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IF A MAN DIE, SHALL HE LIVE AGAIN?*

BY WILLIAM H. HARRISON.

In response to an invitation from Mr. F. O. Matthews, who has so steadily and perseveringly carried on our Sunday evening services in this neighbourhood, I have the honour of addressing you this evening, and will occupy but a brief portion of your time, knowing how much your interest is centred on the clairvoyant delineations with which the proceedings here usually close.

THE VIEWS OF DIVINES, MEN OF SCIENCE, SECULARISTS, AND POETS.

"If a man die, shall he live again?" Never was question more deeply studied than this, in these days of searching criticism and of healthy scepticism—a scepticism necessitated by way of reaction from ages of too great credulity, but which, perhaps, has been carried too far. An age of faith has been succeeded by an age of reason, in which we have become too critical to be happy, and exhibit a tendency to crush out poetry, the higher intuitions, the purer affections, whilst turning ourselves into mere calculating machines, without God and without hope.

"If a man die, shall he live again?" "Yes," responds the preacher. Ask him for his authority and his evidence, and he turns to his sacred books, calling upon us to bow down and worship before their contents. Time was, and no such distant time either, when flame and faggot awaited those who dared to openly listen to the dictates of reason and of conscience, by questioning the authority and independently examining the contents of those books. Now, the fires of modern criticism are weakening portions of the records, usually without supplying anything better in their place. Supposing the Sermon on the Mount to be swept away, what scientific book or religious essay of modern times presents better rules for human observance? And we, who know something of the modern manifestations, can see truth in portions of the records which are condemned by modern criticism.

And in the Bible are bright flashes of inspira-

* An address delivered last Sunday night, May 15th, at the Ladbroke Hall, Notting Hill, London.

tion and revelation, some of them applicable to the present subject. We are there told that this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying, "Death is swallowed up in victory." We are told that at the resurrection of the dead the body is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Again, we are told of old age, that the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets. Then shall the silver cord be loosed and the golden bowl be broken; the pitcher shall be broken at the fountain; the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

If we turn from strains of inspiration such as these, which awaken sympathetic responses in every human heart, if we lose these other-world tones, and ask materialistic science what it can reveal to us, the high priests of that temple lead us to the hypothetical atoms (for they have never seen them) which build up solid and other forms of matter; they tell us of an interstellar ether in which these atoms swing, and that because this ether is believed to possess frictional properties, there may be a heaven, another state of existence, somewhere. In this statement I think the argument of Dr. Balfour Stewart and Professor Tait, in their book, *The Unseen Universe*, has been not unfairly summarised. The prevalent theory why and how these atoms build themselves into beautiful crystals is probably true; but the physicist owns he cannot account for the formative power in nature, he cannot account for the construction of the smallest vegetable or animal cell, although all living organisms are built up of such cells; nor can he surmise how logical thought or poetical fire, can by any conceivable processes be evolved from the mechanical motions of the atoms and the ether, of which he believes all the material universe to be built up.

As for those secularists who are materialists, and who often know little or nothing about that "matter" which their scientific brethren have examined so deeply and laboriously, their tenets are but dogmas, and on the present occasion may be omitted from consideration.

In the Babel of present-day confusion on the question of the immortality of man, the

most surprising circumstance is, that when anyone ceases to argue the point, but ventures to put forth facts to prove it—to prove what the clergy constantly tell their flocks they are bound to believe—howls of indignation come from the pulpit, the scientific world, the secularists, and the newspapers. But facts, fortunately, will not budge one inch for clamour. Proofs, which anyone can investigate for himself, perhaps make another life too terribly close and real. The idea of proofs, perhaps, raises a suspicion in some that the spirit-world of reality can scarcely tally with their spirit-world of life-long accepted theory; and it may be that the lives led by many, would cause belief in a real spirit-world close at hand, to be torture, consequently anything tending to impart substantial knowledge in this direction must not be encouraged. Facts have no right to be at variance with the opinions of great human authorities, and they show bad taste in taking up such a position, consequently they are sometimes brought under the Vagrancy Act.

"If a man die, shall he live again?" Ask the poet, and he replies with no uncertain sound. His vocation it is to live closer than other men to that diviner region, to that upper air, in which the verities of the spirit hold sway. Consequently we find Goethe, Shakespeare, Milton, and the high priests of song, all ablaze with supernaturalism, their tongues having been touched with a live coal from the Altar of the Lord. They have their faults like other men, and sometimes over and above those of their fellow-mortals; they are

Like the young moon with a ragged edge,
Still in its imperfection, beautiful.

"If a man die, shall he live again?" Ask the spirit within every living man, and in most cases he is intuitively inclined to reply "Yes." Those who have set themselves against the universal religious instinct of civilized communities, and reasoned themselves into pure and simple materialism, are comparatively few in number; they are brave and honest in their convictions, but, so far as I have known them intimately, sad and uneasy at heart. Such belief does not appear to be natural to man. The more aspirational and affectionate natures, whose reason may not be quite convinced of a spirit world around, with outstretched hands send forth a cry of pain, at the thought of the possible eternal severance of the bonds of love at the bed of death.

An amber heaven fades to faintest gray:
Sky stoops to sea, sea rises gray to sky,
Wave rolls on wave, for ever, sigh on sigh—
The death of day.

Art thou, too, dead?

The sea that rolls between, is that Death's sea?
May no hands touch, no solemn echoes fall,
None answering cry if one to other call,
From land or sea?

Canst thou forget?

