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THE SUPERNATURAL.

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THE HISTORY OF



THE SUPERNATURAL

IN ALL AGES AND NATIONS, AND
IN ALL CHURCHES, CHRISTIAN AND PAGAN:
DEMONSTRATING A UNIVERSAL FAITH.

BY WILLIAM HOWITT.

Die Geisterwelt ist nicht verschlossen,
Dein Sinn ist zu, dein Herz ist todt.'

GOETHE, *Faust*.

'There are two courses of Nature—the ordinary and the extraordinary.'

BUTLER'S *Analogy*.

'Thou canst not call that madness of which thou art proved to know nothing.'

TERTULLIAN, *Apology I*.

IN TWO VOLUMES.

VOLUME THE FIRST.

LONDON:

LONGMAN, GREEN, LONGMAN, ROBERTS, & GREEN.

1863.

P R E F A C E.

THE Author of this work intends by the Supernatural the operation of those higher and more recondite laws of God with which being yet but most imperfectly acquainted, we either denominate their effects miraculous, or, shutting our eyes firmly, deny their existence altogether. So far from holding that what are called miracles are interruptions, or violations, of the course of nature, he regards them only as the results of spiritual laws, which in their occasional action subdue, suspend, or neutralise the less powerful physical laws, just as a stronger chemical affinity subdues a weaker one, producing new combinations, but combinations strictly in accordance with the collective laws of the universe, whether understood or not yet understood by us. At a time when so many objections are raised to portions of the Scripture narrative, which unsettle men's minds and haunt them with miserable forebodings, the Author has thought it of the highest importance to bring into a comprehensive view the statements of the most eminent historians and philosophers of all ages and nations on the manifestations of those spiritual agencies amongst them, which we, for want of further knowledge, term supernatural. It will be seen that he has

assembled a mass of evidence from every age and people, even down to our own times, as recorded by their greatest and most accredited authors, so overwhelming, that we are thereby reduced to this dilemma ;—either to reject this universal evidence, by which we inevitably reduce all history to a gigantic fiction, and destroy every appeal to its decision on any question whatever ; or to accept it, in which case we find ourselves standing face to face with a principle of the most authoritative character for the solution of spiritual enigmas and the stemming of the fatal progress of infidelity. What is more ; to the history of the total past, the author brings the evidence of a large body of intelligent persons in nearly every country of Europe, as well as in America, where they count by millions, who confirm the verdict of all history on this point by their own familiar experience. The Author adds his own conclusions from a practical examination of these higher phenomena through a course of seven years.

Thus all past history being supported by a vast present experience, the Author deems the candid consideration of this aggregate of historic evidence as the highest duty of the day for all who regard the most sacred hopes and the moral progress of humanity. If this evidence be found conclusive—and it cannot be found otherwise except at the cost of all historic verity—then it presents an impassable barrier to the ultimate and dreary object of scepticism, and renders easy the acceptance of the marvellous events of the sacred Scriptures. Once admitted as historic and present truth, it furnishes of necessity the only conceivable antidote to the great psychologic malady of the time ; for nothing can ever effectually arrest the now age-long conflict of words and opinions but the blunt and impassable terminus of fact.

Theologic critics in England, when they have stated that everything is subject to law, think they have exploded all miracle, as if miracle were not itself a law. These gentlemen presume that they know all the laws of God, or of Nature, as they prefer to call the infinite Power, when they are seeing every day still new laws discovered. A miraculum, or thing to be wondered at, is only such from our ignorance ; and what must be the ignorance of sound theology in England when we see our teachers of divinity, who have been disciplined and educated in the highest national schools, reduced to the necessity of huckstering the sweepings of the studies of German professors and seizing as valuable prizes on their old broken pipes and cast-off boots. It is no disparagement of the 'Essays and Reviews' or of Bishop Colenso's book to say, that there is not a single new argument or discovery in them, because it is impossible to produce such. The Germans have wagon-loads of this species of criticism, which leave all such brochures as these the most threadbare of common-places.

Let us have free Biblical criticism by all means, but let us at least have something new. Have our theologians only just heard the alarum of this Biblical warfare which began with Ludovicus Capellus nearly 250 years ago? Are they ignorant that there is not a difficulty in the chronology, the statistics, the palæology, the metaphysics, or historic statements of the Bible, which has not been seized upon, hunted down, turned over on all sides, and turned inside out, probed, analysed, and tested in all imaginable ways, by a long line of the acutest mathematicians, logicians, linguists, orientalists, and sharp-fanged critics from Capellus to Schleiermacher and Bunsen ; from our own Hobbes and Tindal to the miracle-

scouting Hume, from Spinoza to what the Germans call their great generalissimo of unbelief—Strauss. To say nothing of our own Biblical critics from Kennicott to Hartwell Horne, nor of Michaelis, Griesbach, Semler, Bengel, Tholuck, Neander, Kurtz, Hengstenberg, Hävernick, Ewald, De Wette, Bleek, Kuenen, more or less favourable to revelation; the German metaphysicians, Kant, Fichte, Hegel, and the rest, have come in to the aid of the long line of sceptical combatants, and trodden the arena of Biblical combat into a mire of destruction to every novelty in this department. And what is the result? Nobody doubts that there are weak places in the ancient narrative of the Bible: nobody supposes that it can be otherwise with the oldest book in the world, whose story ascends many thousand years beyond all written history. Nobody can be ignorant after so long and careful a comparison of statement and counter-statement, that the fabric of Scripture history stands like some ancient palace, time-worn but sound in substance. Its finials may be weather-beaten; its carvings, here and there, may have lost their sharpness; ignorant hands may have interpolated some barbarisms of sculpture, some discordant window-lights, but it stands grand and harmonious as a whole; sound and deep in its foundations, and unshakable in its strength.

And as it regards the miraculous in the Bible—the Author in his work on Germany in 1842 wrote this passage:—‘Take away the miraculous portion of the Jewish history, and you take away the whole, for it is built entirely on a miraculous foundation. Take away that and you connect its great actors—yes, Christ Himself—with madmen and impostors. There is no halfway-house on this path; and therefore the Catholics find sufficient occasion to say, that

“*Protestantism is but a slippery highway to Deism.*” The German philosophers are so conscious of this that they tell us the English will become as sceptical when they become “as philosophical.”’

It has then taken us twenty years to become, not philosophical, but merely to arrive at the ability to rake over the dust-heaps of the German rationalists. To such a condition had this spirit of negation reduced those professors at that time that Schelling was lecturing against it, and said—‘There comes now from this side, danger to philosophy itself. Already stand those prepared who profess only to aim at a particular philosophy, but at bottom mean all philosophy, and in their hearts say, there shall be no more philosophy at all.’

And now as to the Supernatural? The answer lies in these volumes. If you could crush it in the Bible, there remains yet a little task for you—you must crush it in the whole universe, and to do that you must crush the universe with it, for it exists everywhere, and its roots are in the foundation of all things.

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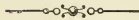
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THE
HISTORY OF THE SUPERNATURAL.



CHAPTER I.

AN APOLOGY FOR FAITH IN THE NINETEENTH CENTURY.

Tous pensent, personne n'ose dire. Pourquoi ? Le courage manque donc ? Oui : mais pourquoi manque-t-il ? Parceque la vérité trouvée n'est pas assez nette encore ; il faut qu'elle brille en sa lumière, pour qu'on se dévoue pour elle. Elle éclate enfin, lumineuse, dans un génie, et elle le rend héroïque, elle l'embrase de dévouement d'amour et de sacrifice. Elle le place sur son cœur, et va à travers les lions.

MICHELET.

IN my papers in the 'Spiritual Telegraph' on the wonderful story of the Prophets of the Cevennes, I endeavoured to demonstrate, that though there may be, from time to time, more extraordinary manifestations of the influence of the spiritual world operating on the incarnated world, the principle is universal, and belonging to all times and nations ; as essentially a part of God's economy in His education of the human race as the rising and setting of the sun.

Since writing that, every day has further convinced me of the great fact thus asserted. There is no part of human history, or human literature, which does not abound in the plainest demonstrations of this influence. We find it in

almost every book we open; we have it in the Scriptures from the first page to the last, from the Creation to Christ, a period of 4000 years. We have it in all contemporary literature; in the Grecian, the Roman, the Egyptian, the Persian, the Indian, and the Arabian. It glows in the Zend-Avesta; it stands mountain-high in the Vedas; Buddhu lives in it in divine reverie; Brahma proclaims it in his Avatars; it is the very life-blood of the Scandinavian Eddas. There —

All succeeds to the will,
Because the Odreijer
Now have descended
To the old, holy, earth.

If we go into nations that never had a literature, this eternal truth is walking there in all its strength. The American Indians North and South had it ages before the white man arrived. The Red Men felt the inspirations of the Great Spirit in their forests, and spoke as inspired by it at their councils. They declared that the angels of the Great Spirit walked as friends amongst their ancestors. The Mexicans prophesied of a people coming in a ship from the East to take from them their long-possessed sovereignty. The Australian natives refuse to go out at night because then, they think, the powers of darkness are in the ascendant. The Obi of the Africans speaks the same language. The conviction of the permanent contiguity of the spiritual presses on the earth-walls of humanity wherever spirit lives.

Passing from the Bible to the book containing the finest writings next to the Bible, the Apocrypha, we find the same great principle taking its easy, natural stand, as a perpetual agent in human history. Josephus takes it up with the same sober assurance as he takes up his pen. We have the miraculous deeds of the Maccabees; we have the grand apparition of the fiery horse and horseman, and the radiant youths who punished the intrusion of Heliodorus into the Temple of Jerusalem. We have the inspired harbinger of woe, and the dread apparitions and prodigies of the siege of the

sacred city. The fathers of the Church received the miraculous as part of their gospel heritage. The Christian Church, Roman, Grecian, and Waldensian, never, for a moment, doubted the superhuman demonstrations of their religion. Every page of their several histories is freighted with the miraculous. Let anyone read the story of the Greek Church, and of the ancient and never secularised Church of the Waldenses. Let anyone read the two massy volumes of the Rev. Alban Butler, of the 'History of the Saints,' and the four volumes of Newman's 'History of the English Saints,' and add to them the 'Legends of the Saints,' by Mrs. Jameson. In these the perpetual stream of miracle flows without a ruffle of doubt. We have pious men and pious women in all ages curing diseases, quenching the violence of fires, walking on waters, raising the dead, as matters belonging to the life and business of Christianity.

Has Rome, for secular purposes, invented or falsified some of these things? Undoubtedly. But what then of the Waldenses, who had no worldly purpose? And are we to believe that most holy men of all ages—men who sought no earthly advantages or glory, and shunned no suffering or shame—are combined in a monstrous lie which every age could confute? In this respect Rome only goes with every other Church, and every other record. And, finally, we have this doctrine of spiritual protrusion maintained by the great leaders of Protestantism; by Luther, Melancthon, Calvin, Martin Bucer, Erasmus, Knox; by some of the great bishops of the Anglican Church; by the Church itself in the Collect of St. Michael and All Angels, and in various other portions of the Book of Common Prayer; by the founders of every school of dissent; by foreign teachers and philosophers; Oberlin, Böhme, Swedenborg, Zchokke, Lavater, Stilling, Kerner, &c.; and by the most eminent of the great modern poets and philosophers, Milton, Bacon, Boyle, Dante, Wordsworth, Byron, Shelley, &c.

Thus then, all times and regions, and greatly gifted and inspired men, held firmly, in their several ages and places, by

the golden chain of the supernatural, which we now too grasp. It is the *Lex Magna*, the great dogma of the universe; it is that—

Voice of God, close whispering within,
'Wretch, this is villany, and this is sin,'

of Homer, which rebels impatiently against the sophism which would banish ethereal companionship from this material sphere. True, there have been in many ages a sprinkling of Sadducees, a little knot of spiritually crippled men, as there have been bodily crippled ones; but the grand total of the healthy world have felt the ever unrelaxed grasp of life from the invisible that surrounds us. It is only since Hobbes, and Tindal, and Hume, and their continental disciples, the *Illuminati* of Germany, and the *Encyclopédists* of France, whose faith in no-faith culminated in the French Revolution, that the torpedo touch of Sadduceeism has been able to enter into education, and to paralyze the science, theology, and literature of an age.

Can this endure? Impossible! The might of all nature, the momentum of all man's history, is against it. As well might we expect an eclipse to become permanent; the cholera or the plague to rage for ever. The natural condition of humanity is alliance with the spiritual; the anti-spiritual is but an epidemic—a disease. Come then, let us see the truth in the face of nature and confirm our souls in its universality. Let us stroll through the wide corn-fields of the supernatural, or, in modern phrase, of spiritualism. Let us lift our eyes and see that they are white for harvest. There are immensities of grain garnered in those barns, the libraries, that those who will may thresh out. There are, too, standing crops—some green, some yet milky in the ear, some golden for the sickle—that we may wander amongst; and as we draw the awned ears through our hands may hear the larks, the poets of all ages, carolling above our heads. Hear Hesiod singing of

Aerial spirits, by great Jove designed
To be on earth the guardians of mankind.

Hear Homer tell us that—

In similitude of strangers, oft
The gods, who can with ease all shapes assume,
Repair to populous cities.

We will sit by reedy brooks in the sunshine, whilst the embattled wheat rustles in our ears, and Socrates shall bid us, as he did Phædo, ‘not to be inferior to swans in respect to divination, who, when they must needs die, though they have been used to sing before, sing then more than ever, rejoicing that they are about to depart to that deity whose servants they are. But men, through their own fear of death, belie the swans too, and say that they, lamenting their death, sing their last song through grief; and they do not consider that no bird sings when it is hungry, or cold, or is afflicted with any other pain, not even the nightingale or swallow, or the hoopoes, which, they say, sing lamenting through grief. But neither do these birds appear to me to sing through sorrow, nor yet do swans; but, in my opinion, belonging to Apollo, they are prophetic, and, perceiving the blessings of Hades, they sing and rejoice on that day more excellently than at any other time. I, too, consider myself to be a fellow-servant of the swans, and sacred to the same god, and I have received the power of divination from our common master no less than they, and I do not depart from this life with less spirit than they.’

We will hear Plato, in his ‘Euthyphron,’ speaking of the anti-spiritualists of his day:—‘Me, too, when I say anything in the public assembly concerning divine things, and predict to them what is going to happen, they ridicule as mad; and although nothing that I have predicted has not turned out to be true, yet they envy all such men as we are. However, we ought not to heed them, but pursue our own course.’

We will stand with ‘Ruth amid the alien corn’ of other lands, and the good Boaz of the field, the master-spirit of the world, shall bid his young men drop us handfuls as they reap. In these alien yet kindred fields, Dante shall give us

marvellous passages from his 'Vita Nuova;' Ariosto shall enchant us with miracles in woods and deserts; and Boccaccio mingle the marvellous with stories of chivalrous and city life. Schiller, and even the world-man Goethe, shall open glimpses into the swarming regions of those who 'are not dead, but gone before.' We will have a day with Fénelon and Pascal in the monastic glades, and amid the cloisters of old France. For the present, however, let us say a few words on the difficulties of *Faith* to men built up, like enclosed knights and nuns of old, in the hollow walls of one-eyed education.

In the lesser work of Townshend on 'Mesmerism,' we find the following anecdote:—'A doctor of Antwerp was allowed at a *séance* to impose his own tests; the object of the *séance* being to demonstrate vision by abnormal means. He said beforehand, "If the somnambulist tells me what is in my pocket, I will believe." The patient having entered into somnambulism, was asked by him the question, "What is in my pocket?" she immediately replied, "A case of lancets." "It is true," said the doctor, somewhat startled; "but the young lady may know that I am of the medical profession, and that I am likely to carry lancets, and this may be a guess; but if she will tell me the number of the lancets in the case, I will believe." The number of lancets was told. The sceptic still said, "I cannot yet believe; but if the form of the case is accurately described, I must yield to conviction." The form of the case was accurately described. "This certainly is very singular," said the doctor, "very, indeed; but still I cannot believe; but if the young lady can tell me the colour of the velvet that lines the case that contains the lancets, I really *must* believe." The question being put, the young lady directly said, "The colour is dark blue." The doctor allowed that she was right; yet he went away repeating, "Very curious, yet still I cannot believe."

Nor *could* the doctor have believed had he received an amount of evidence as large as the Cathedral of Antwerp. How can a stone move? How can a petrified man believe? And the scientific, as a class, are petrified by their

education in the unspiritual principles of the last generation. These principles are the residuum of the atheistic and materialistic school of the French Revolution. The atheism is disavowed, but the disbelieving leaven remains, and will long remain. It will cling to the scientific like a death-pall, and totally disqualify them for independent research into the internal nature of man, and of his properties and prospects as an immortal being. This education has sealed up their spiritual eye, and left them only their physical one. They are as utterly disqualified for psychological research as a blind man for physical research. They are greatly to be pitied, for they are in a wretchedly maimed and deplorable condition. It is not from them that we have to hope for any great discoveries in mind; let us only take care that they do not throw their loads of professional clay, their refuse of human dissections, on the subjects of enquiry, by more perfect and unpetrified natures. Such natures, as I have stated, existed in all times, down to the paralysis which fell on men in the last age. How different is the tone, as I shall hereafter show, in almost all the great writers of the period just preceding! What a different creed is promulgated by Sir Thomas Browne, who lived in the seventeenth century! In his 'Religio Medici' he says, 'We do surely owe the discovery of many secrets to the discovery of good and bad angels. I can never pass that sentence of Paracelsus without an asterisk of admiration: "Our good angels reveal many things to those who seek into the works of nature!" I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard to their fellow nature on earth; and I, therefore, believe that those many prodigies and ominous prognostics which forerun the ruin of states, princes, and private persons, are the charitable premonitions of good angels, which more careless inquirers term but the effects of chance and nature.' And alluding to the school of Hobbes, which was beginning to cast its dark fog on the

hitherto bright faith of men, he adds: 'The severe school shall never laugh me out of the philosophy of Hermes,—that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly, but in equivocal shapes, and as they counterfeit some real substance in that invisible fabric.'

How different to the clever men of our time! and yet Sir Thomas was deemed one of the acutest intellects of his era. Our scientific and literary men stick by the death-creed of Hobbes, Diderot, and Co., and yet, not knowing it, *cannot* believe any great new spiritual fact on *any amount* of evidence. The same petrified class of people in Christ's time were only the more enraged by accumulated evidence. When at length they could not disbelieve Christ any longer, they determined to kill him. Though they saw that His miracles were all benefactions, even to the raising of the dead, they were only the more irritated by that. Instead of melting their petrification, the blaze of evidence made them feel their stony bondage, without being able to break it; and they were the more pinched and cramped by their educational prejudices. In their pangs, nature expanding their perceptions, but not their hearts, and habit and pride still compressing them with a deadly clasp, they grew furious, and cried no longer that Christ was an impostor and deceiver, but that He did good things, and that if they let Him go on, the whole world would go after Him. They, therefore, seized Him and put Him to death!

This is an awful picture of the eternal nature of professional pride and materialistic education, and it is the precise picture of the scientific and professional of to-day as it was of the same class in Christ's time. 'Not many wise, not many learned, not many great of this world' believed on Him. The Pharisees and high priests asked, 'Which of the rulers and Pharisees have believed in these things?' So now, as then, it is from the unprejudiced, and often from the uneducated, that the capacity for receiving new truths, on simple and palpable evidence, is to be expected. The

general recipients of fresh facts are men and women accustomed to use their own eyes, and not the spectacles of so-called learned men and learned theories. In California and Australia they were not the geologists who could find the gold, but the plain simple men who sought it not by talk of strata, and primaries, and tertiaries, Palæozoic and Silurian ages, but by just simply digging after it.

Long before Sir Roderick Murchison had predicted gold in Australia, or Count Strzelecki and the Rev. W. B. Clarke had found it there, the convicts cutting the road from Sydney through the Blue Mountains had gathered it in quantities (see my 'Two Years in Victoria,' vol. ii. p. 254). Long had the shepherds of Victoria collected and brought down nuggets to sell in Melbourne, where no one believed their story, but insisted that these nuggets had been introduced from some other country. But, strangest of all is the fact stated by Mr. Davison in his elaborate work, 'Discovery and Geognosy of Gold Deposits in Australia,' that Mr. Stutchbury—who, on the recommendation of Sir Roderick Murchison, was sent out by our Government to Australia as the most suitable geologist to find gold, if there were any—could not find a trace. And in 1851, when the Colonial Secretary announced to Mr. Stutchbury that Hargraves, an uneducated digger, had found a gold field in the neighbourhood of Bathurst, that gentleman officially replied that he had for some time been exploring that very quarter, and '*could see no evidence whatever of a precious metal in the western districts.*'

Such were the results of science; but the untheorized men knew a spade and a pick, and they knew gold when they saw it, and so bagged the metal, whilst the learned bagged only a deal of vapouring talk about chloritic schist, and talcose rocks, and permian deposits. The parallel holds good in psychological gold digging. They must be men with all their senses unsinged, with all their limbs perfect and healthy, and their eyes and minds free as God and Nature made them, to seek and find truth. No half men, no paralytics, who have lost the use of one side, and that the

best side, of their intellectual frames, through the vicious habits of an educational process, will ever become the pioneers of the knowledge of the yet undiscovered regions of human nature. As soon might you pit a Chinese lady, with all her toes crumpled up, to run against a full-blood Arabian for the Derby. Let us hope for a more rational education of professional men, when nature and observation shall take the place of theory and the pride of theory. Till then we must go on without them; we cannot wait of men who, as Wordsworth says, have been

Suckled in a Pagan creed outworn.

The great poet tells us that the Greeks felt

A spiritual presence, at times misconceived,
But still a high dependence, a divine
Bounty and government that filled their hearts
With joy and gratitude and peace and love.

And he asks:

Shall men for whom our age
Unbaffled powers of vision hath prepared,
To explore the world without and world within,
Be joyless as the blind? Ambitious souls,
Whom earth at this late season hath produced
To regulate the moving spheres, and weigh
The planets in the hollow of their hand;
And they who rather dive than soar, whose pains
Have solved the elements, or analysed
The thinking principle, shall they, in fact,
Prove a degenerate race? And what avails
Renown, if their presumption makes them such?
O there is laughter at their work in heaven!
Inquire of ancient wisdom; go demand
Of mighty Nature if 'twas ever meant
That we should pry far off, yet be unraised,
That we should pore, and dwindle as we pore?

These porers and dwindlers, who think

Our vital frame so fearfully devised,
And the dread soul within it, should exist
Only to be examined, pondered, searched,
Probed, vexed, and criticised;

These microscopic men, who will have no evidence of things which they cannot take up with their thumb and

fingers, atoms which they can carve and pry amongst, are continually accusing us of *credulity*, as of something mean and imbecile. But what is this credulity? A credulity based on evidence is hardly credulity. But what is the credulity which the spiritualists indulge in? Will anyone tell us wherein it differs from the credulity of those who saw the miracles of Christ—those miracles which so offended the Scribes and Pharisees? Wherein does it differ from the credulity of Paul, who believed he saw a miraculous light on his way to Damascus, and heard commands from heaven? Do these very wise men know that it is to this species of credulity that both Christ and Paul attribute the very highest and noblest properties? ‘O! ye of little faith!’ was the continual cry of the Saviour. Faith He pronounced to be the sublimest and most meritorious quality of the soul. To faith in messages from the inner world, He awarded salvation! ‘Whosoever believeth in me shall have everlasting life.’ ‘If ye have but faith as a grain of mustard seed, ye shall say to this mountain,’ &c.

