

SPIRITUALISM,

ILLUSTRATED BY PSYCHOLOGY ;

TOGETHER WITH REMARKS

ON THE

CONDITION OF DEPARTED SOULS.

THAT there is an invisible world, that the departed human spirits do exist in that world, that we, sooner or later, shall have to take up our abode there, that with the close of every day, every week, every year we have so much deducted from the time allotted to our earthly course, and are so much nearer to that mysterious change that awaits us ; of this, I presume, we are all persuaded. But can we get some direct information from the invisible world, is it possible for us to commune with departed spirits, is it possible for them to influence us, and if it be so, is it lawful for us to cultivate such an intercourse, and in case we should receive any communications from the spirits of the dead, is it advisable to place implicit confidence in such revelations ? on these points our opinions may greatly vary.

As these questions are at present agitating the minds of many in this country, and as they refer to matters than which none can be of greater interest and importance to us, I need not make any apology in presenting such a mysterious subject before you.

I.—Let us then first enquire whether it is possible for departed spirits to come in contact with us, to make themselves heard or seen by our senses.

There was a time, and it is more or less the case to this day, when those who believed in the possibility of apparitions were pro-

nounced illiterate and superstitious, and the hope was entertained that the advance of science and spread of education would dispel all ghosts from the world. And yet the most scientific men, the most acute and profound thinkers, such as Lessing, Kant, Goethe, W. V. Humboldt, Wieland, Jean Paul and many others, did not deny the possibility of such supernatural occurrences; they acknowledged themselves acquainted with facts, which were so well authenticated, that they could neither be denied, nor be explained by natural causes. None could have been less superstitious and of sharper intellect than men like Lessing and Kant. Yet the former in referring to the ghost in Hamlet, admires Shakespeare in introducing such an apparition which so thoroughly commended itself to our sense of truth, and he remarks that we are by no means justified in doubting the objective reality of such-like phenomena. Kant said: "I neither know how the human spirit goes out of the world, or how he comes into it, and owing to this ignorance I would not venture to deny the truth of all ghost stories." Leaving aside similar assertions of many weighty authorities, I will quote here statements of the greatest authority, first of the ancients, and then of the present day: Plato thus represents the opinion of Socrates:—"When the soul, soiled and impure, quits the body, having during its earthly life lived only for sensual things, having been kept fascinated by material things, but having hated and repulsed the invisible and supernatural things; do you think that such a soul will depart entirely pure and free? By no means, for penetrated by the material, and carrying it with it as a burden, as something earthly and visible, it will be depressed and again drawn towards the region of visible things, fearing the invisible world and hades; and thus it roves about near graves and tombs, where it is seen as a ghost, that is as one of those souls which represent but shadowy figures." Thus far Plato. J. H. Fichte, the greatest psychologist of the present day, gives in his celebrated *Anthropology* the following opinion on the subject:—

"The objective truth of such narratives can scarcely be doubted, in the first place because the faith of all nations at all times gives testimony in favour of it. Something which is nothing but fallacy and imagination cannot be believed so tenaciously, and, in its essential features, so harmoniously. There are no theoretical grounds on which we could prove such a faith to be self-contradictory. On the contrary an unbiassed judgment must declare, that nothing appears more natural, than the possibility of a continued communication between the living and the departed ones, for they belong to the same species of spirits, and more deeply considered, to one and the same world. An intercourse with, and communications from, the spiritual world are in themselves possible, and it must be taken for probable that such an intercourse takes place, for both worlds are nowhere separated, on the contrary they are really within each other. And moreover there is a multitude of facts, authenticated in the best possible way, which prove the possibility of such an intercourse, and many more facts could be found if the pre-disposition against crediting such phenomena did not prevent their becoming publicly known."

Thus far Fichte. But many will reply that there are indeed strong theoretical grounds on which we must declare it impossible for a departed spirit to make himself visible or audible to our senses.

Witness the departure of a dear friend: He was warmly attached to you, he was anxious that you should be near him, but he ceases to recognize you; suddenly his breathing stops; the body, which was an abode of life, is now an empty shell; you perceive with a shudder that your friend—it may be your father or your child—is no more with you; the corpse is left with you, but the soul has fled. How did it come out of the body? You could not see or hear anything of its motions, you do not know whether it is still hovering about near the body, or has already quitted entirely the material world. All is a mystery; but thus much is clear that the soul is invisible; that it is immaterial.

However much an infant-orphan may cry for its departed mother, she does not return to console it; however much the lover may long for the object of his affection; she is for ever gone, and not a whisper does he hear of her.

Thus the ordinary experience of mankind, as well as theoretical considerations, seems to testify irresistibly that there are no such things as apparitions, and what people fancy to be such, are nothing but fancy, are nothing but phantoms of an excited or diseased imagination. There is no doubt that in most instances when people fancy they have seen or heard a ghost, it was a delusion; but, as already remarked, among every nation you meet with such an innumerable host of strange phenomena as could not have been produced by ordinary natural causes. It is of course the easiest way to treat such accounts with contempt, to pronounce ourselves very wise and the witnesses of such occurrences fools and benighted slaves of superstition. But men who do not allow themselves to be guided by pre-conceived notions and who are earnest about the discovery of truth will deal fairly with such facts, will consider whether the ordinary rule of departed spirits not being able to appear again, may not admit of exceptions, and if their theory should be against the possibility of such an occurrence, they will investigate whether after all their theory is not one-sided, superficial and erroneous.

Above, we have laid it down as a fundamental truth that the human soul is immaterial because we do not see it when it leaves the body. But we are not to conclude that being immaterial the disembodied soul can under no circumstances make itself visible. It will be acknowledged that the soul is not merely a power, but a substance, an abode not only of one but of many powers and activities, and that it therefore requires an organization suited to the spiritual world. If the soul, on leaving the body, had no organism, no shape, no cover, it would be difficult to conceive how it could retain its identity, how it could escape being dissolved

and swallowed up, as is undoubtedly the case with the souls of animals, by the ocean of universal life.

No theory, for establishing the immortality of the soul, is more untenable and unsatisfactory than the atomic one :—that the soul being not a compound, but a single atom or essence, could not therefore be extinguished ; for it might be said that the soul is life, and as such may exhaust itself and cease to exist ; Divine life only being inextinguishable.

But even the essence of material things does not consist in a host of atoms ; this is a very mechanical and superficial view of the material world. The fact is, that we know only the out-side of the things which we see ; their root and essence is hidden from us, and just as the roots of a tree are hidden in the ground, so likewise the root and essence of material things cannot be disclosed to our observation ; and those who try to demonstrate how the universe evolved out of the coagulation of atoms are but blind leaders of the blind. It has been assumed by philosophers that there exists an ether which pervades all space and penetrates all substance, and this ether is, no doubt, the substratum of such phenomena as light and heat, magnetism and electricity ; and it may also be supposed to be the vehicle or the medium for that divine energy which upholds and animates the universe. And if this be the case we have already inherent in matter a substance of which we scarcely know whether it belongs to the world of matter or of spirit.

But now as regards the human soul it has been assumed by ancient as well as modern philosophers, that there is a substance in man, a nervous fluid, by which the connection between body and soul, betwixt matter and spirit is maintained, and which substance accompanies the soul when it leaves the body and forms its ethereal body after it has been separated from its heavy material cloak. It is a fact, established by physiology, that our material body is engaged in a continued process of reproduction ; old particles are ejected and their place supplied by new ones, and after a

lapse of some years every particle of our flesh and bones is new. But there is an invisible spiritual body within us which is diffused throughout our nervous system, and which changes not, owing to which our body retains its identity. This invisible body, when accompanying the soul in death, may be supposed to find an homogeneous vehicle for its motions and actions in that ether which pervades all substance.

And that this is not a mere hypothesis but an almost certain reality, has been proved by the remarkable psychological discoveries which have been made by means of somnambulism or clairvoyance.

As the phenomena of the so-called spiritualism closely resemble those of somnambulism or clairvoyance ; as spiritualism is nothing else but an artificial somnambulism, it is essential for our investigations that I make you acquainted with the phenomena of somnambulism. The facts which I place before you are based on the statements of authorities like the above-mentioned, J. H. Fichte, and others.*

Though phenomena, resembling those of somnambulism, may have occurred at all times and among all nations, yet they have never appeared elsewhere in such a remarkable manner as they did about the beginning of this century on the Continent of Europe. It was a time when Deism and Rationalism exercised a domineering sway over the civilized world, everything supernatural was ridiculed, and with their shallow enlightenment people looked down upon the

* I must beg the reader to keep in mind that it is not the object of this pamphlet to demonstrate the truth of the following statements about clairvoyance, nor could this be done in a tract of such small compass. I merely state the result of the scientific investigations which have been made by some of the greatest psychologists, by men whose opinion on the subject certainly deserves greater consideration than the superficial criticism of those who judge on such phenomena from the standpoint of their own pre-conceived notions. Those who wish to learn whether these statements are based on satisfactory evidence must refer to the writings of those authorities.

truths of revelation as suited for the illiterate only, just as is the case with many of the so-called enlightened in this country. Remarkable diseases require remarkable cures. It was then, that all at once discoveries were made and phenomena witnessed which proved to the world that things did yet exist, which cannot be comprehended with our five senses. Mesmer published his discoveries on animal magnetism, Jung Stilling confounded the world by his pneumatology, or his theory on the condition of departed spirits, and his scenes from the world of spirits. But what created the greatest sensation was somnambulism* or clear-seeing ; for here facts were witnessed on which every body could convince himself. A somnambulist falls, either through the influence of the stream of magnetic life proceeding from the magnetizer, or through other causes, into a deep sleep resembling death. The medium is usually a female, whilst the magnetizer is a male corresponding to the distinctive characteristic of the sexes, woman being more receptive, man more productive. Thus being in a death-like sleep and the natural senses being entirely closed, there awakens in the medium an inward eye, an inward universal sense which manifests itself by speaking. By this inward sense the seeress perceives those things with which she is brought into a psychical contact or *rapport*.† First of all she not only sees her magnetizer, but she perceives every thing that he thinks, feels, enjoys, suffers. Thus through that inward sense that awakens in the somnambulist the soul perceives much keener and clearer than through the sensual organs when awake, for through them she perceives but the outside of things, but through this inward universal sense, she sees into the interior of those objects with which she is in magnetic rapport.

* The word somnambulism is used here in an enlarged sense for what the French call clairvoyance.

† *Rapport* is the technical term used to signify this psychical contact or mesmeric connection.

And yet, whilst this sense is awake, the outward senses are entirely closed ; the pupil of the eye is lifeless and dilated as is the case with a dead body, and it remains motionless and insensible even if a candle be brought near it. And as the senses are closed, so is the whole sensuous world shut out from the soul's observation, excepting those objects, which, as already said, are in magnetic rapport with it, and this rapport may, through the magnetizer, be extended to any object, however distant in space it may be from the somnambulist, or however much it may be hidden from the natural senses. This inward universal sense, which manifests itself in the somnambulist exists, however, not without a corresponding bodily organ. As our sensuous nerves concentrate in the brain, so this universal sense is concentrated in the central organ of the ganglionic nervous system, which is located beneath the heart, or in the region of the stomach. The statements of all somnambulists agree in this that their consciousness has become detached from the brain, and has taken up its abode in the pit of the stomach. It is also asserted by those who when almost dead were reclaimed again that the last seat of the soul before leaving the body was in the above-mentioned place, in the region of the stomach. We are thus entitled to say that the medium when in the somnambulist sleep is on the verge between life and death, between this world and the world of spirits.