Wandering for ever on some unknown shore
Living or dead, oblivious or most blest—
Perchance thy feet at last have found a rest
For evermore?

Living or dead,

Star-eyed and pale, thy face seems ever near:
Remembering Love in life, one hour, one day,
Call once from out the dark, then turn away—
One heart may hear.

Hast thou not heard

Passionate moan of waves that break in tears,
Break on, and die, and still may not forget
The infinite perfection of regret—
These weary years.

AN ANSWER TO THE QUESTION.

"If a man die, shall he live again?" Lord Brougham when studying at Edinburgh University, gravely discussed this very question with a friend, and they agreed that whichever of them died first should, if possible, appear to the other. The circumstance had been for years almost forgotten, when, one day as Lord Brougham was taking a bath at a town in Sweden, he turned his head and saw his friend gazing calmly at him. So frightened was he, that how he got out of the bath he knew not, but found himself sprawling on the floor. On the same day he thus saw his friend in Sweden, that friend had died in India. The narrative is given in Lord Brougham's own words, in his *Autobiography* published by Blackwood & Co.

Lieut. General Fytche, of Pyrga Park, Havering-atte-Bower, has recently recorded how he saw the apparition of a friend, at the time that friend died six hundred miles away.

Mr. Drewry, a friend of Miss Emily Faithful, recently wrote to me from Brixton, how, when about 200 miles from Bombay, the second mate, a religious young fellow, was thrown into a terrible state of fear, telling him on board the ship how he had just seen his father in the cabin. It was afterwards found that the father had died at Patrington, in this country, at that very time.

A book might be filled with similar illustrations; in fact I have nearly filled one of my works with them. John Wesley, Lord Lindsay, Serjeant Cox, William Howitt, and others, have put on record similar narratives, for which they have vouched.

The objection may be raised that some thought-influence from the dying person, may cause a distant friend to have a vision, after

which the torch of life is extinguished for ever. But in some cases these appearances are more than a vision seen by one person only. They are sometimes seen by several persons at once. There is the well-known case of Sir John Sherbroke and General Wynyard both seeing the apparition of Wynyard's brother in the Island of Cape Breton, off Nova Scotia, at the time that brother died in England. I will quote the last portion of the narrative:

As these two young officers were pursuing their studies, Sherbroke, whose eye happened accidentally to glance from the volume before him towards the door that opened to the passage, observed a tall youth, of about twenty years of age, whose appearance was that of extreme emaciation, standing beside it. Struck with the presence of a perfect stranger, he immediately turned to his friend, who was sitting near him, and directed his attention to the guest, who had thus strangely broken in upon their studies. As soon as Wynyard's eyes were turned towards the mysterious visitor, his countenance became suddenly agitated. "I have heard," says Sir John Sherbroke, "of a man's being as pale as death, but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment." As they looked silently at the form before them—for Wynyard, who seemed to apprehend the import of the appearance, was deprived of the faculty of speech; and Sherbroke, perceiving the agitation of his friend, felt no inclination to address it—as they looked silently upon the figure, it proceeded slowly into the adjoining apartment, and in the act of passing them cast its eyes, with an expression of somewhat melancholy affection, on young Wynyard. The oppression of this extraordinary presence was no sooner removed, than Wynyard, seizing his friend by the arm and drawing a deep breath, as if recovering from the suffocation of intense astonishment and emotion, muttered in a low and almost inaudible tone of voice, "Great God! my brother!" "Your brother!" repeated Sherbroke, "what can you mean, Wynyard? there must be some deception—follow me;" and immediately taking his friend by the arm, he preceded him into the bedroom, which, as I before stated, was connected with the sitting-room, and into which the strange visitor had evidently entered. I have already said, that from this chamber there was no possibility of withdrawing, but by the way of the apartment through which the figure had certainly passed, and as certainly never had returned. Imagine then the astonishment of the young officers, when, on finding themselves in the centre of the chamber, they perceived that the room was perfectly untenanted.

In the next instance, the spirit of a dying woman was seen by three of her children at the same time. The following document was forwarded to Mr. Hensleigh Wedgwood, of 14, Queen Anne Street, Cavendish Square, London, by Mrs. Backhouse, wife of Mr. E. Backhouse, member of Parliament for Darlington; it was communicated to the Psychological Society by Mr. Wedgwood, in April 1876, and read to the Society early in the following month:—

In the early part of the last century, a member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her

family under the care of a relation, who, instead of sending frequent letters in those days of slow and expensive communication between distant places, engaged to keep a minute journal, to be transmitted to the mother at any convenient opportunity, of all that concerned her three little children, aged seven, six and four. After an absence of three weeks, when on her homeward way, she was seized with illness at Cocker-mouth, and died in a few days, even before her husband at Settle could hear by post of the commencement of her illness. The season was winter, when in the mountainous border-land between the counties, the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time as well as facts was beyond the doubtfulness of mere memory, or of even any unconscious attempt to bring them into agreement with each other. One morning between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them all sitting up in their beds in great excitement and delight, crying out, "Mamma has been here! Mamma has been here!" And the little one said, "She called, 'Come, Esther!'" Nothing could make them doubt the fact, intensely visible as it was to each of them; and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay on her dying bed at Cocker-mouth, to those who were watching her tenderly and listening for her latest breath, she said, "I should be ready to go if I could but see my children." She then closed her eyes, they thought to reopen them no more, but after ten minutes of perfect stillness she looked up brightly and said, "I am ready now, I have been with my children," and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minute were the same. One of the three children was my grandmother, Sarah Birkbeck, (daughter of William Birkbeck, banker, of Settle), afterwards wife of Dr. Fell, of Ulverston, from whom I had the above, almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guildford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it, or permit any allusion to it, lest it should be treated with doubt or levity. Esther, the youngest of the three, died soon after. Her brother and sister only heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor did they seem sensible of any communication from her, but simply of her standing there and looking on them. My grandmother and her brother were both persons remarkable for strong matter-of-fact, rather than imaginative, minds, and to whom it was especially difficult to accept anything on faith, or merely hearsay evidence, and who by nature would be disposed to reject whatever seemed beyond the region of reason or of common experience; but their early impression of the supernatural made them not superstitious, but devout believers in the truths of Divine revelation, and in the mysteries of the soul's relation to the unseen and spiritual world.