Paul was continually exalting the nature and character of faith. ‘By Him all that believe are justified from all things from which they could not be justified by the works of the law.’—Acts xiii. ‘Believe, and ye shall be saved.’—Acts xvi. ‘For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith.’—Romans i. The glory and greatness of Abraham, for which God made him the father of the faithful, and the ancestor of Christ, was this faith, or credulity: and he had this credulity so enormously, that when he was promised by a spiritual messenger at a hundred years old, and his wife far past the age of child-bearing, that he should have a son, he staggered not; and he believed not according to nature, but hardily contrary to nature, and gave glory to God. Nay more, he had such a pitch of credulity that he was ready, at a spiritual command, to kill his own son; a credulity which, in this age, would have made him a laughing-stock, and would have put him in jeopardy of the gallows. Yet God

deemed this vast credulity not merely sensible and prudent, but so sensible, so prudent, so noble, that it was entered into God's book of record as the highest and most substantial righteousness. So far from credulity—that is, the quality of mind termed, by our learned men, credulity—being deemed imbecile by the Author of all minds, He has set upon it His stamp of divinest approval. In His view, it is the sublimest action of the soul; the profoundest philosophy. If any one would comprehend the grandeur and estimation of faith, or, as philosophers term it, credulity, let him read the eleventh chapter of St. Paul's Epistle to the Hebrews, in which he reviews the history of the world from Adam to the coming of Christ, and directly attributes all the marvels of the annals of the patriarchs and prophets, down to the accomplishment of the Messiahship, to faith. Faith which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, made weakness strong and raised the very dead. Faith, says St. Paul, by which only we can understand that the world was framed by the word of God.

That is the despised quality of faith, or belief in evidence of superhuman things. Nay, we are told by our Saviour himself, in the case of Thomas, that blessed are they who saw not and yet believed. And that too was the opinion of Sir Thomas Browne, already quoted. 'Some believe the better for seeing Christ's sepulchre; and when they have seen the Red Sea, doubt not the miracle. Now, contrarily, I bless myself that I lived not in the day of miracles; that I never saw Christ or His disciples. I would not have been one of the Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought His miracles, then had my faith been thrust upon me; nor should I enjoy the greater blessings pronounced to all who saw not and yet believed.' *Religio Medici*.

They who, then, are ready to accept the sole testimony of their own senses, or of their sane and honest neighbours, of things however extraordinary, are not, in Christ's opinion,—

nor in that of Sir Thomas Browne, — fools and dupes, but blessed. Perhaps those who think themselves very wise in scorning all evidence that does not suit them, may be a little surprised at the amazing value set upon this very credulity, by the highest authority, as a quality that requires a certain soundness of heart, and honesty of purpose, and courage of intellect; a quality which cannot be obtained except by the exercise of the very highest elements of human nature. And equal must be their surprise at the very different estimation in the Gospel of another class of men, ‘in whom God made foolish the wisdom of this world, because they sought it not by faith, but, as it were, by the works of the law, *for they stumbled at that stumbling block.*’—Romans ix.

It would do some people a great deal of good to read that admirable little book, of only 89 pages, called ‘Superstition and Science,’ by the Rev. R. S. Maitland, D.D. and F.S.A., in which, with a rare mixture of acute logic and fine irony, he deals with certain philosophers, the Faradays, Brewsters, and the like. Speaking of superstition, he says:—

‘Few persons, I suppose, are really much the worse in mind, body, or estate for being thought superstitious by their neighbours. As to the matter of fact, every man—except those, if there be any such, who have renounced all belief in everything—is placed somewhere in the scale of credulity: and is looked up to as too high, and down upon as too low, by those who are beneath or above him in faith, just as he is in the matter of learning and money. If we hear that a man is learned, we cannot deny it, for who has not learned something? But it makes a great difference whether the testimony comes from his university, or a village ale-house. If he be rich, whether his neighbours and competitors inhabit Finland or Grosvenor Square. And with regard to superstition, one may commonly judge as to the meaning of the word in any particular case, from the general style and character of him who uses it. If a philosopher is excited and sets up a shout over the solution of a difficulty, or the detection of a fraud, and glorifies it as a triumph over

superstition, we may suspect—we must not set it down for certain, but we may, I say, suspect—that he is not only glad to get rid of something which he did not wish to believe, but that he means directly to impugn something else, which he cannot contrive to disbelieve. The panic haste in which a vulgar dread of being thought superstitious, or being driven to believe something disagreeable, calls on science and philosophy to come to the rescue—the prostration in which frightened ignorance waits to receive the lesson which it is to turn into nonsense by parrot repetition—the silent awe with which it listens to profane and vain babblings, and oppositions of science, falsely so called—all this is miserably ridiculous. It is something which cannot be estimated or even imagined by those who, without taking the trouble to look into the facts, and to use the common sense which God has given them, are content to sit down, calm and silent, under the shameful conviction that they are not scientific, and must not pretend to have an opinion, but must swallow whatever pretenders in philosophy may condescend to tell them.'

Equally excellent is what Dr. Maitland says of credulity; namely, that to believe human testimony is as much a part of our nature as to require food; and that the very men who affect to believe as little as possible go on for threescore years and ten, believing from hour to hour, and from year to year, what people tell them on testimony which they cannot have tested, and which, had they a *motive* for it, they would reject on mere hearsay.

I trust that this work will do much to set the world right on these questions. That it will teach people that all attacks on faith under the pseudonym of credulity do not indicate a philosophical but a shallow mind, incapable or unwilling to determine the true limits of evidence, and to give a rational concession to the powers of the unsophisticated human intellect. That so far from regarding the dicta of mere scientific or literary men on questions of a higher nature than mere physics as decisive, the mistakes and weaknesses in regard to

the supernatural, of such men as Faraday, Brewster, Dickens, Dr. Elliotson—the martyr of Mesmerism turned persecutor of Spiritualism—will do much to cure implicit reliance on men wandering out of their proper provinces. That they will come to regard such men with all honour and respect, as far as they confine themselves to what they really have studied; but, at the same time, to regard them as men suffering under the chronic paralysis of faith left on Europe by the French Revolution. That, in fact, all that part of their minds which regards the science of pneumatology is dead, and incapable of any vital process. That, so far as they are concerned, all further discoveries in the region of our more subtle life and essence is at an end. They must be suffered to die out, as the dried up stalks and stubble of a past season, and the energies of a new and more equally developed order of minds must be relied on for the prosecution of knowledge more important than even railroads and telegraphs, because embracing the eternities of nature and destiny. Instead of allowing faith to be trodden under foot, under the nickname of credulity, men will become conscious of its truly august character, of its gospel greatness. At the same time that they are careful, whilst fixing their eyes on the fair mountains of speculation in the distance, they will be also careful to follow the highways of evidence as they proceed. In such minds, nicknames will cease to possess any influence. In spirit enquiries, the term spirit-rapping will not be regarded as wit, much less as argument, any more than it would be deemed clever to call Christians water-dippers because they practise baptism. Yet there is a large class of the vulgar who, when they have pronounced the word spirit-rapping, think they have exploded spirit-evidence. These are ‘of the earth, earthy!’ animal existences, in the words of John Keats—

Which graze the mountain tops with faces prone.

In the meantime, let us say with Jung Stilling, in his ‘Scenen aus dem Geister-Reiche:’—‘Ob uns für Narren

und Obscuranten erklärt, oder für verrückte Schwärmer hält, das ist ganz einerley: dafür wurde unser Herr und Meister selber gehalten. Lass't uns zu Ihm hinaus gehen, und seine Schmach tragen.' That is, 'Whether we are reckoned fools and ignoramuses, or set down as mad fanatics, it is all one: our Lord and Master Himself was pronounced such. Let us go out to Him, and bear His shame.'

CHAPTER II.

SPIRITUALISTS BEFORE THE AMERICAN DEVELOPEMENT.

There is nothing new under the sun.

SOLOMON.

A man, for want of a better term, is designated a fool when by his opinions he is found alone in the midst of his nation or his age ; and if he meet with partizans, real or pretended, so long as their number is small, they share with him the same title and the same disgrace.

VINET's *Vital Christianity*, p. 64.

SO profound is the ignorance of the great subject of Spiritualism, which is but another term for the belief in the Supernatural, in this age—an influence pervading all ages and all nations, wide as the spread of the sun's light, repeating its operations as incessantly as the return of morning—so thoroughly has the ocean of mere mundane affairs and affections submerged us in its waves—that if presented with a new phase of a most ancient and indestructible power, we stand astonished before it, as something hitherto unheard of. If our knowledge reaches yesterday, it is absolutely at fault in the day before. This has never been more conspicuous than in the estimation of American spiritualism in this country. Because it has assumed a novel shape, that of moving physical objects, and has introduced spirits speaking through the means of an alphabet, rapping, drawing, and writing, either through the hand of mediums, or independently of them, it has almost universally in this country been regarded as an entirely new phenomenon. We still continually hear of spiritualism as

originating in America within the last ten years. The evidence produced in this volume will show that no view of the matter can be more discreditable to our knowledge of psychology. Nothing can be more self-evident than that American spiritualism is but the last new blossom of a very ancient tree, coloured by the atmosphere in which it has put forth, and somewhat modified in its shape by the pressure of circumstances upon it. In other words, it has burst forth from the old, all-prolific stem, to answer the needs of the time. As materialism has made a great advance, this grand old Proteus of Truth has assumed a shape expressly adapted to stop its way. As materialism has tintured all philosophy, spiritualism has spoken out more plainly in resistance of it. The spirit-world has come, as it were, a step nearer to our firesides, and by what seemed the happy accident of a child's expression, but which, undoubtedly, was the usual promptings of Providence in all times of need, America learned to speak to spirits and to receive replies, though only, like Thisbe, through the still sturdy wall of fleshly matter, explaining the mystery of all those knockings and hauntings, those sighings and rustlings, those thrillings through our nerves, and awe-overshadowings of the minds of men, through many a long age. The sensation which this has created has been in proportion to the instinctively perceived value of this new key to the great old storehouse of spirit treasures. It has shown how much the modern Sadduceeism, by its holding up new obstructions between us and our invisible Fatherland, has made such an additional instrument requisite. We must clear away the death-wall of doubt and negation, or we must perish. America, by the simple discovery of the telegraphy of rapping, and the further developments of mediumship, made intelligible by this discovery, has, in truth, inaugurated a new era of spiritualism; but it has by no means created or has had created within it the power of spiritualism itself. That power is the all-time inheritance of the human race.

For about a hundred years before, Germany and Switzer-

land had their spiritualists, developing, or believing in phenomena, almost in all particulars identical with those of America. If they had not discovered the mode of conversing with spirits by means of rapping and the alphabet, they had been enabled to converse with them by other means. They had spirit-vision, spirit-writing, knowledge of coming events from the spirit-world, and daily direct intercourse with its inhabitants. Pre-eminent amongst these spiritualists were Jung-Stilling, Kerner, Lavater, Eschenmayer, Zschokke, Schubert, Werner, Kant; the German portion of France had Oberlin, &c. England, at a little earlier period, had its John Wesley and his disciples, who had full faith in these phenomena, and Sweden its Swedenborg, perhaps the greatest spirit-medium that ever appeared, passing in and out of the spirit-world and holding converse with its inhabitants almost at his pleasure. But leaving Wesley and Swedenborg for another notice, I shall now devote my attention to the spiritualists of Germany and Switzerland who flourished from the middle of the eighteenth century, to within less than twenty years of the spiritual outbreak in America, and one of whose most distinguished members, Dr. Kerner, was, indeed, still living at the time of commencing this work. I shall notice this group of spiritualists here, otherwise out of their course, simply because they will at once deprive the American dispensation of much of its novelty, and clear away thus the gross error of making America within the last ten years the original mother of spiritualism.

JOHANN JUNG-STILLING.

The life and character of this eminent spiritualist has been made familiar to the English reader through the translation of Mr. Samuel Jackson, who has also introduced to us his 'Pneumatology' and some other portions of his writings. The story of his early life as written by himself, under the title of 'Heinrich Stilling's Childhood, Youthful Years, and Wanderings,' is one of the most charming specimens of

embellished biography in any language. It is what Goethe has named in his own case 'Wahrheit und Dichtung,' or truth and fiction. The events of the life, he tells us, are real, with some poetic embellishments intended to make a reality appear like a work of imagination. The scenery and the personages which figure in it are delightful. We are conducted into a village of Westphalia, where old Eberhard Stilling, a charcoal-burner, lives with his wife Margaret, and his family. This village, which he calls Tiefenbach, or Deepbrook, stands on each side of such a stream, at the feet of hills covered with beech forests; and old Eberhard spends every week in the neighbouring hills, burning charcoal, and goes home every Saturday, to return to the woods on Monday morning. Eberhard is a pious old patriarch; he has two sons, one of whom is of a mathematical turn, and becomes the steward of a neighbouring gentleman: the other, Wilhelm, is lame in his feet, and is a tutor. Wilhelm is the father of Heinrich, whose mother is the delicate daughter of an old ejected preacher of the name of Moritz. The mother dies early, and leaves Heinrich a poetical temperament. The boy is very fond of going with his grandfather into the woods, and staying with him in his woodman's hut covered with sods, watching the old man's labours, and listening to his talk. On one occasion the boy asks him to tell him about his ancestors, for he has heard of heroes, and they all had their ancestors, and were often descended from some great prince. Father Stilling smiled, and replied, 'It would be hard to prove that we were descended from a prince; but that is all the same to me, nor must thou wish it. Thy forefathers were all honest and pious people; there are few princes that can say that. Let this be thy greatest honour in the world, that thy grandfather, great grandfather, and their fathers, were all men who, though they had nothing under their command out of their house, were, notwithstanding, beloved and honoured by all men. None of them married in a dishonourable manner, or transgressed with any female; none of them ever coveted that which was not his, and all died honourably

at a very old age.' Heinrich rejoiced, and said, 'I shall then find all my forefathers in heaven.' 'Yes,' replied his grandfather, 'that thou wilt; our family will there bloom and flourish. Heinrich, remember this evening as long as thou livest. In the world to come, we shall be of high nobility; do not lose this privilege. Our blessing will rest upon thee as long as thou art pious; but if thou become wicked, and despise thy parents, we shall not know thee in the next world.' Heinrich began to weep, and said, 'Do not fear that, grandfather! I will be religious, and rejoice that my name is Stilling.'

And such examples and conversations as these seem to have sunk deep into the lad's heart, and Stilling became a steady champion for Christianity, and a firm believer in spiritual guidance, and not only in a general but a particular Providence. He struggled his way up from the tailor's shop-board, and the obscurity of village life, through the various grades of schoolmaster, merchant's clerk, family tutor, to the university, where he went with only one dollar in his pocket, and without any further visible means of passing an academical career, and taking his medical degree. 'But,' says Goethe, who was his fellow-student at Strasburg, and became strongly attached to him, 'the element of his energy was an impregnable faith in God, and in an assistance immediately proceeding from him, which obviously justified itself in an uninterrupted provision, and an infallible deliverance from every distress and every evil. Jung had experienced various instances of this kind in his life, and they had recently been frequently repeated; so that though he led a frugal life, yet it was without care, and with the greatest cheerfulness: and he applied himself most diligently to his studies, although he could not reckon upon any certain subsistence from one quarter of a year to another. I urged him to write his life, and he promised to do so.'—*Wahrheit und Dichtung*.

In urging Jung-Stilling to write his life, Goethe rendered a great service to the cause of vital genuine Christianity. Not that of mere theory, which has none but a

vague metaphysical faith, but which accepts the Gospel in all its simplicity and power; accepts it as based on the promises which it contains, that its author will be with His disciples to the end of the world, and that, if they thoroughly rely on Him, they shall not only receive whatever they ask rightly and reasonably, but it shall be prepared for them even before they ask, because their Heavenly Father knoweth what they need. Stilling had accepted the Gospel in this bonâ fide substantial fashion. He did not exactly say, as Luther was wont in his daring way to say to God, 'This, O God, thou hast most positively promised, and if Thou dost not fulfil it, I will not believe thee again;' but he had an inward unshakable assurance that God was leading him towards the work which He meant him to do in the world, and he must leave all the means of carrying out his plans to Himself. But it was not exactly what Goethe imagined; he was not 'without care,' and his cheerfulness was not without an understratum of mental anxiety. On the contrary, his faith was often tried to the uttermost; he was often left to the very last moment without the slightest sign of rescue from the deepest perplexity, and fear of disgrace from breach of money engagements. For years he was left to struggle through frightful poverty, and to be scorned, and buffeted, and persecuted by those around him. Without this his faith would have been of little value, his trust in God's promises would have been too cheaply purchased. It was in the depth of excruciating trials that he was taught to feel the eternal arm beneath him; it was when he was about to sink, and the waters of affliction were up to his very lips, that he was saved again and again, and made to understand that his fears were vain; his faith, and not his helper, had been weak. He was never once forsaken, and his life is one of the most remarkable and triumphant examples of 'living by faith.' From a poor tailor's son he rose to be not only a professor of the Universities of Marburg and Heidelberg, but a most successful operator for the cure of cataract, and a very popular writer in defence of Christianity. The

Grand Duke of Baden became personally attached to him, delighted to have him near him, and gave him a handsome stipend to devote himself to this class of literature, and to the cure of cataract gratuitously. By these means Stilling not only restored to sight many hundreds of the blind, but spread over all Germany, and into many foreign lands, the radiance and joy of his own faith.

Mr. Jackson, Stilling's translator, says, 'Untutored in academic divinity, which had proved insufficient to stem the torrent of increasing infidelity, his expanded mind, after being well established in fundamental truth, was led to the contemplation of subjects which were still much involved in obscurity, and which enabled him to present the realities of the invisible world in a new and striking manner to the reader's eye.' He became, in truth, a spiritualist on a wide and varied scale. He not only lived close to the Divine Spirit, and was thus a spiritualist in the highest sense, but he, like Swedenborg, was led into the invisible world, and in his 'Scenen aus der Geister Welt,' made revelations there, and gave pictures there, which every real spiritualist at once recognises as genuine. In this respect he evidently inherited this faculty of open vision from his grandfather, the venerable old Eberhard Stilling. He describes a scene in which the old grandfather, his daughter Maria, and himself went into the forest to collect firewood. Arrived there, they sat awhile by a beautiful spring, and after awhile old Eberhard bade him remain there, and he would go and collect fallen wood. After a time he returned, looked cheerful and pleasant, as if he had found something, smiled also occasionally, stood, shook his head, looked fixedly at one particular spot, folded his hands and smiled again. Maria and Heinrich looked at him with astonishment, yet they did not venture to ask him about it, for he often did as though he laughed to himself. Stilling's heart was, however, too full; he sat down by them and related as follows, his eyes being full of tears. Maria and Heinrich saw it, and their tears already overflowed:—

'On leaving you to go into the wood, I saw at a distance

before me a light, just as when the sun rises in the morning. I was much surprised. What is that? thought I; the sun is already standing in the heavens,—is it a new sun? It must be something strange; I will go and see it. I went towards it; as I approached, there was before me a large plain, the extent of which I could not overlook. I had never seen anything so glorious in all my life! Such a fine perfume and such a cool air proceeded from it as I cannot express. The whole region was white with the light,—the day with the sun is night compared to it. There stood many thousand castles, one near another. Castles! I cannot describe them to you; they were as if made of silver. There were also gardens, bushes, brooks. O God, how beautiful! Not far from me stood a great and glorious mansion.’ Here the tears flowed abundantly down the good Stilling’s cheeks, as well as those of Maria and Heinrich. ‘Some one came towards me out of the door of this mansion, like a virgin. Ah! a glorious angel! When she was close to me, O God! I saw it was our dear departed Dora!’ All three now sobbed, none of them could speak, except Heinrich, who wept and exclaimed, ‘O my mother! my dear mother!’ ‘She said to me,’ continued Stilling, ‘with such a friendly manner, with the very look which formerly so often stole my heart, “*Father, yonder is our eternal habitation, you will soon come to us.*” I looked, but all was forest before me; the glorious vision had departed. Children, I shall die soon; how glad I am at the thought!’ Heinrich could not cease asking how his mother had looked, what she had on, and such like. All three pursued their labour during the day, and spoke continually of this occurrence. But old Stilling was from that time like one who is in a strange land, and not at home. The old man was right. The vision was shortly followed by his death. This event was also indicated to a neighbour by a sign, and she warned them of it.

When he was grown up, Stilling, whilst walking one Sunday, felt himself suddenly seized by an unknown power, which penetrated his whole soul; he felt inwardly happy,

but his whole body trembled, and he could scarcely keep himself from sinking to the ground. From that time he felt an invincible inclination to live and die entirely to the glory of God and the good of his fellow men. His love to God and man was intense; and on the spot he made a firm and irrevocable covenant with God to resign himself henceforth to His guidance. This is what has been so often ridiculed as sudden conversion; but Stilling simply adds, 'This circumstance is a real truth. I leave it to men of genius, philosophers, and psychologists to make what they please of it; I am well aware of what it is that converts a man and so entirely changes him.'

As we have said, Stilling felt himself inwardly drawn to become a physician. Through the same inward impulse he had betrothed himself to a pious but consumptive young woman, whom he might find dead on his return from the University. But how to get there! For his course of study a thousand rix-dollars were necessary, and he did not know where in the whole world to raise a hundred. Neither his own friends nor his intended wife's could help him. The worldly prudent would have pronounced the scheme insane, and have bade him stick to his needle and shears. But Stilling had a firm persuasion that he was divinely led, and he started for Strasburg with a surgeon named Troost, who was going to refresh his knowledge by a new course of study. By the time they had reached and were about to quit Frankfort, he had only one single rix-dollar left; but there he met an acquaintancè, whom he calls Leibmann, who asked him where he got his money for his studies. He replied, from God; on which Leibmann said, 'I am one of God's stewards,' and handed him over thirty-three rix-dollars. When these were spent at Strasburg, Mr. Troost, who had travelled with him, said to him one day, 'Stilling, I believe you have no money. I will lend you six carolines—about five pounds—till your remittance comes.' No sooner was that gone, and he was wondering where the next was to come from, when Leibmann sent him three hundred rix-

dollars, from which sum he paid Troost and got through the winter.

In the following April, as he sat at study in his room, he was suddenly seized with a terrible panic and a desperate inclination to set off at once. He struggled against the feeling, as a fit of hypochondria, but could not get rid of it; the urgency to hasten home remained violently. Whilst in this condition, he received a letter informing him of the illness and apparently approaching end of his betrothed. This explained his dreadful presentiment, and he set off instantly. He found his betrothed, as it seemed, at the point of death; but she wonderfully recovered, and, supplied with a fresh sum of money by his intended father-in-law, he returned to Strasburg. By this time this gentleman was enabled to help him through, and thus he finished his course of studies, obtained his diploma, returned, married, and settled at Elberfeld. He began his married and professional life with five rix-dollars only! He had a hard fight for it. He was not much estimated in that manufacturing town; but at Strasburg he had made the acquaintance of Goethe, Herder, and others of the rising lights of Germany. In one of his most difficult moments, Goethe sold his first part of the *Life of Jung-Stilling* for a hundred and fifteen rix-dollars, which lifted him out of a sharp strait, and at once made him famous. He was appointed Professor of Agriculture, Technology, etc., at Rittersburg, but he owed in Elberfeld eight hundred rix-dollars, and did not know how he should get away; but on taking leave of some of the chief merchants, several of them made him parting presents, and on counting them up, both he and his wife were astonished to find them amount exactly *to the required eight hundred rix-dollars, neither more nor less!* After this he was appointed professor, at Marburg, of the Economical, Financial Sciences, with a fixed salary of 1,200 rix-dollars not 200*l.*—but with a provision for his wife in case of his death.

His debts, incurred through deficiency of salary in his earlier career as professor, pressed heavily upon him, for he

had a considerable family; but he was sent for to perform operations for cataract in Switzerland, and he received there exactly the amount of all his debts, namely, precisely one thousand six hundred and fifty gulden—137*l.* 10*s.* But the expenses of the journey were not provided for by this amount. These were six hundred gulden; and exactly this amount was paid him before he reached home. These instances may suffice; the whole of Stilling's life abounded in them. In fact, he defrayed at one time or other debts to the amount of many thousand gulden by the 'funds of Providence,' his timely and unfailing supplies, as Goethe observed, fully justifying his reliance on that Providence. Well might Uz, lyric poet of Anspach, call him 'the man whom Providence so remarkably leads, and who so boldly confesses and courageously defends the religion of Jesus.'