However incredible it may appear, it is a fact that sealed letters having been laid on the medium's stomach were read with ease and without mistake ; letters and books hidden from the medium by walls, but kept in rapport with him through a chain of joined hands, were read, though previously the medium could not have had any idea of their contents. *

* This power of the clairvoyant is not more remarkable than the gift of supernatural sight with which some are possessed in their waking and normal state. Goethe relates of his father that he had such a gift. Perhaps the most remarkable instance of modern times is the Swiss author Tschokke. He says : "It happened to me sometimes on my first meeting with strangers, as I listened

But a more striking feature of somnambulism is this that the clear-seeing of the medium can be elevated to such a degree that the individual becomes more or less a prophetic seer. He sees future events, especially those relating to himself, he sees the interior of his own body, or of the body of those with which he is in rapport, and if it be diseased, he is able to point out the seat of the disease, and prescribe medicines, which will effect a cure; moreover he will exactly foretell the time when a crisis will take place, or the time when the cure will be effected. An analogy of these presentiments we have in the instinct of birds and animals,

silently to their discourse, that their former life with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were, dream-like, yet perfectly distinct before me." Once in a journey he entered an inn at Waldshut and took supper with a numerous company among whom there was a young man who with the other guests made himself very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c., "I turned to him," he goes on to say, "and asked whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me? He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and lastly with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where to the right of the brown door on a table, stood a black money-box, &c. A dead silence prevailed during the whole narrative which I alone occasionally interrupted by enquiring whether I spoke the truth. The startled young man confirmed every particular and even what I had scarcely expected, the last mentioned. Touched by his candour I shook hands with him over the table and said no more." Tschokke says with regard to his gift, that he himself had little confidence in it, and on revealing his visions to any new person regularly expected to hear the answer, "It was not so." He says: "I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke."

by means of which they make provision for the approaching winter, or seek for shelter from an approaching storm or earthquake. But more inexplicable and confounding in the case of somnambulists is their foretelling of such events as depend on our voluntary actions, many instances of which are on record. In such instances the seer appears to be elevated to the higher regions of the spiritual world, in which all events, which are to happen in this lower world, are stated to be pre-figured by symbolical representations. The seer perceives these representations, but in explaining them in human language, sometimes fails to find the correct expressions for these spiritual representations, or rather, he sometimes fails to understand the symbolization which presents itself to his spiritual eye, and therefore explains it wrongly; as may happen to us when we try to understand the symbolization of Bible-prophecy. Imperfectly developed clairvoyants are said to be in danger of confusing spiritual and material perception, and are thus often reproached for falsehood when they describe truly what they see.†

But the most striking feature of developed somnambulism or clairvoyance is this, that the soul is emancipated from the material body to such a degree that it not only sees distinctly localities which are separated from its body by hundreds, and it may be thousands, of miles, but even actually stepping out of the body, it can make itself heard, and sometimes even seen at such distant localities. And by this phenomenon it is that the above-mentioned hypothesis of philosophers, namely, that the soul is clothed in

† Professor J. P. Lange illustrates the relation between the objective symbolical visions of the clairvoyant and his subjective revelations, by comparing it to the relation between conscience in the abstract and the relative consciousness of the individual. As the former is infallible whereas the relative consciousness may lead the individual into the most delusive errors, so like-wise he considers the visions of the truly emancipated seer as infallible, but the explanations of these visions he finds sometimes highly erroneous. The symbolical visions of the spiritual world are often mistaken for real occurrences.

an ethereal or spiritual body, has become a well-nigh established truth which is held not only by avowed spiritualists, but also by some of the most eminent German psychologists and divines.* The mediums on being asked how they could make themselves heard and even seen at distant localities, have replied that it was by means of the nervous ether which as an organ accompanied the soul, and that by this they could not only produce sounds, such as knocking, but even under favourable circumstances re-produce and make visible their natural shape and clothing. It is an unanimous experience of all somnambulists that throughout the rami-

* Among the latter v. Rudloff in his psychological work mentions Nitzsch, J. P. Lange, J. Muller, Kern, Umbreit, &c., and the theosophers J. Bohme and Oetinger. Among the ancients he mentions Pythagoras, Plato, Aristotle; further the ancient Rabbies of the Jews and some fathers of the Christian Church, (Origin and Tertullian.)—As the greatest authorities for the Christian however St. Paul and Christ Himself may be adduced. In I. Cor. VI. 13-20 St. Paul distinguishes between the belly (the coarse material body) which will be destroyed and a higher body which is incorruptible, which is to be linked to Christ and thus to become a sanctified temple of the Holy Ghost; which is moreover in a close mysterious connection with the future resurrection-body, and therefore not to be polluted by fleshly sins, as these would affect and mar the glory of the future resurrection body. Further the description which Christ gives in Luke XVI. 19-31 of the condition of certain classes of departed spirits may be said to be highly in favour of the assumption that these spirits are clothed in an ethereal body which closely resembles their former earthly form; for Dives recognizes Lazarus, he is tormented in the flame and desires his tongue to be cooled. Nor can the mentioning of fire and water be assigned as a proof that Christ meant his words to be taken in a figurative sense, for there is no difficulty in assuming that elements like fire and water have their corresponding substances in the spiritual world, and as regards the upper spiritual world, or the heavens, it is a biblical truth that it is the substantial, the real world of which our material world is but a reflex, and that the things in this world have their ideal representations in the heavenly world. For us therefore, who can form no idea of the nature of the spiritual world, it is more becoming to take the words of Him who spoke the truth and who testified of what he had seen, in their literal sense.

fications of our nervous system they see diffused a nervous fluid or ether which in its totality forms that spiritual body which is inseparably connected with the soul and from which death also cannot separate it. It is this ethereal fluid which connects soul and body, without which the nerves are dead and by means of which the soul produces the voluntary motions of our organs, and by means of which it also receives the impressions from the material world which are conveyed through our sensuous organs.

As in our present existence everything that is visible is unreal, transient, and perishable ; and as everything that is real and essential is supersensual and therefore invisible ; so also is our spiritual body. Our external body, which, as we have already seen, is under a constant process of dissolution and re-construction, is the unreal, transient one. Our internal body is the real one. And as the latter is a product of the soul, and a representation and image of the peculiarity and character of each man, so is the external material body throughout and in its minutest parts a representative which exactly corresponds to the internal spiritual body. It is the plastic power inherent in the soul which shapes the spiritual body, and which under favourable circumstances may also be supposed to be able to condense it so as to make it visible.

The soul of the clairvoyant, when emancipated from the body and in the highest state of clear-seeing is no longer bound by space ; it penetrates all substance and it is wheresoever it wishes to perceive or to act ; and to perceive or to act, and to transfer itself is to the emancipated seer one and the same thing. His will, his attention, if directed upon a certain object, is sufficient to find it and he perceives this object as if cleared, or lighted up by the light proceeding from his ethereal body. The seeress also perceives her magnetizer as if enveloped in a halo of light. Thus the magnetic power or nervous fluid, proceeding from the spiritual body of the magnetizer manifests itself as a kind of light.

If it be asked : what is the difference between death, and that emancipation from the body of which clairvoyants are capable, it

must be remarked, that by means of the nervous fluid the emancipated souls keep up a connection between themselves and their bodies ; but it is asserted by them that the moment this connection is interrupted, death ensues, and a return to the body is then impossible.

But these are not all the phenomena which are produced by somnambulism. Among several others, which might be mentioned, there is one which is not doubted by those who have fairly investigated the subject : it is this, that the seers come in contact with the world of spirits (especially with guardian angels), and hold intercourse with them. And it appears that departed spirits are exceedingly anxious to communicate with somnambulists, for with them they find a medium through which they can manifest themselves to that world of which they were once inhabitants, and which is now entirely closed to their observation. But not only do spirits of the invisible world appear to them ; some of the seers advance to a state of ecstasy, in which they find themselves transported into the abodes of bliss as well as of suffering, to heaven as well as to hades or hell. How far however such visions are realities and not phantoms must remain problematical, for whilst with regard to those phenomena which I have mentioned before this the experiences and assertions of all somnambulists are harmonious, they are not so with regard to matters and truths pertaining to the invisible world. Hence their visions, whilst they agree in some respects, are found to disagree in others. They are sometimes contradictory, they are tainted by the subjective views of the magnetizer and the magnetized ; they vary according to the religion to which the somnambulist belongs, whether it be Protestantism or Romanism or Indifferentism ; they have sometimes evidently the stamp of falsehood. It is not difficult to account for such discrepancies ; the seer either sees but the phantoms of his own imagination, just as we do in our dreams, and these phantoms he mistakes for realities ; or if he should be a seer of a higher order, if, as is unmistakeably the case with some who

are more highly gifted and more advanced, the invisible world is disclosed before their eyes and they see objective realities, they yet see these realities through the medium of their own individuality, and thus their revelations are tainted by their own subjective views. Thus Delitsch, one of the first German Divines of the day, remarks with regard to a highly developed Jewish seeress named Selma ; "the flashes of light, coming from above, and the divine influences are unmistakeable. But the mist with its phantasms, which envelopes her, remains unpenetrated. Her own confession is remarkable : "I have never been able to advance to perfect clear-seeing, and no man can see perfectly clear and remain alive."*

*The preternatural phenomena which have now been enumerated ought not to appear so incongruous to the Christian thinker as they are generally taken to be. If we fully realize the biblical truth (as pointed out in my pamphlet on Miracles, page 40) that our present condition,—the domineering power of our animal nature, the feebleness of our spiritual nature, the limited perception of our intellect—is an abnormal state of things ; that if we were in our normal condition we should be capable of receiving manifestations from the supersensuous, the heavenly world, and should already during our earthly life be elevated to the spiritual world,—I say, if we fully realized these and other biblical truths, then we should also learn to view these strange phenomena in a truly interesting light. We must keep in mind the fundamental biblical truth that man was created in the Divine image, and that in his pure state he was a far different being from what he is now and that he was destined not only to represent the moral attributes, but also the physical and intellectual glory of his Maker. We cannot form any conception of men who attained to an age of 900 years ; much less of the vitality which Adam must have possessed before his fall and which was capable of being developed to a degree which would for ever have emancipated him from death. A remnant of this vitality is now latent in every man, but manifests itself in the most striking manner in the magnetizer, when, by the force of his will, he issues from himself waves of vital power and infuses this power into his medium, in whose body to some extent it overpowers matter and produces a healthy vitality in diseased organs. That there is also latent in the human soul a capacity for spiritual visions which may be developed, and emancipated from the earthly limits of space and time, we learn

All these phenomena have been witnessed in the case of one of the most remarkable somnambulists, Madam Hauffe, or as she is usually called, the Seeress of Prevorst. She was born in 1801 in Prevorst, a village in Wurttemberg; and in 1826 she was brought to Weinsberg, a small town near her home, and there placed under

from clairvoyants. With them we see this capacity developed not in their natural, waking state, but in their magnetic sleep, in which the soul is to some degree emancipated from the body. But with the seers and prophets of the Bible we see this capacity, *i. e.*, the spiritual vision, not only developed during their waking and natural state, but we see them also, by the operation of the Divine Spirit, inspired with such visions as no somnambulist could ever attain. Viewing Jesus Christ in his human nature we see in Him the condition of the normal and therefore of the ideal man. What the mesmerizer manifests but faintly and during a long process of operations, *i. e.*, the power of the spirit over matter we see proceeding from His hands, and even from His garments as an all powerful efflux of life, imparting immediate relief and vitality to the sufferer. (I do not refer here to such miracles as the raising of the dead, or the feeding of some thousands with a few loaves, miracles which bear no analogy whatsoever to mesmerism, and which can only have been performed by the creative power of Divine omnipotence). And since Jesus Christ is the ideal man, and His power over matter the normal state of things, the christian thinker should naturally conclude that the powers and gifts which He possessed should manifest themselves also in His Church, not to speak of the direct promises of supernatural gifts which Christ bequeathed to His Church. For that these were given to the primitive Church only is a mere assumption, and we had better find the reason for the scantiness of these gifts in modern times in a deficiency and incapability of ourselves. There are however numerous well authenticated instances of holy men who were endowed with the gifts of healing, of prophetic visions, of temporary emancipations from the law of gravity, &c. We find these gifts especially in the case of ascetics who by their vigorous abstinence and by their intense application to religious exercises have greatly subdued and mortified their sensual emotions and who thus attained to a high state of spiritual life. Yet, however much such accounts be doubted, in one grand truth all true Christians agree, namely, in the certain hope that at the last day we shall receive at the hands of our Lord bodies which will be incorruptible, glorious and powerful, being of a spiritual or heavenly nature, and that thus we shall become living miracles. I. Cor. XV. 42-49.

