness of the particular spirit controlling and the organism controlled to be thus brought together.

At the instant of taking control, something like a spirit alkali and a human acid, or *vice versa*, seem to come together, and, from necessity, make a commotion. Neither party wills it; but the commotion results in revealing a former condition of the spirit, and not one of the medium. Such facts point to momentous latent and unsuspected capabilities in the human organism, even when the will and the intellect that belong to it are kept in abeyance. Each body, we generally suppose, has been fitted for and appropriated to the use of one individual mind, soul or spirit; and yet it seems that its elements and composition are such that when a disembodied spirit enters another's body, he is at once more or less *re-born a mortal man*, and finds that the physical organs, joined in fellowship with his corresponding spiritual ones, bring back, more or less definitely, his memories of earth, his power to use his earth language, and to say and act many things like his former self. The *physical* of the medium seems to be all that helps the spirit.

It is by no means an unusual occurrence for some of our mediums to speak fluently in French, Spanish, Italian, German, Latin and other foreign languages, though they have never studied such languages and know scarcely a word of them when in their normal state. The communicating spirit surely cannot find such languages stored away in the memories of *such* mediums. He may be dependent on the medium for words and thoughts—but not for words and thoughts which the medium has previously stored up and *possesses*—but only, perhaps, for a *brain apparatus* of some kind, which, automatically, perhaps, re-habilitates the spirit more or less fully in his own old memories, thoughts and physical powers, and causes him to project forth, in thoughts and words, the fragments of *ideas* which belong to him as a spirit, and which prompt him to revisit the outer world.

We may well suppose, assuming such to be the facts, that there must be in use among us a vast amount of very poor thinking and speaking apparatus, formed, as in every control it must be, by the conjunction of a spirit and a body that were not designed to go together as parts of the same machine. Rickety concerns are abundant, and yet they all point to possibilities of better ones. We shall receive, more patiently than heretofore, the frequent assertion of spirit friends that they cannot say much here and now because conditions are not right; or because this or that medium is not well suited to their use. Good fitness is possible only in rare instances.

Resuscitated drowning or dying persons often report that they have seen at a glance the whole experiences of their previous lives. Such a glimpse, according to Swedenborg, was a spirit IDEA. At the moment of such sight, the exterior memory was so far absorbed by the exterior that the persons become essentially disembodied, so far as the physical organs of memory are concerned, and the interior memory came into full action; yet upon full resuscitation, the exterior memory resumed its functions, and the interior went into abeyance.

Backed and explained by Swedenborg, Parker appears to be justified in his statement that he was dependent upon his medium,—while in control, for his thoughts and words, and memory of them. According to Swedenborg, every spirit is dependent upon some living organism for thoughts and words, because he possesses none of these as a spirit. These are designed for and belong to man only as an embodied inhabitant of earth; but, though thus dependent for these, it does not follow that the thoughts and words, given out as Parker's were Mrs. Conant's. Upon his coming into *rappport* with her form, his interior memory conjoined with her organs of exterior memory, and thus evoked for him a temporary exterior memory,

by which he recalled and enunciated thoughts and words, and in which those thoughts and words would be preserved.

When any of our mediums speak in a tongue unknown to themselves, they do not furnish such language out of their own memories—they cannot, because it is not there. Yet the speaking spirit is dependent on them for the language, since it is only in connection with and by the use of the medium's *organs* of memory—not the stores, but the *organs*—that the controlling spirit gets an exterior memory, which memory is an essential to the utterance of *any human language*. Memory of names, dates, language, and a thousand other things which man will have no use for in spirit-life, he is obliged to leave behind substantially; while yet the spirit of them, or the convictions they produced on his interior memory survive, and still adhere to, or inhere to the spirit.

Taught by Swedenborg, then, we may say that Parker can, resting upon the medium, get access to some of his own old memories, and can enunciate thoughts, both old and new, *by words*. The memory which preserves his words when he controls among us is a temporary one, apparently pertaining neither to him nor to the medium after he leaves her form. It seems to go and be we know not where or whose; and yet, as soon as he re-enters that form, that same exterior memory is there, and on its pages, and nowhere else, he says, can he recall so as to reproject what he said while in control there, because “the law opposes him.”

Such, up to this time, is our reading of Swedenborg and Parker upon “Spirit-Memory.” Many other dark points need illumination. We are not satisfied with our own presentation of what they seem to teach, but we let it go into print, hoping it may induce some more intuitive brain than ours to furnish a better elucidation of this interesting subject.—*Banner of Light*.

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#### APPEARANCE OF SPIRITS IN SUSSEX.\*

“*The Confession of certeyne Persons concerning the Spirits appearinge at Rie,*” in 1607.

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By G. SLADE BUTLER, Esq., F.S.A.

“IN our last volume (XIII. p. 280) is an engraving from a rubbing taken from a brass in Rye Church, of Mr. Thomas Hamon, luxuriating in a moderate beard, and habited in the civic gown of the period, with a ruffled collar, and shoes fastened with rosettes. It is evident Thomas Hamon was a person of some consideration in his way, as shown by his public

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\* From the *Suffolk Archaeological Collections*, Vol. XIV. Lewes, 1862.

services recorded in his epitaph:—‘Thrice Burgesse for the Parliament elected.’ I can only find his name among the representatives for Rye, twice; *viz.*:—1597, in Elizabeth’s reign, and 1603, in James I. ‘Six times by freemen’s choyce made Maior of Rye;’ in the years 1595, 1596, 1599, 1600, 1604-5. John Fawtrill died, then Thomas Hamon, and lastly, 1606-7, Thomas Hamon. In 1585, John Hamond, LL.D., represented Rye. In the muniments of Battle Abbey the name of Hamon constantly occurs, leaving but little doubt that the family originated with Robert Fitz Hamon, who came over with the Conqueror, on whose death, it is stated, that he embraced the cause of Rufus, against his brother Robert, and on the death of Rufus took the same course in support of Henry I. In 1102, Robert Fitz Hamon founded a monastery at Tewkesbury, where he was buried. Thomas Hamon died during his mayoralty, nor was his death without something remarkable; for on a single sheet among the Harleian MSS., No. 358, art. 47, fol. 188, is the following account of certain spirits which made their appearance at his decease, and from the picture that it gives us of the credulity of the times, it has been thought sufficiently curious to warrant its insertion here. It is to be regretted that there is nothing to show before whom, by what process, or by whose authority the examinations were taken.