Let us now notice some of the phases of Stilling's spiritual developement. He became what is now termed a great writing medium. He not only wrote boldly in defence of Christianity, when infidelism from France inundated Germany, but he wrote under an influence which astonished himself. As George Fox would say, he was 'led and guided' in his writing. Two of Stilling's most remarkable works are his 'Scenes in the Invisible World,' and his 'Nostalgia.' He was merely proposing to himself to write imaginary scenes in the invisible world, as Lucian had done in the Mythologic Olympus, and in the 'Nostalgia' to write in imitation of 'Tristram Shandy;' but his pen was guided to write what astonished himself and the public. He wrote the 'Scenes in the Invisible World' wholly as if it were a work of imagination; nor does he in that work or the 'Nostalgia' represent them as anything else; but when I read the 'Scenes' I was instantly certain that these were not the product of imagination, but of spiritual dictation. No one who has known what that is could doubt this for a moment. These compositions bear all the marks and proofs of such writing. A physician can no more mistake the character of a disease from its diagnosis than a spiritualist can

mistake the features of such writing. Turning then to the 'Lebensgeschichte' of Stilling, I was by no means surprised to read the following statements:—

'The state of mind which Stilling experienced whilst labouring at this work, which consists of four large octavo volumes, is utterly indescribable. His spirit was as if elevated into ethereal regions; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistened past his soul, which animated him so much that he could scarcely write so rapidly as the flow of thought required. This was also the reason why the whole work took quite another form, and the composition quite another tendency, to that which he had proposed at the commencement.'

In his account of writing the 'Nostalgia' we have the explanation of the extraordinary scenery of both that and the 'Scenen:':—'There was, besides, another singular phenomenon. In the state between sleeping and waking, the most beautiful, and, as it were, heavenly imagery, presented itself to his inward sense. He attempted to delineate it, but found it impossible; with the imagery there was always a feeling connected, compared with which all the joys of sense are as nothing; it was a blissful season! This state of mind lasted exactly as long as Stilling was engaged in writing the 'Nostalgia;' that is, from August 1793 to December 1794 — consequently a full year and a quarter.'

The book was received with enthusiasm by the pious both at home and abroad. From all parts and ranks in Germany it brought letters and made friends; it converted many sceptics, and was welcomed in America, Asia, Denmark, Sweden, and Russia, as far as Astracan. But the wide spread approbation of these works was not the most extraordinary thing. Stilling found that when he had supposed that he was writing fiction, even as it regarded this world, he had been writing actual facts. One morning, a handsome young man, evidently of distinction, and whom, he says, was the remarkable —, but does not name, entered

his apartment. This gentleman saluted him as his secret superior, kissing his hand and weeping; but Stilling replied that he was no man's secret superior, nor was in any secret connection whatever. The stranger was astonished, and could not credit this, saying, 'I thought you knew me already.' But as Stilling positively denied any knowledge of what he meant, he asked him then how he had so accurately described 'the great and venerable connection in the East, and had so minutely pointed out their rendezvous in Egypt, in Mount Sinai, in the Monastery of Canobin, and under the Temple in Jerusalem?'

Stilling assured him that it was all fable and fiction, which he had merely written down as it presented itself to his imagination. 'Pardon me,' replied the stranger, 'the matter is in truth and reality as you have described it; it cannot have come by chance;' and he related, to the equal astonishment of Stilling, the real particulars of the association. He soon heard from a certain great prince, asking him how he had learned the real particulars of the association as he had described them in the 'Nostalgia.' Stilling had been a spirit medium without knowing it.

On other occasions he became actually prophetic. The most remarkable instance of it was his announcing the tragic fate of Lavater ten weeks and some days before it took place. Writing to Antistes Hess of Zürich, on July 13, 1799, he told him that, whilst writing, he felt a sudden and deep impression that Lavater would die a bloody death, that of a martyr. He begged Hess to communicate this to Lavater, which he understood was done. On October 14, his son-in-law, Schwarz, came running to inform him that Lavater had been shot at and severely wounded. Stilling cried out in horror, and in astonishment at the fulfilment of the prediction.

The manner of Lavater's death was this. The revolutionary French under Massena had stormed Zürich, and Lavater heard two of their soldiers making a disturbance at a house near his parsonage, inhabited by two females only.

They were demanding bread and wine, and as they did not get it, Lavater took them a bottle of wine and some bread. One of them, a grenadier, a Swiss by birth, of the Canton de Vaud, was particularly grateful, and called him 'Bruder Herz'—a dear fellow, in German. Lavater went back to his house, but at his own door was fiercely assaulted by another soldier, and called out to ask the friendly soldier for protection against him. But now he was totally changed, answered him in a rage, and shot him. He had probably learned from some people of Zürich that it was the celebrated Lavater, who boldly opposed French principles, in government, and still more in religion, and who had addressed letters of protest both to the French Director Reubel, and to the Directory itself, remonstrating against the infamous conduct of the French in Switzerland. He therefore instantly forgot his kindness, and shot him as an enemy to the revolutionary and infidel principles of France. Thus Lavater died not only a bloody but a martyr's death, as Stilling had foretold. He did not, however, die at once, but lingered on in much agony till January 2, 1801, something more than a year.

In Stilling's second volume of 'Scenes in the Invisible World' he unconsciously introduced facts as operations merely of the imagination—facts which had not yet come to his knowledge. Amongst them were these. In 'The Glorification of Lavater,' a poem appended to the volume, he made Felix Hess and Pfenninger, two friends of Lavater, in the form of angels, fetch Lavater's spirit after his death to the New Jerusalem. About half a year after the publication of this poem, Breidenstein, the reformed preacher at Marburg, came to visit Stilling, and in conversation said, 'It is surprising how beautifully you have made use of the late Felix Hess's promise.' 'How so?' inquired Stilling; 'what promise?' Breidenstein replied, 'Upwards of twenty years ago Lavater stood by the side of Felix Hess's dying bed, wept, and said, "Now thou wilt not stand at my bed-side when I die!" Hess answered, "But I will come and fetch thee."' Stilling rejoined, 'Really, I never heard a word of

it; it is, however, something strange. Where is it? I must read it myself!' 'That you shall,' said Breidenstein; 'it is indeed very strange!' The next day he sent Lavater's *Miscellaneous Works*, in which there is a short biography of Felix Hess, and this conversation appears just as Breidenstein related it.

Stilling also introduced a still more dear friend of Lavater's, Heinrich Hess, as bringing Lavater to the Virgin Mary, and Mary relates to him the Lord's character, as exemplified in His earthly life. Long after, Stilling, reading the 'Jesus Messias' of Lavater, which he had never seen before, found, to his astonishment, that Lavater consoled himself with the hope that, in his entrance into heaven, the Virgin Mary would relate to him the character which her son bore in His earthly life. These instances would be easily explained if we could suppose that Stilling had read these things, and had forgotten the circumstance, though retaining the events; but we may rely on the assertion of Stilling, that he never had seen those works or read those passages.

Stilling's presentiments of evil were sometimes very strong, and as unerring as they were strong. Whilst on a journey to Göttingen, Cassell, and other places, in 1801, he was seized with a strange fear and melancholy, which eventually became so violent, that he said to his wife, 'If the torment of the damned in hell is not greater than mine, it is still great enough.' At length the carriage in which they travelled was run away with at full speed by four spirited horses, was dashed to pieces, and Stilling left crushed and severely wounded on the place, a rib being fractured and his thigh injured. From this accident he suffered much in after years; but the moment it had taken place his terror and mental agony were gone. The evil had come, and he was at peace.

Besides Stilling's habit of living in direct communication with the Divine Spirit, he believed in the active operation of numerous subordinate spirits in the concerns of men. He distinctly states this in his 'Retrospect of his Life.' The

first men were created by God in a state of perfection ; but they sinned by disobedience against God, and by this means lost the equilibrium between the sensual and moral impulses. The sensual became more and more predominant, and therefore, with respect to all their posterity, the thoughts and imaginations of the heart of man are evil from his youth up, and that continually.

‘ Previous to this a class of higher and more spiritual beings had fallen away from God, and became evil ; the prince of these beings had seduced the first man to disobedience. These evil spirits then can work upon the spiritual heart of man when he gives them the opportunity of doing so. But there are also good spirits which are about a man, and likewise influence him when circumstances require it.’ This is precisely the theory of Swedenborg.

Stilling was of opinion that men or women are not in a normal, or, indeed, in a healthy state, when they become cognizant by sight or sound of these spiritual beings, and he held that it was not orderly or innocuous to encourage such intercourse. No doubt, that intercourse which Stilling and all holy men have cultivated with the Divine Spirit, the Creator and Lord of all Spirits, is the very highest and holiest ; and they who enjoy that may well dispense with all other. But all men are not so highly developed as Stilling, and though by prayer they may enjoy the influence of the Divine Spirit, there are many souls to whom the ministry of subordinate spirits is helpful and beneficial. Their ministrations are more adapted to the condition of such souls, and their discovered presence may greatly strengthen their faith, and raise them above the dark abyss of utter disbelief. The spirits of God are all ‘ ministering spirits ’ sent to men of many different grades of mind and degrees of development ; —and their ministrations are, no doubt, as various as the conditions of men. Communion with evil spirits, of course, is sorcery, pernicious, prohibited, and unblest.

In his ‘ Pneumatology ’ Stilling has collected a great number of such manifestations : and he has given the narra-

tives of some remarkable apparitions derived from persons well known to him, and in his estimation thoroughly trustworthy. Amongst these one of the most curious is the story of the Sack-bearer. Stilling received the account from an eye-witness, and one who, being in the haunted house, took most active and courageous means to learn all about the ghost from itself. Stilling says that he ascertained from other sources that the account was quite true. He does not tell us the name of the town where it occurred, a matter to be regretted, but a deficiency so often occurring from the over-sensitiveness of the parties concerned. The narrator says that he went to work as a journeyman with a tradesman who lived in the upper part of an old house which had been a monastery of Capuchins: on the ground-floor lived a baker. At the time when Stilling received this account, he says the narrator was become 'a pious and intelligent citizen.' It was in 1800 when he went to live with the master weaver in the old monastery.

Hearing extraordinary noises in the attic, he enquired the cause, and was told it was the Sack-bearer; that is, an apparition bearing that name, from the fact that he continually seemed to let fall something on the upper floors like a heavily-filled sack; and made strange groans and noises as if in attempting to raise it again. On one occasion he had been met in his Capuchin dress by the baker below, bearing such a sack along the lobby, before day-break, which so horrified the baker that he ran off and let all his bread burn. The landlord, the weaver, had also seen him carrying his sack, and he informed the narrator that it was on account of this haunting that his grandfather bought the house very cheap. Learning this, and being often awoke in the night by the sound of the falling sack, which seemed to shake the whole story of the house on which he lay, he was at great pains to get a sight of the apparition, and stole up to the upper room repeatedly when the spirit was letting the sack fall one time after another with the greatest concussions, but it was only on one occasion that he caught a glimpse of him

retreating into a corner. He rushed into that corner, but found nothing. On occasion of a person dying in the house, his noises were almost incessant. Stilling wrote to a friend of his at this time, a physician, who learned from the proprietor that the Sack-bearer still made his visits, and predicted to the inhabitants of the house events about to occur. By the latest intelligence which he obtained, it appeared that the spirit had learned to make himself understood, and was able to converse with the people, who had ceased to fear him. It was supposed from some circumstances that the monk had committed some fraud in grain or other commodity with which he had been entrusted, and this was his penance.

Another very remarkable case of apparition is related by him, which he introduces with this remark of such extensive application:—‘ This subject is generally treated as something superstitious and degrading. It belongs to good-breeding and refinement to smile at ghost-stories, and to deny the truth of them; and yet it is curious that people are *so fond of hearing them told*, and that besides this, the *incredulous* narrator commonly seeks *to make them as probable as possible.*’ Everyone must have been struck with this fact. People will tell you a ghost-story, premising, ‘ I do n’t believe a word of it, understand, and yet the incidents all occurred.’ And if you will proceed to throw discredit on the narrative, you will find that these incredulous people will grow indignant at the doubt cast on their statement. So amusing is this popular characteristic, and so common, that a man of much repute writing to me the other day, said, ‘ You may *convict* the world of belief in spiritualism by an overwhelming mass of evidence, but the world will not even then admit that it is *convinced*: the fact being that every human soul believes it in its soul, and simply because it is a soul, in inseparable relationship to the world of souls, which will not let spirit, however incarnated, cease to feel the spirit world in which it lives.’

At Marburg one of the students who attended Stilling’s class, and whom he continued to know in after-life as a most

excellent man, brought him a printed account of a strange occurrence which happened to his father when a young man, and to his grandfather. The latter had written down the whole narration, and printed it for circulation only amongst his friends. It is very large, being given in complete detail, with the conversation betwixt the grandfather and the spirit. The spirit described himself to have been one of their ancestors a hundred and twenty years before, and identified himself by their genealogical table. He appeared sometimes three or four times a day as a little man, dressed in a blue coat and brown waistcoat, with a whip hanging at his girdle, and knocked audibly at the door before entering. He was extremely importunate that the son should go to a certain tree in a certain meadow, under which by digging he would find a deposit of money. This money seemed to have chained him to the spot all these years, during which he had not found a medium in the family to whom he could make himself apparent. But he appeared also to have a deed of blood on his soul, for he 'took down the son's Bible from a shelf, to which was attached a small hymn book, and pointed out with his finger the hymn beginning "Have mercy, gracious God," and the third verse of which had the words "From guilt of blood deliver me,"' &c. The spirit continued its importunities from January 1 to April 30, 1755.

Neither father nor son would listen to him, considering him as a tempter; but this the spirit denied, and to convince them, joined with them in singing hymns, calling on the name of Jesus, and declared that he was glad always to hear the Word of God. He joined them in the reading of the Scriptures, and on coming to the words in the 8th chapter of the Epistle to the Romans, 'We are saved by hope,' &c., he clapped his hands, and exclaimed, 'O yes, yes, saved by hope!' He declared that he was going through a course of purification sent from God.

Yet there were circumstances which made the father and son believe that he was far from this purification, for fire streamed from every finger when he became angry at their

resistance to his wishes. Still more, when he touched the Bible it smoked, and the marks of his thumb and finger shrivelled up the leather of the binding where he held it, and also the paper where he pointed out the place in the hymn, 'From guilt of blood deliver me,' was black and singed. The Bible with these marks is 'preserved in the family, and many creditable persons have seen it, and may still see it.' Still further, on one occasion wishing the son to shake hands with him, he recommended him first to lay his handkerchief over his hand. This was done, and the handkerchief was found 'with the five fingers of a hand burnt in, so that the first and middle fingers were, in part, burnt entirely through; but the thumb and two other fingers were burnt black and singed. This handkerchief was sent round amongst friends and acquaintances, who assured Stilling of the truth of the whole, and then these singular relics were laid up for the inspection of all respectable visitors, and for posterity. The whole account was signed and attested by the father and son, and the clerk of the peace, the Imperial Commissioner of Liquidation, and the schoolmaster of the place, on May 16, 1755.

The fiery touch of the spirit which induced the father and son to believe it a bad one, modern spiritualists can testify to belong to many spirits. How often have we seen fire streaming even from the finger of a medium? How often have spirits, before shaking hands with you, desired you, at Mr. Home's, to lay your handkerchief over your hand first? How often have you felt the touch of spirit fingers prick as from the sparks of electricity?

And Stilling soon came to understand this. He says, 'Light, electricity, magnetism, galvanic matter, and ether, appear to be all one and the same body under different modifications. This light or ether is the element which connects soul and body, and the spiritual and material world together.'

In these words Stilling, above half a century before Reichenbach's experiments on the Odyle force, announced

that force as a modification of electricity, magnetism, &c. ; which Reichenbach confirms. The spirit eventually, notwithstanding its fire, was accompanied by another radiant little spirit, and finally appeared white and radiant itself, full of joy, announcing its deliverance from the probationary state; knelt with the son, and uttered a beautiful prayer and thanksgiving to God, which Stilling gives; and then took his leave, saying they would see him no more, which proved true.

As regards the touch of spirits, it yet appears true, that according to their state, the sensation they occasion is more or less agreeable. Stilling says:—‘When a departed spirit is tranquil in its mind, its touch is felt to be like the softness of a cool air, exactly as when the electric fluid is poured upon any part of the body.’ And how fully can this be confirmed by spiritualists. How frequently is the approach of spirits at *séances* perceived by the cool atmosphere which precedes them. In fact, there is scarcely a characteristic of spirit with which Stilling does not show himself familiar. He notices the wonderful creative and representative power which all spirits possess, so that they can not only appear to us in the exact likeness and the exact costume of the earth life, but can project the most varied scenes at their will, as we see a similar power exercised in dreams. ‘I knew of a spirit,’ says Stilling, ‘on whom the little brass buckles were perfectly cognisable.’ And in the case just stated the spirit did not forget his horsewhip. ‘Departed souls,’ he says, ‘have a creative power, which, during the present state, and in this rude and material world, can only be exercised with trouble and expense, and in a very imperfect manner; but after death the will of the soul is really able to produce that which the imagination conceives.’

Stilling knew, too, the truth of spirit being present where it wishes to be. ‘When the soul is separated from the body, it is wherever it thinks to be; for as space is only its mode of thinking, that does not exist except in its idea.’ Every doctrine which Swedenborg asserts of spirits, is asserted by

Stilling. The soul awakes from death immediately in Hades, and is drawn to good or evil spirits according to its own moral condition. If it be of the earth, earthy, it still hangs about the earth. Spirits need no language, their thoughts are all visible to each other: and hence the evil avoid the good spirits because all their evil is visible to them. He asserts the doctrine of guardian angels. 'Every man has one or more guardian spirits about him; these are good angels, and perhaps the departed souls of pious men. Children are attended solely by good spirits, but as the individual gradually inclines to evil, evil spirits approach him.' On the other hand, as he turns from evil to good, the good angels again draw near; and the more he inclines one way or the other, the more the wicked spirits enslave, or the good ones strengthen him. The good angels never, however, forsake him, till he is become thoroughly hardened in sin. 'Materialists,' Stilling says, 'have positively seen spirits, so that they were convinced that they were the souls of their deceased acquaintances, and yet they continued to doubt of their own immortality and self-consciousness. My God! what incredulity!' The phenomena of rapping and knocking he frequently notices as modes of spirits announcing themselves.

He was convinced of the soul possessing a spiritual body, a truth always asserted by Swedenborgians, and now universally admitted by spiritualists. 'Animal magnetism,' he says, 'and an extensive medical experience have taught and incontrovertibly convinced me that the animated spirit, the divine spark in man, is inseparably united with an ethereal or luminous body; that this human soul, which is destined to be a citizen of the world of spirits, is, as it were, exiled into this earthly life and animal body, to which it is fettered by means of the nerves, and must be thus fettered to it for the purposes of its ennoblement and perfection.'

He was a defender of the sober sanity and truthfulness of Swedenborg, though he thought that he was in error in supposing that he entered the spiritual world by any other than the same means by which clairvoyants and mediums in

general enter it. He maintained that it was by a species of magnetism that Swedenborg became conscious of the spiritual world, and he held that this phenomenon resulted from something abnormal in the constitution of the person thus affected, amounting sometimes to a species of disease. He held that people ought not to seek such intercourse, and that it was prejudicial to the health of the persons so seeking it. Now in this there lies a certain truth. Whatever in any degree loosens the spirit from the bonds of the body, in the same degree admits it to the consciousness of the spiritual world; and, therefore, many persons, especially women of weakly constitutions or of peculiarly nervous temperament, are found to be mediums, or, as Reichenbach calls them, sensitives. Now, there is no doubt, but that much practice of mediumship is to such persons debilitating. The spirits which manifest themselves through them of necessity seize on their spiritual atmosphere, as their means of coming into palpable contact with incarnated spirits, and thus draw from them a portion of their vital power. But this is not always the case, neither is it wrong to derive information in this manner. The proof of this is found in the result, which is good, and therefore justified by the Divine law—‘By their fruits ye shall know them.’ Whatever person becomes intelligent of inward things and of coming events is a medium, though he often does not know it.

Stilling lived in a perpetual state of mediumship, and had his presentiments, his warnings, his visions and revelations, as of the death of Lavater, and yet lived to a good old age. The highest form of spiritual agency is the direct one of the Divine Spirit. But God has surrounded us by His ministering spirits, and acts greatly through them. Although we are told in the Old Testament that the Lord descended on Mount Sinai and delivered the law to Moses written by His own finger; we are told in the New Testament that even there it was by an ‘angel which spoke to him in the Mount Sinai,’ Acts vii. 38. And again, in words addressed to the Jews in the same chapter, verse 53, ‘who have received the

law by the disposition of angels, and have not kept it.' So that it is difficult for us to say where God speaks to us mediately or immediately. Stilling, having told us that such intercourse is wrong, goes on to give us abundant instances of the good effects of such mediumship. In fact, every case which he adduces of preternatural appearance or warning is for good and not for evil. He introduces Swedenborg satisfying the spiritual doubts of the Queen of Sweden, or a merchant of Elberfeld, a friend of Stilling's, and preventing a widow paying a sum twice over, by bringing the information from her husband in the spiritual world of where the receipt would be found. Professor Boehm of Giesen is mysteriously drawn from a social circle to his own lodgings, where he is led to draw his bed from one side of the room to the other, and then return to his company, wondering at the foolish thing he had done; but at midnight the beam in the ceiling falls upon the place where the bed had stood, and the Professor sees then the hand of God, through his good angels most probably. He cites the case of the father of Madame de Beaumont, who was going on a river party of pleasure at Rouen, and was prevented by the distress of a deaf and dumb aunt, and thus saved from drowning, the fate of most of the party. The wife of a common mechanic, he tells us, had this spiritual gift, to whom spirits came to entreat for her prayers, and received much benefit from them. She could call a distant friend to her bedside when she was ill by this power; she consoled persons in distress by assuring them of the safety of their absent friends; she foretold the horrors of the French Revolution; and saw Admiral Coligny in a bloody shirt. She saw Cagliostro, and perceived that he had spiritual power, but used it as a necromancer. Yet Stilling himself assures us that this Mrs. W—— was a pious and benevolent Christian, and lived to the age of sixty-three. And how happened it that she could be all this and yet be practising what was wrong? She did it, he tells us, by 'incessant watch and prayer.' Precisely so! It is the spirit in which spiritual intercourse is maintained that makes it

good or ill. Spiritualism is orderly or disorderly; in other words, good or bad. It is a Divine gift which may, unfortunately, like all our other gifts, be by prayer sanctified, by neglect of it—desecrated and demonised. There is a remarkable passage in ‘The Shepherd of Hermas,’ a book written in the first century, and then read in the Christian churches as canonical, which accords so exactly with the experience of myself and my family, that I here recommend it to the especial attention of spiritualists:—

‘There is a lying prophet that destroys the minds of the servants of God; that is, of those that are doubtful, not those that fully trust in the Lord. Now those doubtful persons come to him as to a Divine spirit, and enquire of him what shall befall them. And this lying prophet, having no power in him of the Divine spirit, answers them according to their demands, and fills their souls with promises according to their desire. Howbeit that prophet is vain, and answers vain things to those who are themselves vain. And whatsoever is asked of him by vain men, he answers them vainly. Nevertheless, he speaketh something truly.

‘Whosoever, therefore, are strong in the faith of the Lord, and have put on the truth, are not joined to such spirits, but depart from them. But they that are doubtful and often repenting, like the heathen, consult them, and heap to themselves great sin, serving idols. For every spirit that is given from God needs not to be asked, but having the power of the divinity, speaks all things of itself, because he comes from above, from the power of the Spirit of God. But he that being asked, speaks according to man’s desires, and concerning many of the affairs of this present world, understands not the things which relate unto God. For these spirits are darkened through such affairs, and corrupted and broken. But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts towards the Lord, apprehend whatsoever is said to them, and forthwith understand it, because they have the fear of the Lord in them. For where the Spirit of the

Lord dwells, there is also much understanding added. Wherefore join thyself unto the Lord, and thou shalt understand all things.