the treatment of Dr. Justinus Kerner, a celebrated Physician and Poet of South Germany ; and she continued under his treatment for six years. This Dr. Kerner died only a few years ago in 1862, and I myself have been at the place where the seeress lived and died, and can therefore vouch for the honesty and truthfulness of those who witnessed her in her magnetic sleep. Dr. Kerner says, when she was brought to him, she was so reduced by disease that she was more dead than alive. It was necessary to give her every few minutes a spoonful of soup, or she fainted away and was racked by cramps. Every evening at seven o'clock she fell into a magnetic sleep, became clairvoyant and told what she saw. Dr. Kerner treated her first with medicine ; but he found that strengthening medicines produced the very opposite effect in her ; and only did her harm. He was thus compelled to allow her, - what she had long wished to do—to prescribe for herself in the magnetic sleep, and he confesses that he was ashamed to see how much better remedies she, an illiterate woman, prescribed for herself ; and this she did, as already remarked, in her sleeping state. But rather than being treated with medicine, she desired to be mesmerised, and said that a gentle course of magnetism continued upon her for seven days would be the best for her. Dr. Kerner's opinion afterwards was that if this had been done from the beginning, her life might have been saved ; but now he found her too much reduced. Her life hung in the body, as it were, only by a single thread. "She was more than half a spirit," says Dr. Kerner, "and belonged to a world of spirits ; she belonged to a world after death, and was more than half dead." In her sleep only was she truly awake. Nay, so loose was the connection between soul and body, that, like Swedenberg, she often went out of the body and could contemplate it separately. In this state she had no organic strength, but depended wholly on that of other people, which she said she imbibed chiefly through the eyes and the ends of her fingers ; weakly people felt weaker near her.

She had prophetic dreams, possessed the second sight, and announced deaths by seeing coffins and funerals at houses where every one was in health, but where the prognostic was always soon after realized.

She saw and conversed daily with spirits both in and out of her magnetic sleep. She said that their presence was disagreeable to her in the outward waking state; but she delighted in their society in the inner waking state. Here she was in a condition of homogeneity with them—wholly spirit with spirit. She was not fond of speaking of the apparitions she saw, and had she not been questioned, little of their visits would have been known.

People in general of course will maintain that these visits were but imaginary phantoms. But the phenomena were carefully investigated not only by Dr. Kerner himself, but by many other scientific men, and by some of the greatest thinkers of the day; and the serious facts which were disclosed could in nowise be explained away.

For instance the seeress complained to Dr. Kerner that she was much troubled by one spirit whose appearance she described, but who was a perfect stranger to her. Dr. Kerner found that she described a man who had been an inhabitant of Weinsberg and had died six years before and who had left something wrong in his affairs with a wine merchant in whose employ he was. The spirit came again and again, imploring the seeress to endeavour to set this matter right, and he stated that the necessary document or account was in a house sixty paces from her bed. The seeress in her sleep saw the house, the room, the officer engaged in it, the place where the paper was, and Dr. Kerner recognized from the descriptions that it was the Office of the High Bailiff. He went to him, and after some trouble, found the document, which, as the spirit said, was pressing on his soul, and binding him to earth. Through this document it was discovered that this late Mr. N. had cheated his master of 1,000 florins, the exact sum which according to the wine merchant's statement was missing at the death

of his late manager. The deficiency was afterwards made up by the widow, and the spirit expressed his gratitude to the seeress, Mrs. Hauffe, for her assistance in removing this burden from his restless soul.

Like most clairvoyants, she could also read in her magnetic state anything laid on the pit of her stomach, even if it was enclosed between other sheets of blank paper.

Dr. Schubert, an eminent philosopher of the natural sciences, and especially of psychology, made some experiments with her, which, I expect, will more readily be credited than the phenomena abovementioned. When in her magnetic sleep, he laid different plants, precious stones and other minerals in her hands, and she at once felt different sensations according to the nature of the plant, or the mineral, and it was found that she always ascribed the same property to the same thing ; yea, not only had she correct perceptions of those things which were laid upon her hands, but medicinal plants would at once produce in her body such effects as corresponded to the quality of the plant. For instance one grain of the belladonna root laid upon her hand produced vertigo, distention of the pupil, and cramp in the throat, an effect which Dr. Schubert says could scarcely have been produced if a healthy person had taken internally double the quantity. This is but an instance, like which many might be enumerated, testifying the infallibility of her perceptions.

We have now learned from somnambulism that in theory there are no grounds to doubt the possibility that certain individuals, who, through some peculiarity of their nervous system, are favourably disposed for becoming mediums, may come in contact with the spirits of the departed. And from what has been said with regard to the ethereal or spiritual body which remains the organ of the soul after death, such phenomena as apparitions can no longer appear to us so very preternatural.

Cases of the dying appearing to a distant friend or relative, either immediately after or even before their quitting the body

are indeed very numerous, and occur among all nations. The departed spirit makes itself heard by knocking or by footsteps, or it is seen in a dream, announcing the death of the body, or what is more rarely the case, it appears visibly to the friend who, fully awake, sees the spirit in the shape and costume of the living. My own great grandfather, when separated from his home by land and sea, living then on the island of Java, saw one day his mother in white apparel. From that moment he was no longer content to be separated from his family, he took the first opportunity of sailing to Europe, and when he reached home he found that his mother had died on that day. A remarkable instance of the soul leaving the body before death, and making itself visible elsewhere is related in a book of the celebrated and pious Richard Baxter, an English Minister : A young woman in Rochester went ten miles away from her home to visit her parents, leaving her children at home ; there she becomes dangerously ill, and feeling her death approaching, she is taken with the most ardent desire to see once more her little children. In the night she is found with stiff eyes and without respiration ; and thus is taken for dead, when all at once life returns. In the morning the patient said to her mother : “ I was this night with my children and took leave of them.” This is taken for the raving of delirium ; and soon after this she died. But that same evening a letter arrived from Rochester stating that the children’s nurse awakening at night saw her mistress standing at the bed of the two children, she saw how the mother’s eyes and lips moved as if she spoke to them, but what she spoke she could not catch. Being overcome with terror and consternation, she was not able to speak, but at last took courage to call out : “ In the name of the Holy Trinity who art thou ? ” Whereupon the vision suddenly disappeared. Here we have an instance like which several, both of ancient and modern date, are on record, from which we see, that whilst the material body is enveloped in a death-like sleep, the ethereal body may be detached and appear elsewhere. And since in influencing our bodies during life, this

nervous fluid, or ethereal body is already acting in an incomprehensible manner on a material substance; it is not difficult to perceive, that, when entirely separated from the body, it may under favourable conditions also produce effects bearing some similarity to those it was formerly capable of. The innumerable manifestations of departed spirits also, which have been observed by thousands of intelligent and trustworthy witnesses corroborate this assumption. The only difficulty is the question why such abnormal occurrences should be permitted by the Lord and Governor of all spirits. In some instances satisfactory reasons for such apparitions can be assigned. A remarkable case of this kind is recorded in the memoirs of the late missionary, Mr. Lacroix. A missionary in South India died leaving the accounts of his station in disorder. A sum of some hundreds of Rupees was missing, and the successor was beginning to fear that there must have been some unfair dealing, when one day, engaged in the study, he saw his departed predecessor walk to the desk, open it, take out a paper and place it on the desk, and after having done so he disappeared again. The Missionary found that this paper cleared up the difficulty, for it stated where the money was lodged, and thus all suspicion was removed from his deceased predecessor.

But with regard to by far the greater number of spirit-manifestations no satisfactory cause can be assigned. Such spirits appear to be in a most unhappy, yea many of them, in a horrible condition, they seem to be bound, as it were by spell, to localities, where, during their life-time, they perpetrated their sins and crimes. Origin, one of the greatest theologians of the early Church, says: "what spirits must those be, which for entire centuries are spell-bound, as it were, to certain localities or houses, whether it be that they are tied to those places by a magic power, or by their sins perpetrated there." And as their abode so are their mental powers confined and latent; they appear to be haunted by fixed ideas and perceptions from which they cannot emancipate themselves. Often they betray malignant propensities and seem to

take pleasure in disturbing, frightening and torturing the living. Why God in his providence should permit such abnormal occurrences to take place is indeed mysterious, but not more so than the cause for which He permitted sin and death to spoil His Creation.

PART II.

CONCERNING SPIRIT-REVELATIONS.

From what I have laid before you in the first part of this treatise, I expect you will be convinced that the assertion of those who maintain the possibility of holding intercourse with the spiritual world is not altogether so preposterous as it is generally taken to be. And I may also expect that you will assent to the assertion that there are occurrences which cannot be explained by natural causes, but which can satisfactorily be accounted for if we ascribe them to a supernatural or spiritual agency. Should you still hesitate to give your assent to this, my object is not to place an array of reliable facts before you in order to remove your doubts, and to show you that it requires a far greater amount of credulity—and how credulous are often sceptics in order to maintain their theories!—to explain them by natural causes than otherwise. My main object is to give a word of advice to those who believe that such an intercourse can be held and that important truths may be and have been communicated to them from the spiritual world. And I may fairly trust that, if spiritualists are at all open to advice, they will more readily accept it from one who does not, as is usually done, ascribe all their experiences to imagination and deception. Taking it then for granted that there are men who, by their peculiar nervous disposition, may come into contact with the spiritual world, or may become mediums, is it right for them to cultivate such an intercourse, and is it advisable for us to place confidence in their revelations? It cannot be doubted that the Lord and Governor of all

spirits has purposely placed a barrier between this and the invisible world, and that therefore it cannot be His will either that the dead should endeavour to keep up an intercourse with us, or we with them.

He has veiled the invisible world from our observation, and it must be a wanton endeavour to use artificial and occult means to remove this veil. He has allotted to each man his proper task to perform in this world; He does not intend you to be dreamers now, you will have plenty of time for dreaming when you are departed from the scene of action and labour.

The spiritualist, if he be a medium, purposely foregoes the command of himself, he surrenders himself to an abnormal and death-like sleep, and thus opens and exposes the sanctuary of his soul to powers and influences of which he does not know whether they are good or evil, and over which he has no control.

From the experiences of clairvoyants it appears that spirits are often anxious to avail themselves of such an opportunity of coming in contact with the material world.* But what kind of spirits must these be? Certainly, not those who have advanced to the heavenly world, but impure spirits who are shut out from the regions of light and happiness, who, it may be, find hades a very

* "Somnambulists, being on the border between this and the other world, are indeed very often, yea almost always, in rapport with spirits of deceased men, especially with unhappy ones, because it is easier for these to make themselves perceptible to them than to ordinary men, and therefore they throng to them; and thus a communication takes place which presents the most extraordinary phenomena. And the statements of somnambulists, however distant they be from each other, in time or space, or individuality, are found to agree so thoroughly in the minutest particulars that we are warranted to look upon these phenomena as objective realities. But he who induces somnambulists, as is not rarely done, to cultivate this intercourse and to ask for accounts about the conditions of the other world and about events of the future, evidently makes himself guilty of that sin of consulting the dead which is so earnestly forbidden in the word of God." V. Rudloff. In a similar way also Delitsch expresses himself.

dreary abode, and who long after those earthly enjoyments, with which they can never more satisfy their cravings. A law of the spiritual world, which will commend itself to your reason, is this, that affinity governs the spirit's associations; like associates with like. Since the mediums are impure, sinful men, it may be deduced that the spirits with which they came in rapport are likewise impure, sinful spirits, that holy, heavenly spirits could not even come in contact with them. And since there are deceitful and wicked spirits in this world, we may be certain that such may also be found in the invisible world.