S. H. Fox.

Tréban, near Falmouth, 1872.

Were there time, I would follow up the chain of argument by giving well-authenticated instances of spirits haunting individuals and

haunting houses long after the death of their earthly bodies, and of their being seen sometimes by several persons at once. Those who have not given attention to the subject, would be surprised at the mass of good materials available for the purpose.

The freed spirit appears to have powers, modes of thought, modes of life, and surroundings of which we can form no conception. How could a butterfly reveal to a caterpillar its life and surroundings? Nothing in the antecedent experience of the caterpillar would enable it to assimilate the ideas. In clairvoyance and thought-reading we see some of the powers of the freed human spirit flashing like jewels in man while still robed in flesh. As one of our trance-poets has said under inspiration:—

Men cannot tell the secrets of the life
Beyond the portals of the natural sphere;
At best they dimly shadow out the truth—
Too glorious 'tis for mortal minds to bear.
When mortal puts on immortality,
Corruption incorruption, when the grave
Hath lost its sting and death its victory,
When, free from all the passions of the earth,
The soul becomes a conscious element
In the One Harmony that moves through all,
Man is translated to a realm of thought
Incomprehensible to minds in time.

At the time of the death of those we love, when the interlinking chain seems to be snapped for ever, when the world with its wrangles and its hatreds presents a revolting picture, and life seems a grievous burden too heavy to be borne, then is the time that the heart yearns for some strong evidence of a life beyond the grave, for some gleams of hope to dispel the gloomy cloud which the erroneous ideas of man have thrown around the tomb.

At such times spiritual manifestations of any description are felt to be a blessing, even when they are of a kind which allow no communication with the loved one gone before. Even the lowest classes of manifestations give some gleams of hope outside the range of their more direct influence, and they can be made beneficial if stringently kept by society well under the subjection of the moral law and high religious intuitions.

"She is dead!" they said to him. "Come away,
Kiss her and leave her, thy love is clay!"
They smoothed her tresses of dark brown hair
On her forehead of stone they laid it fair;
Over her eyes, which gazed too much,
They drew the lids with a gentle touch;
With a tender touch they closed up well
The sweet thin lips that had secrets to tell;
About her brows and beautiful face
They tied her veil and her marriage lace,

And drew on her feet her white silk shoes;
Which were the whitest no eye could choose!

And over her bosom they crossed her hands—
"Come away," they said, "God understands!"

And there was silence and nothing there
But silence and scents of eglantère,

And jessamine, roses, and rosemary;
And they said, "As a lady should lie lies she."

And they held their breath as they left the room
With a shuddering glance at its stillness and gloom.

But he who loved her too well to dread
The sweet, the stately, the beautiful dead,

He lit his lamp and took the key
And turned it. Alone again—he and she.

He and she; but she would not speak,
Though he kissed, in the old place, the quiet cheek.

He and she; yet she would not smile,
Though he called her the name she loved erewhile.

He and she; still she did not move
To any one passionate whisper of love.

Then he said, "Cold lips, and breast without breath
Is there no voice, no language of death?"

"Dumb to the ear and still to the sense,
But to heart and to soul distinct, intense;

"See now; I will listen with soul, not ear;
What was the secret of dying, dear?"

"Was it the infinite wonder of all
That you ever could let life's flower fall?"

"Or was it a greater marvel to feel
The perfect calm o'er the agony steal?"

"Was the miracle greater to find how deep
Beyond all dreams sank downward that sleep?"

"Did life roll back its own record, dear,
And show as they say it does, past things clear?"

"And was it the innermost heart of the bliss
To find out so what a wisdom love is?"

"O, perfect dead? O, dead most dear,
I hold the breath of my soul to hear!"

"There must be pleasure in dying, sweet,
To make you so placid from head to feet;

"I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed.

"I would say, though the angel of death had laid
His sword on my lips to keep it unsaid.

"You should not ask vainly, with streaming eyes,
Which of all deaths was the chiefest surprise,

"The very strangest and suddenest thing
Of all the surprises that dying must bring."

Ah, foolish world! Oh, most kind dead!
Though he told me so, who will believe it was said?

Who will believe what he heard her say,
With the sweet soft voice in the dear old way,

"The utmost wonder is this:—I hear,
And see you, and love you, and kiss you, dear,

"And am your angel who was your bride,
And know, that though dead I have never died!"

MESMERISM EXTRAORDINARY.

From the "New York World," April 12th, 1881.