‘There is a trying of the spirits. “He showed me certain men sitting upon benches, and one man sitting in a chair; and he said unto me, ‘Seest thou those that sit upon the benches? They are the faithful, and he who sits in the chair is an earthy spirit. For he cometh not into the assembly of the faithful, but avoids it, and joins himself to the doubtful and empty; and prophesies unto them in corners and hidden places, and pleases them by speaking unto them according to all the desires of their hearts. Try the man who hath the Spirit of God; because the spirit which is from above is humble and quiet; and departs from all the wickedness and from the vain desires of the present world. He makes himself more humble than all men, and *answers to none when he is asked, for the Spirit of God doth not speak to a man when he will, but when God pleases.*’”’

This has been our experience. Ask questions at *séances*, and you will have plenty of idle spirits rushing in to answer you according to your wishes: wait in prayer for what may be given you from the spirit of truth, and you will have truth. For spiritualism is for spiritual truth, not for worldly affairs, which are the business of our natural faculties. The Shepherd of Hermas, therefore, says of preaching:—‘When, therefore, a man who hath the Spirit of God shall come into the church of the righteous, who have the faith of God, and they pray unto the Lord, then the holy angel of God fills that man with the blessed spirit, and he speaks in the congregation as he is moved of God.’

We have now shown sufficient of Jung Stilling, and refer the reader to the ‘Pneumatology’ for many other extraordinary cases of spirit intervention. There have been few spiritualists in any age who more clearly understood the mysteries of spiritual economy, or who more faithfully and conspicuously obeyed its highest monitions—those coming from the Divine Spirit itself.

CHAPTER III.

MANIFESTATIONS OF THE SUPERNATURAL IN GERMANY
continued.

 Justinus Kerner and the Secress of Prevorst.

BUT the most prominent figure in the spiritual circle of Germany is Dr. Justinus Kerner. He was a physician of Würtemberg, who departed this life at Weinsberg, near Heilbronn, which had been many years his place of residence, so late as the 22nd of February of the present year 1862, at the age of seventy-six. He had long been blind. He was educated at Tübingen, where he became acquainted with Uhland, and united with him in the collection of the Poetry for the People. He settled at Weinsberg as the government physician of the district. There, at the foot of the celebrated Weibertreue, a castle of Weinsberg, he devoted himself to poetry as well as medicine, and acquired a distinguished reputation as a lyrical poet and one of the founders of the Suabian new school of poets. He published successively the 'Deutschen Dichterwald,' which contains some of his finest productions; 'Romantic Poems;' and a collected edition of his poems. He also published 'Reiseschatten,' or 'Shadows of Travel,' a strange, wild, fantastic work of mingled poetry and prose, and the 'Homeless,' a very intellectual and pathetic story. He next distinguished himself by his chemical researches into the frequent causes of poisoning by eating sausages, a thing very frequent some time ago in Germany, but scarcely ever heard of in England from the

more healthy meat used. He ascribes this to the acidifying of the fat, which thus acquired a poisonous property. But when Dr. Kerner had thus attained a high reputation as a medical and scientific man, as well as a poet, he startled all Germany, in the midst of its philosophical Sadduceeism, by announcing the case of a female patient of his, as one of an example of clairvoyance little short of that of Swedenborg, and as giving the most indubitable proofs of the reality of spirits and a spiritual world.

We may imagine the sensation created by supposing what such an announcement would have been in England if we had such a phenomenon as a physician with the reputation of Forbes Winslow and a poet with that of Campbell rolled into one; and who had soberly assured us that his patient saw into the spiritual world at all times and all hours; saw what was distant as well as near; what was in the future as well as present; and gave the most undeniable proofs that she did see all this. The excitement, the clamour, the confusion were indescribable. The rationalistic philosophers, of course, smiled; the fashionably learned stormed, and wrote great books to refute it all before they had themselves seen and examined the phenomena; the ignorant and worldly smiled in their supposed wisdom, or laughed in their natural folly. There were, however, a number of the learned, and those possessing some of the profoundest heads in Germany, who sensibly took their way to Weinsberg, saw, tested, and returned perfectly satisfied of the truth of the matter and of all its details. Amongst these were Kant, Schubert, Eschenmayer, Görres, Werner, &c., &c. Of the chief of these learned metaphysicians and historians I shall presently quote the verdicts.

In 1829, Kerner published the whole narrative under the title of 'The Secress of Prevorst,' Madame Hauffé, the patient, having died in August of that year. The work went into three editions within the next ten years, the third, published in 1838, lying now before me. The conflicts in the literary world during that period resembled those which

deraged for so many years in the United States after the development of the Misses Fox; and were far greater than the second edition of those which the spread of the new phase of spiritualism to England has occasioned. Through all, Kerner, a man of a genial and accomplished character, maintained the utmost good-humour, laughing at the laughers, smiling at the stormy, pitying the abusive, confident in the stability of his facts; and simply saying in his preface of the third edition of the *Seeress*:—‘Truly it is hard — and who must not feel it?— that a foolish, weak woman should overturn learned systems, and bring forward again a faith which the lofty wisdom of men imagined it was in the act of utterly rooting out. But for this I know no other comfort than that of Paul, 1 Cor. i. 27, 28, “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty,” &c. And thou,’ he adds, ‘much-persecuted book, go now boldly forth into the throng, teaching and warning, and may the thorns with which they seek to smother thee become garlands of life!’ Kerner had somewhat prepared the learned world for this shock, by ‘*An Account of Two Somnambulists*,’ published in 1824; and he followed up the *Seeress* by a ‘*History of Cases of Possession in Modern Times*,’ by ‘*Appearance from the Night-Region of Nature*’ in 1836, and another work on ‘*Possession*,’ and the ancient mode of curing it by magnetic action.

But though Kerner had begun to study this great and neglected domain of Psychology, termed by Eschenmayer, ‘*The Night-Region, or Night-Side of Nature*,’ before the *seeress* became his patient, it is clear that he had up to that period obtained but a very superficial knowledge of its wondrous phenomena; for when Madame Hauffé was brought to him to Weinsberg, he sternly determined to treat her by the old rules of medicine, and nearly killed her. It was probably through his having published his work on the two somnambulists that he was called in to this lady: but he soon found that instead of dictating to her, his wisdom was to sit

and be dictated to by her from the inner regions of life. His astonishment, as the proofs of an invisible world and an invisible power and agency rose before him in this poor invalid, and from day to day demonstrated their own reality, was beyond everything of his whole past life; and it is fortunate for the world that the case fell into the hands of a man whose mind was not too much petrified by his science, to permit him to see that there were empires of science lying yet before and behind him. As it was the seeress and a nearly six year's daily watching of her case, which not only made Kerner, but many of the most celebrated minds of Germany, thorough and avowed spiritualists, I shall bring the seeress rather than Kerner into the foreground, only observing what a striking change the observation and serious reflection on these cases produced in the spirit of Kerner. In the *Reise-schatten*, all is wild, fantastic, and belonging exclusively to the outer life and humour; in the *Seeress*, the tone is that of a wisdom chastened by the profounder views of being; and lovely in its Christian benevolence. His tone is like that of Wordsworth in his latter years, who, addressing the spirit of Coleridge, says of their readers:—

Prophets of Nature, we to them will speak
 A lasting inspiration, sanctified
 By reason, blest by faith: what we have loved
 Others will love, and we will teach them how:
 Instruct them how the mind of man becomes
 A thousand times more beautiful than earth
 On which he dwells, above this frame of things
 In beauty exalted, as it is itself
 Of quality and fabric more divine.

‘Beloved,’ says Kerner, ‘as the relations of our outward life now are—this every-day life—man is like a chrysalis, which has the unhappy lot to develop itself in the midst of a crowd of boys. See, beloved! how one blows at it, and another strikes at it, and a third transfixes it with a needle; and thus disturbed in its unfolding, it dies slowly, still half chrysalis. And that, beloved! is the image of an unhappy

magnetic life, the phenomena of which are the most especial subject of these pages.'

Madame Hauffé was born in the hilly country of Würtemberg at Prevorst, a village near the town of Löwenstein. This region, the highest point of whose hills is only 1,879 feet above the level of the sea, is yet full of magnetic influences, and produces effects similar to those of second-sight in the Highlands of Scotland, in Denmark, and in Switzerland, as we shall soon find evidenced in Zschokke, an inhabitant of the latter country.

The parents of Madame Hauffé were in respectable circumstances. Her father was the Jäger, or forest-keeper of the neighbourhood, and her brother's occupation appears to have been of the same kind. Her maternal grandfather had lived under spirit guidance from his youth, as Friends would say, 'he had been led and guided;' in the language of spiritualists, he was a decided medium, open to spirit influence, and when, by his own plans for his progress in life, he had quitted his situation, he had been turned back on his way by the appearance of a spirit, and strong impressions on his mind, resumed his post, and had succeeded greatly in it, becoming the head of the concern, and a blessing to the whole neighbourhood. Frederica Hauffé was born in 1801. She was a lively child, but soon showed that she was a medium. She was, therefore, sent to the grandfather in the more breezy Löwenstein, that she might not be too much exposed to spiritual influence in the solitude of Prevorst. But her grandfather soon saw that she was extremely sensitive to the impressions of particular places. In some she was all gaiety, in others became still with a shudder of awe. Like Caspar Hauser, she felt the proximity to graves, and at church could not remain below, but always went up into the loft. She was sensibly affected by different metals, and became perceptive of spirits. She was married when she was twenty years of age, and went to live at Kurnbach, a place lying low and gloomily amongst the mountains, very different in its atmosphere to the airy situations of Prevorst and Oburstenfeld,

where she had spent most of her youth. Her tendency to spiritual developement here grew rapidly, and she fell into serious illness through her endeavour to conceal her condition. In this state she 'suffered many things from many physicians,' who did not at all understand her ailment. She was attacked by cramps, especially in the chest; felt to have a stone in her head; she began to see figures in crystal, or looking-glasses; when she looked into a glass of water she could see forms and equipages, and describe them half an hour before they came in sight. She had prophetic dreams; possessed the second-sight, and announced deaths by seeing coffins and funerals at houses where everyone was in health, but where the prognostic was always soon after realised. The appearance of spirits became more frequent, and more distinct. She often spoke in verse for days together. She had a long illness after the birth of her first child; many remedies were tried, but they only appeared to increase her disease. In her clairvoyant state she described an instrument which she called a *NERVENSTIMMER*, an adjuster or regulator of the nerves, a drawing of which is given in the volume; but no notice was taken of it, though, when at a much later period she referred to this at Weinsberg, Kerner had one made, and from its salutary effect, he imagined that if used at the time she first named it, it might have restored her.

As it was, she fell into the most extreme condition of debility; lost her teeth; had exhausting hemorrhages, and every medicine that should have given strength, only produced additional weakness. Her friends then sought a man, who furnished her with an amulet, and professed to cure by sympathy, but his treatment greatly aggravated her illness, and Kerner was called in.

The singularity of her case, and the treatment resorted to, had filled the whole country round with the most extraordinary rumours. Her own relations had set down much of her ailment to imagination, and had treated her with much harshness. On one or more occasions they had upbraided her with feigning illness, and had compelled her to get out of

bed, but she had fallen on the floor in convulsions or in such prostration that her life was all but terminated by it. Kerner himself had been greatly prejudiced against her by the reports of her, circulating through the country; and, though he had never seen her, he determined to put all her fancies and complaints to flight by a regular vigorous treatment by the ordinary rules of medicine.

But he found that every remedy produced in her exactly an opposite effect to that which he expected. Her husband and relatives were in despair; she was like one dead, yet died not; and as a last effort and contrary to Kerner's wishes, they carried her to Weinsberg, and left her in his care. She arrived there November 25, 1826, 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 spoke what she saw. In her first sleep in this state, on the evening of her arrival, she sent for Kerner. He did not go till she was awake, when he told her sternly that he would never see her, or listen to her in her sleep; that he thought nothing at all of anything she said in it; that her somnambulic habit had made her relatives miserable, and now must cease. He spoke this with severe emphasis, for his determination was to treat her strictly on a physical basis. His words and tone on this occasion threw her into a state of the deepest prostration and distress.

Kerner continued, however, his plan of treatment for some weeks; but he found that he only did her mischief. The very smallest doses of medicine produced very opposite effects to those which he expected; and it was evident that a very short time of persistence in this course would terminate her existence. Kerner was therefore compelled to allow her to prescribe for herself in the magnetic sleep, which she had long anxiously prayed to be allowed to do when in that state; and he confesses that the outer physician was ashamed to see what much better remedies her inner physician prescribed. When he asked her to prescribe for herself,

she replied that she could not do that till she was in the sleep-waking state the next evening. Kerner ordered seven mesmeric passes to be made over her when she slept; and she in her sleep said a gentle course of magnetism continued upon her for seven days would be the best for her.

The moment she came out of the sleep, she felt so much better from the seven passes, though nobody told her that she had received them, that she could sit up in bed, and under the course of manipulation which she had prescribed in her sleep, she continued to improve. It was now too late for her full recovery, but during her stay at Weinsberg, upwards of two years and a half, she continued to prescribe for herself, and Kerner devoted himself to watching and recording the extraordinary manifestations. In person Madame Hauffé was small, her features of an oriental cast, with long dark eye-lashes; and her frame was as slight and fragile almost as a shadow. She had received nothing but the meagrest education; knew no language but her own; knew nothing of geography, history, nor natural history; her Bible and Prayer-book being her only studies. Her moral character is described both by Kerner and by Eschenmayer, in his 'Mysteries,' as blameless; her piety deep, and without hypocrisy; and though extremely maligned and denounced as an impostor, she cherished no ill-will to anyone. We have said that in her magnetic sleep she spoke in verse frequently, once for three whole days together. One of these little, simple effusions expressed her trust in God under such accusations:—

Du, Vater, bist gerecht,
 Kennst mich alleine,
 Weisst ob ich gut, ob schlecht,
 Weisst wie ich's meine.
 Ob ich betrüge,
 Mich selbst belüge,
 Ob dieses Schauen ächt,
 Ob unrein oder reine:
 Und ob diess Schauen gleich
 Von dir gekommen;
 Wär' ich freudenreich
 Wird's mir genommen:
 Ja, wollest mir diess innre Aug' verhüllen!
 Doch willst du nicht — trag' ich's nach deinem Willen.

The expression is simply that God is just, and knows whether she be wicked, deceives others, or lies to herself; knows whether her inward vision is genuine, and coming from Him. She believes that were she rich in joys this would be taken from her, but knows that it will not, for she bears it by His will.

Kerner now witnessed daily in his patient every species of spiritual manifestation which has since become so common in America and in England, except the mode of conversing with spirits through raps and the alphabet—for this she had no need, she conversed with them directly. She was, in fact, according to Kerner, Eschenmayer, Schubert, Görres, and others, who observed her long and carefully, more in the spiritual world than in the physical. Hers was really one of those cases which Stilling says arise from disease, or rather was strengthened by it, for we have seen that she was a medium from a child. Her life hung in the body, as it were, only by a single thread. A single nerve seemed to enchain her to it. 'She was more than half a spirit,' says 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 Swedenborg, she often went out of the body, and could contemplate it separately.' 'In this state,' adds Kerner, 'she had no organic strength, but depended wholly on that of other people, which she received chiefly through the eyes and the ends of her fingers.' She said this herself, and others felt it, felt that she drew strength from them, as invisible spirits often do from mediums. Weakly people felt weaker near her. She drew nourishment from the air, and in the coldest weather could not live without the window open. 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. Yet they came continually to her, to pray for them. They came often very black or grey, for moral purity or impurity is no metaphysical quality, but a real one, and as conspicuous in spirits as a dirty or clear complexion in human beings. She granted their requests, prayed with them, sung hymns with them, and growing clearer, whiter, and brighter, they eventually took their leave, with thanks, for a higher sphere. That these were no mere imaginations continual proofs were given, for which I must refer the reader to the volume itself; but this one may be taken as the first instance which occurred.

Madame Hauffé arrived at Weinsberg on November 25, 1826. She was an entire stranger in the place, and knew no soul in it except Kerner. Yet the very evening of that first day, when she fell into her magnetic sleep, she told him that a man was near her who desired to say something to her; but she could not tell what. That he squinted dreadfully, and that his appearance disturbed her; she desired him to go away. On December 24 she said the man was there again, and on the following evening that he had brought a sheet of paper with figures on it, and that he came up from a vault below. Now Madame Hauffé lay in a small room of a house on the ground floor, but actually over the cellars of a wine merchant named F—— who occupied the adjoining house, of which circumstance she knew nothing. But Kerner recognised the spirit of the man by the squint, and by a report that on his death, six years before, he had left something wrong in his affairs with Mr. F——, in whose employment he had been. The spirit came again and again, imploring her to endeavour to set this matter right, and that the necessary document or account was in a house sixty paces from her bed. She said she saw a tall gentleman writing in a small room with a larger beyond, in which were some chests, one of them open; and on a desk a heap of papers, amongst which was the paper which tormented

this spirit. Kerner had Mr. F—— to witness these statements in the Seeress's sleep, and they immediately recognised the building described as the office of the high bailiff. Kerner went to the high bailiff, and they looked for the paper, but in vain, and they concluded that her vision was false, and that there was no such thing. He returned and told her so, but she quietly insisted that the paper was there, and must and could be found. Madame Hauffé had said that she had seen the number 80 at the bottom of the paper, and therefore Kerner gave her a paper when she was in her sleep in the evening, on which were rows of figures, and at the bottom 80. He told her that was what she wanted; but she said, 'No, the paper is still where it was; and the man was there again importuning. That this paper lay on his soul, bound him to earth; but if it were found he might, by prayer, obtain salvation.' Both in her sleep and after she awoke she showed great uneasiness regarding the paper.

Kerner went, therefore, again to the high bailiff, and found the paper exactly as she had described it. Kerner requested the high bailiff to bring the paper with him, and attend the Seeress's sleep. He came, and in her sleep she exclaimed, 'The papers are no longer there! But ah!—that is surprising! the one the man always has in his hand, lies there open. Now I can read more, "To be carried into my private book;" ah! that is the line he always points to; he wishes to direct attention to that book.' The bailiff was astonished, for instead of having the paper in his pocket, as Kerner supposed, he had laid it as the sleeper now described. This private book, it appeared, was missing, and the wife was in danger of being put to her oath about it; and as she did not know of it, she was likely to perjure herself by swearing that there was no such book. Madame Hauffé desired that the widow should be warned not to swear that there was no such book. As Kerner did not like to write to the widow, Madame Hauffé wrote to her herself, and had an interview with her.

The high bailiff, Heyd, drew up a statement and signed it, saying, that the man whose spirit had appeared, had conducted the business of wine merchant F——, and on his death there was a deficiency of 1,000 florins, and the private book of the manager was missing. That proceedings had been taken against his widow on this account, when the whole was cleared up by the discovery of this paper through the appearance of the spirit to Madame Hauffé. Mr. F——, the wine merchant, also gave a written attestation of the truth of these relations, saying, that he previously had no belief in apparitions, nor in somnambules, but that his eyes and ears in this case had convinced him that there was no deception. That the affair, which had happened six years before, had ceased to be talked of; that he had not mentioned the subject of the paper to anyone but the magistrate, and when it was now spoken of to him, he had difficulty in recalling the particulars of the case.

But this was only one case amongst many equally extraordinary, stretching through the whole time that Madame Hauffé was at Weinsberg. She often mentioned the visits of spirits, of whom no one in the neighbourhood had ever heard; she knew everything of the distant places whence they came, and on enquiry the whole of the circumstances were discovered to be correct. Such was the case of the Burgo-master of Lenach, who had, according to the statement of his spirit to the Seeress, defrauded two orphans. Kerner, in speaking of the repeated proofs of the reality of these apparitions makes some remarks, the truth of which must strike everyone who has had to do with the arguers against spiritual phenomena:—‘When the Seeress was alive, and these things were talked of, did any of those who now write volumes of refutation, ever take the trouble to come and see her, and examine her for themselves? No; they sat still at their desks, and yet considered themselves better able to pronounce on these facts than the calm, earnest, and profound psychologist, Eschenmayer, who examined everything on the spot, and in person, and thought nothing of taking a journey

in the depth of winter, for the purpose. So only, on such subjects can truth be elicited. Learning and speculation cannot supply the place of personal investigation.'

Madame Hauffé, like most clairvoyants, could read in her magnetic state, anything laid on the pit of her stomach, and enclosed between other sheets of blank paper. Without even attempting to look at the paper, she always stated its contents, and when Kerner laid two such papers on her chest, one saying there was a God, and the other denying this, she said the one paper made her feel happy, the other gave her the feeling of a void. She continually saw things at a distance; knew what was doing at home; wrote, and warned her parents of a danger to her child, which they thus avoided; and, at another time, of a danger to her brother from his gun. He examined it, and found that it had been maliciously charged by somebody, in such a manner, that it would, in all probability, have burst in his hand on being discharged. She foresaw the death of her father and grandfather, and many such things. She recognised her maternal grandmother as her constant guardian angel, but missing her for a week, another guardian angel told her that she was closely engaged at her grandfather's. She was, in fact, attending her husband, the Seeress's grandfather, in his last hours.

Madame Hauffé had a wonderful therapeutic power, though herself so hopeless an invalid. The most remarkable proof of this was the restoration of the Countess of Maldegham by praying with her. This lady had fallen into a state of the strangest hallucination after the birth of her second child. She imagined herself no longer really living. She did not recognise the identity of her husband or her children. She believed they had lost their estate, and when taken to it, she could not recognise it. The count, in the deepest anxiety over her condition, had consulted all the most famous physicians both in Germany and other countries, but all in vain. The countess, in her lucid intervals, always said that her cure would proceed from no physician, but from her husband.

The count on hearing of the cures by Madame Hauffé, went to Weinsberg with the countess. He introduced her to the Seeress through Kerner; she prayed with the countess, and prescribed by clairvoyance for her, and she was suddenly and completely cured. Eschenmayer says, 'I heard the account from the lips of the countess herself, and witnessed her entire conviction that she had been cured by the Seeress. This history gives us a glimpse into the region of spiritual sympathies, which disperses, like soap-bubbles, all our miserable objections drawn from the laws of nature. My friend Kerner calls on mankind to acknowledge the power of faith and prayer; but, alas! they know it not. They think to lay open the universe by the force of their vaunted reason, and they find it but an empty shell.' Kerner, in 1838, reported that the countess still, ten years after, remained perfectly well; and Mrs. Crowe, at the time of her translation of 'The Seherin von Prevorst,' was informed by a gentleman recently from Germany, that she remained so at that period.

Madame Hauffé found developed in her an inner spiritual language, which she both spoke and wrote. She said that it was undeveloped in every human soul, and that the moment they are out of the flesh, they speak it instinctively. The language was sonorous, and had an oriental resemblance. She said it was connected with numbers, and therefore possessed an infinitely greater expression than any outward language. When she was awake, she knew nothing of it. She said that in the words of this language lay essentially the value and properties of the things they expressed. She gave to herself a name, EMELACHEN, which she said expressed entirely her character, and the like names to her friends. This, I have observed, is the practice of all spirits, and they also give you and every one in communication with them, names expressive of their characters. Many of the words resembled Hebrew and Arabic. Specimens of them are given in the volume, as well as specimens of the writing, having a striking resemblance to other spirit-writing

which I have seen. Notwithstanding the possession from nature of this language, she asserted, as all spirits and spirit-readers do, that disembodied spirits have no absolute need of it, for they read each other's thoughts. She began to speak this language even before her marriage.

Other extraordinary developements in her, were her Sonnenkreise and Lebenskreise, sun-circles and life-circles. After a time of great suffering in October 1827, she said that she felt a ring encircling her, and fastened to her left side. That it was no imaginary but a real ring, lying heavy upon her, and it lay on the nerves, and consisted of nerve-spirit. Under this ring she felt six other rings. Within this larger ring, she perceived an inner ring of three circles. This inner ring she called her life-circle, the soul residing in the centre, and looking forth into the large outer circle, which she called her sun-circle. There is some little confusion in her description, for the six lesser circles under the large circle, and which eventually became seven, she also calls sun-circles. The meaning seems to be that the inner or life-circle is the sphere of the spiritual life, the outer circle with its lesser circles is the circle of the outer life, the lesser circles so many years. These represented her outer experiences since she fell into the magnetic state, and the last was cut in two in a particular direction, rendering a certain number of months quite blank. During this time she had no consciousness of what passed outwardly. This period was a blank in her memory. The outer or sun-circle, was divided into twelve sections—months; the inner one into thirteen and a half. These circles, she said, were always in motion, and every seven years the seven sun-circles fell away and seven more appeared. Every person she said had two numbers connected with their lives. Her numbers were seven and ten, and within these numbers events came round in cycles.