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“ Susan Snapper, wife of Roger Snapper, of Rie, Sawyer, saith—That aboute mydlente last, *viz.*: 1607, aboute myd-nighte, she being sicke in bed with her husband, 4 spyritts in likeness of twoe men and two weomen, appeared unto her; the one man younge, without hayre one his face, and tall, named him-selfe Richarde, and hee was in a white surplus to the ground; the other man was a shorte, thicke man, with a long grey bearde, and named himselfe Roberte, hee was in a white sattin dublett and hose pinckt. One of the weomen was younge, and in a white wastcote and green peticote with a vaile about her necke, and a whit kerchife one her head; the other weoman was younge and all in white. And one of the weomen called her selfe Katherine, and the other Margerie; and they appeared unto her two or three nights together.

“ The second tyme of theire appearance, the weoman in the greene peticote called this examinee Sue, and said ‘Come and go with me, or else I will carrie the,’ and the spirite Richarde tooke her by the arme, and griped her that her arme was lame 2 daies, so as she could not helpe her selfe. And she beinge a ferde toulde her husbände, and hee laide his hande over her to holde her, and his arme was soe lame for two daies that hee coulde not cut his meate; and then the vision left her.

"And afterwards that nighte, a little before daie, they all 4 appeared againe unto her, and she asked them in the name of Ffather, &c. 'What will youe have me doe?' and the weoman in the greene peticote said, 'I would have yo<sup>e</sup> goe to younge Ann Bennett (beinge the wife of George Tayler dwellinge in the same towne) and call her and goe into y<sup>e</sup> gardyn with her, and digg, and sett sage, and you shal be well.

"And in that afternoone shee and the said Ann digged in the gardyn and the said Ann thruste a spitt into y<sup>e</sup> grownde and heard a sownde, and beeing sicke shee dêpted without settinge any sage. About 3 nights after one of y<sup>e</sup> men and one of y<sup>e</sup> weomen appeared unto her and y<sup>e</sup> man asked her 'When younge Ann Bennett hadd bene with her?' and shee answered 'Yesterdaie;' and then hee asked her 'What the saide Ann had in the somer house?' and shee answered 'She could not tell.' And then hee said that those things w<sup>ch</sup> shee was trobled wthall we'e true, vzt<sup>e</sup> 'that there was monie hidden in the said Ann's gardyn amoungst the tyme, and that the fiede at Weekes greene was plowed and the crocke was broken, and some pte. thereof was found, and the rest was left behinde,' and so they depted. After Whitsontyde last, they all four appeared to her againe, and the 2 weomen came to her chamber, and the men wente into another chamber; and one of the weomen saide, 'Howe now; now thou art well?' and she answered, 'Yea! I thanke God;' and the weoman said, 'Nowe thou must goe with me,' and she asked, 'Whether?' and a girle cominge upp they vanished awaie. The next nighte 2 of them came againe to her, and one of them asked her 'If she would go with them?' and shee said, 'Shee would go with them y<sup>e</sup> next daie.'

"And y<sup>e</sup> next daie, betweene twelve and one, she herde a greate stampe in y<sup>e</sup> lofte, and went up, and y<sup>e</sup> tall man appeared and asked her 'Whether she would goe with him?' and shee said, 'I, by God's grace! if you tell me whether;' and hee said, 'Shee should goe with him or alone?' and shee answered, 'Shee had rather goe alone if she knewe the waie.' And she did learne the waie of Ann Bennett, and did goe thither, and there did see the tall man stande in the streete; and he called her to follow him throughe a rie field into the greene fiede next to wch shee did; and in the myddle of y<sup>e</sup> fiede there was a valley of the one side, and banke one thother; and there hee tolde her in that valley there was a pott and goulde in it, and a chaine uppon the topp of it; and beside the pitt, under a little stubble, there was a crocke, mettle, with three leggs, in wch there was monie. And he bade her sit downe uppon a banke, wch shee did; and then she sawe a man, all in black, one the one side of the headge; and a weoman in



a greene one the same side, goinge one to meete an other. And she thought the grownde to move under her as shee sate; and then she cryed 'Lorde have mercie uppon me, and what shall become of me?' And then the tall mann came to her againe, and bade her be not afraide, for shee shoulde have no harme: and seeinge the twoe psons before menconed, shee asked the tall man 'what they were?' And hee saide, 'The woman is Queene of the Fairies, and that if she woulde kneele to her shee would give her a livinge;' and then she looked and they were gone. And the tall man came to her againe, and willed her to arise and goe home; but shee coulde not arise; and he willed her in the name of God to arise. And then she arose and wente home sicke to bed, and the man vanished away. And the next tyme when they appeared, shee asked them 'When the saide Anne shoulde have any monie of them?' and the tall man saide 'If shee be so hastie shee should tarrie till she hadd a childe of her bodie should live to be sixe yeares olde.' The said Ann hadd then a sonne wch not longe after died.

"And she saithe that she hathe hearde the spiritts talke one to an other of them; and she hathe seene at sundrie tymes 18 spiritts; but onely the saide 4 before named did speake.

"And the saide Anne tolde her that she had seene 80 or 100 of them and they were all fairies.