Jung Stilling, the most unbiassed investigator of these phenomena, observes with regard to clairvoyants: "Vain and false spirits frequently interfere on these occasions and seek to deceive and mislead the seer. These study his inclinations and wishes and then arraign the communications, imagery and ideas in such a manner as to gratify his favourite inclinations." He relates an instance of a seeress who professed to be a religious woman, but who cherished in her heart impure desires and whose revelations bore the same stamp. Her blind admirers, considering her a divine oracle, were induced by her magnetic inspirations to commit criminal offences.

He tells us of other clairvoyants who were, in their visions, fully persuaded that they enjoyed the company of heavenly spirits, but who afterwards gave palpable evidence of being inspired by delusive spirits, or by vain imagination.

How far the revelations of the spiritualists in this country or of those in America are true communications from spirits, I do not pretend to decide; they may be such, they may also be merely the imaginations of the dreamer, or they may be a mixture of both. But it appears that these so-called revelations can usually be traced to the distinctive views and ideas of the medium.

When the spiritualists cite Shakespear, or Milton, or Schiller, &c., we scarcely know whether we ought to wonder more at their presumption or folly; at their presumption in supposing that the

spirits of these men have nothing better to do than to obey their bidding;—at their folly in taking the doggerel produced by the mediums for productions of the spirits of our poetical heroes. But taking it for granted that a well meaning spirit, that your departed father or friend should find a medium to communicate with you, what great truths which you do not know beforehand, or which you might not learn from more reliable sources, could he reveal? As to the past manifestation of God and as to the great works which God will yet carry out in future for establishing His kingdom, he most likely does not know what you have the means of knowing, if you will honestly enquire after truth.

From numerous manifestations it might be shown that departed spirits may still hold the same ideas and errors which they held in this world. Men who in this world, have been in an indifferent state of mind, may be considered to be in such a state there; the great Day of Judgment has not yet come, and what that day will decide as to their eternal fate, they know as little as we do. You have indeed a longing for revelations from the invisible world, and you are entitled to such revelations; but to higher and more reliable ones than you can receive from the dead. However much the enlightened of this country may boast of their own inherent light, they will, in course of time, be no longer able to deny the cravings of their hearts, they will seek for supernatural light. But if they seek it from the dead, they will be deceived, their hearts will remain unsatisfied, and their unnatural endeavours may even prove injurious to their physical constitution. That the latter is often the case, that the artificial endeavours to come in contact with the spiritual world are often greatly injurious to the health of the medium, has been acknowledged by spiritualists. Some with whom the magnetic sleep has been intensified too much, have become deranged and remained idiots. With others the magnetic link between the detached soul and the body was cut asunder and they awoke no more from their sleep.

That thousands of educated Christians in America do cultivate spiritualism, is indeed a strange phenomenon; for to the Christian such endeavours are plainly forbidden in the Bible. "There shall not be found among you," says Jehovah through Moses, "a charmer, or a consulter of spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Here we have the Bible-testimony that in the very remotest times of history such things have been practised, and here as well as in other passages the Bible evidently admits a certain efficacy in such endeavours. But the divine condemnation of such practices could not be more strongly expressed; and those spiritualists who yet revere the Bible as the Word of God, have recourse to very strange explanations in order to get over the difficulty. The Christian moreover knows that, as there is a world of good spirits, so there also exists a world of evil spirits, that there are demons and that Satan is at their head. He knows that these spirits are constantly active to mislead men into error and sin, and that in order to beguile the unguarded, they may even assume the shape of holy angels and the language of saints. And not only this, but if the Bible is true, if Christ understood the nature of human diseases better than we do; (for that, as some say, He should have accommodated Himself to the popular superstition, might indeed be held of an imaginary Christ, but not of Him who is represented to us in the Bible,)—then it is also a fact that evil spirits may not only influence our minds, but cause also serious injury to our physical constitution, that they may take (as once they did) possession of the nervous system of individuals, and thus exercise an influence similar, but infinitely more powerful, over their unfortunate mediums, to that of the mesmerizer over his medium.* I speak of those

* "That spirits spoke from those demoniacs mentioned in the Bible, we see from the fact that the words which were spoken betray such a knowledge of the person and work of Christ as surpassed the degree of knowledge which the people at the time possessed; and that they were wicked and

demoniacs from whom Christ expelled evil spirits. They were men who were no longer masters of their own bodily abode, whose individuality was suppressed by a wicked power, who were compelled to give up the use of their limbs and of their organ of speech to unclean spirits. We may be thankful that this awful disease, which raged as an epidemic at the time of Christ's abode on earth, is little known in our days, though solitary cases have occurred at all times; and even in our times cases have been witnessed when, during a paroxysm of convulsions, a totally different voice spoke from the sufferer and uttered most devilish and blasphemous speeches, about which the sufferers, when the fit was over, were found to be grieved as much as, or even more than the hearers. In short, phenomena have been witnessed which, by no means, come under the category of mental disease. And at all times of the church there have also been servants of Christ who, in His name, expelled evil spirits. But be this as it may, thus much must be clear to the Christian, that any artificial and unlawful endeavour to communicate with the spiritual world, must be a very hazardous undertaking and exposes him to influences which must be injurious to the soul as well as to the body.

The endeavour must arise from a morbid curiosity and from an ungrateful neglect of those revelations which God has been pleased to communicate to us. The tendency appears to me similar to that of the Roman Catholics in their clinging to a host of other mediators besides Christ. As with them human mediators, such as Mary and the Saints, are more confidently attended to, and as thus the only true mediator, Jesus Christ, is put into the background and virtually superseded, so Christian spiritualists neglect and put into the background the divine revelations; and the words of Him

impure spirits, we see from this, that they did not wish to have any thing to do with Christ, and that His presence increased the fury of the demoniacs."

—DELITZSCH.

who said "heaven and earth shall pass away, but my words shall not pass away," are twisted and misconstrued in order to suit the revelations of their spirits! Man is always inclined to trust in the creature more than in the Creator, and idolatry, as well as the errors which have sprung up in the Christian Church, may be traced to this tendency. Indeed in the books of spiritualists a strange mixture of the deepest Christian truths with the most subversive errors may be found.

But it may be rejoined: Are not the discoveries which have been made by means of animal magnetism and clairvoyance, and which have been stated in the first part of this treatise, of very great importance for establishing the most important truths, not to speak of the benefit which the sufferer may derive from a judicious application of mesmerism; and thus may not these discoveries, which were the origin of spiritualism, have been made under the guidance of divine Providence?

And here we must acknowledge that they are indeed of the utmost importance and appear to be highly Providential at a time when the majority of natural philosophers see in nature nothing but the working of mechanical laws, and when the tendency of the age is towards theoretical, as well as practical, materialism. And it may be quite in accordance with divine wisdom to confound the sceptic who with open eyes is blind, by a sleeper whose eyes are shut and who yet sees, and sees with a more penetrating eye than when awake. "The foolishness of God" is always "wiser than men." 1 Cor. i, 25. If it is an established fact (and as such it is now more and more acknowledged by psychologists) that well developed clairvoyants in Germany, France, England, America and other countries, and individuals of all grades of society and of different times have been able to read in their sleeping state sealed papers laid on their hearts, to state the properties of plants placed in their hands, and even to reveal the untold thoughts of other men's minds with whom they are placed in rapport,—if but thus much is

an established fact, then indeed an experimental truth has been discovered which to the philosopher cannot be of less importance than the discovery of the Copernican system ; and ignoring such a truth may be a culpable neglect. Nor can the weight of this truth, *i. e.*, that the soul can see without the eyes of the body, and can see things which we cannot see with our bodily eyes, be extenuated by urging that this inward eye manifests itself only in people who are in an abnormal state of health, for the abnormal condition just consists in this, that the tie which connects soul and body is loosened, that the soul being thus more or less emancipated from the weight and influence of the body, is able to reveal its nature and inherent powers, which having been kept latent by the body are now set free. And this being the case we are entitled to draw inferences as to the powers and condition of the soul when it will be entirely freed from the body.

Let the accounts of clairvoyants as to their holding intercourse with departed spirits be ever so much doubted and ascribed to a diseased imagination, yet the abovementioned facts will remain facts which must utterly confound the materialist and upset his theory. For he knows only of powers derived from matter, whereas here we see powers of the soul which are kept latent by matter, but set free when the influence of the material body over the soul is diminished. We are by no means sanguine that sceptics who mean to be sceptics will, by these discoveries, be convinced. When Christ cured hundreds, and no doubt thousands, of diseased people, when He drove out devils and raised the dead, there were yet sceptics among the Jews, Sadducees, who said their was "no resurrection, neither angel, nor spirit," Acts XXIII, 8 : (and from this our modern sceptics may see that they are not in advance of their brethren of olden times). For the conviction of truth something more than intellectual knowledge is required. But the greater the knowledge which has been given to us, is, the greater

is also our responsibility. The lover of truth has reason to rejoice at, and to be thankful for, the discoveries of somnambulism.*

A different question is, whether those who have the gift of mesmerizing ought to use it for the relief of suffering and for curing diseases ; and this we leave to the doctors to decide. We must only say that the sufferer who wishes to undergo such a process of treatment, should allow himself to be influenced by a man of good character only, for if once the magnetic link is established, the operator will have such a hold on the medium's mind that by the mere force of his will he will be able to communicate to him his own thoughts and passions, and however far distant the medium be from his operator, he will not be able to shelter himself against this influence. From this circumstance we see how greatly the power may be misused ; and if, as I have shown above, it is a remnant of that power of the spirit over matter which every man created in the divine image, and destined to be a lord over nature, was to have exercised,—we also see how wisely God has diminished and more or less withdrawn it from us.

* The following quotation from V. Rudloff will further illustrate the remarkable powers of the soul which are manifested in clairvoyance : " When the inner life manifests itself with the somnambulist then the distinction between the educated and uneducated disappears almost entirely. Most simple-minded men of the lowest grades, uneducated girls and women, who, in their natural waking state, did not even possess the ordinary power of expression, who had no flowing language at their command, manifested in their trance an exaltation of their minds which often exposed and put to shame the poverty and weakness of the cultivated and educated, who witnessed the firmness and depth of their moral and religious judgment and the original and poetical flow of their language. They even were found to speak in languages which they formerly had accidentally heard spoken but had never learned. Their body even becomes elevated ; their blunt, indifferent features are refined, and through the cover of the old, ordinary body, a new man seems to manifest himself. In such wise only can this be explained, says Fichte, " that latent powers, which were originally in them, have been set free."

In speaking above of the great discoveries which have been made by means of somnambulism, I referred to spontaneous somnambulism, that is, to cases where clairvoyance naturally developed itself in an individual, be it owing to weakness or other causes, and where the magnetic sleep may prove beneficial. But the right use of a thing does not justify its ill-use, and a misuse of this gift we find in artificial somnambulism produced in a healthy individual, as it is practised by spiritualists. Of such an experiment we can as little approve as of giving medicine to the healthy. And how entirely objectionable is the endeavour to become a medium for departed spirits, or to misuse a medium for eliciting revelations about our own future or about the condition of departed spirits, both of which God has purposely hidden from our eyes, I trust I have above sufficiently illustrated.