Professor E. B. Jennings gave an exhibition of his powers of mesmerism on Saturday in the hall of the Masonic Temple, his subjects being volunteers from the audience. The play of the features of those experimented upon was true to nature, and no effort on their part to control themselves could be detected. On the stage under the Professor's influence were eight boys, varying in age from thirteen to eighteen, one middle-aged man, four young women, and one middle-aged woman. The boys apparently thought at first that they were engaged in a game of base ball, which was ended by the ball going over the fence, whereupon they called out "Over the fence, you lose your lick," and engaged in a fight which the Professor was forced to end by discontinuing his influence.

All the subjects were then invited to go on a picnic, whereupon they gathered to discuss baskets, skipping-ropes and luncheon. Two young men tried to flirt with two of the young women and failed. A small boy stole the basket (a camp stool) containing luncheon and had his ears boxed by an elderly woman, while the morose man sat down on a corner of the stage, let his legs dangle over and went fishing with a broomstick.

"Get any bites?" asked the Professor.

"Only a nibble now and then."

"Caught anything?"

"No, I ain't been at it long, but I guess I'll give it up now. Bait's all gone."

A sharp looking young man proclaimed himself a bareback rider, and proceeded to mount a spirited table, which he attempted to drive around the stage, while a young man who seemed stupid, said he was a clown, but he never attempted a joke. He came to grief, however while riding an untamed table, for he fell to the ground in attempting to do a double somersault through an imaginary hoop.

The Professor concluded the entertainment by magnetizing all the people on the stage and informing them that they were at school and must behave themselves. While the master's eye was on them they did so, but when his back was turned the big boy sent a note to one of the girls, the small boy stuck a pin into the old man, and the sleepy young man made faces at a small girl.

"Now, boys and girls, what shall we sing?" asked the Professor.

"John Brown!" cried one of the boys. "Oh!" "Ah!" "John Brown every day!" "Give us

something fresh!" "What do yer say?" were the protests of the pupils.

The whole school finally sang "John Brown," but presently the fisherman began singing "Sally in Our Alley," and the school finally broke up in a Babel of songs. The actors were quite innocent-looking when restored to their normal condition.

CLAIRVOYANCE IN PUBLIC.

Last Sunday evening, at Ladbroke Hall, Notting Hill, Mr. F. O. Matthews gave some of his clairvoyant delineations. The hall was full upon the occasion.

After the delivery of an address by Mr. Harrison, which is printed in this number of *The Spiritualist*:

Mr. Matthews passed into the trance state, and said: "I wish that the country I love, and from which I came, were still, and that the tumult were hushed into peace and love. If they better understood the causes of the strife, Ireland would be in a better condition to-night." Such are the words of a beautiful form here, who looks like a Queen; she says she is a descendant of a princely line, that she wishes to let her children and her husband know she lives, and that her name is Emma.

A listener: I recognise that.

Mr. Matthews: She says that there has recently been a commotion in connection with her husband; soon he will have another home in another hemisphere.

The listener: Quite right.

Mr. Matthews (to another listener): Give me your hand. Have you a spirit photograph? I see a spirit who holds a photograph, and I think she wants to be photographed with you, on the same plate.

A: It is true she has said so to me at *séances*.

Mr. Matthews: You are a stranger to us and to the medium?

A: Yes.

Mr. Matthews (to another listener): Who's James? Is your name James?

A: Yes.

Mr. Matthews: Kindly give me your hand. Have you a brother in the spirit world?

A: Yes.

Mr. Matthews: The spirit says, "Tell my brother James that he will not remain much longer in such suspense; circumstances over which he has no control will soon be broken; I and his father will help to do it. Don't worry; good results will come in two months."

A: It's perfectly correct so far as I know.

Mr. Matthews: Are you not a stranger to us? Wiseacres say our medium gets up these things.

A: I am a stranger.

Mr. Matthews (to another listener): I see a curious scene in connection with a vessel by which you would have gone out of the country, but you felt impressed not to go, and it's well you didn't, or you might have been baptized by immersion, for the vessel was wrecked, though not lost. Yet you are about to cross the ocean, and it will be good for your wife and children. Have you anything to do with wood?

A: Nothing whatever.

Mr. Matthews: I see large logs, which you seem to have given an opinion upon about eighteen months ago. There is every probability you will soon cross the ocean; what I may call your "familiar spirit" tells me this. He seems to be able to move objects in your own house, miles from here, and to show himself to you and to your wife.

A: That is perfectly right, but I don't know about the logs. Who shall I go abroad with?

Mr. Matthews: You will go with a lady, and child, and one gentleman.

A: A long time hence?

Mr. Matthews: It seems near; perhaps within a month or two. Has anyone here had manifestations from Ski, Mrs. Billing's control? I see him here plainly.

Another listener: Yes. I have.

Mr. Matthews: Give me your hand. Have you been doubtful about manifestations from Ski?

A: Yes.

Mr. Matthews: He says, "I come to satisfy you, a stranger, that I did come, and had a purpose in coming. Let him be satisfied that I can manifest through other than my own medium." I remember seeing in the hall a week or two ago, a spirit who gives the name of William Everley (? The name was indistinctly spoken). Does anyone here know him?

A: Yes.

Mr. Matthews: He says that your object in coming to-night is to learn about him in Australia. He says, "Let them write to the governor of the Colony, or, better still, to a lawyer, and he will let them know what I claim, and which they know nothing about."

A: Yes.

Mr. Matthews: I see Charles Matthews

who says, "I wish to bring the fact of Spiritualism before my family, and want to make myself clear and palpable to Tom. Tell Wright I am thankful that when he gets hold of a truth he holds it." Matthews has a friendship for Wright.

A listener: Wright is right. I don't know about Matthews.