"And she saithe that one spirytt in likenes of a woman greate with childe appeared unto to her in the daie tyme, and wished shee had some apples; and shee did afterwards give unto her 3 apples; whereof she did eat twoe, and the 3 she cut in 4 quarters, and flunge awaie. And after the tall man, Richarde, willed her to goe to the saide Anne Bennett and demande of her a peece of rawe powdered beefe; w<sup>ch</sup> the saide Ann gave unto her, and shee delivered it to him, and he cutt it in peeces, and laide it in the windowe, but shee knowethe not what became of it, and saithe that shee hathe divse tymes given them water, and once breade; and the spiritts did consume the water, and when they lefte any water the same was blackishe and the tubb became spekkled with white. And at another tyme the spiritt Richarde wylled her to goe to younge Ann Bennett, and demande of her a peece of lyninn cloathe (yf it were nevr so olde), of her lengthe and of her breadth, or a peece of inckle or an olde harelace of that lengthe; and shee broughte a peece and the spiritt saide it was too little; and she fetcht then a bigger peece, and laide it where the spiritts used, and it was soyled att one ende with claie. And after the spiritt, Richarde, demanded of one of his followers "where the brymstone was that laie uppon the mantle of the chimney?" and one of the weomen saide 'she hadd it.' And this examine did laie 3 noseгаies in

the windowe for the saide familliers and they were taken awaie, as she thinkethe, by the spiritts, for no body else could come there, the doores beinge shutt.

“And she diuise tymes stowed hearbes in the windowes where the spiritts used.

“And when S<sup>r</sup> Thomas Waller\* was comminge to Rie, the people comminge to meete him, she saw the spiritt, Richarde, stande underneathe the further mill, and shee goinge towards the mill he vanished awaie. And shee goinge home heard in her house a greate peece of ordnance. and a trumpett, and saide to herselfe, ‘Lorde haue mercie vpon us, there is a greate troupe of men come to the towne and great joy; and the spiritt, Richarde, saide, ‘I! and as much sorrowe;’ and shee turned abowte and sawe him.

“And that daie in the morninge that Burditt was slaine, she saw the spiritts, Richarde and Roberte, walkinge vpon the banke comminge upp the gunn gardyn (in that pte. the great ordinance laye), and the peece, which brake and killed Burdytt,† beinge discharged at the deptime of S<sup>r</sup> Thomas Waller out of Rie.

“And that daie that Ann Bennett’s soun was buried,‡ she goinge by the churche, sawe the spiritt, Richarde, goe into the churche, and hee wente all in white; and the nighte after, Richarde said to the rest of the spirits that ‘the preacher’s mynde was not of hys sermon, but hee was trobled otherwise.’

“And the said Ann toulde her that shee did see him sitt in the gallerie in the churche dureing the sermon, all in black, with a flatt capp one his heade. Concerning the apparicons in the windowe shee did see at one tyme the shape of the heade of a man; but at other tymes she did see dverse shapes, sometime of twoe gent weomen, and at another time of a man drinckinge, with a napkin before him.

“And the said Ann and her husbände bade her enquire of

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\* Sir Thomas Waller was Lieutenant of Dover Castle. A new commission was issued to him by Henry, Earl of Northampton, Lord Warden, on 9th December, 1608; and the Mayor, and the preaching minister of Rye, for the time being, and others, were to be his deputies there for the charge of the passage beyond seas from Rye, for which no ports were authorised except Dover, Rye, and Sandwich.—MSS. State P.O., 1608, Vol. XXXVIII., Nos. 18 and 14. Part of the Lieutenant’s duty was to review the musters in the different Cinque Ports.

† I have searched the Register of Burials for Rye, but can find no entry of Burdytt’s burial; and also the Register for Udimore, where the Burdetts were long resident; but with the like want of success. There was one master gunner appointed by the Lord Warden, and he had 6d. a day for his pay. There was a warrant on 8th August, 1604, for the pay of the gunner appointed in the place of William Ratcliffe, deceased.—MSS. State P.O., 1604, Vol. IX.

‡ Extract from the Register of Burials for Rye:—“Sept<sup>r</sup> 1607, the 15<sup>th</sup> day, George the sounne of Mr. George Taylor.”

the spiritts whether theire daughter that dyed\* were bewitched or no. And she asked the spiritt, Richarde, and hee saide, 'Hee could not tell; but if they were soe doubtfull they shoulde goe and enquire of some learned man what the cause of her deathe was.

"And shee heareinge a stamp in the chamber where the spiritts used, went up, and there she sawe a lighte like a candle in the mydest of the chamber, wch did suddeynly depte: and see seeinge nothings there, shee did thinke to goe into the garrett, and when she was gott upp to the garrett doore she was taken in suche sorte as she could not wagge hande or foote; and her speache was taken from her; and soe she remayned the space of an hower, till her husbände came and found her, and tooke her by the arme, and then shee felt her limbes, but could not speake till shee came downe. And she saithe that the first or seconde daie that Mr. Hammon, late Mayor of Rie, fell sicke† the spiritt, Richarde bade her goe to the saide Ann Bennett and will her to send him some 'planett water;' and shee carried a little bottele of water of aboute 3 or 4 sponfulls into the chamber where the spiritt was, and sett it one the table, and wente downe (it was a whittishe water); and when shee had tolde the said Ann of it, the said Ann saide the bottle was not there; and this examine wente upp and there was neither the bottle nor the spiritt.

"The saide Ann Bennett called this examine and saide unto her 'I doe see one of them nowe in the windowe with a chaine of goulde about his necke and goulde braceletts aboute his wrestes & and this is to make me bold to come to speake to them.' George Tayler saithe that in the glasse windowes, aboute Mydsomer laste, appeared to him in shadowe, a verie antciente grave man sitting verie maeisterallie in a chaire with a booke before him; at his right hande a man in sheadowe sittinge as it were either readinge or castinge accompts. At his left hande a man and a women in shadowe sittinge in like forme, the woman havinge a hatt one her head; all of them in ghayishe collored apparell; behinde these two deathes heade; rownde aboute him a greate companie thronginge together as it were to heare somethinge; and behind them shadowes of people in as riche and gorgious apparell as could be devised; underneathe deathes heade, a pretie distance belowe, the shadowe of a woman, holdinge a childe, standing upp againste her knees.