But the most remarkable thing connected with these circles, is, that the balance of every day's good and evil is summed up and expressed in a cypher, and carried into the

next day; the week's, the month's, and the year's the same. At the end of every day, week, month and year, this cypher, expressing the exact balance for or against the individual, stands self-registered; and so, at the end of his life, there stands a cypher expressing the exact moral account of the individual. Therefore, the moment the soul steps out of the body, it carries with it, written on its breast, the exact sum of the good or evil of its whole existence. This is a startling idea. That we have in our own souls a self-registering principle, going on in its operations independent of our control, and presenting our exact spiritual condition at the moment of our entrance into the spirit world.

The full understanding of this circle system can only be obtained by a careful study of the explanations given by the Seeress, and which stand at large in Kerner's volume, but of which Mrs. Crowe gives but an abridgement in her translation. We have also in the original seven lithographic plates, representing these circles. These Madame Hauffé drew under spirit influence: and the manner of her drawing them is deserving of especial attention, as every spiritualist will see, from what he has experienced himself, or seen in his friends, how genuine it is. Kerner says:—'She threw off the whole drawing (Plate I.) in an incredibly short time, and employed in marking the more than a hundred points, into which this circle was divided, no compasses or instrument whatever. She made the whole with her hand alone, and failed not in a single point. She seemed to work as a spider works its geometric diagrams, without any visible instrument. I recommended her to use a pair of compasses to strike the circles; she tried, and made immediate blunders.'

Having myself, who never had a single lesson in drawing, and never could draw in a normal condition, had a great number of circles struck through my hand under spirit influence, and these filled up by tracery of ever new invention, without a thought of my own, I, at once, recognise the truth of Kerner's statement. The drawings made by my hand have been seen by great numbers of persons, artists, as well

as others, and remain to be seen, though the power is again gone from me. Giotto, or any pair of compasses, could not strike more perfect circles than I could under this influence, with nothing but a piece of paper and a pencil. No inventor of tracery or patterns could invent such original ones as were thrown out on the paper day after day, with almost lightning speed, except with long and studious labour, and by instrumental aid. At the same time the sketches given through me are not to be named with the drawings, both in pencil and colours, produced in this manner through others who are well known.

Another remarkable thing connected with the spirit-language and these circles, was a system of spirit numbers and calculation, which she represented, like the language, of wonderful capacity. Both the writing and the numbers ran, in oriental fashion, from the right to the left, though she assuredly knew nothing of oriental modes. She had two systems of calculation, one for the outer and the other for the inner world; and so rapid and intuitive was her knowledge of this language and this system of calculation, that at any distance of time afterwards she could detail in an instant any variation, however, slight, in any copy of her writing or drawing. On a copy of her *Sonnenkreis* being brought to her a year after she had made the original, she immediately detected the omission of a single point!

A few words more will fill the whole extent of space which I can give to this remarkable case of spiritual development. I recommend my readers to study the original; and I would also recommend Mrs. Crowe to perfect her good work to the English reader by giving a complete, uncurtailed translation, illustrated by the seven plates of drawings which accompany the original. Let us now see how extraordinarily the Seeress, from direct spiritual insight, has confirmed the wisdom of many great minds of whom she never heard. Dr. Kerner has made these references, I only quote him.

‘The sun-circle,’ says the Seeress, ‘is our sun-circle, and every man carries this in himself upon his life-circle, the

soul. The life-circle, which is the soul, lies under the sun-circle, and thus becomes a mirror to it.' This is precisely what Leibnitz and van Helmont had said: 'The soul is a mirror of the Universe.' 'So long,' says the Seeress, 'as the soul continues in the centre, she sees all round her, into the past, the future, and the infinite. She sees the world in all its laws, relations and properties, which are implanted in it through time and space. She sees all this without veil, or partition-wall interposing. But in proportion as the soul is drawn from the centre by the attractions of the outer world, she advances into darkness, and loses this all-embracing vision, and knowledge of the nature and properties of all that surrounds her. This insight is now given to us only in the magnetic sleep, when we are withdrawn from the influence of the senses.' This is precisely what Schubert says, 'That which is with us now, science, was, in the earliest times, rather a revelation of a higher spirit to man.' 'The numbers of which the Seeress speaks, are' says Passavant, 'continually spoken of and used by clairvoyants, and remind us of the importance attached to certain numbers in the books of Moses, as three, seven, and forty; with those of the prophets, and especially of Daniel. The oldest astronomical works display the same calculations, drawn from the deepest insight into the natural relations of things, as are asserted in the magnetic sleep. The astronomical tables of India, which claim an antiquity of 6,000 years, leave us nothing to discover regarding the variation of the ecliptic. The most ancient Indian poems speak of the natural powers of plants, of the significance of their shapes and colours, of the properties of stones and metals. The most ancient races had the same theories of language and number as our Seeress was taught from within. Certainly the system of the ancient philosophers proceeded from such a natural insight, and above all, that of Plato. How great is the likeness of the system of calculation of Pythagoras, so far as we know it, to that of the sleep-waker, and especially of the Seeress. How vividly are we reminded of these circles and the inner mystic

numbers when we read in Plato—‘The soul is immortal and has an arithmetical beginning, as the body has a geometrical one. She is the image of a universally diffused spirit; has a self-movement, and penetrates from the centre through the whole body around. She is, however, diffused through corresponding mid-spaces, and forms at the same time two circles bound to each other.’ The one he calls the movement of the soul—the life-circle of our Seeress; the other the movement of the universe and of the comets, the sun-circle of the Seeress. ‘In this manner,’ says Plato, ‘is the soul placed in connection with that which is without; knows what is and constitutes harmony; whilst she has in herself the elements of a fixed harmony.’ ‘This natural calculation,’ Plato says, ‘serves for the enquiry into the good and the beautiful. If a man loses this gift of God he no longer understands human nature, our moral and immortal parts, nor the foundations of religion. When he loses his number, he loses his connection with the good, and becomes the inevitable prey of evil.’ This is the same as the assertion of the Seeress, that if a man lose this fundamental calculation, he is placed in immediate *rapport* with evil and its consequences, and with the consent of his own will.

Other modern seers have conceived of an especial mystic number in nature. San Martin says: ‘Numbers are no other than an interpretation of truths and laws, the ground text of which lies in God, in man, and nature.’ Novalis also says: ‘It is very probable that there is in nature a wonderful mystic science of numbers. Is not all full of meaning, symmetry, allusion, and a singular connection?’

Swedenborg, of whom the Seeress knew nothing whatever, alludes to exactly such circles. ‘The base and false have their seat in the natural mind, whence it comes that this mind is a world in small or in form; and the spiritual mind a heaven in small or in form, and into the heaven nothing evil can come. Both minds are bowed out into circles.’ The Seeress, knowing nothing of Swedenborg, asserted the same doctrine as the Swedish seer, that there is a

spiritual sun as well as a natural sun—the spiritual sun she termed the sun of grace. ‘There is a higher sun than that visible to us,’ says Swedenborg. ‘Above the angel-heaven is a sun, pure love. It shines as fervently as the sun of the world. The warmth of this sun gives will and love to angels and to men. Light, wisdom, understanding, flowing from it are called spiritual. That which radiates from the sun of the world is natural, and contains the life of nature.’

Eschenmayer wrote to Kerner on reading the communications of the Seeress:—‘There are two suns; the one which we see enlightens our day, and brings all to the light, but is therefore restricted to our planetary system, and is but as a drop in the ocean. There is also a central sun, which we do not see, which leaves us dark, but even in this darkness opens up first to us the infinitude of the starry world; a sun from which all the stars, including our sun itself, receive their light, and which is as certain as is our sun.’ Ennemoser, in his ‘History of Magnetism,’ says, ‘Man stands in the world in a circle, founded indisputably in nature; wherein is neither beginning nor end; it is boundless, and the past and future are comprehended in it. The whole world is clearly irradiated with light, and man himself is the mirror of the divine image.’ These are almost the very words of the Seeress.

In the infancy of the race, mankind lived more in this circle; had, therefore, little or no veil or partition-wall betwixt itself and the spiritual. In the same circle lived the poet, the prophet, and the true Saviour. But time and its increasing corruptions have drawn the human soul farther and farther from the pure centre; drawn it into thick worldly darkness and engrossments, and the partition-walls betwixt the earthly and the divine, are grown thicker and denser; the veil of flesh more opaque, and it is only through the clairvoyante trance or the direct act of God and His angels, that we obtain transient intimations of the great spirit world around us and within us.

There are many things connected with this wonderful

narrative of the Seeress, which the reader must seek in the account at large. Her truthfulness had been attested by numbers of her most enquiring and scientific visitors. Kerner himself says he visited Madame Hauffé at least 3,000 times, but never could discern deception. He states that so far from priding herself on her powers of spiritual vision, the subject was painful to her; she would gladly have been free from it, and never talked of it, except when drawn out. The fact that her life and sun-circles were realities to her, was shown by her laying the drawings of them on her heart always in a particular manner in her magnetic sleep; and if they were purposely altered, however adroitly, she felt it, and readjusted them exactly as they had been laid by her before, and without once looking at them. Her perception of different sensations from plants, precious stones, and other minerals were repeatedly tried by placing them in her hands when in her sleep, when she always ascribed the same property to the same thing (Schubert's *Geschichte der Seele*, vol. ii. p. 619-626). In fact, the infallibility of her perceptions was one of the most amazing features of her case. Her spiritual vision, by inspection of crystals, mirrors, or soap-bubbles, gave a curious confirmation to similar phenomena witnessed commonly in the East, and formerly in Europe by Cornelius Agrippa and Dr. Dee.

Returning from the Seeress to Kerner himself, I have to remark, that not only in this work, but in his others on kindred subjects, he has collected a number of narratives of apparitions and various other spiritual manifestations, all of them supported by the strongest evidence, both persons and places often fully named, in several instances certified as true by public authorities. Some of these have been included by Mrs. Crowe in her 'Night-side of Nature.' They detail so many phenomena which have since been repeated amongst both American and English spiritualists that they are of the utmost value as proofs of the permanent nature of these things. What occurred in Germany long before American spiritualism was heard of; and what has occurred in

America amongst tens of thousands who never heard of these German occurrences, and since in England, all possessing the same specific characteristics, proclaim their own reality beyond the possibility of denial. Furniture was moved from place to place, carried through the air; gravel and ashes flung about, where no human being could fling it. In the strange occurrences which happened to Councillor Hahn and Charles Kern of Künzelsau, in the Castle of Slawensick, in Silesia, (which are given by Mrs. Crowe and also by Mr. Owen, in his 'Footfalls,') these gentlemen were afterwards joined by two Bavarian officers, Captain Cornet and Lieutenant Magerle, as well as by Councillor Klenk, all anxious to discover the cause of the phenomena; and they were frequently attended by Knittel, the castle watch, Dörfell, the book-keeper, and Radezensky, the forest-master. Hahn had been a student of German philosophy and was a materialist. Yet these gentlemen Hahn and Kern, for two months, and the others when present, were persecuted by the throwing of lime at them, when the doors were fast, and not only so but by the throwing at them and about, knives, forks, spoons, razors, candlesticks, and the like; scissors, slippers, padlocks, whatever was moveable, were seen to fly about, whilst lights darted from corner to corner. The knives and forks rose from the table before them, and fell down again. The most unaccountable thumping and noises attended these migrations of insensible articles. A tumbler was thrown and broken to pieces. Captain Cornet cut about with a sword at the invisible form that was throwing articles about, but in vain. What was strangest of all they saw a jug of beer raise itself, pour beer into a glass, and the beer drunk off; on seeing which John, the servant, exclaimed, 'Lord Jesus! it swallows!' Kern, looking into a glass, saw a female in white, which greatly terrified him, and resembled the reported appearance of the White Lady often seen in German palaces. After two months the annoyances ceased, and never returned. No natural clue to their solution was ever obtained.

What took place in the prison at Weinsberg, was made

the subject of a strict investigation by a committee during the proceeding of the events, but only to confirm their abnormal character. Dr. Kerner, who was the physician to the prison, was ordered to attend a woman confined there who complained of being disturbed by a ghost which haunted her and importuned her to pray for its salvation. The magistrates ordered him to report on the case. After having closely watched it for eleven weeks, Kerner reported that there was no doubt about the case; the woman was haunted by a ghost almost every night, who professed to have been a Catholic of Wimmenthal, and who had been in this miserable condition since 1414, in consequence of having, amongst other crimes, joined with his father in defrauding his brothers. Others were appointed with Kerner to watch the case, and amongst these were Justice Heyd, Drs. Seyffer and Sicherer, Baron von Hugel, Kapff, professor of mathematics of Heilbronn, Fraas, a barrister, Wagner, an artist, Duttonhofer, an engraver, etc. All were compelled to confess the reality of the phenomenon. A Mr. Dorr of Heilbronn, amongst others, laughed much at the report of these things; but he was soon candid enough to write, 'When I heard these things talked of, I always laughed at them, and was thought very sensible for so doing; now I shall be laughed at in my turn, no doubt.' The chief features of this case were these:— The ghost came nightly, and sometimes entered by a door, and sometimes by a window, placed high and strongly guarded by iron bars. He often announced his coming by shaking this window violently. In order to know whether this window could be easily shaken, the examiners ordered men to attempt to shake it; and it was found that it required six to shake it at all, whilst the spirit shook it violently. The spirit was always preceded by a cool air, and attended by the same crackling noise mentioned before, and familiar to the readers of the American case reported by Mr. Coleman. He was also accompanied by a cadaverous, stifling smell, which made a number of the prisoners, who always perceived it, sick. He was also attended by phos-

phorescent lights, radiating around his head. When he touched persons, the parts became painful and swollen. He opened doors and shut them at pleasure, though locked and bolted. He spoke quite audibly, and could be heard not only by the woman Esslingen, but many others. When the woman was liberated, she went with some of her friends, according to her promise to him, to pray on his grave at Wimmenthal, and he came visibly and thanked her. At going away he asked to shake hands with her, and on her wrapping her handkerchief round her hand first, a small flame rose from it, and the burnt marks of his thumb and finger remained, as in the case of the Hamersham family in Stilling's 'Pneumatology.' After this he never reappeared at the prison, nor in the houses of many of the examining gentlemen, as he had done.

Whilst Madame Hauffé was spending some time at Kerner's house, gravel and ashes were thrown about where no visible creature was to throw them. A stool rose gradually to the ceiling, and then came down again. Footsteps were heard following members of the family from room to room. In another case, a square piece of paper floated about the room, and a figure appeared, attended by 'a crackling noise and a bluish light.' Such appearances and sounds have been abundant in Germany, but I shall close this enumeration of them by noticing a circumstance which corroborates the narratives of witchcraft. It was a fact that, when Madame Hauffé was in a particularly magnetic state, she could not sink in her bath, but rose to the surface, and could only be held down by hands. She was also at times lifted into the air, as is the case with Mr. Home, and has been with many saints and devotees of all countries and times.

I have gone at greater length into the accounts of Stilling, Kerner, and Madame Hauffé, than I can afford in the general course of this history, into which enormous masses of facts press for utterance; but I have done this in the outset to dissipate at once, as I have said, the ignorant assumption that modern spiritualism originated in America, and still more to

demonstrate that there has scarcely been a single variety of manifestation in the United States, or since in England, Switzerland, and France, which were not already exhibited here; and which, indeed, have not been exhibited, as this history will show, in almost every age and country of the world. These reappearances at distant intervals, and in remote countries, of the same identical phenomena, prove absolutely that they result from one great law of Providence, or, as philosophers prefer to call it—Nature. The Seeress and Stilling confirm all that has occurred amongst us and our transatlantic brethren; and our manifestations again confirm those of Stilling and the Seeress. Nay, more, the phenomena attending the Seeress confirm those of Plato and Pythagoras. A German woman, of next to no education, after a lapse of more than two thousand years, reutters some of the deepest psychological truths of the great Grecian, Persian, Indian, and Egyptian sages—they who gave the highest finish and the deepest significance to the mythologies and religious revelations of the pagan nations of antiquity. These are carefully scrutinized and accepted as truths by the most profound psychologists of Germany, who satisfy themselves with astonishment that this simple peasant woman had no knowledge whatever of those ancient sages, nor even of Swedenborg, who had departed from earth nearly half a century before. These facts, testifying to the permanent existence of such phenomena, the products of permanent law, and free from any fantastic, accidental, or visionary character, free from any kinship with Bedlam or chaos, cannot be too much pondered upon by those who pride themselves on the sequence of their logic or the keenness of their faculty for metaphysic analysis. Of the other chief figures of this illustrious group of German spiritualists, I can only give the briefest notice. Their works would supply whole volumes of evidence of the most interesting kind, and the department of apparitions alone, from sources of the highest authority, would fill a library.

CHAPTER IV.

MANIFESTATIONS OF THE SUPERNATURAL IN GERMANY
continued.

Eschenmayer, Schubert, Görres, Ennemoser, Meyer, Kant, etc.

THE calm, careful, and impartial observer, as Eschenmayer is termed by Kerner, with a noble superiority to the generality of men who have devoted themselves to medicine and natural and practical philosophy, after having closely watched the phenomena manifested in and by the Seeress of Prevorst, became one of the boldest and steadfastest proclaimers of the truths of spiritualism. He was originally professor of practical philosophy in the University of Tübingen, but had for some years lived independently at Kirchheim-under-Teck. He was a disciple of Kant and Schelling, without accepting the absolute-identity theory of the latter. He was the author of celebrated works — ‘Philosophy in its Transition into Non-Philosophy;’ ‘An Attempt to explain the apparent Magic of Animal Magnetism by Physical and Physiological Laws.’ These he had followed up by works on Moral Philosophy, Normal Right and Canon Laws; but his ‘Psychology;’ his ‘Philosophy of Religion,’ and ‘Dogmatics drawn from Reason, History and Religion,’ displayed the tendency of his mind towards the higher mysteries of our nature. The case of the Seeress of Prevorst, therefore, was one of the profoundest interest to him; and he not only published his observations upon it, but joined with Kerner in a series of

papers on spiritual subjects, afterwards collected under the name of 'Blätter aus Prevorst,' 'Leaves from Prevorst.' He also, strengthened by foundation of positive facts drawn from this practical insight into psychology, attacked the infidel philosophy of Hegel, under the title of 'The Hegel Philosophy compared with Christianity;' and he dissected Strauss's 'Leben Jesu' in his 'Iscariotism of our Time,' as a supplement to that work. But they are his 'Mysteries' which contain the richest evidences of Eschenmayer's spiritualism. I have already quoted him more than once; and, therefore, with a single passage from this last-named work, I shall pass on. 'Whoever,' he says, 'will freely peruse these histories will quickly see that it is not merely with mathematical phenomena, but with the great demonstrative fact of COMMUNICATION WITH THE DEAD that we have to do. The question here is teaching and testimony which have the greatest interest and significance for mankind.'

VON ECKARTSHAUSEN.

Baron von Eckartshausen, who had deeply studied psychological laws, was residing at Munich. One night he remained till twelve o'clock meditating on the powers of magic, when suddenly he heard a funeral song. He looked out of the window, and saw Roman Catholic priests going before a coffin with burning wax candles in their hands, and reciting prayers. Chief mourners went before the coffin. Eckartshausen opened the window, and asked, 'Whom do they carry here?' A voice replied, 'Eckartshausen.' 'Then,' said he, 'I must prepare.' He awoke his wife; told her what had happened, and within one hour after he was dead. Dr. Wolff heard this account from Eckartshausen's own family.

Wolff relates, too, that when residing in the family of Count Stolberg, the Count sometimes uttered prophetic announcements which always came true. On the news of Napoleon having escaped from Elba arriving, Stolberg rose and said, 'But this will be his last attempt.' The same day, as

Wolff was walking out with him, he suddenly stopped, and, as if absorbed in thought, exclaimed, 'Er fällt! Ihn stürzt Gott der Almächtige. So hat es beschlossen der Alte der Tage!' 'He falls! God Almighty hurls him down. So has it been decreed by the Ancient of Days!'

SCHUBERT.

The author of the admirable 'History of the Soul' was at this period, too, one of the ablest and most undaunted of the German spiritualists. The reader will find abundant evidence of this in his great work, the 'Geschichte der Seele.' He was one of the staunchest maintainers of the truth of the phenomena of the Seeress of Prevorst. Schubert believed in the influence of stones both on body and spirit. He says in his 'Natural History,' 'In many respects the mineral kingdom appears a world full of deep indications of the spiritual one; and of magical relations to the nature of man. For not only has a somewhat poetical antiquity ascribed certain qualities and forces to stones, such as those of keeping us inwardly awake and sober, of procuring prophetic dreams, and of inspiring heroes with courage amid dangers by repeatedly looking at them; but there are also modern relations of magnetic clairvoyance and touching of metals which show that the contact or even the proximity of metals acts on the human body in a much deeper manner than the merely mechanical.'

Schubert tells us that Dr. Kerner has written the history of the Seeress without the fear of the foolish judgements of the so-called wise, and with a serious conscientiousness; and he himself gives us a detailed and very interesting account of the effects on Madame Hauffé of the different precious stones, of other stones and spars, glass, crystals, metals, plants (especially poisonous ones), fruits, different kinds of food; of the different imponderables, the rays of the sun and moon, electricity, galvanic electricity; of sounds and imponderables in the air, 'Geschichte der Seele,' vol. ii.

619-626. For further evidences of Schubert's spiritualism, see this learned work, especially the second volume, the first being rather the history of *the body*—the soul's house.

GÖRRES.

And Görres, too, was one of this remarkable constellation of spiritualists—Görres, that fiery and trenchant and many-sided soul; Görres in his youth haranguing in clubs and popular assemblies, all flame and eloquence on the wondrous dawn of freedom in France; Görres writing his 'Rothes Blatt,' and heading deputations to Paris; Görres in mature age as stalwart a champion for the Catholic faith; Görres with his ready and acute and universal talent, the historian, the physiologist, the theologian, now in prison for his free speaking of kings and princes, now at the head of patriotic Tugenbunds, and again revelling with Arnim and Brentano in the poetry and legends of the Middle Ages, and editing People's Books. Görres everywhere and every how, keen, sarcastic, impetuous and yet truthful, at length threw all the glowing energies of his soul into the cause of the highest philosophy. He espoused the cause of spiritualism in his 'Emanuel Swedenborg, his Visions, and his Relation to the Church,' in his 'Christian Mysticism,' and in his 'Life and Writings of Suso.' In the introduction to this last work, his observations on the circles of the Seeress are so excellent that I shall give a summary of them.