Mr. Matthews: Tom is a spirit, and Charles Matthews is his father.

A: That's quite right. My name's Wright.

Mr. Matthews: I see George Redman; I don't know what he wants. He walks backwards and forwards, and won't speak. His hair is brown, full forehead; he is a man of quiet habits. (To a listener): Give me your hand. Have you to do with the law?

A: Certainly.

Mr. Matthews: I see here a spirit who throws himself into contortions; he went to sleep, and passed away through taking ether or chloroform. He was a lawyer.

A: I don't recognise him.

Mr. Matthews: He has dark hair, full forehead, full eye; he was nothing to do with you, but in the same profession; his hair is brushed off his forehead. He is taller than the medium, and of the same build. His hands are thin, so is his face; his cheek-bones prominent.

Not recognised.

Mr. Matthews: An intelligence says, "My name is Charles. I wish to tell my brother I will bring about a good influence for my brother John. It would be better for my brother here to change his abode; I wish he would, for the benefit of John and of my mother. My name is Charles Stuart."

A gentleman: I recognise that.

Mr. Matthews (to a lady): Have you lost a little boy?

A: No.

Mr. Matthews: I see a little boy with blue eyes—very fair. In the future he will join his sister.

A: I have a boy living, with a dead sister.

Mr. Matthews: Then I have put the cart before the horse. I see a person in a coffin, who had been photographed in it as it stood in one part of the room.

A listener: Is it a coffin, or a couch.

Mr. Matthews: It looks like a coffin, but it is dark. It is a man. Can you understand it?

A: No. My wife's mother was photographed in a coffin.

Mr. Matthews: I see William Blake.

A listener: He passed away a few weeks ago.

Mr. Matthews: The name of the person taken in the coffin, begins with "E."

A: I don't know it.

Mr. Matthews: You have a power in your midst: many mediums are present to-night. We would advise persons to sit for materialisations, without darkness or cabinets; the time has now come when spirits will form in the light, which once they could not do. There has been too much leniency in the past, in the matter of "conditions." Spiritualists should be genial and kind at *séances*, but more resolute and less credulous than in the past.

Shortly afterwards the proceedings closed. Mr. Knight Smith officiated at the harmonium, and sang the anthem "If with all your hearts."

THE KABBALAH.

Ne sutor ultra crepidam? Indeed! If M. D. knows this proverb why does he not apply it to himself? For hitherto he has made out Kabbalism to be anything but what it really is. However much M. D. deprecates the Hebrews and lauds certain nameless beings whom he designates by the convenient title "the Kabbalists," he has nowhere yet proved that he at all understands Kabbalism.

If M. D. would but look into Maimonides (not that I consider Maimonides as an adept), he would soon find that although Hebrew Kabbalism has an esoteric shell *Bereshith*, the Beginning—by some erroneously called Cosmogony—it has also an esoteric kernel, which is never imparted to the profane, called *Mercaba*, or the Chariot. The subject of both parts of the Kabbalah is identical and purely spiritual, but when set forth in the guise of Cosmogony, the language is more occult than when given in the words of the *Mercaba*. But both modes of expression relate only to the one Great Secret—the creation of one's self and the manifestation of the soul.

The Hebrew Initiates will instruct an individual in the esoteric jargon of *Bereshith*, never allowing him to see the inner meaning; but the secret of the Chariot they will not impart, not even to one person in secret, unless he be wise and of penetrating understanding, and even then, they convey only outlines to him.

If M. D. undervalues the Hebrew Kabbalah, we well know that neither the secret of the Hebrew nor of any Kabbalah, could ever have been imparted to him, and what he tells us of the Kabbalah is, I repeat, merely his own

theory or his own individual opinion about it. M. D. has been entirely misled by the terms of the Kabbalists, who use a physical vocabulary for spiritual subjects.* As long as he believes the Kabbalah relates merely to Cosmogony, he is as far from the sanctuary as the ancient Initiates ever could desire the profane to be.

Neither modern science nor Spiritualism will serve to explain the Kabbalah, which is an entirely independent science, and requires a totally different training. The "Few Facts concerning the Kabbalah" are altogether on the esoteric letter-wisdom. "The letter killeth, but *the spirit* giveth life." At the end, M.D. makes the consoling conclusion that "one of the great lessons which modern Spiritualism has enforced is that absolute certitude is unattainable in any branch of human knowledge." This is not so, modern Spiritualism enforces nothing of the kind, for it *has* given us certitude of the continuation of the individual being after the change called death. On the other hand, Spiritualism has not shown any of the exact sciences to be false, nor can, for instance, mathematics, which by the Egyptian, Pythagorean and Alexandrine schools was regarded as a branch of the Occult, be in any wise demonstrated as uncertain.

Kabbalism is a system of spiritual mathematics, whereby the individual can with infallible exactitude arrive at a state of absolute knowledge and absolute power.

Truth can never fraternise with error, and if I am severe my severity is just. To personal aspersions I give no reply. J. K.

THE HEALING POWER OF MESMERISM.

We have received the following letters:—

75, Hereford-road, Bayswater,

May 16th, 1881.

Dear Miss Davenport,—I am thankful to tell you that I am so much better through your treatment after having suffered at intervals for nearly fifteen years with very bad circulation and numbness in my head. I consider it almost a miracle to be so well now, having had you such a short time, especially as I have consulted several eminent medical men, which has been of no avail. My circulation is now quite natural and my head much better, and, after a few more visits from you, I hope to be quite well.—I am, dear Miss Davenport, yours gratefully,

S. BALE.

To the Editor of the "Spiritualist."