\* "July, 1607, the 4<sup>th</sup> daye, Elizabeth, the daughter of Mr. George Taylor."

† "1607, July, the 29th day, Mr. Thomas Hamon Maior." This entry is about half-way down the page, which is signed at the bottom "Thomas Hamon, Maior," "Thomas Higgons, Maior." About this period it was customary for the Mayor to sign each page of the Register as Mayor. Mr. Hamon's wife died in the April previously.

And the said Susanne Snapper tolde him that the spirits tolde her they were sett there for him to beholde because he was harde of beleife.

"Ann Tayler al. Bennett saithe that the firste time shee sawe the appitions. in the glasse windowe was 2 daies before the deathe of her fyrste childe, whoe dyed a lyttle before Mydsomer last; and shee first sawe the picture of death and divse. other shapes of men and women at divs. and sundrie tymes after. And afterwards shee did see in the windowe the shape of a man, verie like to Mr. Hammon, deceased; and at one tyme the picture of her owne sonne a sennighte before he dyed. And the said Susan Snapper toulde her that, 'Those sights were sente because of this examinatess unbelief.' And that the spiritts tolde her that 'By reason of this examinntes unbelief.' It should be a long tyme ere shee should enter into the kingdom of Heaven.' And shee further tolde her this examinente that 'one of her spiritts willed her to looke upp into the elemente; and shee did' so and sawe sixe candles to her judg<sup>mt</sup>. And after that appeared unto her 2 angells in her chamber; and one of them having a white fann in his hande did let the same fall; and she stopinge to take it up the angell gave her a boxe on the eare, rebukinge her that she being a mortal creature should psume to handle matters apperteyning to heavenlie creatures. And those twoe angells hadd each of them a pphett and those angells would reveale to those pphetts and to no other psons. the cause of their comminge, and that their cominge was to put of the wicked from the earthe."

The appearances above recorded refer to the beginning of the seventeenth century. Towards the end of that century a great variety of such supernatural events are related, as occurring among the pilgrim fathers in their new home in New England. In an *Essay for Recording Illustrious Providences*, by Increase Mather, teacher of a church at Boston, in New England, published at Boston, in New England, in 1684, a great variety of such facts are recorded.\*

Another Sussex tale of 'second sight,' a century and a half later, has been communicated to my friend Mr. William Durrant Cooper, and is worthy of being placed upon record. In December, 1766, Mr. John Butler, M.P., for Sussex, left his seat, Warminghurst,† for London, on horseback, attended by a groom. Next morning his sister-in-law, Miss Frances Browne, was awoke at break of day by Mr. B. coming into her room,

\* This Book has been re-published by Mr. J. Russell Smith, of Soho-square, in his Library of old Authors.

† He was born 19th March, 1707, and buried 3rd January, 1767.

and walking through it into another chamber; and in returning, when she spoke to him, he made no reply. She then grew uneasy, thinking he was ill. She then got up and went down stairs to look for him, but did not find him, or any of the servants up. On returning to her own room she passed the steward's office, and perceiving the door open, and finding the steward there, asked if he had seen Mr. Butler. He said he had, for not being able to sleep, he got up and went into the office, and was surprised to see Mr. B. standing there; but on speaking to him he gave no answer, and walked away. Miss B. then told how she had seen Mr. B., and that he had passed through her room, &c. In the course of the morning the groom returned, and said that his master, apparently in perfect health, in the act of mounting his horse, had fallen down dead, just at the hour of his appearing to Miss B. and the steward. On examining Mr. B.'s papers no will could be found, and it was supposed his second wife\* was left totally unprovided for. The old steward, however, recollected that Mr. B. sometimes kept papers in the room through Miss Browne's, into which she had seen him pass when in bed; and on examining his desk a will was found there providing for his widow as far as he could. It is stated that Miss B., at the time of the appearance mentioned it to Mr. Hoper the curate of the parish who said she had been deluded by a dream, and did not give credit to it; but many years after we told the lady who narrated this strange story, that both Miss B. and the steward had mentioned it to him at the time.

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## ANCIENT PROPHETS AND MODERN SEERS.

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THE *Journal of Mental Science* for January of the present year, contains a brief review of a new work by the Rev. A. Clissold, entitled "The Prophetic Spirit in its Relation to Wisdom and Insanity." A fair review, on the whole, but it is painful to observe the *animus* of the writer betray him beyond the limits of fair and just criticism; for although he admits that the name of Swedenborg is not even mentioned in the whole course of the work, yet he accuses the rev. gentleman of having written it for the sole purpose of vindicating his favourite prophet, and then quotes the silly and doubtful story of Swedenborg stripping himself and rolling in a gutter—supposing even this to be true, it was said to be the effect of delirium occasioned by a fever. Why then have we this use made of it again?—and why not give the writer credit for a more noble and catholic

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\* Mary, daughter of John Browne, of Steyning, ob. 12 Feb., 1779, æt. 54.

aim than that of claiming for Swedenborg a title which he never assumed? Nor was he ever known to ape the extraordinary actions of the Hebrew prophets, not even predicting future events, but simply recording his own past experience of spiritual vision and using it in the elucidation of Scripture truth. The arrogant style in which the "savans of the period" sneer at Swedenborg and vote him a madman often reminds one of that proverb of the wise man: "Seest thou a man wise in his own conceit?—there is more hope of a fool than of him."

Having read several numbers of the above Journal, and witnessed its deplorable leaps in the dark when dealing with the phenomena of mind, as if the human spirit were a distillation from dead matter dependant for its existence on the dust and ashes of which our material bodies are composed, I cannot but wish, that instead of scoffing, these wise ones would condescend to study those modern seers, who are to us what the ancient prophets were to the Jews, usually branded with the name of mystics. Turning from medical psychology to the writings of Swedenborg, I find them so full of light in the nature of the soul and its connexion with the body as to seem almost the last new book on mental science. The main points of difference between the Spiritual and the Material schools appears to be, that the former consider matter as originally derived from spirit, whilst the Materialists regard matter as the only reality from which what we call mind or spirit is in some way derived.