But what is to be said when in spontaneous somnambulism the sleepers become seers? May it not even be asserted that their prophetic eye having been spontaneously developed, this could only have been in accordance with the will of God, and consequently that their visions may be intended for our instruction? Here we have a question which can be decided by those only who have investigated the subject with an unbiassed mind and who are guided in their judgment by the wisdom of the divine Spirit; and I therefore state the opinion of such men for those who may wish to learn it.

They have come to the conclusion that clairvoyants, when they advance to ecstasy, may indeed be translated to the higher regions of the spiritual world and may unmistakeably become recipients of revelations and influences which proceed from the regions of light, and of truth; but that they may also be exposed to influences from the regions of darkness and falsehood, and that the latter is much more frequently the case than the former. From this, as well as from what I have stated in my first part, that the revelations of the seers are tainted by their subjective views and vary according to their creeds, it is obvious that it would be folly to place implicit

confidence in them, and that even with regard to the visions of the most advanced and of truly pious clairvoyants, we require an infallible criterion to examine their merits and to judge whether the revelations come from the source of all truth, or whether they originate in the seer's imagination or are inspired by evil and deceitful spirits.

It is evident that the genuineness and trustworthiness of the visions will greatly depend on the character and piety of the individual.*

* V. Rudloff, in his anthropological work, distinguishes three kinds of ecstasy of inspirations and prophecy, and also three kinds of powers, by means of which miraculous effects are produced :

1. Those gifts and powers which exclusively come from the source of all life and light, and which in the Bible are called "spiritual gifts."

2. Those gifts and powers which are latent in the human soul, but which develop themselves in the magnetizer, (who, by his magnetic power, as we have seen above, can produce effects which appear to us miraculous;) and in the medium when he advances to clearseeing and to ecstasy.

3. Those powers and effects which originate in demoniacal influences, such as we find with the sorcerers of Pharaoh Exod. VII, 11, and with the damsel who was "possessed with a spirit of divination" which St. Paul drove out from her, Acts. XVI, 16.

It will be clear that according to their origin, so also will be the efficacy and benefit or otherwise, of these powers; also that those specified in Nos. 1 and 3. will require a predisposition in him who is endowed with them, be it a natural (magnetic) or a supernatural one, that is faith will be required with regard to No. 1 and the caricature of faith, i. e., superstition with regard to No. 3. And regarding the powers of No. 2, it will be easily conceived that, if sanctified and enriched by the Divine Spirit, they may be elevated to those of No. 1; or if misused, they may also deteriorate to those of No. 3. Those who are acquainted with the secret practices of the uneducated, know also that it is by no means superfluous to warn people against the practice of witchcraft.

With regard to the higher powers and gifts which manifest themselves in well-developed clairvoyance, the Christian thinker will see that they bear unmistakably some resemblance to those gifts of prophecy and "the speaking with tongues" which were possessed by the early church, and the nature of which we

But even with pious clairvoyants it has been observed that by their becoming conscious of their superior powers and gifts, they are inclined to consider themselves specially favoured instruments of God, and thus easily fall into the worst of sins, self-complacency and spiritual pride, and upon this their heavenly inspirations may easily be exchanged for the very opposite.

The learned Delitsch, speaking of religious clairvoyants, says: "If God in His mercy does not take special care of them by means of good spirits, they easily become instruments of demoniacal false-

learn from 1, Cor. XII and XIV. With regard to the speaking with tongues it must be observed that "somnambulists not only speak a purer, a more chosen, picturesque and rythmical language, but even, feeling the insufficiency of the ordinary language, and the want of a more ideal and expressive one, begin to speak in a language which is unintelligible to the hearers, but which sounds like spirit voices from the other world."—DELITSCH. Somnambulists assert that this is the language of spirits which they can but faintly imitate. The similarity which we observe between these phenomena and the spiritual gifts of the early church, consists chiefly in the penetrating vision and the ecstatic trance. But the difference is not only one of grade, the exaltation in specific Christian ecstasy (such as was experienced by St. Paul, and by St. Franciscus and other saints) being no doubt much greater;—but it is of a different nature. For spiritual ecstasy does not originate in an abnormal state of health or through magnetic sleep, and the spiritual seer does not, when the trance is over, lose the remembrance of his visions, as is the case with the clairvoyant, but remaining conscious of his visions, he derives the most elevating and sanctifying influence from them. But the abnormal development of clear-seeing at the present time and the powerful influence which spiritualism has already exercised should be a hint to Christians that we need not consider ourselves sufficiently "rich" (Rev. III, 17) to be able to dispense with the gifts of the early church, but that we should rather long and pray for that fresh dispensation of spiritual gifts which has been promised to the church for the last days; for without being predisposed by faith we certainly cannot receive such gifts, Matt. XIII, 58. And to the magnetic clearseeing of sanctified mediums we may also apply the word of St. Paul: "Despise not prophesyings; prove all things; hold fast that which is good," Thess. V, 20. 21. and the word of St. John "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."—1 John IV, 1.

hood, deceiving themselves and others." The practical good to be derived from these experiences the same divine expresses in the following words: "The materialistic unbelief is evidently put to shame by these phenomena, and since the fate of the wicked and the pious presents itself to all religious somnambulists in a manner that corresponds to divine holiness, we find in this fact a thrilling call to repentance. Nor can it be denied that the statements of all somnambulists agree in certain features and visions which, if compared with the Scripture, confirm its testimony, or may be taken for experimental and real explanations of it. In other respects the value of their revelations is to be measured by the position which the somnambulists in their inmost souls maintain as to the word of God and to the Redeemer."

His final conclusions Delitsch sums up in these words: "Thus in the statements of the somnambulists we find a mixture of divine, subjective, and demoniacal elements. It would be apostacy from the word of God to put the same reliance on such statements as upon divine revelations, but not less would it be blindness against the signs of the times to disallow the practical evidence to be derived from these facts in favour of the biblical revelation, and to ignore the call to repentance and the warning of the coming judgment which is given to us in these phenomena. Moreover that they are exceedingly instructive in a psychological point of view is palpably clear."

Before, however, I conclude this chapter, I must allude to clairvoyants in whose visions the Christian may safely place confidence, and from which he may derive no small amount of comfort and encouragement: I speak of the visions which have been seen by many devoted Christians before their departure from this world. It may be natural for those with whom the connection between soul and body has been loosened and is on the point of being dissolved by mortal disease, to become mediums for the spirit-world, to have the inward eye of the soul opened and thus to become

clairvoyants; and the universal experience that the dying often see their friends and relatives, who departed before them, gives testimony that this is by no means rarely the case. But that in the midst of his sufferings and anguish the dying Christian should sometimes be transported into the regions of unspeakable bliss and glory, and that the glory of the heavenly life should burst out from the sanctuary of the soul and shine through the decaying shell of the body, this cannot be produced by natural causes, this can only be the effect of divine grace. And this grace we find often given to dying children who proved during their short pilgrimage that they were true lambs of their Saviour. So sublime and original are often the visions given to the infant seer, that they could not possibly have been the result of imagination, and so powerful are they in their comforting and sanctifying effect, that this could not have been produced by phantoms. And such experiences verify the words of Christ with regard to little children: "of such is the kingdom of heaven."

Of visions seen by advanced and holy Christians before their departure, I will relate but one instance, namely, that of Johann Arndt, that saintly man of the seventeenth century and author of the book "True Christianity," which was translated into almost every European language, and which is a work unique in its kind, being a mine of the deepest truths of experimental religion. Eight days before his death Arndt preached on the 126th Psalm: "They that sow in tears shall reap in joy," etc; and when he came from Church he said to his wife: "Now I have preached my funeral sermon." On his last day, after making his confession, and receiving absolution and partaking of the holy Sacrament, he fell into a trance, and when he awoke he said with glorified features: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth?" (John I, 14). And on his wife asking him, "When did you see this glory?" he replied: "Just now I have seen it, ah, what a glory that is! What no eye hath seen,

no ear hath heard, what hath not entered into any man's heart (I Cor. II, 9), that glory I have seen." His last words were: "Now I have overcome," whereupon he quietly and peaceably fell asleep.

PART III,

CONCERNING THE CONDITION OF DEPARTED SPIRITS.

IN the former part of this treatise I have stated to you my reasons why I consider the endeavour to come in contact with the spirit-world, an unlawful and dangerous undertaking. But a different thing it will be if by lawful investigations and by drawing inferences from reliable facts, we endeavour to get some idea about the condition of departed spirits. As on the one hand it must be a folly to commune with the dead whilst God places us amongst the living, and affords us abundance of opportunity for cultivating profitable associations with those who have flesh and blood like ourselves; so it must, on the other hand, be a yet greater folly not to prepare ourselves for that spirit-world, to which we also shall be summoned and where we shall have to abide infinitely longer than in this material world. And there is no doubt that if we can get some glimpses from the spirit-world, they may serve us as powerful incentives for a preparation on which our future, yea our eternal welfare will depend. As I am proceeding from a rational point of view, I cannot establish infallible dogmas on matters which are beyond the reach of our senses, but I trust the views, which I place before you, and which are deduced from the psychological discoveries with which I made you acquainted in the preceding parts of this treatise,—will be found compatible with sound reason and will also commend themselves to your sense of truth.

What state of existence then may we expect when we shut our eyes for ever to the visible world, and when before the inward eye of the soul the spirit-world will be expanded? Will our life then merely be a continuation of our present life, or may we have to expect a thorough change, such a change as will alter our mode of existence and even affect the powers of our mind?

I will not now speak of the materialist in whose opinion the change amounts to annihilation, to whom the soul is nothing but a product of matter, an activity like that of the fire which ceases when the combustibles are consumed. For after all that has been said in our previous chapters, we need not take notice of such a theory. But there have been and are still orthodox Christian thinkers who hold that the soul is so seriously affected by the process of death, by its separation from the body, that it falls asleep, that the powers of the mind become dormant, and are not awakened again to activity until at some future period God infuses the soul with new life and supplies it again with instruments for activity by joining it to a new immortal body.

This view would certainly give us a very dreary prospect of death, and far more sublime, it must be owned, is the Rationalist's view who finds no difficulty in seeing man's spirit on his dissolution from the body at once rise to higher spheres, moving perchance from star to star, from sun to sun, ever seeing new wonders, world without end. Proceeding from the notion invented in his own head, that the body is but the prison of the soul, and as unessential to its existence, as the cloak is to the body; he considers the idea of a future resurrection the height of folly. The process of death is to him what the starting is to the balloon: as freed from its ties the balloon rises higher and higher, so the soul, released from her material impediments, ascends up to heavenly worlds.

But if we examine this idea seriously we shall find that like the balloon it explodes and sinks down to earth. Is our material

body to us nothing else but what the cage is to the bird, then why are we so loath to leave it, and why do we all that we can to keep the prison-house of our soul in good condition and well shut? Is death to us nothing else than what the throwing off of a heavy cloak, which impeded his progress, is to the traveller, then why do we find innate in every human heart such a horror of death, dread, of which even the educated and strong-minded cannot divest himself? Is not our mind most closely wedded to our body? It is ushered into life with the body, it develops with it, all we do and think, perceive and enjoy, we do through the body; the most essential functions of our mind are suspended when the body demands rest, the mind is elevated or depressed according to the condition of the body. It is some times deranged, yea the very personality seems to be destroyed when a certain organ of the body is hurt. And at last, when the body can no longer serve the mind, when it succumbs to the powers of dissolution and the soul must escape from her cherished home, which has now become an abode of decay and horror,—should such a process not essentially affect the constitution of our mind?