Sir,—May I ask you, for the sake of suffering humanity, kindly to insert this in your well-known journal? As the sick and suffering are to be found at every turn, it is most important to find out a safe and harmless

* Similar methods of veiled teaching were observed also by most adepts of other nations. Although I know, and can lay my hand upon nearly all the classic writings that exist on the Occult, I refer in my articles but sparingly to books, as I will not give materials for perversion.

remedy, not only to patch up, but to cure patients. For many years I have devoted my time and talents to philanthropic efforts, and have thus come across great sufferers who have been made much worse by the quack advertisers of the present day, whose sole aim seems to be to make money at other people's expense. I am therefore anxious for the public to know of a lady, Mrs. Davenport, in whom they can depend, who has excellent testimonials for the cases she has cured by mesmerism alone, which we all know is a most powerful curative agent in skilful hands. Blindness, neuralgia, hysteria, rheumatic deposit, insanity, brain exhaustion, general debility, skin diseases, weakness of the heart, irritation of the spine, defective circulation, weak digestion, sleeplessness, bronchitis, asthma, headache, earache, swollen glands, &c. Mrs. Davenport is exceedingly kind and gentle, very pleasing in manners, and, indeed, a great favourite with all her patients. I strongly advise all who have either sick relatives or friends to pay her a visit any day between 2 and 4 p.m. at her residence, 19, Beaumont Street, Upper Wimpole Street, W., close by Marylebone Church. Mrs. Davenport's fees are moderate, and she attends patients at their own homes, irrespective of distance, if they are unable to come to her.—I remain, Sir, yours truly,

E. FURLY BRENT,

M.L.O.C. (England), and member of the Ladies' Victoria Club, Argyll Street, Regent Street, W.

SPIRITUALISM IN GERMANY.

A VISIT TO PROFESSOR ZÖLLNER—TRANCE SEANCES AND PUBLIC LECTURES IN LEIPSIG.

Eighteen years ago, at a *séance* held at the house of Mr. Heinsohn, Cleveland, Ohio, a message through the writing-mediumship of Mr. Hudson Tuttle, told Dr. Cyriax, who was present, that in future years he would go to Germany as a Spiritualist missionary. Dr. Cyriax laughed at the improbability of the statement. Subsequently he became a trance medium, and he recently received an invitation to lecture in Germany. He gave up his professional practice, accepted the invitation, and on his arrival in Germany, found himself an honoured guest among all interested in Spiritualism. His first private *séance* was held at Leipsic on the 27th February last, and on March 1st, the first public one; there was a full attendance, and good order prevailed, notwithstanding the presence of some "wild students" from the University. Since that date he has been drawing large audiences.

In a letter from Leipsic, dated March 4th, to Mr. Heinsohn, which letter we quote from *The Religio-Philosophical Journal*, he says:—

"Yesterday, Mr. Besser and I called on Professor Zöllner, and fortunately we met him at a time when he was at leisure. I was received with the utmost cordiality, and immediately, in a very lively manner, he enquired about you, and when I informed him of your enthusiasm and zeal in behalf of our cause, he jumped from his chair and rapidly pacing the floor,

exclaimed, "That is glorious! He is a capital fellow! That is excellent."

"At first sight, Mr. Zöllner appears very homely, on account of a large swelling (wen) in his cheek, which distorts the face, but at the same time his amiableness is indescribable and he is full of real child-like good-nature. One is so far carried away by his fascinating manner and enthusiasm, and by the genial and exalted expression of his countenance, that the homeliness of his face is entirely forgotten, and I was surprised that I was at first so thoroughly impressed with his facial deformity.

"I told him of the high esteem in which his name is held in the United States, on account of his independent course, his energetic and bold advance, his dealing out weighty blows, right and left, against the conceited would-be scientists, who are full of prejudice. Also that the intelligent people of the United States, therefore, are in full sympathy with his course and feel as though they were closely allied to him, and that many of his admirers desired to hear my judgment concerning him; thereupon with great delight, he took me by the hands and shook them heartily, and putting his arm around my neck in an artless, child-like manner, he replied:

"Yes, yes; write to your fellow countrymen, that the wicked Zöllner is a hale and hearty fellow, and that he rejoices on account of the appreciation of his efforts; he probably will make a visit to the land of the free, and we both together shall struggle for promulgation of truth. We need such able champions as you, and we shall keep together."

"Then he told me that, with the exception of what he had observed in the presence of Mr. Slade, he was entirely unacquainted with the trance state, and that on the return of his friend Baron von Hoffman (from Berlin) we ought to hold at once some *séances*. If the result should be the same as was related to him by a friend of his who had been present at my first trance lecture in Leipzig, then the whole movement would come into a better current (take a better turn). In conclusion he remarked, 'fourth dimension or not—this makes no difference with me—all I care for, is that truth will be brought to light.' After this conversation, Mr. Zöllner showed to me a wonderfully deceiving imitation of the lightning, by means of a large electrical machine; also the apparatus invented by Mr. Crookes in London, to produce radiant matter, and his own invention, a scale photometer, a very ingeniously constructed instrument for optical and astronomical purposes."

A STRANGELY FULFILLED DREAM.