I am no believer in the infallibility of Swedenborg or any other man, but the cultivation of mere science without philosophy, or that which seeks to distinguish the *real* from the phenomenal, tends much to nourish human pride and that leaven of atheism which so sadly pervades modern society. Before scientific prigs affect to scoff at the eccentricities of Swedenborg, let them at least show that they understand the profound principles which underlie both his natural and spiritual science, and which, so far from commencing the great conflict of Armageddon, between faith and reason, have done more than any other modern writings to show that *truth* is the proper object of faith, and to a mind sufficiently elevated, discord can by no possibility exist between theology and science, or faith and reason.

As a journal of mental science I would not disparage the work alluded to, connecting as it does the study of mind with modern medical practice. There is in the present number a valuable Paper by Dr. D. Tuke, on the "Power of Mind over Body," which cites cases to show that imagination has been known to produce a real attack of hydrophobia, from which we may surmise that a strong dose of the same ingredient may possibly effect the cure of that terrible malady. For real

service, however, in helping us to come at a true psychology equally accordant with reason and our faith in Holy Scripture, I must give the preference to the *Spiritual Magazine*, because it collects the facts of so-called supernatural experience in the best human evidence attainable, as the only sound basis of such knowledge. To estimate the value of this collection of facts, let the reader imagine for a moment that we possess no historical or traditional record of any miracle or supernatural occurrence, which may not be resolved into imposture or delusion, save only those recorded in the canonical books of Holy Scripture.

How could the infidel be furnished with a stronger argument against the credibility of these books, and the probability that the human soul could survive the dissolution of its material frame? But if half a dozen, or even one well-attested fact of intercourse with a departed spirit can be obtained, then we are justified in believing that the writers of the Scripture canon in recording numerous spiritual manifestations only record equally well-attested facts, as a portion of human experience in all ages. The question of Divine authority meets us closely at this stage of the enquiry, and why some of the acts of the Hebrew prophets cited by Mr. Clissold should appear to us trivial, disgusting, and even immoral, when nevertheless Divine authority is claimed for them. There can be no doubt that nothing mean, immoral, or unclean can proceed immediately from the purity of the Divine nature; but here the fact of the existence of an intermediate spiritual world in close connexion with ourselves, vastly inferior to Deity in holiness and wisdom, goes far towards solving the difficulty, for Scripture assures us by many examples that these beings are used instrumentally in the dealings of God with the denizens of earth, so that the Divine influx, pure in its origin, as it enters the souls of the highest angels, is modified in its descent through lower and still lower grades of spiritual intelligence, till it is adapted to the existing state of men on earth. Thus an Angel of the Lord could appear to Joshua as captain of the hosts of Israel, although the mutual slaughter of man by man is and ever has been repugnant to the unchangeable purity of the Divine nature.

On this principle it is idle to object that many of our modern spiritual manifestations are impostures because they seem trivial, unimportant, or disagreeable. They prove the fact that such as the communicants and spirits are, as to their moral state and aspirations, such of necessity must be the manifestations. It is not the death of the body but the death of sin that can elevate the soul to heavenly blessedness.

W. W. H.

## FURTHER MANIFESTATIONS THROUGH THE MEDIUMSHIP OF MRS. GUPPY.

### SEASONABLE MANIFESTATIONS.

DURING the recent frost and snow, at the *séances* with Mrs. Guppy, the manifestations have consisted chiefly in the production of snow and ice. Dr. Dixon, of 8, Great Ormond Street, relates that recently, on paying a casual visit to Mr. and Mrs. Guppy, they proposed to sit for manifestations. Among others that occurred, they were profusely sprinkled with a shower of snow, and about a quart of snow was also found upon the table. Subsequently a block of ice, about twelve inches long, nine wide and six thick, was placed upon the table. It being signified by the raps that his son was present, Dr. Dixon asked for something to take home to his mother. Something cold was placed upon his head, and fell into his lap; it was a chaplet made of fir, laurel, and mistletoe, and on the table were loose branches of the same, with some red-berried holly. The fir-fronds were glistening with fine ice. The chaplet was tied at two points with thin locks of long hair.

Dr. Dixon adds:—"Through my hand spirit-writing sometimes comes; this happened to be the case on the following morning. It was the spirit of my son who professed to be writing. I asked:—'How is it that these things are brought into closed apartments?' The answer was:—'The objects to be brought are polarised by the bringing spirit to the medium's sphere, and the obstacles themselves are, by the same agency, changed in their polar relation to allow them to pass. The holly branch—symbol of immortality—is for aunt Jane; the garland—symbol of the garland she will soon wear—is for my dear mother; the mistletoe—symbol of the soul's dependence upon God, as the mistletoe depends upon the oak—is for yourself. The grace of God be with you. Farewell.'"

Nor is it only at Mrs. Guppy's own house that this class of manifestation has occurred. As one instance of this we subjoin the following letter:—

"20, Rochester Road,  
Camden Road, N.W.  
January 17, 1871.

"My dear Friend,—You have asked me to give you some account of the snow manifestation which I witnessed, through the mediumship of Mrs. Guppy, on New Year's Eve.