We have seen in the previous chapters of this pamphlet that clairvoyants in their sleeping state are on the verge between the material and the spirit-world, and that the higher their magnetic sleep is developed, the more they are emancipated from the body and thus able to reveal the true nature of the soul. If this is correct, we may be able to learn important lessons from them with regard to the change which death will cause to our constitution.

In the first place I beg you to keep in mind that the magnetic sleep is nothing else but the natural sleep intensified; and therefore to explain the condition of the clairvoyant, I must first say a few words with regard to our ordinary sleep.

It is generally taken for granted that we are unconscious during our sleep, and there is no doubt that the consciousness of our waking state is suspended. But we are entirely mistaken should we consider our sleeping condition a mere negative one of total

unconsciousness. We are not merely vegetating when we are asleep. Though some faculties of our soul are dormant, others are, or may be, in great activity as we learn from our dreams.

Many cases of remarkable dreams are on record which show that the soul in her sleeping state is able to manifest an activity and vigour of her mental powers, not only equal to but even surpassing that of her waking state. Mathematicians are known to have made calculations and solved problems which they could not accomplish when awake. Poets are said to have composed poetry, clergymen to have written sermons in a kind of somnambulistic sleep. Abercrombie (in his "Intellectual Powers") relates among many other interesting cases, one of a distinguished lawyer who, when asleep, wrote a long paper on a case which had exceedingly perplexed him when awake, and of which he (in his sleeping state) gave a clear and luminous opinion, which was afterwards found to be perfectly correct.

Though such cases are of course rare exceptions, they yet illustrate and confirm the theory established by some psychologists (especially by Dr. J. P. Lange) that man is endowed with a two-fold consciousness: a day-consciousness and a night-consciousness, which latter is in polar relation to the former, and which manifests itself in our dreams. As we remember but very little of our dreams, we can have no perfect conception of our night-consciousness. But it is a well-grounded supposition that we are always dreaming when asleep, and that the more profound our sleep is, the less we remember our dreams. It is only when our day-consciousness passes into the night-consciousness that we remember our nightly visions.

The profounder the sleep is, the more also we may suppose the night-consciousness to be in activity, and this we find to be the case with somnambulists. A remarkable fact in support of our theory is also this, that when clairvoyants awake from their sleep, they do not remember any thing of what they saw and experienced, of what was spoken to them, or what they themselves spoke.

And now we may also go a step further in our inferences and get a clue to the mystery of the condition of disembodied souls. For we are now justified in concluding that since the night-consciousness is developed in proportion as the soul is emancipated from the body through magnetism, so it will be perfectly developed when the soul is entirely detached from the body, and that this constitutes the normal condition of departed spirits. There is the highest degree of probability for the supposition that the soul, when separated from the body, is in a state of developed clear-seeing, that whilst her day-consciousness is in abeyance, her night-consciousness is fully awake; and how important this theory is we shall see from this that several seemingly contradictory truths will now become intelligible.

First of all an essential question is this: Is the condition of the disembodied soul by its very nature to be considered a superior or an inferior one? We meet with very conflicting views on this point; they vary according to the religious notions of the speculator. Our investigations however will lead us to the conclusion that although in some respects the soul (irrespective of its moral qualities) may be in a superior condition, yet the nature itself of its existence will be an inferior one. It is true that (as has just been mentioned) wonderful powers of the mind do sometimes manifest themselves in our sleeping state and show a yet greater activity in somnambulism. The philosopher Schubert says: "not very rarely is it the case that the higher powers of the inner man become predominant such as wit, rapidity in associating perceptions, vigour and profoundness of expression, prophetic vision, throwing light on the past, which seemed to be long forgotten, as well as on the future. For that in dreams there is sometimes a prophetic meaning, was justly acknowledged by the ancients; and modern thought also could not deny facts of frequent occurrence which confirmed this prophetic power." (Some remarkable instances of prophetic dreams are also given by Abercrombie in the abovementioned book).

But with all this no one will declare that our condition in night-consciousness is superior to that of our day-consciousness. And this will theoretically become clear to us when we enquire : Which faculty or element of our personality is active when we are dreaming ?

I must here premise that animals (as for instance dogs) also dream ; and that the distinction between animals and men consists in this that whilst both, men and also animals (at least the higher ones, which are capable of attachment, anger, envy, revenge, pride, thankfulness, &c., which manifest in some degree reasoning powers and consciousness,) have souls, our souls are endowed with higher faculties which we comprise under the word *spirit*, whilst the souls of animals are devoid of spirit.

These higher faculties consist chiefly in the power of distinguishing ourselves from the objects that surround us, *i. e.*, in our self-consciousness and in our free will, and these faculties we find to be in abeyance when we are asleep ; for it does not depend on our will what we dream ; the nightly visions haunt us as it were, we cannot divest ourselves of them. It is therefore our soul that dreams whilst the spirit is latent ; our soul remains more or less active when we are asleep ; and this activity is not guided and controlled by the spirit, as in our waking state, but by imagination, which is a distinctive faculty of the soul. We are more like animals when we are asleep, and we may hence infer that the condition of the ordinary disembodied soul will be somewhat like this, and that the spirit will be, according to the character of the individual, more or less dormant.

If we add to this the other indisputable fact that the disembodied soul is shut out from the material world, that it can no longer receive impressions from or enjoy the things of this world and that it can no longer make itself perceptible, except in comparatively rare cases, and that even then the soul requires a medium, or a magnetic predisposition in the individual to whom it

wishes to make itself audible or visible, and that usually it requires the night for its manifestations, and that it can more easily influence the living when their night-consciousness is awake, *i. e.*, when they are sleeping;—then we see clearly that its condition is totally different from, yea altogether opposite to, that of its corporeal existence. The disembodied soul no longer belongs to the visible world, it has been translated to a different sphere of existence, to the invisible, inner or night regions of God's domains, to that world which the Greeks called Hades, the Hebrews Sheol. This region is not separated from our's by physical boundaries; it may be within the visible world, within our atmosphere, and it may extend to the distant planets, and its lowest regions may also reach down to the centre of our globe. But as this region is altogether a different one from our world of matter, so also its inhabitants must not be considered subject to our conditions of space and time. Not that they are like the Divine Spirit in an absolute sense independent of any conditions of space and time; for they must be supposed to occupy localities, and so long as they do not, in the highest sense of the word, partake of the divine life, to live in time also; but our boundaries are no boundaries to them.

“As we may say of the sleeper, of the dreamer, that he is not in an external local sense separated from the surrounding sensuous world, but yet that he is in a relative sense departed from it, being in a condition of ‘*involution*,’ so this must, in an absolute sense, be said of the dead. The tendency of the soul after death is not towards the external, but toward the internal, a retrograding one; and far more correct than the modern idea that the soul soars up to the stars (which sometimes is even understood literally, *i. e.*, that it ascends to another globe) is the idea that it recedes to the hinder or innermost, mystical chambers of existence. In comparison with this sensuous world, the abode of the dead is the lower region. Here every thing manifests its very bottom, its

innermost condition, here is the silent domain of night where life uncovers its roots, whilst in the upper world it only exhibits its crown and blossom.”*

From this stand-point now we shall be able to make important practical observations with regard to the condition of the dead, and we may learn serious lessons concerning our own future. As our night-consciousness, which manifests itself in our dreams, is the reflex of our day-consciousness, so will our condition after death be the reflex of our present life.†

As in our dreams the chief engagements, pursuits, and aspirations of our souls manifest themselves, as in these nightly visions the soul more or less reveals itself as it really is, so in the moment of death we shall appear what we really are. The affections which were most cherished by us in this life, the pursuits which most engrossed our minds, the motives which formed the springs of our

* MARTENSEN.—“The domain of the dead is in relation to the physical world to be defined as an inner, or what in our connection is the same, a lower one, and this is the cosmical definition which revelation gives us of Hades. For Christ descended to Hades, the Hebrew descends to Sheol, and even the heathen descends to Orcus. But this descending must not be understood according to physical modes of space : it is the category of causation which must be taken into consideration.” This view of the state of disembodied souls gives us a clue to the mysterious fact that clairvoyants and in a higher degree departed spirits are able to foresee and foretell such future events as fall within the horizon of their internal perception.

† The following statements of a spiritualist are well worthy of reflection : “In the next world the *subjective* becomes *objective*,—all thoughts and feelings are realities more glorious and more abundant than the external objects of the material state.” And again : “All the feelings and impressions on earth remain in the soul and find their appropriate nourishment and external objectivity in the next sphere where they thus become the seeming realities of the heavenly scenery !” From these last words we however see what the spiritualist calls *heaven* ; — a poor heaven whose scenery depends on the imagination of its inhabitants ; and whose realities he after all calls *seeming* ; — a sphere, which in reality is Hades.

actions, will constitute our future life and make our condition either happy or miserable, either a satisfactory or a dreary, aimless and indifferent one. Our present pursuits can make us inexpressibly happy, but they can also prepare for us inexpressible misery and torture. As varying and different as men's minds and pursuits are in this life, so different and varying we may expect to be the condition of their departed spirits. As the silk-worm weaves its own cover as an abode for its state of sleep, so are we in this life daily engaged in preparing our future condition.

Our soul, as has been well said, "is a mental and moral store-house," and the book of nature as well as of revelation supplies us with ample opportunities to lay in rich provisions for the future, for the garnered harvests will supply the material for our future spirit-life. The quality of our present ideas and conceptions, feelings and affections will constitute the quality of our future life and determine either our rise into the world of light or our descent to the abyss of darkness. Now we have opportunity of nourishing with divine life the heavenly germ, the spirit which we have received from God, now we may invest it with heavenly ideas, with divine truths; but we may also defile and deaden it by a life unworthy of our high destination. To whatever extent heaven is within us now, to the same extent shall we be in heaven hereafter; as distant as we are from God when we close our eyes upon this world, so far distant shall we be from the source of eternal happiness when we awake in the spirit-world. Where our treasure is now, there our souls will be hereafter (Matth. vi., 21). Those who are fettered by sensual things here, will be the same slaves there; those who have learned to subdue the powers of the flesh and have become spiritual men here, will enjoy the liberty of the spirit there. Those whose minds were enveloped in darkness here, will also be in darkness there, those whose minds have become brightened by the light from above, by Him who calleth Himself the Light of the world, they will also be in the light there. And

here I must point out how the nature of the change in death will produce very opposite effects in the religious and in the irreligious respectively, for the worldly-minded can only lose by this change, whereas the servant of God can only gain by it. The sensual and worldly-minded loses all the treasures which he possessed and will find himself in an utterly barren and dismal region; the heavenly-minded and spiritual servant of God loses only the impediments to his spiritual growth, but his God to whom he has been united here he cannot lose, on the contrary in proportion to his growth in holiness, he will more and more gain Him and with God he will gain those enjoyments which can only really satisfy the spirit. And from this point of view we must now modify our former assertion that death will be the entrance-gate of the soul to an inferior condition. It will be so and must be so to the natural (the soulish, the psychikos) man; but to the spiritual man (pneumatikos) death will be an advancement to a higher mode of existence. By the divine spirit which he imbibed through communion with God in prayer, his spirit has been fortified against the powers of death; he is no more carnally minded, which is death already in this world, and which leads to a yet greater abyss of death hereafter; he has become spiritually minded, which, as St. Paul says, "is life and peace," Rom. viii, 6. A vital activity has been engendered in his inner man upon which death cannot throw its deadening blight. The believer whose aspirations have been heavenward and who has fixed the centre of his heart upon God will not, through death, be translated into an unwelcome and congenial sphere. The holy truths, the sublime ideas which he has stored up in his mind and which here he beholds by the eye of faith he will then see in reality in those heavenly spheres for which he has become fitted.