The Rev. Dr. Lee contributes the following extraordinary story to *The Burlington*:—

"Both Dr. Walker and Mr. Pitts became firm believers in the intervention of angelic beings in the concerns of the present life, and one of them left on record a carefully written systematic treatise on the subject, of considerable theological and general value. It is reported, and the report certainly has several facts for its foundation, that these two clergymen entered into a solemn compact with each other that, whichever of the two should die first, the other, if he were permitted, and if it were possible, would return in spirit to the survivor to speak of the realities and nature of the unseen world. This mutual pledge was made and committed to writing in terms of great sacredness and solemnity. Dr. Walker remained a fellow of his college for many years after his friend Pitts had taken a country living, about eighteen miles from Oxford, where, in a pleasant rectory, he resided as a bachelor, attended by a considerable number of servants, living in good style, and was looked upon with singular regard by all who sojourned near.

"About the year 1815 or 1816 Dr. Walker had a most extraordinary dream or vision. Thus:—He was in residence in college in the month of November of either one or other of the years already mentioned, and, as he went to bed, nothing whatsoever had occurred during the day to bring specially to his mind his old college friend. In the night, however, Dr. Walker had a most vivid and distressing dream. He had seen his friend Pitts' face, pale and suffused with pain. Having awoke in a state of suffocation or something akin to it, Dr. Walker mused for some time on what he had beheld, or had seemed to behold. Soon, however, he went to sleep again. He then dreamed that Pitts appeared once more to him, with his features drawn, his eyes glazed and very wide open, with an expression of deep fear on his countenance, and that Pitts exclaimed several times, "Walker, they are burying me!—Walker, they are burying me!" Again he awoke, and in a state of perturbation; for the voice had sounded so naturally to him, while the whole vision was so extremely life-like that it made him lie awake for a long time and meditate upon its nature and meaning. Before he went to sleep again, however, he half resolved to ride over to Mr. Pitts' rectory in the coming afternoon. Then soon afterwards he slept till the morning.

"The 15th of the month of November broke

unusually bright. The sky was rosy, and almost cloudless. Some pressing college work demanded Dr. Walker's unremitting attention up to luncheon time, and he consequently then abandoned his proposed ride. In due course he went to bed, rose as usual the next morning, and having duly breakfasted, was sitting reading a book, in an arm-chair before the fire, when an ordinary tap was heard on the door of his apartment. Thinking it was the boot-cleaner or scout, he called out "Come in," without looking round or discontinuing his reading. Suddenly, having noticed the opening of the door and the certain ingress of the servant, as he imagined, he at once heard most distinctly an audible whisper in his ear, in his friend Pitt's familiar voice, "Walker, they are burying me!" Starting up suddenly, he turned round, to find the door closed, no one in the room, neither scout nor any one else; nor, on inquiry, had either of these servants come. He was greatly perplexed and alarmed. Coupling this strange occurrence with his dream of the previous night, he resolved at once to start off and see his friend without delay. His road lay through Littlemore, Nuneham, and Dorchester, but was several miles beyond the last-named decayed and sleepy town. After a hard ride, he at length reached his friend's house, when, to his intense surprise and amazement, he came upon a plumed hearse and pair of horses standing on the gravel before the front door. What could it mean? Was it another dream? Was Pitts then dead? On making inquiry of the servants, Dr. Walker found that this was the case, and that, moreover, the coffin of his friend was actually being screwed down at the very moment, preparatory to the funeral. A sister and brother-in-law, with some other relatives, were there as mourners, and the corpse was to be committed to the earth at three o'clock.

Dr. Walker, who was singularly overcome, for he had constantly dwelt on their former understanding during his ride, pressed earnestly to be allowed to see his old friend's face once more. Objections were raised, but he would not be denied. The coffin had been finally closed, the servants informed him; but upon his repeated and most urgent request, and a direct appeal to the relatives, it was unscrewed. There his friend lay, rigid and grey-like in shroud, with his hands crossed and tied together at the wrists. It was too true! Death had evidently overtaken him, and Dr. Walker had lost a true and dear friend. Stooping down, however, to kiss his forehead, he at once noticed that there was an absence of that

peculiar and unmistakable odour which always so distinguishes the death-chamber. He then put his ear to the body's breast and lips, and with a firm and determined exclamation, cried out, "Surely he breathes; he's not dead! This is a trance; this is not death! Pitts!" he exclaimed, in a clear and commanding voice, "Pitts! do you hear me?" There was at once a slight—a very slight—paroxysm visible at one corner of the mouth; at least, so it seemed to him. The undertaker's men thought the intruder was either a fanatic or a madman; but they did not interfere. Dr. Walker peremptorily forbade the funeral taking place; and after some discussion with the relatives of Mr. Pitts, the body was lifted out of the coffin and placed in a bed. The extremities were rubbed; warm applications made use of; and, although the trance continued for three days, the latent signs of life were such as to give every hope of eventual recovery. The signs developed in due course; and within a week of Dr. Walker's visit, Mr. Pitt had regained his consciousness. Mr. Pitts lived for nine years afterwards.

REVELATIONS BY VISION.

The foregoing narrative has just been published in the *North British Advertiser* (Edinburgh), cut by a correspondent from an Oxford paper. The editor asked if any reader could give similar instances of discoveries through dreams or visions, and received the following reply, which was printed last Saturday:—

To the Editor of the "North British Advertiser."