"We met at Miss Houghton's, 23, Delamere Crescent, W., for the *séance* at seven, and Mrs. Guppy, Miss Neyland, and myself arrived punctually at that time. We were in the cloak room together, and afterwards went up to the drawing rooms, in which there were two good fires. After the arrival of the other guests, refreshments were passed, and the circle was formed, as nearly as I can now recollect, at about a quarter to eight. Just previous to this time, the fire had been removed from the front drawing room in which we were to sit, and the doors communicating with the back room, where a good fire remained, were closed. Three stone bottles containing hot water were so arranged as to keep our feet warm; and a number of paper tubes, drawing paper, &c., were placed upon the table. The lights were now extinguished, and Miss Houghton opened the *séance* with the Lord's Prayer. Very soon there were movements of the table, and communications were spelt out by raps in the usual way. We were still engaged in conversation with our invisible friends, when a sudden and violent motion among the tubes startled us, and a quantity of snow and ice came down upon the table. We had the light at once, and found that although such a large quantity had fallen, there was none upon the carpet, or in any other part of the room. The lumps of ice were irregular in size, but the smallest must have weighed more than half a pound, and they were literally buried in snow. I noticed that the snow had the peculiarities of *newly fallen snow*, and for a moment distinct feathery flashes could be seen, but the warmth of the room soon changed this appearance.

"I have given you the circumstances attending this wonderful manifestation; and have, in conclusion, only to remind you that Mrs. Guppy had been in warm rooms about an hour before the snow was produced.

"I remain, dear Sir,

"Very truly yours,

"MARY E. TERB."

We especially invite attention to these manifestations as we think they effectually preclude all possibility of imposture: our readers can judge for themselves as to the possibility of concealing snow and ice in comfortable well-warmed rooms, and under the circumstances here described. Nor do we see how they can be satisfactorily accounted for on any principles of purely physical science. If any scientist can inform us as to the physical laws which are adequate to these productions, we shall be glad to be enlightened on the point.

## THE TRANSPORTATION OF PHYSICAL OBJECTS BY SPIRITS.

The transportation of fruits, flowers, and even of animals, by spirits, is now a well-attested fact, however incredible it may seem to those who have had no experience of the power of spirits over matter. The following little incident is an illustration :—

We are informed by Mrs. Guppy that at a recent *séance* at Mrs. Berry's, Hyde Park Hotel, a bunch of keys was taken out of her hands; and that on reaching home, 1, Morland Villas, Highbury Hill Park, they were given to her by Miss Neyland, who said they were dropped into her lap; the spirits stating by the raps that they had brought them (a distance of from three to four miles) in the space of about a minute. Miss Neyland confirmed this account so far as her part in it was concerned.

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SPIRIT VOICES—TESTS—FRUIT—DIRECT DRAWINGS—FEATHERS, PICTURES, AND A LIVE BIRD BROUGHT INTO A CLOSED ROOM—A TABLE BROKEN.

Above thirty ladies and gentlemen, friends of Mr. and Mrs. Guppy, met at their residence, 1, Morland Villas, Highbury Park Hill, January 22nd, the anniversary of Mrs. Guppy's birthday. Among the company were Miss Houghton, Mrs. Tebb, Mrs. Chevalier, Dr. Dixon, Mr. Cornelius Pearson, Mr. Thomas Shorter, Mr. W. H. Harrison, and other well-known Spiritualists. After tea a *séance* was held in darkness; the door of the room being locked, one of the visitors taking possession of the key.

During the *séance* spirit-voices were plainly heard by all the company, tests were given to several of the company; Mr. Harrison had a series of tests, which he declared were very satisfactory. Several kinds of fruit were brought to different members of the circle. Three direct drawings were made by the spirits (in darkness) in the course of a few seconds. We all heard the sound of the pencil on the paper. A light was struck to examine these drawings. One, which the voice said was for Mrs. Chevalier, represented a group of angels hovering over a dying child. There were also brought to the same lady two drawings which she said she had left at home locked up in a cupboard in the nursery where her little darling had passed away. Another of these spirit-drawings represented a serpent and a dove. After the light was extinguished, some conversation ensued concerning these emblems, one lady wishing that we

could all be as doves ; which led some of the gentlemen to remark facetiously that in that case we should all be well feathered, and so forth. While thus talking we all felt something falling lightly and softly upon us like a snow shower ; descending perpendicularly and simultaneously all over the room. At first we thought it was snow, but on feeling it we at once discovered it to be feathers. A light was struck : imagine our astonishment and ludicrous appearance, calling forth peals of laughter, upon finding ourselves well feathered from head to foot. Handfuls of small feathers and down had fallen upon our hair, in our laps, and on our clothing ; the table, sofa, chairs, mantel-piece—everything was covered with the small, white downy feathers ; and so thickly were they strewn over the fender and carpet as to suggest the idea that a feather bed must have been emptied upon us. On examination this proved to be the case. On the second floor, two stories over the room where we were seated, a bed that had been slept on that morning had disappeared. The bed clothing was thrown into a heap in the corner of the room—but where was the bed ? Its contents were visible enough, and despite all the shaking and brushing not a little of it was taken home by us, but the bed tick had vanished.

But this was not all : a dove which had been spirited away from the house about a fortnight before was placed fluttering in the hand of Miss Neyland, to whom it belonged ; and a skull cap which had been taken from the head of Dr. Dixon at a *séance* in another house two or three weeks before, and which he had requested might be restored to him, was found in the room under a heap of feathers.

The broken table—broken under the gaslight at the end of this strange *séance*—bore evidence of a force which we were not able to correlate to that of the company, individually or collectively ; and we suppose the cabinet maker's bill for repairing the table may be taken as documentary evidence that in this respect, at all events, there was no hallucination ; and we are sure that all the company, as well as the housemaid, could make affidavit as to the feathers.

The company were, with additions, nearly the same as at the *séance* described in our last number, and as this gave the names of all then present we have not thought it necessary to append a full list of all those present on this occasion.

T. S.

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## WINTER SOIREES AT HARLEY STREET.

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### COMPLIMENTARY ADDRESS TO EMMA HARDINGE.

ON January 5th, the following complimentary Address (drawn up by Mr. William White) was presented to Mrs. Hardinge:—

TO MRS. EMMA HARDINGE.

We, your friends here assembled this evening, greet you with much love and sympathy.