'To the clairvoyant, the inner world lying behind the Dream-World is laid open. He wanders in it in full daylight. Placed in the periphery of his being, he looks forth towards its shrouded centre. All the rays of influence which fall from above into that centre and stream through its interior, strike against him, who places himself in the midst of their streaming with his face directed towards their source. Its interior is to him objective, and he gazes upon it to its very depth, and glances thence over into that spiritual world from whence they have come. But in this relation-

ship, as in the intuitive and other activity, whilst the soul, descending from the highest centre, enters into the circle of the lower life, and as regards the spiritual world and its duties and significance, has abased herself, she has, on the contrary, transferred herself into the higher centre of all natural things, which repose in the embrace of human life; has herself drawn nearer to the centre of Nature, and whilst she has centred herself in this, and has thereby risen to a higher worth in the region of nature, she has received this worth into herself. To the clairvoyant, then, stands the world no longer circumstantially opposed, but has rather subjectively entered into him. No longer does he strive from her outside to penetrate visually into her interior nature, but he rather glances from her centre outwards, yet only into the spiritual. In descending from the spiritual centre, he has arisen nearer to the world centre; for his eye, turned towards the spiritual, his back is at the same time turned on the natural, and he receives its influences as if they streamed from behind and from within to him. The world of nature, as seen from within under this condition, changes itself thus into a spiritual one; for, having stepped behind the veil, the spectator beholds immediately all the powers and activities of nature which operate in the body of nature under a variety of appearances, and with the spirit of nature unites itself every intercourse of the exalted senses. But all the powers of nature operate through antagonisms; therefore, with their increased activity commences the play of polarity, of which the clairvoyant becomes aware. It seizes on the metals according to the position which they severally occupy in consequence of their innate forces, in the graduated order of succession in their species; the earthy arrange themselves in like manner, according to their forces, so that those which in themselves are rigid operate by rigidity and knitting up; those which are in themselves lax, relax the spell of cramps in those who suffer from them. The coloured rays of light follow the order in their action in which they lie in a coloured body; so that the red ray binds

and awakes, the violet looses and passes deeper into sleep and the night-world; and even so sounds, soft sounds answering to dark colours, and hard sounds to red. In the same manner plants arrange themselves, so that the laurel points towards the inner world, and the hazel-tree towards the outer one; and so, finally, men order themselves in their surroundings; the greater number for the outer world, but others, because they are in closer rapport to it, belong to the inner. All these operations of metals, plants, and men were strikingly manifested in the Seeress. And all these relationships are perceived through a species of common sense, which all other sense being departed from, it is more closely allied to the spiritual, is less bound to time and space, and since it looks not into things from without, but from within outwards, looks into their living faces, and into the mirror of the spiritual world, and appears less obstructed by the impenetrability of matter.

‘ Thus a new spirit-world is thrown open to the sense of sight, and it lies before it in the same clearness as the outer world in the waking state. And as in the outer sight of the body divides itself into distinct life-spheres, and the sun-world dissolves itself into regulated circles, and these circles stand in a determined intercourse with those spheres; so this inner observation also divides the soul into spheres, and the spiritual world into circles, which in the same manner unite themselves into regulated and alternating relationships. Such are the circles with which the Seeress has circumscribed her inner self; and which Justinus Kerner has so fully comprehended, and so truthfully and graphically described that sun-circle in which the visible world lies; the life-circle, which, pertaining to the soul, speaks of a higher spiritual one; betwixt both the dream-circle with the middle world and in the interior of the soul-life-circle, the three others which belong to the spirit. To her the innermost of these three circles is bright as the sun, the centre of it much brighter than the sun. In this she saw an abyss not to be looked through; the deeper the brighter, which she calls the

Sun of Grace, and from which it seemed to her that all things that live proceed as sparks. Thence sprung the radical numbers of her existence, by which she conducted the calculations of her condition; from thence and the next circles came all the instructions for her healing; from thence constructed itself the proper inward language, in which she thought and internally acted.

‘What has now been said sets the relationship which exists betwixt these intentions and those of the saints in the clearest light. This looking into the inner spiritual circle is that of the saints only, and to them alone has it been permitted to declare what they have seen. In this rapport with God the soul ascends step by step, and presently is exalted above itself and the whole circle of clairvoyance. That which appears to the mere clairvoyant the deepest centre, included and shining in that region, now shows itself merely as a single point in the periphery of a higher arrangement, which, in its innermost part, belongs to a still higher centre, whose depth, by the continued operations of God, once more opens itself, and a view into a still higher centre is allowed; till, finally, the soul, in the closest intercourse of which she is capable, knows God alone, and He dwelling in her, and thinking His thoughts in her, and being obedient to His entire will, which wills in her will, after that He has freed it from every touch of an evil compulsion. Here, then, first opens itself that profounder heaven, which the natural heaven includes in itself. Those three soul-circles, which a view into that deeper condition discovers, now show themselves as the symbolical indications of those three higher conditions which the inner life of the saints have opened up to us. All is now sacred which before was profane, and receives from the church consecration and sanction. Another healing than that of the body becomes the object of care; a higher calculation begins, since the radical number of life has found its exponent in God; and to express the whole in one word, it is the esoteric mystical principle which has established itself

in opposition to the exoteric, which is the foundation of clairvoyance.'

These views Görres has practically illustrated in his 'Christliche Mystik,' and they who would have an adequate idea of the extent of miracle claimed by the Catholic Church, must read the two bulky volumes of that work. In this he has ranged through extensive libraries of the lives and works of saints in every country of the world. There you find the whole history of the extatics and their stigmata, chief amongst them, St. Francis of Assisi. In some, the wound in the side penetrated to the heart, so that it must have been mortal without a standing miracle. Others had the power, in their devotion, of becoming invisible, of rising in the air, of being carried from place to place, as St. Joseph of Copertina; of passing through closed doors; of the opening and closing of doors before the saints; of miraculous powers of preaching, singing, playing on sacred instruments, healing sickness. Often the places where they were were so ablaze with light that people thought they were on fire; and all this he relates in the coolest manner, and some of the cases of so recent a date that he gives copious and positive evidence.

DR. ENNEMOSER.

It is scarcely necessary to point out this eminent psychologist as one of the great band of German spiritualists of the latter end of the eighteenth and commencement of the nineteenth century. His three great works, his *Histories of Magic and of Magnetism*, and his 'Geist der Menschen in der Natur,' have made him universally known. To the English public the translation of the 'History of Magic,' made by myself and my son Alfred, on our voyage to Australia in 1852, when American spiritualism was little heard of in England, and undreamed of by us, has made the name and opinions of Dr. Ennemoser familiar. In this work, which is a great collection of historical facts connected with magic, and with spiritualism in its relations to those myste-

ries of nature called magical, Dr. Ennemoser has shown how far the ancients, the middle ages, and modern times all agree in the assertion and the experience of a spiritual world and power, rising forth out of the physical nature of man and showing itself above it. Ennemoser is no dreamer, and no credulous acceptor of unproven facts. As a physiologist and physician his knowledge of these subjects was the result of years of extensive experience. He has carefully separated the lower from the higher phenomena, the purely spiritual from the spiritual still shrouded in the physical. Clairvoyance and magnetic action do not amount with him to anything abnormal, or what is called preternatural, but are strictly powers of nature, and belonging to the region of physical science. He does not admit extatics with their stigmata to a higher than a magnetic sphere. In his 'Magnetismus,' he gives long and careful details of their cases, and sees no miracles in them. But not the less does he perceive, and maintain, the existence and projection into the sphere of human life of the higher region of manifestations which, as Görres says, commences where clairvoyance ends. He sees palpable proofs of spirit-agency in all the various relations of classic mythology, of middle-age witchcraft and the reality of demonology, in the annals of the church, and in the more modern developments; sets his seal to the revelations of Böhme, Swedenborg, the therapeutic power based on Christian inspiration of Gassner, and Greatrakes, and of similar psychologic truths, though under deforming influence in various and remote peoples. Whilst he does not admit the extatics to more than magnetic influence, though clearly their condition is linked on to a higher, he fully admits spiritual inspiration of many of the saints, and specifies the cases of St. Theresa, St. Catherine of Sienna, and others. To regard clairvoyance as a disease with Stilling and others, he says is to confound causes and effects. Weakness of body may allow the strength of the soul the more to manifest itself, but the soul has no more to do with the weakness of the body than the sun has with the clouds through which

sometimes his beams cannot penetrate, and then, again, do penetrate because the clouds become weak and thin. The sun is always there by day; the soul is always in the body; and one and the other manifests itself more or less according to the intervening obstructions. The weakness of the physical frame may therefore permit the display of clairvoyance, but does not create it. Clairvoyance is a positive condition of the inner life, independent in the physical organisation as to its existence, but not independent as to its manifestations outwardly. Therefore, says Ennemoser, 'To hold that clairvoyance is a disease, is to confound it with the diseased subject; or rather, it is nonsense. Clairvoyance is now known to be a conscious, freely-acting condition of the inner life, and he who pronounces it frenzy and madness is seized by a madness himself.'—*Magnetismus*, p. 225.

A few pages onward he says:—'In the higher steps of clairvoyance and of genuine extacy soars the winged spirit wholly in the super-sensuous region; gazes with the clearest perception on the objects around it; distinguishes delusion from truth, and understands perfectly the language of kindred natures. Strong in innate strength and fire, elevated above all earthly obstructions, in full society and accordance with spiritual powers, and undisturbed by the reflex of daily life, the creative spirit moves in the highest condition of inspiration, of pure enthusiasm, and genuine felicity. When we thus know this higher and super-sensuous condition of the spirit, and when we can no longer deny a higher than a mere natural, a spiritual and Divine influx, and when there is found practically to exist a higher clairvoyance, and a true state of extacy, then the assertion of Wirth in his 'Theory of Somnambulism,' that clairvoyance is a phrenzy, or that of Strauss that it is want of mind altogether, may be taken for what it is worth.' P. 229.

FRIEDRICH VON MEYER.

They who would convince themselves to what extent this able metaphysician was a spiritualist, have only to read his masterly work, 'Hades, a contribution to the Theory of Spirit-Knowledge,' and his 'Blätter für höhere Wahrheit,' 'Leaves for a higher Truth.' In his 'Hades' he lays under requisition, not only the fixed belief of the pagan world of Greece, Rome, and all the countries where any faith and letters prevailed, but also the assertions of the Bible. 'How much farther,' he says in his 'Blätter,' 'the admission of the higher phenomena of Nature would have been, if we had not had the childishness to terrify ourselves with the rod of everyday opinion. This is shown by the confession of a great physiologist and very witty man (Kant?), who, haunted by the fear of superstition, like all learned men, yet treated with respect what he did not understand.'

Meyer asserts that the faith of all nations of the earth, the testimony of the most enlightened people who ever existed, and the ineradicable feeling in our own bosoms, which are at bottom one and the same thing, reduce doubt to no doubt that there is a world of spirits from which they can return into this. That however incomprehensible this may be to the natural reason, the progress of our knowledge of the physical world and of the extraordinary nature of man are every day rendering more comprehensible. He notices the inconsistencies of Luther who, to get rid of Purgatory, in his translation of the Bible, struck out the Greek word Hades and the Hebraic Scheol, both indicating an intermediate state, and in their places set, for the most part, Hell, and in a few cases the Grave — yet, gives such numerous proofs in his letters and writings of the reappearance and the hauntings of spirits. And this, he justly observes, is the case also with Luther's friend and coadjutor Melancthon.

Meyer handles with great ability the mistaken notion that

spirits once divested of their bodies must arrive at an almost instantaneous expansion of their faculties, extension of their knowledge, and exaltation of their desires. Nothing has so much astonished modern spiritualists as the ignorance and childishness, to say nothing of the falsity and depravity, of spirits who have announced their presence after ages of departure from this life. Nothing has brought down on spiritualism so much ridicule from opponents. But as Swedenborg has shown, nothing is more common than for disembodied spirits to remain for great lengths of time without any intellectual or spiritual advance; thus verifying the assertion of the Scriptures, that 'as the tree falls, so it lies.' Meyer has shown at much length from the writings of the ancients, that it was a deeply-rooted faith of theirs, that the dead carried all its passions, peculiarities, and predilections along with it. This is everywhere manifested in their anxiety to have the remains of the dead interred with all customary honours. We have in Homer, and the great dramatists, spirits coming from Hades to complain that their bodies have been neglected, and those rites undischarged which soothe the spirit even in Elysium.

Meyer tells us that such is the truth taught by the latest openings with the spirit-world, and we may thence see what we have to expect, if we enter there without that new-birth which Christ taught the absolute necessity of. If we do not enter there as a little child, but carry with us the stains, the distortions and groveling desires of earth, still harder will our escape from them be there than here. He stoutly maintains as truths of a spiritual nature, corroborated by both ancient and modern philosophers, the revelations of the Seeress of Prevorst, which avowal of itself is the test of a thorough-going German spiritualist of that era.

IMMANUEL KANT.

I must here close my notices of this brilliant constellation of German philosophers, who, in a most sceptical and sneer-

ing age, dared nobly to maintain spiritual truth. What a splendid contrast do they present to the majority of the philosophers and theologians of England at the present day! These great men dared to look unpopular facts in the face, as the first step in an inductive process; and having dared that and found them facts, they had the moral courage to proclaim them. All honour to Kant. There are numbers yet who ought to be included in this notice, but space does not allow. There is the popular dramatist and theologian, Heinrich Ludwig Werner; there is Novalis, who is of opinion not only that spirits reappear, but that at the moment of appearing they spiritually magnetise us, so that we become percipient of them. There is Schiller, who, in writing, wonders whence his thoughts came; for they frequently flowed through him independent of the action of his own mind. There is Goethe, who saw his double as he was riding along, who believed in the spiritualism of Stilling, and the spiritual intimations of his own father. But if I entered amongst the poets and distinguished writers of different kinds, I might run through this vast literature. But there is an individual, and that a very distinguished one, who occupies a peculiar position — Immanuel Kant. Kant is not only the founder of the transcendental school of philosophy, but the real originator of that desolating system of rationalism, which, opening out of English infidelity, shaped itself into a more insidious form in Germany. There has been an attempt to exempt him from this charge, and to attribute the mischief to his disciples, Fichte and Hegel, who, it is alleged, carried his principles farther than he intended, or had any idea of. Whatever he might intend, the results developed in Fichte and Hegel lie in his own theorems. He abandoned, in his scheme for the demonstration of the existence of Deity, all proofs drawn from ontology, cosmogony, and physico-theology; and based his faith in God on a practical and moral necessity! This he elaborately worked out in his ‘*Einzig möglichen Beweisgrund zu einer Demonstration des Daseins Gottes*,’ ‘The only possible Ground of Evidence in the Demonstration of the

Existence of God.' Kant was no sceptic; on the contrary, he was a firm believer in God and Christianity, although you discover very little of the latter great truth in his argumentative philosophy; you have to seek it in his familiar letters. But in stripping away all historic proof of the existence of God, he reduced the Almighty to a mere abstract idea, a subjective conception of pure reason. But there is a God in history as well as in metaphysics. That deep and universal idea in the human mind thus develops itself in perpetual majesty, and clothes the abstract idea, the radical and innate faith of the race, as a body clothes the spirit. The conscience and the experience of man acknowledge the great Mover of worlds and events, as he at once speaks from the soul within, and in the progressive evolution of a mighty drama of world-history without. All this corroborative and collateral proof, Kant and his successors have sacrificed to the proud ambition of planting and establishing God, not on the throne of his own magnificent universe, but on that of an Aristotelian logic.

That this is no empty charge against Kant might be abundantly shown, were that the object of this work. Let us see simply how he has treated the faculty of prophecy. In his 'Kleine Anthropologische-Practische Schriften,' Theil 7, Article 'Von der Wahrsagergabe," p. 90, he says that prophesying of the inevitable fate of a people is useless, because, according to such prophesying, that fate cannot be avoided, and it is absurd because a theory of free-will is constantly attached to it, which is a contradiction. That madmen have generally been held to be prophets, which makes the absurdity the greater. It is not here the business to examine these propositions farther than to say, that this cuts up prophecy by the roots. It is, in other words, entering upon the old 'fate and free-will question,' that as an omniscient Providence must foresee, so he must pre-determine: one of those logical knots in which men think they have tied up the hands of an omnipotent God when they have only tied up their own. This treatment of prophecy is

precisely the mode in which the disciples of Hobbes and Hume, of Paulus and Strauss, the feeble untimely birth of Rationalists in England, have treated both prophecy and history. They sweat histories as Jews sweat gold coins, and having destroyed their 'image and superscription,' and rendered them light and flat, expect us to take them as still possessing all their original weight, substance, and distinctness of relief. For these reasons it is impossible to exempt Kant from being one of the most influential originators of modern Sadduceism. But, spite of himself, he became and remains one of the most distinguished attestors of the truth of Spiritualism in the person of Swedenborg. Let us see how.

In 1758, when he was thirty-five years old and in the vigour of his faculties, a Fraülein von Knobloch had asked his opinion of the wonderful things said of Swedenborg which just then were exciting a great sensation in Germany. Kant answered in a letter, in which he says he has always endeavoured to avoid such subjects lest he should become frightened at crossing a churchyard or being in the dark. But in consequence of his desire to know the truth, he tells her, that he has made careful enquiry into the circumstances; and I shall now translate the whole of his statement regarding his enquiries.

'I had this narrative through a Danish officer, and formerly an attender of my lectures, who at the table of the Austrian ambassador, Dietrichen in Copenhagen, heard a letter which Baron Lützwow, the Mecklenberg ambassador in Stockholm, had addressed to Baron Dietrichen read in the presence of himself and other guests. In this letter Baron Lützwow stated that, in the company of the Dutch ambassador to the Queen of Sweden, he had heard the extraordinary story, regarding Baron Swedenborg, which is already known to you, gracious Fraülein. The credibility of such a narrative startled me; for it is difficult to conceive that one ambassador to another should send a narrative for public use, which should communicate something regarding the queen of the court to which he was accredited, which was untrue, and at

which he, with a distinguished company, was yet said to be present. In order not to blindly reject a prejudice against apparitions and the like by a new prejudice, I thought it only reasonable to make some enquiry into this matter. I wrote to the already mentioned officer in Copenhagen, and furnished him with a variety of questions regarding it. He answered, that he had again spoken on the affair to the Count von Dietrichen, and found that the matter was actually as stated; that Professor Schlegel had also assured him that there could be no doubt whatever about it. He advised me, as he himself was just then departing to the army under General St. Germain, to write to Swedenborg himself in order to obtain more exact information. I wrote accordingly to this extraordinary man, and my letter was handed to him by an English merchant in Stockholm. He informed me that Herr von Swedenborg had received the letter politely, and promised to answer it; but this answer never came. In the meantime I made the acquaintance of a superior man, an Englishman, who spent the last summer here, and whom I engaged, on the strength of the friendship we had mutually contracted, to make, on his journey to Stockholm, particular enquiry regarding the wonderful gift of Baron Swedenborg. According to his first communication, the already related story, on the assurance of the most distinguished people in Stockholm, was exactly as I have already stated it to you. He had not then spoken to Baron Swedenborg himself, but hoped soon to do it, since it was difficult to him to persuade himself that all which the most intelligent people of that city told him of his secret intercourse with the invisible spirit-world could be true. But his subsequent letters spoke very differently. He had not only spoken with Baron Swedenborg, but had visited him in his own house, and is in the highest state of amazement concerning these so wholly extraordinary things. Swedenborg is a sensible, courteous, and open-hearted man: he is a learned man; and my friend has promised me shortly to send me some of his writings. Swedenborg told him, without any reserve, that God had endowed him with the

singular power of holding intercourse with the departed souls at his pleasure. He referred him to actual historic proofs of this. On being reminded of my letter, he replied that he had indeed received it, and should have answered it before now, had he not determined to lay these extraordinary matters before the public eye. That he was going to London in May of this year, in order to publish his book, in which would be found a complete answer to every one of my questions.

‘In order, most gracious Fräulein, to give you a few evidences of what the whole living public are witnesses of, and which the gentleman who sends them to me has carefully verified on the spot, allow me to lay before you the two following incidents:—

‘Madame Harteville, the widow of the Dutch envoy in Stockholm, some time after the death of her husband, received a demand from the goldsmith Croon, for the payment for a silver service which her husband had ordered from him. The widow was confidently persuaded that her husband had been much too orderly to allow this debt to remain unpaid; but she could discover no receipt. In this trouble, and since the amount was considerable, she begged Baron Swedenborg to give her a call. After some apologies, she ventured to say to him, that if he had the extraordinary gift, as all men affirmed, of conversing with the departed souls, she hoped that he would have the goodness to enquire of her husband how it stood with the demand for the silver service. Swedenborg made no difficulty in meeting her wishes. Three days after this, the lady had a company of friends taking coffee with her; Baron Swedenborg entered, and, in his matter-of-fact way, informed her that he had spoken with her husband; that the debt had been discharged some months before his death, and that the receipt was in a certain cabinet which she could find in an upper room. The lady replied that this cabinet had been completely emptied, and amongst the whole of the papers this receipt could not be found. Swedenborg said that her husband had described to

him that, if they drew forth a drawer on the left side, they would see a board, which being pushed aside, they would find a concealed drawer in which was kept his secret correspondence with Holland, and there this receipt would be found. On this representation, the lady betook herself, with all the company, to the upper room. The cabinet was opened, they found the secret drawer described, of which she had hitherto known nothing, and in it the required paper, to the greatest amazement of all present.

‘The following circumstance, however, appears to me to possess the greatest strength of evidence of all these cases, and actually takes away every conceivable issue of doubt.

‘In the year 1756, as Baron Swedenborg, towards the end of the month of September, at four o’clock on a Saturday evening, landed in Gottenberg from England, Mr. William Castel invited him to his house with fifteen other persons. About six o’clock in the evening Baron Swedenborg went out, and returned into the company, pale and disturbed. He said that at that moment there was a terrible conflagration raging in Stockholm on the Südermalm; and that the fire was increasing. — Gottenberg lies 300 miles from Stockholm. — He was uneasy and went frequently out. He said that the house of one of his friends, whom he named, was already laid in ashes; and his own house was in danger. At eight o’clock, after he had again gone out, he said joyfully, “God be praised, the fire is extinguished, the third door from my very house!” This information occasioned the greatest excitement in the company and throughout the whole city, and the statement was carried to the Governor the same evening. On Sunday morning the Governor sent for Swedenborg, and asked him about the matter. Swedenborg described exactly the conflagration, how it had begun, and the time of its continuance. The same day the story ran through the whole city, where it had, as the Governor had given attention to it, occasioned still greater commotion, as many were in great concern on account of their friends and their property. On Monday

evening arrived in Gottenberg a courier who had been despatched by the merchants of Stockholm during the fire. In the letters brought by him the conflagration was described exactly as Swedenborg had stated it. On the Tuesday morning a royal courier came to the Governor with the account of the fire, of the loss it had occasioned, and of the houses which it had attacked; not in the least differing from the statement made by Swedenborg at the moment of its occurrence; for the fire had been extinguished at eight o'clock.

‘Now, what can any one oppose to the credibility of these occurrences? The friend who writes these things to me has not only examined into them in Stockholm, but about two months ago in Gottenberg, where he was well known to the most distinguished families, and where he could completely inform himself from a whole city, in which the short interval from 1756 left the greatest part of the eye-witnesses still living. He has at the same time given me an account of the mode in which, according to the assertion of Baron Swedenborg, his ordinary intercourse with other spirits takes place, as well as the idea which he gives of the condition of departed souls.’ — *Zur Anthropologie*. Ueber Swedenborg, s. ii.

Now it is clear that at this moment Kant was firmly convinced of the truth of all this. No possible doubt could, according to him, exist. One would, therefore, have imagined that philosophers would have found in such an opening into the spirit-world the most deeply interesting source of actual and practical knowledge of psychology. Yet only six years afterwards we find him writing his ‘Essay on the Disorders of the Head,’ in which, without naming Swedenborg, the whole is aimed at him; and frenzy, dreaming, noodleism (*Einfaltspinsel*), craziness, enthusiasm, visionariness, fanaticism, nonsense, and madness are heaped together to account for what so lately had been demonstrated beyond possible doubt. Two years later, in 1766, he came boldly out with his ‘Dreams of a Ghost-Seer,’ in which he attacks Sweden-

borg directly by name, and at much length. He now (pp. 81-83) relates again the incidents which he communicated in his letter to Fraülein von Knobloch, but in a much more slight and vague manner, and adds to them, but still more vaguely, a mention of what occurred to the Queen of Sweden, but whom he only vaguely calls a princess. He has now read Swedenborg's great work, 'Arcana Cœlestia,' which he terms 'eight quarto volumes full of nonsense.'