SIR,—A correspondent, who calls himself "A Dreamer," sends you an account of a strangely fulfilled dream, and anxiously asks for other accounts of a similar nature; but in the account he sends there is this peculiarity, viz., the ghost of a man *not dead*, but in a trance, appearing in a dream to a friend, begging this friend to have him saved from burial. Now, if this account is correct—it may or may not be, I cannot say—it supports the theory of some persons who believe that the spirit of a person can leave the body, and, under certain conditions, return to it again—a power claimed by some of the Indian Fakirs at the present day anyhow. I send, for the benefit of your correspondent and readers interested, some selections from a work, *Spirits before our Eyes* (W. H. Harrison, London, 1879), and we have there some specimens of "such stuff as dreams are made of." The *North British Daily Mail* of Dec. 26, 1871, records:—

"A very remarkable 'dream story' is thus

narrated by the *Ovens Advertiser*:—"It will be remembered by many of our readers that Mr. Arthur Gilmour, so well known for many years as a prospector and miner at Stanley, went to Scotland in the ship *Superb* a few months since. On board he made the acquaintance of a young man, who turned out to be the nephew of a former Stanley mate of Gilmour's, and the two became friendly. During the voyage the young man, whose name has not reached us, was afflicted with a sort of religious mania, which at last made it necessary to put him in a strait waistcoat, and eventually in irons. Two days afterwards he died. On Mr. Gilmour's arrival at home, the mother of deceased went to see him. He was about to describe to her the circumstances of her son's death, when she stopped him, asking that he would first hear her description of what had occurred. She then described the closing scene in detail, as exactly—Mr. Gilmour says in a letter to a Beechworth friend—as he could have done himself, and told him that she had witnessed it all in a dream.' We have not the slightest reason to doubt the *bona fides* of this story, and there are many similar instances on record, accompanied by evidence which it is difficult, if not impossible to doubt."

On the 17th May, 1877, the following statement was made in the Psychological Society in London (the late Serjeant Cox being the President) by Mr. Gordon:—

"He wished to narrate an occurrence which had taken place among persons known to him, and he had no doubt as to the authenticity of the facts. Some years ago, two sisters living in Scotland were married, and lived within a few miles of each other; one had been married to a gentleman of considerable property who farmed his own land, and the other to a minister of the Church of Scotland. One morning in harvest-time, Mrs. A—— appeared at breakfast in a state of mental disturbance, and told her husband that she wished he would lend her one of his horses, as she desired to go to see her sister. This being inconvenient in the middle of harvest-time, he replied that he could not spare one, and asked why she wished to go. She then said that she had dreamt she was in church, listening to her brother-in-law preaching; she heard him divide his sermon into "firstly" and "secondly," and at last he came to "thirdly;" at that moment, her father—who was dead—entered the church, and beckoned to the preacher to follow him; he then followed the figure out of the church. Upon this, her husband lent her a horse, and when she arrived at

the house of her sister, she found the blinds all down, and the servant said "How could you possibly have heard the awful news so soon?" "What news?" The servant replied, "Don't you know that master is lying dead upstairs?" He had been found in his study stone dead; he had been writing his sermon, and after getting through two-thirds of it, he stopped when he reached "Thirdly." These facts were well known to all the relatives of the deceased clergyman." A SOUND SLEEPER.

"SCALING HEAVEN" AND OTHER LETTERS.

It will be remembered that some time ago a series of letters on "The Study of Psychology" was proposed to be issued by Mr. J. A. Campbell, B.A., who did so much to promote a knowledge of Spiritualism at Cambridge University, by publicly working at the subject there, with the full courage of his convictions. The first paper of the series will be out in a few days, under the title of "Scaling Heaven," others will follow shortly afterwards. A limited number is being printed for subscribers to the series; extra copies may be had of Miss C. A. Burke, 88, St. Stephen's Avenue, Shepherd's Bush, London, W.

Correspondence.

Great freedom is given to correspondents who sometimes express opinion diametrically opposed to that of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

A FLORENTINE MEDIUM.

Sir,—The *Revue Spirite* has received the information from Florence, that "A book of poetry of a superior order, in Italian, entitled *Il Pellegrinaggio nei Cieli* (the Pilgrimage in the Heavens) has been obtained by a medium, who hardly understands his own language, and who knows nothing about the rules of poetry.

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SCRUTATOR.

SCIENCE LECTURES.—Last week a course of lectures on Geology and Paleontology was delivered by Dr. Carter Blake in the galleries of the new Natural History Museum at South Kensington. The lectures were well attended, and were given with the approval and sanction of the venerable Professor Owen, O.B., F.R.S., who was present at the last one. Among those present were the Viscount de Soura d'Aranha, Colonel Vivian, Capt. James (late 91st Regt.), Miss Kinslingbury, Miss M. Ionides, Miss A. Bird, Mr. A. H. Grant, M.A., Mr. J. Mew, B.A., Mr. W. H. Robinson, and others.

Answers to Correspondents.

S., Brixham: The second volume of our book is not out, the various dissensions and attacks at the time it should have been written, and the actions resulting therefrom, having interfered with all useful work.

Errata:—In Mr. Podmore's last article, p. 205, line 23, "been" —become; p. 206, line 30, "oiten"—of thus; p. 207, line 10 from bottom of col. 1, "stroked" should be *looked at*; p. 207, last line of col. 1, "blue"—blur; p. 208, col. 2, line 23, "Spellargani" should be Spallanzani.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

PLATE V:—Result of the Experiment on an Enlarged Scale.

PLATE VI:—Experiments with Coins in a Secured Box.

PLATE VII:—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII:—Slate-writing Extraordinary.

PLATE IX:—Slate-writing in Five Different Languages.

PLATE X:—Details of the Experiment with an Endless band and Wooden Rings.

PREFACES.

MR. C. C. MASSEY'S PREFACE:—Professor Zollner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

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