Many a worker for humanity would labour more vigorously and cheerily, if he only knew how many were his friends, and how many their prayers for his success.

We believe you know that our hearts are with you in your noble work. We would not leave you to conjecture, but would convince you of the admiration with which we witness your courageous, self-denying, and most effective advocacy of the truths of Spiritualism; and, in expressing these sentiments, we know that we do but echo the voices of myriads of enthusiastic admirers, from London to San Francisco.

Not like many, whose glory was their eloquence, have you left us to the mere memory of your orations; but, in an elaborate and accurate "History of American Spiritualism," you have recited the wonderful story of a movement which we feel assured that coming generations will regard with fervent gratitude.

With all earnestness we would encourage you to yield yourself still more unreservedly to those Divine inspirations, whereby you have revived and strengthened so many souls. Prove to the world yet more fully that the service of man is the true service of God, and that angels have no sweeter delight than when we unite with them in helping one another. Prove, likewise, with the accumulating evidences, that the hour of death is no hour of terror, but a moment of elevation to brighter and serener spheres of development and activity.

Hoping that your new state of married life may be one of uninterrupted happiness, and that your success in the past will be increased in the future, we beg you to believe that, throughout your earthly pilgrimage you will ever carry with you our warmest sympathies and most tender regards.

BENJAMIN COLEMAN, *Chairman*.

London, Jan. 5th, 1871.

Mrs. Hardinge responded to this Address with such earnestness and fervour as to call forth from the chairman the remark that it would be almost or quite worth while to present Mrs. Hardinge with an Address every week for the sake of such a reply as this had elicited.

On January 9th, Mr. Benjamin Coleman read a lengthy and very able Paper (published in the last number of *The Spiritualist*) on The Rise and Progress of Spiritualism in England, with an account of some of his Personal Experiences. Dr. J. Lockhart Robertson, Mr. Cromwell, F. Varley, Dr. Wyld and Mr. Andrew Leighton, took part in the discussion which followed.

On January 16th, the Rev. Maurice Davies, D.D., read an interesting Paper giving an account of his experiences in Spirit-

ualism from 1856, chiefly in his own home, and through the mediumship of Mrs. Davies.

On January 23rd, the Rev. F. R. Young delivered an impressive Address on "The Spiritualists' Task of To-Day," pointing out some of the duties arising out of the present position of Spiritualists.

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## Notices of Books.

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### A YEAR BOOK OF SPIRITUALISM.\*

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THE object of this volume as stated by the editors is to represent the present status of Spiritualism throughout the world; and they hope to make it more and more complete with each succeeding year. We hope so too; and as they especially invite suggestions, we would suggest, as a means towards realising this hope, that in future volumes the articles should be fewer and more carefully selected; that the work should be more concerned with facts than speculations, avoiding platitudes and verbiage, poetry and padding—whatever does not add to the stock of thought and information; and that instead of presenting unconnected fragmentary sketches and incidents of Spiritualism here and there, the whole should be knit up into a carefully prepared, compact, continuous narrative, presenting a clear, comprehensive, trustworthy record of the progress and status of Spiritualism from year to year, registering its chief incidents and new developments, and the accessions to its literature, with lists of its periodicals, societies, circles, public mediums, lecturers, and writers in all countries, as far as these can be obtained, together with such reliable statistics as may be accessible. Such an annual record of the Spiritual movement as at the close of the year the *Times* presents of its political history, would form not only an interesting volume for present use, but would have a permanent and increasing value; it would especially be of service for future reference and historical purposes. It would no doubt add considerably to the labour and responsibility of the editors; but such labour would be well bestowed; the work would gain in value what it lost in bulk, and to the reader it would economise space, time, and money.

*The Year Book of Spiritualism* for 1871 is however good as

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\* *The Year Book of Spiritualism* for 1871. By HUDSON TUTTLE and J. M. PEEBLES. Boston: WHITE & Co.

a beginning: it partly carries out some portion of the programme we have sketched, and with sufficient co-operation and editorial care it may do so more fully and achieve a greater measure of success with each succeeding year. It contains a large number of articles by different writers on a great variety of subjects, and of very various degrees of merit. The "Parallelism of Christianity and Spiritualism shown in Contemporary Accusations," by Wm. Howitt, is instructive and well timed; and the essay by Professor Gunning on "The New Sciences: their bearing on Spiritualism," is of marked ability, and we hope to transfer the principal portion of it to our pages in an early number. Besides original essays, the volume gives notes and gleanings; verses; sketches of Spiritualism in various places, and of local associations, especially of the American Association of Spiritualists—by far the most extensive of any yet formed. It has also lists of societies, mediums, lecturers, periodicals and books, and about thirty pages of advertisements.

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### MR. DISRAELI'S LAST NOVEL.\*

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MR. DISRAELI'S last novel has become famous. Both in England and America it last year created quite a sensation, and was unquestionably the most successful novel of the season. It is a novel for the drawing-room, reflecting the life of the "upper ten thousand," with all its insipidity and dull decorum, with the cabals and intrigues of politicians and ecclesiastics of different factions and rival churches; and (like *Coningsby*, its author's first novel), it owes much of its interest to its characters being for the most part living and well known, and their personality so thinly masked that it is generally not very difficult to identify them. With all its conventionality and *persiflage*, there is, however, as in real life, an undercurrent of serious thought and purpose; especially do we see this in the hero and heroine of the story. Between the contending claims of Churches, and the theories of men of science, Lothair is distracted on the great questions of religious faith; and this state of mind fairly represents the condition of faithfully reflecting that unhappy scepticism with which our age is so sadly afflicted,—and from which, on the great question of Life and Immortality, Spiritualism has been to many so welcome a deliverance. This state of doubt is well expressed by Lothair in the following soliloquy:—

Life would be perfect, if it would only last, but it will not last; and what then? He could not reconcile interest in this life with the conviction of another

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\* *Lothair*. By the Right Hon. BENJAMIN DISRAELI. LONGMANS.