On the other hand how miserable will be the condition of the ungodly, of the sensual. I do not refer to those who have burdened their consciences with criminal offences, or who may carry with them

to eternity, malignant propensities, and who will there find places of torture, just as there are in this world prisons for those who are dangerous to the welfare of the community. I refer to indifferent men, they may have been highly intellectual but their earthly pursuits were vain, empty, worldly, sensual. The soul will still cling to her former pleasures, her desires are the same, but the means for gratifying them can no longer be reached. She is like the musician without his instrument, like the artisan without his tools. By means of the plastic power which the soul possesses and to which the spiritual body of the intermediate state will be subservient, it may indeed reproduce its earthly objects of affection and imitate its earthly practices—and this is not a mere supposition, but a statement deduced from numerous spirit-manifestations,—but these productions of its imagination cannot give satisfaction, for they are but phantoms. Thus the unquenched thirst of the soul for enjoyment may kindle in its bosom a fire that may burn or torment it without ceasing.

And here I must say a few words more with regard to our internal, spiritual body, with which I made you acquainted in the first part of this treatise. As our material body is the representation of our mind, so, and in a much higher degree, will our light ethereal body be, after its dissolution from the material cover. As our tempers and sentiments and pursuits depict themselves in the comparatively inflexible features of our outward body, so will our internal body be likewise impressed by the same workings of our souls, and this in a much more intensified degree. Our appearance will be a clear index of our souls. Yea numerous manifestations of departed spirits teach us even a more striking fact. It is this, that the appearance of our souls after death, with regard to brightness or otherwise, will depend on the chief pursuits of our present life. As envy, malice, and the like, darken and distort the features; as kindness and, above all, communion with God in prayer brightens the face: so will the

appearance of indifferent spirits be indifferent ; that of malignant spirits will be dark ; but that of holy spirits will be bright, and the brightness will be in comparison to the degree of holiness. The heavenly light which the Saint imbibes in prayer will shine forth from his ethereal body. But what must be the appearance of unclean spirits, when they have been stripped of their earthly masks.

For it must be remembered " that this earthly body" (as has been well said) " is more or less a mask, by means of which we conceal from each other those thoughts, which, if constantly exposed, would unfit us for living in community. But when we die, this mask falls away, and the truth shows nakedly. There is no more disguise, we appear as we are, spirits of light, or spirits of darkness." And from this truth each one may judge for himself whether he will be fitted for the company of Saints or not. As already in this world, so much more in the world to come, affinity will govern our associations. Impure spirits could not even endure living in the company of bright spirits. It has even been observed by those who communicated with spirits, that these pale shades were not able to retain their ordinary appearance. As passions awoke in them so their features changed and assumed sometimes horrible expressions.* If we now raise the question : Where shall we be after death ? the answer to be given will be this : We shall be there, where our thoughts and affections are, and where our moral condition fits us to be. Our souls will be repelled from those spirits which are uncongenial to us, and will be attracted by those with whom we have the greatest affinity.

And here I must mention another phenomenon which has been witnessed with somnambulists, and which was also experienced by those whose souls were almost detached from the body, but who,

* Spirits were even observed to have assumed the shape of such beasts as corresponded to their ruling passions, as if they had lost the consciousness of having been men.

in the last moment, were recovered from death; especially those recovered from drowning. It was this, that instantaneously, when the soul was being freed from the body, it saw a strange vision of the past, in which the whole life floated in review before its internal eye. The whole earthly career was seen in one vision, occurrences of a remote time, which had long been forgotten, were remembered as if they had happened that day. Now from this phenomenon we derive the truth, that nothing that happens to us, or that we have done, is forgotten; that, as our brain receives impressions by our thoughts and practices, so likewise much more indelible impressions are made upon our internal organ, the spiritual body. Thus the most burning fire which tortures the guilty may be caused by this ever present vision of his past life, which haunts him, and of which he can never more divest his mind.

From all that has now been said it will be clear that the dreary views of the ancients with regard to the spirits in Hades are far more corresponding to truth than the lofty but hollow imagery of the modern rationalist. Indeed so harmonious are the views of the ancients on this subject, that they can only have been derived from a common origin, be it by an original divine revelation, or by direct information from the spirit-world. "Don't comfort me about death," exclaims, in Homer, the soul of Achilles, "for rather would I above on earth till the soil of the poorest peasant than rule over the total host of departed spirits."

To the Hebrew, Sheol or Hades was the common receptacle for the righteous as well as for the wicked; unwelcome to either, for it was to him the silent and dark place of rest in the interior of the earth, the land of darkness and of the shadow of death where a dreary, joyless half-life awaited the shades that descended into it. There "the dead do not praise Jehovah, neither they that go down into silence." The pious king Hezekiah praises the Lord for having prolonged his life: for "Sheol", he says, "cannot praise Thee (Jehovah), death cannot celebrate Thee; they that go down into the pit

cannot hope for Thy truth. The living, the living, he shall praise Thee as I do this day.”* The Hebrew, unlike the modern Rationalist, knew that death was the curse of sin, and that when unclothed of the bodily cover and no longer man as created by God, he was unfit for the presence of the Holy One. Moreover, the promise was not yet given to him that his nakedness and pollution of sin would be covered and obliterated by the white robe of divine righteousness. He therefore expected no other fate but a descent to Sheol, but he did not depart thither without the hope of being released when the Day of Salvation should dawn. †

From this point of view we perceive the immense significance which to the Jew, Christ's words must have had when He declared: “Whosoever liveth and believeth in me shall never die;” “he shall never see death;” “he is passed from death unto life.” Hence His Apostle St. Paul declares that Christ “hath abolished death and hath brought life and immortality to light.” ‡

Apart from Him the Bible does not know of the soul's immortality in the full sense of the word; the departed ones are called the dead, not only with regard to their body, but also with regard to the condition of their souls, for though they continue to live their life is but a half-existence.

But when Christ declared that those who are in a vital connection with Him shall not die, he also implied that possessing “the keys of Hades and of death” (Rev. i, 18) he would carry out mighty changes within the domains of death, changes which He accomplished when He descended to hell, and when He ascended above the Heavens “leading captivity captive.” With regard to these changes this is not the place to say anything further.

* See Gen. XXXVII, 35. 1 Sam. XXVIII, 19. Ps. VI, 5; LXXXVIII, 10-12. Job X, 21-22. Is. XXXVIII, 18-19. In all these places *Sheol* is translated by the word ‘grave’ instead of the nether-world, or Hades.

† Ps. XVI, 10; XVII, 15. Is. XXV, 8; XXVI, 19.

‡ John XI, 26. VIII, 51. V, 24. II Tim. I, 10.

But it is necessary to point out (as I have already done in my pamphlet on Miracles, p. 40) how the modern Rationalist (Deist, Unitarian, Brahmo, &c.,) claims to enjoy the fruits of that tree of life which was planted by Christ, whilst he disowns the tree and would tear up its very root.

If then the words of Christ are true, and whose words deserve more implicit confidence than His!—then to the true Christian death will not be a melancholy, nor a dread event. The principle views about death, which I have above laid down, must to a certain extent be also applicable to him. Death is to him also that mighty change which translates him from the domain of activity and labour to that of passivity and rest. But yet it will be not loss to him, but gain. “I have a desire,” says St. Paul, “to depart and to be with Christ, which is far better,” or, as he says in another place, “to be *at home* with the Lord.”* “For if the condition after death be of such a nature that the soul from its peripherical life has returned to its centre, a condition in which the eternal only has reality, then to the believer this condition must be a happy rest in the Lord, a mystical, union with Him and with those who belong to the domain of His love,—a condition of peace. The soul must then find herself at home, because she finds herself in a region upon which, during her life in the flesh, her essential desire was directed, and because she finds herself unmolested by the obstructions, which, whilst we are in the flesh, constantly disturb our communion with the Lord and banish us from Him.”

But this is not the final state of perfection which awaits the believer; “for, according to the fundamental principles of revelation, human life is destined to be evolved in three cosmical spheres: first, the sphere of our living in the flesh, *i. e.*, our present life whose predominating characteristic is that of sensu-

* Phil. i, 23. ii. Cor. v, 8.

ousness and exteriority, inasmuch as not only all mental activity is dependant on the senses, but the spirit also groans under the dominion of the flesh. The second sphere is our existence in the spirit, when spirit-life and interiority will be the fundamental characteristic, and this constitutes the intermediate state. And lastly there will be a sphere when we are again to live a corporeal or physical life, but in a glorified body and in a glorified nature, and this is the perfect state which includes the restoration and final perfection of the world." (Dr. Martensen.)

In conclusion we throw once more a glance at the condition of indifferent and unhappy spirits, and here arises the momentous question: Will they have any means for development and for improvement? The nature of death and of our after-life, as we have learned to understand it, is certainly not favourable to such an assumption, for if the spiritual faculties become dormant, if self-consciousness grows dim and the power of the will becomes latent then indeed the constitution of the soul cannot be capable of divesting itself of evil thoughts and habits, of dark notions, and erroneous ideas, above all it cannot be fit for the highest application of the mind, for communicating with God in prayer. Death, so far from liberating the soul from the evil habits which it has contracted may even rob it of that energy of mind which we possess in this world. And these views are confirmed by spirit-manifestations to ordinary men as well as to clairvoyants. Though such spirits may within their own sphere be considered as clairvoyant, yet their clear-seeing will only enable them to see their own darkness, their own impurity, and the emptiness and dreariness of their abode in hades. The horizon of their perception may vary according to the store of sentiments and of knowledge which they have gathered in this world, but yet it cannot be elevated to that of holy spirits. V. Rudloff speaking of the unhappy spirits of hades who throng to the somnambulists says: "How poor in spirit do these spirits appear, how needful of help and yet not

perceiving where and through whom alone help for them is to be found; how restrained and limited in their ideas do we find these poor souls; how are they as it were spell-bound to fixed conceptions, and recollections and localities of their earthly life." The rationalistic sentimental ideas regarding the condition of the so-called liberated and glorified spirits are indeed utterly confounded by such awful facts which show us that impure human spirits, instead of rising to a higher mode of existence, may degenerate to a condition which resembles the animal or the insane.

From the rational stand-point therefore we can by no means be sanguine in the expectation of finding in the spirit-world welcome opportunities for higher development, for amendment and purification; and it would be a fatal mistake if, after having neglected such opportunities here, we expected to find them there. If such blessings are to be enjoyed they must come from above, from the Judge and Father of spirits. They might be administered by angels or by holy spirits, if such are sent to rouse the dead from their torpor and to infuse them with life. But that this will be so, it would be presumption to maintain as a truth; and it would indicate a yet greater degree of presumption and wanton levity, if we expected that new manifestations of divine grace and new means for our redemption would be afforded to us after we had neglected those which we enjoyed in this life.

To those however who acknowledge the Bible Revelation I have to say a few words more. When we reflect on the probable condition of the millions of departed human spirits, we must always keep in view two lines of truths, and by doing so we shall on the one hand be enabled to draw satisfactory inferences, and on the other hand we shall be guarded against falling into serious errors.

1. The first line of truths is this:—The turning ourselves to God, the changing our heart, does not even in this world depend on our

choice and pleasure, for even now we do not possess that freedom of will and that vigour of mind which we should possess if we had not become slaves of sin. It is therefore only by divine grace that we can mend our character and attain to that holiness "without which no man shall see the Lord." But what is impossible to us now must be much more so when the already enfeebled faculties which constitute our spirit have become yet more impotent. Hence the serious warning of the Bible: "To-day if ye will hear his voice harden not your hearts;" and again: "Behold now is the accepted time, behold now is the day of salvation, Heb. iii. 7; II Cor. vi. 2. Not when we choose, but when God chooses to call us and to draw our hearts to His Son, it is ours "to work out our salvation with fear and trembling." If now the day of salvation which God has appointed for us is passed over without our improving it, it may be gone for ever.