No doubt. To a metaphysician determined to wrest all the evidences of history and experience, and to build systems of God and man on the abstractions of pure reason, such facts as Swedenborg there enunciates must be very great nonsense. They are, he says, contrary to all experience, forgetting that he had admitted before that Swedenborg had given unassailable proofs that his assertions were experiences; and Kant, though denying the evidences of experience, is yet very ready to call in their aid when they serve his turn. He had himself no such experiences, and therefore he could not allow any other man to have them. Yet he is careful not to deny directly the truth of what he had before declared to be so invincibly true. The revelations of Swedenborg were nonsense to him, and his writings must have been still greater nonsense to Swedenborg. It must, indeed, have been a pitiable spectacle to see the great metaphysician thus, according to his own confession, talking of what he did not understand. In this blind confidence, Kant undertakes to say (p. 77), that enquiries into visible nature are inexhaustible. A drop of water or a grain of sand, such is their varied composition, affords scope for infinite research; but with our spiritual nature it is quite otherwise. There nothing more can be known than is already known. Of the spirit we can know nothing positive, we can only imagine. This was, in fact, to deny in one way what he had so positively affirmed in another—the truth of Swedenborg's revelations. Such was the pitiable condition to which mere metaphysical delving had brought the mind of this boasted thinker. That nonsense of Swedenborg has been accepted, is being accepted

by millions as the highest and most convincing truth, whilst the self-contradictory transcendentalist is forced to confess (p. 59), ‘I know just as little how the spirit of man goes out of this world—that is, what the condition after death may be—as how it came in. In fact, I do not even know how I am present in this world; that is, how an immaterial nature can be in a body and acting through it. And this very ignorance warns me not wholly to reject all truth in the numerous narratives of apparitions, yet with the usual but ludicrous reservation of doubting them in every case, and believing them all in the lump.’

Thus this searcher after and assertor of psychologic truth believed and did not believe; and in his latest writings forty years afterwards (‘Ueber Erkenntnißvermögen,’ p. 91), he endeavours to set up a distinction between the truthfulness of a seer, and the truth of his teaching; forgetting again that Swedenborg, at whom he is still aiming, had once convinced him both of the truthfulness of his character, and the truth of his revelations. The solution of the whole matter lay in the fact that Swedenborg knew from positive demonstration what Kant did not know, and had he been truly wise would, therefore, not have attempted to discuss. He has, however, been candid enough to give us a very curious description of the so-called philosophical mind in regard to apparitions:—

‘Philosophy, whose self-darkness exposes her to all sorts of vain questions, places herself in a miserable perplexity on the introduction of certain narratives, when she neither can doubt them without just censure, nor dare believe them from fear of incurring ridicule. She finds herself, to a certain degree, in both these difficulties in stories of apparitions. In the first, by listening to them, and in the second, in consequence of matters by which men draw her on to something farther. In fact, there is no bitterer reproach to philosophers than that of easy credence, and of falling into the common illusion; and as those who are skillful in these matters purchase the appearance of knowing-

ness cheaply by casting their mocking laughter on all that reduces the ignorant and the wise to one level, and which is equally incomprehensible to both, it is no wonder that the stories so frequently brought forward should find such great acceptance, at the same time that they are openly repudiated, or secretly held. One may, therefore, safely assert, that no academy of science will ever offer a prize for the solution of this question; not because the members of such a body are free from all tendency to such belief, but because the rule of prudence properly sets limits to the questions which are thrown out alike by conceit and idle curiosity. And so will relations of this kind probably every time have secret believers, but will be outwardly rejected through the prevailing fashion of unbelief.'— *Zur Anthropologie*, p. 79.

Such is Immanuel Kant. Arguing against his convictions, but compelled by his attestations to the truth of Swedenborg's revelations in certain cases, he stands, like the Jews in regard to Christianity, a perpetual witness for spiritualism. Accepting his admissions, we do not ask him to draw conclusions for us; we are all able to draw them ourselves with simple honesty from their premises.

CHAPTER V.

THE SUPERNATURAL IN SWITZERLAND AND FRANCE.

Lavater, Fuseli, Zschokke, Gassner, Oberlin, &c.

WE must extend a little our present demonstration from Germany to the border countries, as they present simultaneously similar evidences in men intimately connected with Germany.

LAVATER.

The great father of the science of physiognomy was a great spiritualist. The evidences of this abound in his 'Views into Eternity,' his 'Mixed Writings,' and in his son-in-law Gesner's 'Biography and Posthumous Writings of Lavater.' The evidences meet the reader in almost every cyclopædia notice of him. The 'Conversations Lexikon' says 'His tendency to the wonderful and mysterious led him more than once openly to express his expectation of miracles and revelations.' He even testified his belief in Gassner's cures, which his neighbours declared proceeded from dealings with the devil, as if the devil were ever likely to heal the diseases, or alleviate the sufferings of mankind. The Penny Cyclopædia takes up the same strain regarding Lavater. 'He always firmly clung to his peculiar religious views, which were a mixture of new interpretation with ancient orthodoxy, of philosophical enlightenment with extreme superstition. One leading article of his faith was a belief in

the sensible manifestation of supernatural powers. His disposition to give credence to the miraculous led him to admit the strange pretensions of many individuals, such as the power to exorcise devils, and to perform cures by animal magnetism,' &c.

But what now were the doctrines which led the so-called Christian world to stamp Lavater as a 'superstitious eccentric,' simply because he believed in Christianity being still what Christ promulgated and left it? Because he believed in the efficacy of prayers and the gift of what is called the miraculous being an eternal heritage of the Church. He believed only what the Catholic Church has always believed. He had seen continually that prayer was as efficacious as ever, that faith was not a mere belief but a positive power, by which, according to St. Paul, all the great events of Jewish and Christian history were achieved (Romans ii.). That such a man for such opinions should have been branded as visionary and credulous, shows that Protestantism is but another name for an accredited infidelity. Lavater said truly, 'If the facts stated by Kant of Swedenborg are true, then revelation and miracle are as active now as ever.' Though he was far from entering into the views of Swedenborg, not probably having sufficient opportunity of studying them, he entertained the same as to a middle-state for souls, and as to the spiritual body of the soul, which he with Aristotle called the 'vehicle' of the soul; and he believed in apparitions both on these grounds, and on the warrant of Scripture in the cases of Elias and Moses.

In 1769 Lavater drew up 'Three Questions,' which he sent round in print to a number of clergymen whom he knew, and others, supported by many citations and remarks. In them he states that he is enquiring what the writers of the scriptural books really taught, not *what is now our daily experience, and whether it agrees with their representations*; but what they really taught as the true faith of the Church of Christ. He finds, he says, all these writers, without exception, agreeing that there is an immediate and direct

revelation of God to the souls of men, more evident and distinct than the ordinary operations of nature; that he finds appearances and acts of the Deity, which manifestly depart from all our known experience of nature. They represent the Deity as a being to whom man can speak, and who returns him an answer. He finds there operations ascribed to the Spirit of God; sensible operations which cannot be ascribed to nature, but are ascribed to the Spirit of God, or the Holy Spirit. He finds that these authors are of opinion, that the great and inestimable value of the mediation of Christ is, that it opens this intercourse, which had been lost by ignorance and unbelief, again; and that they confirm this by the facts which they record;—that these authors say expressly that to bring man through Christ to an immediate communion with his Spirit, was an eternal purpose, and that the promises of his gift extend to all who believe in Jesus;—that these gifts are fully described by the Apostles in the most perspicuous language, who illustrate them by facts, quite beyond the range of ordinary nature, and in perfect agreement with the nature and acts of Christ. He finds that a power is ascribed to prayer, that God heareth and answereth prayer; that he gives the most positive promises of such answer, and does not limit this power of prayer to particular persons, circumstances, or times. Whence he establishes this proposition, that the scriptural writers teach, as a positive truth, that it is not only possible, but that it is the *destination* of man to maintain a peculiar and immediate communion with the Deity.

His own convictions of these truths was such, that he laid down the following rules of life:—Never to lie down or get up without prayer: never to proceed to any transaction or business without asking God's guidance and blessing. Never to do anything that he would not do were Jesus Christ standing visibly by. Every day to do some work of love; to promote the benefit of his own family; to commit no sin, to do some good, to exercise temperance in all things, and daily to examine himself as to his having kept these rules. Such are the opinions

and doctrines which have caused all biography and cyclopædia writers to set down Lavater as a 'credulous eccentric.' They are expressly the doctrines of all Scripture and of all the eminent men who have in all ages sought to comprehend and practise real Christianity. Where, then, are the biography and cyclopædia writers? Where, then, is modern Protestantism? Lavater tells us that, instead of precise answers to his questions, he finds 'only exclamations and declamations, sneers and ridicules, or sighs and lamentations over the consequences which such a doctrine might be expected to produce.'

Instead of noticing these pitiable proofs of the disappearance of substantial Christianity, he issued a circular requesting the friends of truth to send him any well-attested evidence of occurrences beyond the ordinary course of nature, or of such as had followed prayer, of some positive exertions of faith; to ascertain, if possible, whether, after the death of the Apostles and their immediate successors, the same class of events had really continued for which we give credit to them and their times; and especially whether no certain proofs existed of such events, commonly called miraculous, having taken place since the Reformation. He declared that it was very important to know whether there were still living any pious conscientious man, who before the omniscient God would declare that he had prayed with undoubting expectation that he should be heard, and was *not* heard. He declared it as his object to learn whether the Christian of the eighteenth, as well as the Christian of the first, century might attain to immediate and sensible communion with God, and whether he whose sufferings no human power or wisdom could relieve, might have confident recourse to the omnipotent power of Christ. 'Can there be,' he says, 'an enquiry more important to the friend of humanity, who views around him so much dreadful misery; or to the Christian, who sees everywhere infidelity, and the empty, powerless and spiritless name of Christianity triumph?' He warned his correspondents to observe the strictest truth in their communications, declaring

that no crime could be more impious and detestable than falsehood in such a case.

In consequence of this circular he received a mass of extraordinary relations which he read and examined with most unwearied patience and care. Many of them he regarded as fully proved, others as by no means so; and so far from exhibiting a weak credulity, he incurred very severe reproaches for rejecting claims which many able men admitted. Such were the claims of a Catherine Kinderknecht, near Zürich, who had a great reputation for performing remarkable cures in answer to prayer, and whom his friend Fuseli, the great painter, afterwards so well known in England, had great faith in, but who was led by Lavater to give up this faith. Neither did he believe in Gassner without visiting him, nor when he had visited him did he rate his powers so high as many others, and they physicians, did.

In his lifetime we find some incidents occurring to himself or friends which every one learned in such matters will receive as additions to their divine evidences. Whilst he was on a journey, in 1773, to his friend Dr. Hotze at Richtersweile, his wife, though she had received a letter from him the day before, announcing his perfect health and safety, suddenly fell into a severe agony about him, impressed with a vivid sense of his great danger, and prayed energetically for him, though her father regarded her alarm as most unfounded after immediate intelligence of his safety. At that moment Lavater was in a terrific storm on the lake of Zürich, which carried masts and sails away, and made the sailors despair of saving the vessel.

His friend, Professor Sulzer, told him that in his twenty-second year he was suddenly seized with a violent attack of melancholy and terror, and it was impressed on his mind that his future wife was at that moment suffering from some severe accident. He had no thought of marrying, much less any idea who was likely to become his wife. Ten years afterwards, when he was married and had nearly forgotten the circumstance, he learned from his wife, that precisely at that time

(when only ten years old), she was nearly killed by a violent fall, from the effects of which she had never entirely recovered.

On one occasion a gentleman called on him, and the moment he saw him he was impressed with the conviction that he was a murderer. The gentleman was, however, a very interesting intellectual man, so far as could be seen; he was well received in Zürich, and Lavater dined with him at a friend's house the next day, where he made himself very agreeable. But news came quickly that he was one of the assassins of the King of Sweden, and he disappeared.

Such was the anxiety of Lavater to ascertain the truth, that he wrote to Dr. Semler, an avowed infidel, and determined opponent to all pretensions to miracle, to examine the proceedings of Gassner, believing that he had that love of truth that, after carefully witnessing the occurrences, he could admit the facts, if they were such, though he might ascribe them to some other cause. Semler made a visit to Gassner's place, and thoroughly watching his proceedings, pronounced his cures real, but, naturally in his state of mind, as explainable by natural causes. Lavater also had some interviews with the celebrated Cagliostro, at Strasburg, but instead of credulously being imposed on by him, he formed much the same opinion of him as most careful and competent observers; that he was a man of wonderful endowments, of certain mediumistic powers, but untruthful and tricky. 'So long,' he says, 'as Cagliostro retains his forehead, and I have mine, we shall never here below be confidential friends, how frequently soever the most credulous of all the credulous may represent us as closely connected.' He adds, 'I believe that nature produces a form like his only once in a century, and I could weep blood to think that so rare a production of nature should, by the many objections he has furnished against himself, be partly so much misconceived; and partly, by so many harshnesses and crudities, have given just cause for offence.'

To the truly Christian spirit and character of Lavater all men of all parties and opinions who knew him bear unhesitating

testimony. In the moments of his long-continued agonies from his wound, he prayed earnestly for the man who shot him. In fact, he is, so far from a credulous eccentric, one of the most candid, impartial, clear-sighted, and noble-spirited men whom the church of Christ embraces. What a condition must that professed church now be in, when such a man is pointed to as a credulous and eccentric person, because he maintained the living form of prayer, the operations of the Holy Spirit, and the truth of Christ's promises to his followers!

ZSCHOKKE.

This popular and active citizen was by birth a German, but a Swiss by adoption. He was born at Magdeburg, but, as we learn in his very interesting 'Selbstschau' or Autobiography, went early to Switzerland, where he was the friend of the brave Aloys Reding, and for a great part of his life engaged in the public affairs of the Swiss republic. Zschokke was no dreamer. He was a man of action, and a patriotic and wise one; his influence being deeply felt amongst his compatriots, and widely acknowledged. As a writer of tales he was extremely popular, and many of them possess great dramatic life, in consequence of which some of them have been successfully dramatised by others. He was no professed mystic or spiritualist; but he was a practical and peculiar medium. Into that inner world to which the clairvoyant penetrates generally through mesmeric manipulation, Zschokke entered by his normal condition. Probably the air of his mountains gave him this opening, as it does to Highlanders and natives of the Western Isles and of Wales. His vision, however, was not extended to the perception of spirits, but simply to the perception of the interior state and life of certain persons who came into his company. Like so many, in his early youth, when he lost his father, he was seized with a passionate desire to see his spirit. On his knees and dissolved in tears he implored him to appear to

him again; and when he did not, he exclaimed, 'And thou, too, best of fathers, carest about me no longer!' On his flight from the desolate condition of his home, we are told, 'Voices of sweet prophecy made the air ring wildly around him. He was not superstitious; but there are times when wiser men than he have dreamed of intercourse with future events and unseen powers.'

He wrote his 'Yearnings after the Invisible,' and he had faith in the invisible. 'Those views,' he says, 'strengthened me for new efforts in the good cause. I found, indeed, that the gross majority of the present population of the whole earth lies deep in the mire of animalism; and that those nations who boast of the highest culture, and with all their arts, sciences, social order, and refined manners, lie far, indeed, beneath the mark of a true humanity, in harmony with nature and reason. This, then, is the office of the real priests of God—whether found on thrones or in council chambers, in pulpits or professors' chairs, or merely at writing-tables—to render more truly humane the human race around them. Whether for their reward thorns shall grow for them on earth, or palms in heaven, need not concern them. I, at least, no longer felt myself troubled with thoughts of what might be my fate after death. I had a living certainty of the providence of God, and that tranquillised me concerning all the rest.'

Zschokke was superstitious enough to believe in rhabdomancy. He says, 'My connection with mining operations brought me acquainted with many persons in whom I was much interested. The operations themselves were unimportant, for the interior of the Jura is mostly poor in metals, but an alabaster quarry which I discovered brought me into a friendly correspondence with the venerable Prince Primate, Karl von Dalberg, and my search after salt and coal to the acquaintance of a young Rhabdomantin of twenty years old, who was sent to me by the well-known geologist, Dr. Ebel of Zürich. In almost every canton of Switzerland are found persons endowed with the mysterious natural gifts of dis-

covering, by a peculiar sensation, the existence of subterranean waters, metals or fossils. I have known many of them, and often put their marvellous talent to the test. One of these was the abbot of the convent of St. Urban, in the canton of Lucerne, a man of learning and science; and another a young woman, who excelled all I have ever known. I carried her and her companion with me through several districts entirely unknown to her, but with the geological formation of which, and the position of its salt and sweet waters, I was quite familiar, and I never once found her deceived. The results of the most careful observation have compelled me at length to renounce the obstinate suspicion and incredulity I at first felt on this subject, and have presented me with a new phase of nature, although one still involved in enigmatical obscurity.

But we come now to his own peculiarity, a gift which he called his 'inward sight.' 'It is well known,' he says, 'that the judgement we not seldom form, at the first glance, of persons hitherto unknown, is more correct than that which is the result of longer acquaintance. The first impression, that through some instinct of the soul attracts or repels us with strangers, is afterwards weakened or destroyed by custom, or by different appearances. We speak in such cases of sympathy or antipathy, and perceive these effects frequently amongst children, to whom experience in human character is wholly wanting. But now to my case.

'It has happened to me sometimes, on my first meeting with strangers, as I listened 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. During this time I usually feel so entirely absorbed in the contemplation of the stranger life, that at last I no longer see clearly the face of the unknown wherein I undesignedly look, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For

a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of test, I once, in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life. People were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the *literal* truth. On my part, I was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. "What demon inspires you? Must I again believe in possession?" exclaimed the *spiritual* Johann von Riga, when in the first hour of our acquaintance I related his past life to him. We speculated long on the enigma, but even his penetration could not solve it.

'I myself had less confidence than any one in this mental jugglery. As often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer—"It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke. Instead of many, I will mention one example, which preeminently astounded me. One fair day, in the city of Waldshut, I entered the Vine Inn, in company with two young student-foresters. We were tired with rambling through the woods. We supped with a numerous company at the *table d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sate

opposite to me, and who allowed himself extraordinary licence. This man's former life was at that moment presented to my mind. I turned to him, 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? That would be going a little further, I thought, than Lavater did with his physiognomy. 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. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living!

‘I can well explain to myself how a person of lively imagination may form, as in a romance, a correct picture of the actions and passions of another person, of a certain character, under certain circumstances. But whence came those trifling accessories which in no wise concerned me, and in relation to people for the most part indifferent to me, with whom I neither had, nor desired to have, any connection? Or was the whole matter a constantly recurring accident? Or had my auditor, perhaps, when I related the particulars of his former life, very different views to give of the whole, although in his first surprise, and misled by resemblances, he had mistaken them for the same? And yet, impelled by this very doubt, I had given myself trouble to speak of the most insignificant things which my waking dream had revealed to

me. I shall not say another word on this singular gift of vision, of which I cannot say that it was ever of the slightest service. It manifested itself rarely, quite independently of my will, and several times in favour of persons whom I cared little to look through. Neither am I the only person in possession of this power. On an excursion I once made with two of my sons, I met with an old Tyrolese who carried oranges and lemons about the country, in a house of public entertainment, in Lower Hanenstein, one of the passes of the Jura. He fixed his eyes on me for some time, then mingled in the conversation, and said that he knew me, though he knew me not; and went on to relate what I had done and striven to do in former times, to the consternation of the country people present, and the great admiration of my children, who were diverted to find another person gifted like their father. How the old lemon merchant came by his knowledge he could not explain, either to me or to himself: he seemed, nevertheless, to value himself somewhat upon his mysterious wisdom.'

Thus it would seem that every human being carries his whole history about with him, written in spiritual characters on his own mind, where it can be clearly read by another mind in rapport. The Seeress of Prevorst says that the balance of our moral account is duly posted up daily, and represented in a wonderful cypher. Do these significant cyphers remain in succession on the tablets of the soul, rendering us unconscious chronicles of our own existence? We appear clearly to be yet only in the external courts of psychology.

GASSNER.

This celebrated therapeutic, who created so intense and extensive an excitement in the latter half of the 18th century in Switzerland, performed his cures precisely as Valentine Greatrakes in the reign of Charles II. in this country, and as Madame Saint Amour in France in our own time; as Herr Richter in Silesia some years ago, and others to whom,

at a later period of this history, I shall direct attention. In fact, he performed them very much as the apostles did, and by the same faith and power in Jesus Christ. Those who doubt that faith and power, are at full liberty to doubt here. I give the account just as Dr. Ennemoser has abridged it from Dr. Schlisel's narrative, as an eye-witness:—

Gassner, a clergyman from the country of Bludenz, in Vorarlberg, healed many diseases through exorcism. In the year 1758 he was the clergyman of Klösterle, when, by his exorcisms, he became so celebrated that he drew a vast number of people to him. The flocking of the sick from Switzerland, the Tyrol, and Swabia is said to have been so great that the number of invalids was frequently more than a thousand, and they were, many of them, obliged to live under tents. The Austrian government gave its assistance, and Gassner now went under the patronage of the Bishop of Regensburg, where he continued to work wonders, till, finally, Mesmer, on being asked by the Elector of Bavaria, declared that Gassner's cures and crises which he so rapidly, and wholly to the astonishment of the spectators, produced, consisted in nothing more than in magnetic-spiritual excitement, of which he gave convincing proofs in the presence of the Elector. Eschenmayer, in 'Keiser's Archives,' treats at length of Gassner's methods of cure.

Gassner's mode of proceeding was as follows:—He wore a scarlet cloak, and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face turned towards the patient, he touched the ailing part, and commanded that the disease should manifest itself; which was generally the case. He made this both cease and depart by a single command. By calling on the name of Jesus, and through the faith of the patient, he drove out the devil and the disease. But everyone that desired to be healed must believe, and through faith any clergyman may cure devilish diseases, spasms, fainting, madness, &c., or free the possessed. Gassner availed himself sometimes of magnetic manipulations: he touched the

affected part, covered it with his hand, and rubbed therewith vigorously both head and neck. Gassner spoke chiefly Latin in his operations, and the devil is said often to have understood him perfectly. Physical susceptibility, with willing faith and positive physical activity, through the command of the Word, was thus the magical cure with him.

There were, in the year 1770, a multitude of writings both for and against Gassner's operations. These appeared principally in Augsburg, and soon after them two particularly worth notice: the first, under the title of 'Impartial Thoughts, or Something for the Physicians on the Mode of Cure by Herr Gassner in Elwangen, published by Dr. Schlisel, and printed in Sulzbach, 1775.' The other, 'The Observations of an Impartial Physician on Herr Lavater's Grounds of Enquiry into the Gassner Cures, with an Appendix on Convulsions, 1775,' probably by the same author.

Dr. Schlisel relates, that with a highly respectable company he travelled to Elwangen, and there saw himself the wonderful cures, the fame of which had been spread far and wide, by so many accounts both in newspapers and separate printed articles. 'Some,' he says, 'describe Gassner as a holy and prophetic man; others accuse him of being a fantastic fellow, a charlatan and impostor. Some extol him as a great mathematician, others denounce him as a dealer in the black art; some attribute his cures to the magnet, or to electrical power, others to sympathy and the power of imagination; and, on the other hand, a respectable party, overcome by the might of faith, attributed the whole to the omnipotent force of the name of Jesus.'

Schlisel writes, further, that he gave himself all possible trouble to notice everything which might, in the most distant manner, affect the proceedings of the celebrated Herr Gassner. Schlisel, indeed, seems to have been the man — from his quiet power of observation, his impartial judgement, and thorough medical education, which qualifications are all evident in his book — to give a true account of the cures of

Gassner, while he notices all the circumstances, objections, and opinions which had been brought forward or which presented themselves there. He relates that Elwangen must have grown rich through the numbers of people who thronged thither, though Gassner took nothing for his trouble, and that the Elector on that account tolerated the long-continued concourse of people. That in March 1753 many hundreds of patients arrived daily; that the apothecary gained more in one day than he otherwise would in a quarter of a year from the oil, eye-water, a universal powder of blessed thistle (*carduus benedictus*), and the incenses, &c. which Gassner ordered. The printers laboured day and night, with all their workmen, at their presses, to furnish sufficient pamphlets, prayers, and pictures for the eager horde of admirers. The goldsmiths and glaziers were unwearied in preparing all kinds of *Agni Dei*, crosses, hearts, and rings; even the beggars had their harvest, and as for bakers and hotel-keepers, it is easy to understand what they must have gained. He then describes the room of Herr Gassner, his costume, and his proceeding with the sick:—

‘On a table stood a crucifix, and at the table sate Herr Gassner on a seat, with his right side turned towards the crucifix, and his face towards the patient, and towards the spectators also. On his shoulders hung a blue, red-flowered cloak; the rest of his costume was clean, simple and modest. A fragment of the cross of the Redeemer hung on his breast from a silver chain; a half-silken sash girded his loins. He was forty-eight years of age, of a very lively countenance, cheerful in conversation, serious in command, patient in teaching, amiable towards every one, zealous for the honour of God, compassionate towards the oppressed, joyful with those of strong faith, acute in research, prophetic in symptoms and quiet indications; an excellent theologian, a fine philosopher, an admirable physiognomist, and I wished that he might possess as good an acquaintance with medical physiology as he showed himself to have a discrimination in surgical cases. He is in no degree a politician; he is

an enemy of sadness, forgiving to his enemies; and perfectly regardless of the flatteries of men. For twenty years he carried on this heroic conflict against the powers of hell, thirteen of these in quietness, but seven publicly, and of these last he had now passed six months victoriously in Elwangen.