and an eternal one. It seemed to him that, with such a conviction, man could only have one thought and one occupation—the future, and preparation for it. With such a conviction, what they called reality appeared to him more vain and nebulous than the scenes and sights of sleep. And he had that conviction; at least he had it once. Had he it now? Yes; he had it now, but modified, perhaps, in detail. He was not so confident as he was a few months ago that he could be ushered by a Jesuit from his death-bed to the society of St. Michael and all the angels. There might be long processes of initiation—intermediate states of higher probation and refinement. There might be a horrible and apathetic pause. When millions of ages appeared to be necessary to mature the crust of a rather insignificant planet, it might be presumption in man to assume that his soul, though immortal, was to reach its final destination, regardless of all the influences of space and time. And the philosophers and distinguished men of science, with whom of late he had frequently enjoyed the opportunity of becoming acquainted, what were their views? They differed among themselves: did any of them agree with him? How they accounted for everything except the only point on which man requires revelation! Chance, necessity, atomic theories, nebular hypotheses, development, evolution, the origin of the worlds, human ancestry—here were high topics on none of which was there lack of argument; and, in a certain sense, of evidence; and what then?

So shrewd an observer as Mr. Disraeli would not have introduced the element of Spiritualism into his work if he had not found it prominent in the society it is the object of his work to set before us. That he does this both in the conversations and incidents of his story can best be shown by a few illustrative extracts.

Theodora, the heroine, shortly before her death, in conversation with Lothair, says:—

“To be candid with you, I do not myself believe in death. There is a change, and doubtless, a great one, painful it may be, and certainly very perplexing, but I have a profound conviction of my immortality, and I do not believe that I shall rest in my grave in *secula seculorum*, only to be convinced of it by the last trump.”

“I hope you will not leave the world before I do,” said Lothair; “but if that sorrow be reserved for me, promise that to me, if only once, you will re-appear.”

“I doubt whether the departed have that power,” said Theodora, “or else I think my heroes would have revisited me. I lost a father more magnificent than Jove, and two brothers brighter than Apollo, and all of them passionately loved me, and yet they have not come.”

After the death of Theodora, on a moonlight night, while seated amid the ruins of the amphitheatre at Rome, Lothair sees an apparition.

Was it a breeze in a breezeless night that was sighing amid these ruins? A pine tree moved its head on a broken arch, and there was stir among the plants that hung on the ancient walls. It was a breeze in a breezeless night that was sighing amid the ruins.

There was a tall crag of ancient building contiguous to the block on which Lothair was seated, and which on his arrival he had noted, although, long lost in reverie, he had not recently turned his glance in that direction. He was roused from that reverie by the indefinite sense of some change having occurred which often disturbs and terminates one's brooding thoughts. And looking round, he felt, he saw he was no longer alone. The moonbeams fell upon a figure that was observing him from the crag of a ruin that was near, and as the light clustered and gathered round the form, it became every moment more definite and distinct.

Lothair would have sprung forward, but he could only extend his arms: he would have spoken, but his tongue was paralysed.

"Lothair," said a deep, sweet voice that could never be forgotten.

"I am here," he at last replied.

"Remember," and she threw upon him that glance, at once serene and solemn, that had been her last, and was impressed indelibly upon his heart of hearts.

Now, he could spring forward and throw himself at her feet, but, alas! as he reached her, the figure melted into the moonlight, and she was gone—that divine Theodora, who, let us hope, returned at last to those Elysian fields she so well deserved.

At a later stage in the story there occurs the following passage:—

But the incident of his life that most engrossed his meditation, was the midnight apparition in the Coliseum. Making every allowance that a candid nature and an ingenious mind could suggest for explicatory circumstances; the tension of his nervous system, which was then doubtless strained to its last point; the memory of her death-scene which always harrowed and haunted him; and that dark collision between his promise and his life which then, after so many efforts, appeared by some supernatural ordination to be about inevitably to occur in that very Rome whose gigantic shades surrounded him; he still could not resist the conviction that he had seen the form of Theodora, and had listened to her voice. Often the whole day when they were travelling, and his companions watched him on his saddle in silent thought, his mind in reality was fixed on this single incident, and he was cross-examining his memory as some adroit and ruthless advocate deals with the witness in the box, and tries to demonstrate his infidelity or his weakness.

The following conversation is represented as taking place upon the Mount of Olives:—

"And yet there are persons at the present day who doubt—even deny—the spiritual nature of man," said Lothair; "I do not, I could not—there are reasons why I could not."

"There are some things I know, and some things I believe," said the Syrian. "I know that I have a soul, and I believe that it is immortal."

"It is science, that by demonstrating the insignificance of this globe in the vast scale of creation, has led to this infidelity," said Lothair.

"Science may prove the insignificance of this globe in the scale of creation," said the stranger, "but it cannot prove the insignificance of man. What is the earth compared with the sun?—A molehill by a mountain; yet the inhabitants of this earth can discover the elements of which the great orb consists, and will probably, ere long, ascertain all the conditions of its being. Nay, the human mind can penetrate far beyond the sun. There is no relation therefore, between the faculties of man, and the scale in creation of the planet which he inhabits."

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"But there are people who tell you that there never was any creation, therefore, there never could have been a Creator," said Lothair.

"And which is now advanced with the confidence of novelty," said the Syrian, "though all of it has been urged, and vainly urged, thousands of years ago. There must be design, or all we see would be without sense, and I do not believe in the unmeaning. As for the natural forces to which all creation is now attributed, we know they are unconscious, while consciousness is as inevitable a portion of our existence as the eye or the hand. The conscious cannot be derived from the unconscious. Man is divine."

"I wish I could assure myself of the personality of the Creator," said Lothair. "I cling to that, but they say it is unphilosophical."

"In what sense?" asked the Syrian. "Is it more unphilosophical to believe in a personal God, omnipotent and omniscient, than in natural forces unconscious and irresistible?"