2. The second line of truths is this, that as in this world so also in the next, two kinds of development are possible; one upwards towards the source of life and light, the other downwards towards sin and darkness; the one course will culminate in a perfect image of divine holiness and perfection, the other will terminate in a mind petrified in perversion against divine goodness and holiness, in a personification of wickedness, or in a devil.*

* The following statement of a spiritualist is very remarkable with regard to the conformity of his discoveries with the truths of the Bible. After stating that "like will consort with like," "hopeless evil will sink to evil" and that according to the law of symbolism the internal of the present state will correspond with the external in the next, the writer continues:—"We shall find how this massing together of wickedness will be inevitably accompanied by a loss of all the beautiful perceptions and sensations which make an advance in the heavenward course so glorious; how darkness and chill or a smouldering fire will be substituted for the light and warmth of the Sun of Righteousness; how discord and strife instead of love and harmony will pervade the whole and form the lamentable surroundings of the descending spirit. That this is the fact is asserted by all mediums."

There is a sin of which Christ says, it shall not be forgiven "neither in this world, neither in the world to come," a sin which makes the sinner guilty "of eternal damnation." Matt. xii. 32; Mark. iii. 29.

Though in the spirit-world as it is now, there may be found infinite grades of diversity, both with regard to character and condition, though the mid-region of hades may be far more peopled than either paradise or hell, yet this cannot remain so for ever; for the enjoyment of eternal life implies final developement, and therefore a cessation of all growth.* At the end of time and from the beginning of eternity there will be but two classes of spirits and corresponding to them but two states: the eternally blessed and the eternally condemned, heaven and hell. And meanwhile the Lord of all spirits will during the intermediate state know how to employ such means as to cause each individual to develope and ripen for its eternal destination. Which path we are pursuing may be indistinct to us whilst we live in the external world with its noise and dissipations, but it will at once be clear to us what we are, and whither we are going, when our internal eyes are no longer veiled by the sensuous world, when we have entered

* To speak of eternal growth and progress is to establish eternal imperfection, an idea entirely repugnant to the divine promises that the redeemed shall enjoy eternal life, that they shall be "partakers of the divine nature," that they shall see God as He is and "shall be like Him," and that, that knowledge "which is in part shall be done away." When we have attained to the divine ideal of perfection, when we are, as we are destined to be, perfect though miniature images of God, when to us God shall be "all in all," and all within us shall be God, then there can no longer be imperfection and consequently no more progress. Eternal life however, does not mean eternal monotony, an eternally stereotyped sameness. As the divine life, though without progress, consists in the richest resolutions, in the most variegated manifestations, so will be the life of the redeemed, and since God is an infinite ocean of ideas and of life, they will require an infinite existence to enjoy Him. Compare 1 Cor. XIII, 10-12; 1 Cor. XV, 28; 1 Pet. I, 4; 1 John III, 2; John XVII, 2-3; Rom. VIII, 29.

into the inner world, into our own inner life, which with the current of time seemed to have floated down into the ocean of forgetfulness, but which will rise again and stand before us in the absolute presence of remembrance: a remembrance that may give us pleasure, but may much more inspire us with terror, for then no worldly voices will drown any more the ever-present voice of God in our conscience. And passing through this internal judgment, through this penetrating discipline, we shall develop, either upwards or downwards according to our former life, and thus become prepared for the last judgment in which our eternal doom will be sealed.

From all that has now been said, my friends, I trust you will be impressed with one truth of infinite importance, namely, that our future condition, our future happiness or misery, depends on our present life, that now is our time of sowing, and that what we now sow we shall reap hereafter, Gal. vi. 7, 8. And I also trust that you will see that for preparing yourself for eternity you require means superior to those which you naturally possess, that the exertions of your moral strength, however commendable, cannot supply your soul with that white and bright robe of righteousness which you require for entering the heavenly world, nor with that spiritual life which will enable you to serve God.

It is now nearly 2,000 years since the words were first proclaimed: "There is none other name under heaven given among men whereby we must be saved" except the name of Jesus Christ of Nazareth. Thousands and thousands have stood up against this proclamation, they have gone down to silence, they are forgotten, but these words yet stand and are sounded throughout the world, and as they have conquered the world so they will continue to conquer it.

Give not heed to scoffers, but view their end. A father of Bible scoffers was Voltaire. With his age grew his hatred against Christianity. How could he have understood Christ, a man who

was such a slave to boundless ambition and vanity, to selfish caprice and jealousy. His greatest admirer and supporter, Frederic the Great, said of him: "With a genius of the first grade there is joined in this man one of the blackest and most treacherous souls." One of his objects was to extirpate Christianity from the earth, and when it was suggested to him that this would be difficult to accomplish, he said: "that we will see." To his friend, the great king, he wrote: "An able ruler who has money and soldiers needs no religion in his country; but the Christian religion is the worst of all." And he advised him to extirpate it.

With regard to death he wrote to a friend after he was already above 60 years old: "I believe, having fully reflected on the matter, that we ought never to think of death. The thought can only poison life." And when in his 84th year the dread messenger came, he was so dismayed that he offered his physicians a considerable sum of money if they could prolong his life but for one year.

A forerunner of his, the English deist Hobbes, who by his sceptical publications had extinguished the comforting light of revelation in many a heart, had no light within him when he was summoned to the invisible world, for we read in Dick's "Future State" the following account of him: "It was remarked by those who narrowly observed his conduct that though in a humour of bravado he would speak strange and unbecoming things of God, yet in his study, in the dark, and in his retired thoughts he trembled before Him. He could not endure to be left alone in an empty house. He could not even in his old age bear any discourse of death, and seemed to cast off all thoughts of it. He could not bear to sleep in the dark, and if his candle happened to go out in the night he would awake in terror and amazement. He is said to have left the world with great reluctance, under terrible apprehensions of a dark and unknown futurity."

And now compare these facts with the departure of devoted servants of Christ. Many similar accounts to that, which I gave at the end of the second Part of this treatise, could be adduced. But I close this by referring you to the death of the first Christian martyr, that divine spiritualist and genuine clairvoyant, St. Stephen, whose story we read in Acts vii, 54-60. Whilst the infuriated enemies of Christ gnashed on him with their teeth He, "being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." And whilst the stones were smashing his body and crushing the face that had been shining like that of an angel, he prayed for himself: "Lord Jesus, receive my spirit:" and he prayed also for his murderers: "Lord lay not this sin to their charge:" and when he had said this he fell asleep.—This Saint, my friends, did not die. May our end be like His! Amen.

APPENDIX.

THE following, deeply interesting narrative is, I find, already known to some in this country, it having been published (I am told) years ago by a Scotch Missionary. I take the account from Mrs. Crowe's book on—"The Right Side of Nature," p. 257. The dream, or, as we may call it, the symbolical vision, which it contains, will be found to illustrate and confirm in a remarkable degree the principles which I have above laid down with regard to the condition of departed spirits. And the narrative itself, which we are assured "is not a fiction, but the relation of an undoubted and well attested fact," may convince us that the dream was not a phantom, but a representation of awful realities:—

"Some ninety years ago there flourished in Glasgow a Club of young men, which, from the extreme profligacy of its members and the licentiousness of their orgies, was commonly called the Hell Club. Besides their nightly or weekly meetings, they held one grand annual saturnalia in which each tried to excel the other in drunkenness and blasphemy; and on these occasions there was no star amongst them whose lurid light was more conspicuous than that of young Mr. Archibald B. who, endowed with brilliant talents and a handsome person, had held out great promise in his boyhood, and raised hopes which had been completely frustrated by his subsequent reckless dissipations. One morning after returning from this annual festival, Mr. Archibald B. having retired to bed dreamt the following dream:—

He fancied that he himself was mounted on a favourite black horse he always rode, and that he was proceeding towards his own

house, then a country seat embowered among trees and situated upon a hill, now entirely built over and forming part of the city, when a stranger, whom the darkness of night prevented his distinctly discerning, suddenly seized his horse's rein, saying, "You must go with me." "And who are you?" exclaimed the young man, with a volley of oaths, whilst he struggled to free himself. That you will see bye-and-bye, returned the other, in a tone that excited unaccountable terror in the youth, who, plunging his spurs into his horse, attempted to fly, but in vain, however fast the animal flew the stranger was still beside him, till at length, in his desperate efforts to escape, the rider was thrown, but instead of being dashed to the earth, as he expected, he found himself falling, falling, falling still, as if sinking into the bowels of the earth. At length a period being put to this mysterious descent, he found breath to inquire of his companion, who was still beside him, whither they were going: "Where am I? where are you taking me?" he exclaimed. "To Hell?" replied the stranger; and immediately interminable echoes repeated the fearful sound, "To Hell, to Hell, to Hell."

At length a light appeared, which soon increased to a blaze; but, instead of the cries, and groans, and lamentings the terrified traveller expected, nothing met his ears but sounds of music, mirth, and jollity; and he found himself at the entrance of a superb building, far exceeding any he had seen constructed by human hands. Within too, what a scene! No amusement, employment, or pursuit of man on earth, but was here being carried on with a vehemence that excited his unutterable amazement. "There the young and lovely still swam through the mazes of the giddy dance. There the panting steed still bore his brutal rider through the excitement of the goaded race. There, over the midnight bowl, the intemperate still drawled out the wanton song or maudlin blasphemy! The gambler plied for ever

his endless game, and the slaves of Mammon toiled through eternity their bitter task. Whilst all the magnificence of earth paled before that which now met his view !” He soon perceived that he was amongst old acquaintances whom he knew to be dead, and each he observed, was pursuing the object, whatever it was, that had formerly engrossed him. At last, finding himself relieved of the presence of his unwelcome conductor, he ventured to address his former friend, Mrs. D. whom he saw sitting, as had been her wont on earth, absorbed at loo, requesting her to rest from the game, and introduce him to the pleasures of the place, which appeared to him to be very unlike what he had expected, and, indeed, an extremely agreeable one. But, with a cry of agony, she answered, that there was no rest in hell ; that they must ever toil on at those very pleasures, and innumerable voices echoed through the interminable vaults, “ There is no rest in hell,” whilst throwing open their vests, each disclosed in his bosom an ever burning flame ! These, they said, were the pleasures of hell, their choice on earth was now their inevitable doom ! In the midst of the horror this scene inspired, his conductor returned, and, at his earnest entreaty, restored him again to earth ; but, as he quitted him, he said, “ Remember ! in a year and a day we meet again !”

At this crisis of his dream the sleeper awoke, feverish and ill, and whether from the effect of the dream, or of his preceding orgies, he was so unwell as to be obliged to keep his bed for several days, during which period he had time for many serious reflections, which terminated in a resolution to abandon the club and his licentious companions altogether.

He was no sooner well, however, than they flocked around him, bent on recovering so valuable a member of their society, and having wrung from him a confession of the cause of his defection, which, as may be supposed, appeared to them eminently

ridiculous, they soon contrived to make him ashamed of his good resolutions. He joined them again, resumed his former course of life and when the annual saturnalia came round, he found himself with his glass in his hand, at the table. The president, on rising to make the accustomed speech, began with saying "Gentlemen, this being leap-year, it is a year and a day since our last anniversary, &c., &c.," these words struck upon the young man's ear like a knell; but, ashamed to expose his weakness to the jeers of his companions, he sat out the feast, plying himself with wine even more liberally than usual in order to drown his intrusive thoughts, till in the gloom of a winter's morning he mounted his horse to ride home. Some hours afterwards, the horse was found with his saddle and bridle on quietly grazing by the road side, about half way between the city and Mr. B's house, whilst a few yards off lay the corpse of his master."

"Mrs. Crowe adds: As I have said in introducing this story. It is no fiction: the circumstance happened as here related. An account of it was published at the time, but the copies were bought up by the family; two or three however were preserved, and the narrative has been re-printed."

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