‘Thus armed, he conducted in this room all his public proceedings, which he continued daily, from early morning to late at night; nay, often till one or two o’clock in the morning. The more physicians there were around him, the bolder he was in causing the different diseases to show themselves; nay, he called upon the unknown physicians themselves. Scarcely do those who are seeking help kneel before him, when he enquires respecting their native country and their complaints; then his instruction begins in a concise manner, which relates to the steadfastness of faith, and the omnipotent power of the name of Jesus. Then he seizes both hands of the kneeling one, and commands, with a loud and proud voice, the alleged disease to appear. He now seizes the affected part — that is, in the gout, the foot; in paralysis, the disabled limb and joint; in head-ache, the head and neck; in those troubled with flatulence, he lays his hand and cloak on the stomach; in the narrow-chested, on the heart; in hemorrhoidal complaints, on the back-bone; in the rheumatic and epileptic, he not only lays hold on each arm, but alternately places both hands, and the hands and cloak together, over the whole head.

‘In many cases the disease appears immediately on being commanded, but in many he is obliged to repeat the command often, and occasionally ten times, before the attack shows itself; in some, but the fewest in number, the command and laying on of hands have no effect.

‘The first class he terms the good and strong faithed; the second, those of hesitating and feeble faith; the last either naturally diseased, or pretendedly so, and unbelieving. All these attacks retreat by degrees, each according to its trial, either very quickly at his command, but sometimes not till

the tenth or twentieth time, from limb to limb. In some the attacks appeared repressed, but not extinguished; in others, the commencement of a weary sickness, with fever and spitting of blood; in others, intumescence even to suffocation, and with violent pains; others, gout and convulsions.

When he has now convinced the spectator, and thinks that he has sufficiently strengthened the faith and confidence of the sufferer, the patient must repel the attack himself by the simple thought—“Depart from me, in the name of Jesus Christ!” And in this consists the whole method of cure and confirmation which Gassner employs in all kinds of sickness which we call unnatural. Through these he calls forth all the passions. Now anger is apparent, now patience, now joy, now sorrow, now hate, now love, now confusion, now reason, each carried to the highest pitch. Now this one is blind, now he sees, and again is deprived of sight, &c.

All take their leave of him, filled with help and consolation, so soon as he has given them his blessing, which he thus administers:—he lays the cloak on the head of the patient; grasps the forehead and neck with both hands firmly, speaks silently a very earnest prayer, signs the brow, mouth, and heart of the convalescent with the sign of the cross, and extends to the Catholics the fragment of the cross to kiss; orders, according to the sickness, the proper medicines at the apothecary’s, the oil, water, powder and herbs, which are consecrated by him every day; exhorts every one to steadfastness in the faith, and permits no one, except those who are affected with defects born with them, to depart without clean hands, and countenances full of pleasure.

He excludes no single sickness, no fever, not even an epidemic disorder. May not the science of medicine, therefore, partly fear that it will soon be superseded by this moral theory?

We may now enquire what diseases Gassner calls natural, and what unnatural? For instance, a broken bone, a maimed limb, or a rupture, are complaints with natural

causes: but all such as are produced either by want of, or by a superfluity of the natural conditions of the body, are curable—as the cataract, which he cures to the astonishment of every one. We may give another demonstration:—Two lame persons appear. One has the *tendon Achilles*, or a nerve, injured. He is healed, indeed, but the foot remains crooked. This is a natural lameness. The pious crooked man has no hope of assistance from Herr Gassner. The second has a similar shortness of the foot, but the cause of which was gout, wasting of the limb, or paralysis. This is unnatural lameness, and will be cured by Herr Gassner, as quickly as the name of it is here written.

‘Here you have now the portrait of this new wonder-physician, of our great Herr Gassner. *Sic oculos, sic ille manus, sic ora ferebat.* How does it please you? Have you anything to object to the original, or to the picture?’

The author now puts to the physicians and to the academies the question, whether Gassner actually cured these diseases as related, and whether in his mode of cure there be a hidden magnetic, sympathetic, or magic power? How does he heal, and what circumstances attend the cures? This alone concerns the doctors. The clergy may settle with him witch-trials, and whether the devil in so many ways can injure man. Whether the accusers of Herr Gassner, *ex lege diffamari*, deserve punishment, or whether Herr Gassner ought to be considered guilty as a deceiver, is a question for the lawyers and criminal judges. He then proceeds to answer these questions, with the admission that he, like many of his learned brethren, is somewhat incredulous, and often tolerably stiff-necked. ‘For’ he says, ‘it would not be creditable if I should take a thing for granted, without cause, enquiry, or conviction.’ To the first question, whether all these diseases were healed, he answers, ‘Yes, I have seen it, with many persons of different religions, and particularly with two most experienced and upright physicians—one a Catholic, and one a Protestant. With them I attended nearly all, both public and private opportunities,

as eye-witness, and with most perfect conviction. "How! what!" will you say? "A physician. Fie! for shame!" Yes, I, a physician, and one, indeed, who has written a whole treatise on gout, sought from Herr Gassner help against that hell-torture. Well, do not on that account imagine that I have ceased for a moment to be a physician, for I confess it now candidly, that I rather intended to test Herr Gassner, than hoped to derive any cure from him. But a man that sees not will not deny that it is day when the sun burns his neck; and a courageous physician will believe that he is ill when he feels pain. All those present, and the aforesaid physicians, fully testify that which we saw, and I myself, to my astonishment, experienced.'

'He who will not,' says Schlisel, 'believe that Herr Gassner cures all kinds of diseases—he who rejects the evidence of such impartial and overwhelming witnesses—I must either send, as one dangerously ill, to the water-cure, or if that does not succeed, to the mad-house; or, as a non-natural sufferer, to the curative powers of Herr Gassner. But *he* requires believing patients.'

He now proceeds in the tone of the opposing doctors—that, indeed, every physician has, according to his own statement, cured every kind of disease; some by electricity, and some by other means; by sympathy, and imagination. Many also have enquired whether Herr Gassner's crucifix, or the chain on his neck, or his half-silken sash be not electric? Whether a magnet be not concealed in his cloak, or his hands be stroked with one, or be anointed with a sympathetic ointment!

After he has circumstantially shown that none of these accusations will hold good, he comes to the conclusion—that 'Herr Gassner performed all his cures merely by the glorified name of Jesus Christ, and by the laying on of his hands and his cloak. But he gives the people the oil, the eye-water, and the like; he counsels them to use such things after the cure has taken place. He has, however, in order to make the blind see, no eye-water, nor oil to put in motion a para-

lysed limb ; much less powder and fumigations to drive out the devil. He merely touches the joints of the lame ; he rubs the ears and glands of the deaf ; he touches with his fingers the eyelids of the blind. He draws the pains forth under his hands by a commanding strong voice. He commands them with the same power, with an earnest and authoritative voice, to come out and depart, and it takes place. Where then is the sympathy, where the electricity, where the magnet, and all philosophical acuteness ?

“ Yes, but why then does he not cure all by the same means ? ” Ask your own consciences ; enquire into the mode of life and the mode of thinking of your uncured friends, whether they come within the conditions required by Herr Gassner, and possess the three kinds of faith which we mentioned in the opening of this account of Gassner, and you may yourselves answer the question. Are you silent ? you will then first open your thoughts to me, when you have experienced what has been the permanence of the Gassner mode of cure. Herr Gassner demands as a security against a relapse into sickness, like St. Peter, a constant and perpetual conflict. Wherefore ? Because the attacks of an invisible enemy are never ceasing. He prescribes to every one how he can maintain himself in health without his aid ; and I assure you on honour, sincerely, that I have known many, very many, who have cured themselves of violent illness without going to or having seen Herr Gassner, but merely by following his book by my advice, and who still daily derive benefit from it. And I have never known one person who has relapsed into the old non-natural sickness, who has not first deviated from the prescribed rules of Herr Gassner, or who has not wholly abandoned them. Who, then, was to blame ? ’

These are Dr. Schlisel's statements after long acquaintance with Gassner's system ; and with these I shall close this chapter of the Spiritualists of Germany and Switzerland—for nearly a hundred years previous to the appearance of it in the United States. At the same time it was not in Germany

and Switzerland only that Spiritualism existed. It was in France, with Oberlin.

This noble Christian—whose name is venerated all over the world for his apostolic labours for more than half a century amongst the people of the Ban-de-la-Roche, or Steinthal, in Alsace—found, when he went there, his parishioners talking of apparitions of their departed friends as familiar facts. As he regarded this as an empty and pernicious superstition, he reprov'd them for it, and set himself in the pulpit to denounce it, and to reason them out of it. But, so far from this, he himself was at length compelled to believe in apparitions, by the appearance of his own wife. After her death, she came almost daily, and sat and conversed with him. It is asserted in his memoirs, that she was visible not only to himself, but to the rest of his household. For nine years she continued this practice, not only informing him of the nature and life of the other world, but continuing his best counsellor regarding his undertakings in this. She informed him, that previous to her decease she received a visit from her departed sister, the wife of Professor Oberlin of Strasburg, announcing to her her approaching death, on which she had immediately set about making extra clothes for her children, and laying in provisions for the funeral feast. This done, she took leave of her husband and family, and went quietly to bed, quite assured that her end was at hand, which proved so. That her knowledge of her decease was from the spirit of her sister, she had not told Oberlin before her death.

All these transactions Oberlin left a narrative of. Mr. Dale Owen says that he met in Paris, in 1859, with M. Matter, who, by permission of Oberlin, had examined these papers: and observed that Oberlin was convinced that the inhabitants of the invisible world can appear to us, and we to them, when God wills; and that we are apparitions to them, as they are to us. In 1824, Dr. Barthe and Mr. Smithson visited Oberlin, and conversed with him on these subjects. They asked him how he could distinguish his wife's appearance from dreams; and he asked them how they could dis-

tinguish one colour from another. He told them that they might as well attempt to persuade him that it was not a table at which they sate, or that he did not receive these visits from his wife: at the same time that he was perfectly free from any trace of dreaminess or fanaticism. He said there must be an aptitude for seeing spirits. Taking up several pieces of flint, he observed that they all looked exactly alike, but that some had so much iron in them as to be magnetic, others had none. So it was with the faculty of ghost-seeing. People might laugh, but the thing was a fact nevertheless. Like Swedenborg, he said his wife declared that everything on earth was but a copy of the things of the other world. At length his wife sent him a message by another deceased person, that she was now elevated to a higher state, and could no longer revisit the earth: nor did she ever after appear. All these particulars are confirmed by his friend and biographer Herr Stöber.

We might now pass over to England, and witness the same faith in the Wesleys, the Fletchers of Madeley, and their followers; and then, by a sort of Jacob's ladder, ascend by Fox and the Friends, Böhme, the Friends of God, the Roman and Grecian churches, through the histories of Greece, of Rome, and of the Jews, to the source of time, spreading our researches through all surrounding nations with the same result. But having now dissipated the vulgar error that Spiritualism originated a few years ago in America, I shall proceed at once to the early world, and descend in proper chronological order, certain of finding the so-called modern delusion a great law of humanity, a substantial and universal truth.

Those rationalists who are now so busy undermining the Scriptural evidences are merely so many teres or wood-worms, who eat out the life of the timber and furniture of our houses, and leave us only a worm-eaten and crumbling mass instead of it. They exalt the ethics of Christianity, whilst they are destroying its historic strength. For my part, I want a Saviour, not a mere philosopher. Philo

sophers are so plentiful, that I do not thank them for any addition to the number. I want a Saviour, and when one has come and produced his credentials in accompanying miracles, and preceding prophecies, and then come a set of people and discredit his credentials, and endeavour to persuade me that his genealogy has all been dressed up and falsified, they reduce him from a Saviour to a mere impostor : and it is then in vain to endeavour to recommend him as a philosopher. His ethics may be very fine, but they are not what I want ; I want salvation, and that is not to be obtained either from impostor or philosopher. We must take Christ, therefore, altogether as he stands in the Scriptures, or leave him altogether.

CHAPTER VI.

THE SUPERNATURAL IN THE BIBLE.

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And *thine enemies shall be found liars unto thee*; and thou shalt tread upon their high places.—Deuteronomy xxxiii. 29.

What advantage then hath the Jew? . . . Much every way: chiefly because unto them were committed the Oracles of God.

Paul's Epistle to the Romans iii. 1, 2.

THE Bible carries us at once to the day of creation, and, including the New Testament, brings us down to the day of the promulgation of the Christian system, the great object for which the Hebrews were raised into a nation, educated into monotheism, and made the proclaimers of the most extended, most clear and consistent, the most amply and exactly fulfilled series of prophecies which the world ever saw. The elaboration of their faith, and the steady developement of their history, are avowedly and conspicuously for the purpose of their bearing the great burden of Christian prophecy. Christ accepted this chain of prophecy, of four thousand years in length, as completed in him. 'Beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself' (Luke xxiv. 27). 'Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God (Hebrews x. 7). 'Search the Scriptures,' he said, 'for in them ye think ye have eternal life, and they are they which testify of me' (John v. 39).

For four thousand years from the creation to Christ, this

preparation for the advent of God in man on the earth was in unintermitted process in the history of the Jews, and we might, therefore, suppose that it was quite sufficient to refer simply to this great fact, as ample authority for what I have to say of the spiritual, and what are called miraculous manifestations, in that history. But amazing as it may seem, we are stopped on the very threshold of this history by the fulfillment of its own prophecy in the mouth of Moses, 'Thine enemies shall be found liars unto thee,' and by the prophecy of Christ some thousands of years afterwards, 'Thine enemies shall be those of thine own house.' After the completion of the four thousand years during which the Jewish history ran its course without any one calling in question its verity, and after nearly two thousand years more in which its sequence, Christianity, has continued to exist in wide and sincere acceptance, a sect of Sadducees has risen up which calls in question the veracity of both those histories. From this country went forth the works of Hobbes, Toland, Tindal, and above all Hume, and having gone the tour of the Continent, are come back to us worked up into the rationalistic system of Paulus and Strauss. The essay on miracles of David Hume has not only infected men already anti-Christian, but, to more or less extent, almost every class of Christians themselves. It has destroyed the faith in that higher order of nature appealed to by Bishop Butler, called the miraculous — in many utterly, in many others partially, and in a great number who deem themselves not only sound Christians, but qualified preachers and authorities, both national and sectional. Even those who feebly admit the truth of miracles down to Christ and his immediate successors, stop sturdily there, and can believe in nothing of the kind now-a-days. And why so? Why do they suppose that this was the course of Divine Providence uninterrupted by four thousand years, and that then it came to a dead stop? Why do they thus violently rend asunder the analogies of all nature in God's operations, which continue for ever, and suppose that we have less need of the

same manifestations of the higher course of nature than the ancient world, and especially the early Christians had? Why do they suppose that evidence, like everything else, does not grow old, and that we have as much need of the repetition of miracles as they had two thousand years ago? Why do they see millions abandoning the Christian faith, and accepting the desolate gift of materialism, on the very plea that they have no proof of these miraculous manifestations which, prevalent till then, the ancients had, and do not see that without such manifestations these souls can never be recovered? 'Miracles of the present time,' says Professor Hare, 'are far more convincing than the miracles of a time long past.' Why do they see a deadness and indifference, a formal faith and a lifeless profession, in the churches on the no-miracle basis, and yet set their faces against the miraculous as still existent in the Church of Christ, according to his plain promise, that he would so 'continue alway to the end of the world' with his disciples, and that they should do even greater works than he did?

Simply because they are *educated* into this condition of mind. The churchman, the sectarian, the professor and the preacher, the man of literature and the man of science, are all educated into a certain benumbing modern Pyrrhonism, which came in with Protestantism, *and exists only in Protestantism*, the direct and avowed product of the opposition to miracle in the Church of Rome. In endeavouring to pull up the tares of false Roman miracle, they have done what Christ exactly warned his disciples not to do—pulled up the root of faith in miracle, and in the great spiritual heritage of the Church with it. And before we wonder at this deadly feat of Protestant reaction, let us reflect a little on the almost omnipotent power of education. What nation, people, or person ever fully escapes from the net of education woven with fibres fine as those of the gossamer, but tougher than the most tempered steel? Look round on all the hundreds of millions of human beings on the globe. From age to age they advance tenaciously—as for their very lives,

tenaciously holding the dogmas of their education. Science advances, art advances, philosophy advances from experiment to experiment; old sloughs fall off, new discoveries are made; but in religion all continues in stereotyped fixedness, blind to the diversities of faith around us, defiant of the manifest fact that all cannot be in the right. The Jew, the Brahmin, the Parsee, the Buddhist, the Yezedee, the Mohamedan, the Christian in all his forms, the Roman, the Greek, the Protestant again in all his forms, the Churchman, the multifarious Dissenter, all hold on their way, hugging each his cherished dogma as the truth, but not ready to admit that *all* cannot be right, yet confident that *he* is so. And why? Simply from the mighty and, in ninety cases out of every hundred, invincible force of education. By education, as it regards religion, we are built up within walls stronger than stone; masked with blind masks more impervious to the light of spiritual truth than masks of steel; and they are only the heroes of the race who can burst this bondage, and get out to the free, fresh air and the universal sun of impartial enquiry. Those who have travelled on the Continent have seen, or have had the opportunity of seeing the remains of knights who have, hundreds of years ago, been built up within the walls of their own, or their enemies' castles, where they have been found of late years. There stand the skeletons erect, not only within walls of some yards in thickness, but also shut up in their own armour, most emphatic representatives of the theological knights of the present day built up within the adamantine walls of scholasticism.

But it is replied, that the Rationalists have, on the contrary, broken the trammels of their education in receding from Christianity into rejection of miracle. By no means. Every one of these men was educated in the Protestant dogma of the cessation of all miracle since the promulgation of Christianity. The root of faith was cut off in them, and without root they must inevitably tumble, at the feeblest breath of scepticism, to the materialistic earth.

Thus, as much by the acts and reasons of Luther, of

Cranmer, and Ridley, and the early bishops of the Anglican Church, by the arguments of Middleton, and Douglas, and Marsh, and of the Dissenters' own Farmer and Priestly, as by the sophistry of Hume and Strauss, the followers of these men in England—the Baden Powells, Froudes, Essayists and Reviewers, &c.—are led to attempt the destruction of the historic evidences of the Bible and New Testament. These gentlemen have become, they tell us, so learned in the physical constitution of the universe, that they cannot see how God, having thus fixed it, can introduce any variations into it. They have tied up their own faculties in a knot of logical syllogisms, and persuade themselves that they have tied up the omnipotent hands of God. They profess a certain philosophical belief in Christ, but they do not believe Him when He repeatedly says, '*With God all things are possible.*' They think that they know, at this distance of time, much more about the history of the Jews than the Jews themselves, during four thousand years, did. They would expurgate the Bible, and leave out all miracle, and ask us to put faith in the dead skeleton which they had left. They would take out of it the life and soul, pick off muscle and nerve, and hand us the dry bone as a fair equivalent. They would rob Christ of all the long series of prophetic and historic testimonies to his identity, of all His own miracles, and then ask us to accept Him as another Plato. They would give us His philosophy of morals as something admittedly beautiful, but they would first deprive it of all AUTHORITY.

Now, what is Christ to us, any more than Plato or Socrates, if He have no greater authority? If all the announcements of Him ages before, every one of which being a prophecy is a miracle, are taken away, and with them all the historic evidence of the miraculous history of His ancestors—if the miracles which He did, and declared that He did, 'that they might believe,' are reduced to myths, which are but another name for lies—of what avails it that He says 'I am the resurrection and the life.' His credentials and

authority gone, it matters not how beautiful may be His teachings, what æsthetic grandeur or glory they may possess, to us they are but dead letters, for they have no foundation in the revelation of a God, given amid signs and wonders; they have in them no innate truth, for the same process has destroyed also the truth of Christ. He appeals to the testimonies of Jonah, of Isaiah, and of Daniel, but they deny the authenticity of those books, and, therefore, Jesus, on their system, is either not divinely illumined, or He is a liar.

To this blasphemous condition they reduce us; but their absurdity far exceeds their treason. If their reasonings be true, the Bible, extending over four thousand years, is not a veritable history, but a concatenation of falsehoods, for such are myths and mere legends. We are asked to believe an absurdity so monstrous as that a succession of historians, chronicling the annals of their nation through many ages, have uniformly persisted in a course of fiction, instead of simple truth — that these many historians who never met, who were sundered from each other, many of them by centuries, have agreed, in some impossible manner, to palm upon posterity a series of the most empty and most impudent untruths, as the sober history of their race. And for what object?

That there might have arisen one, or even two men, in a nation, capable of falsifying their history, is possible; but that such history should be accepted by the nation at large as true, is utterly incredible — especially when it was a history not penned to flatter, but to disgrace the nation in the eyes of all the world, according to the world's ideas. Now, what is the character of the Jewish history? Is it that of adulation and self-glory? On the contrary, it stands alone, amid all the histories of the earth, as one unsparingly depicting the vices and failings of their kings, princes, priests, and people. Open it anywhere, for it is everywhere alike, and you find the Jewish nation drawn in the most stern colours of corruption, stiffneckedness, ingratitude to God, proneness to all vices and base idolatries. At the very time that God

is leading them up under Moses to the Promised Land, they are so sensual, refractory, and prone to idolatry, that God vows to destroy them, and make a nation of Moses. It is the same all the way through their doings of the judges, of their kings, to the last. They became so desperately abandoned to all wickedness, that God drives them repeatedly out before their enemies, lays waste their cities, and plunges them into miserable slavery. Their highest and most approved king commits adultery, and follows it up with murder; their most magnificent one is a sensualist and gross idolater. Open their prophets; open them anywhere, and read the descriptions and denunciations of them by these wonderful men. Never was a nation, never were princes or priests described in such colours. ‘How is the faithful city become an harlot! it was full of judgement; righteousness was lodged in it; but now murderers. . . . Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.’—Isaiah. ‘The children of Israel and the children of Judah have only done evil before me from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation to mine anger and of my fury from the day that they built it, even unto this day; that I should remove it from before my face. Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.’—Jeremiah ii.

Every circumstance of the whole history is stated with the same stern truth. It was the same in the historians of the Gospel. In what fearful colours are limned the deeds and the moral condition of the Jews at that time. With what terrible words does Christ denounce their hypocrisy, oppressions, and cruelties. They completed their gloomy annals by putting Him, the merciful and gentle Saviour, to death.

The faults of the apostles are no more spared than were the crimes of their ancestors. And yet we are asked by the pretended wise men of to-day, to believe that this severe, self-accusing people, these historians of so many ages, have one and all combined in a foolish fraud to dress up their entire history in myths and fiction! If they had been prone to fiction, it would certainly have been to flatter their national pride, and present to the world a pleasant portraiture of themselves. Never did people sketch one so repulsive.

When we turn to their literature, this evidence of the love of truth, amid all their defects, is still more apparent. They are, in fact, the appointed guardians of the truth. A sublime inspiration, an elevation of moral tone, a conception of the true character of virtue and holiness, burst upon us in amazing contrast to that of all other nations. What a contrast is the morality of the Bible even to that of Plato and Socrates. Imagine Plato, as he does, representing Socrates, the most exalted enunciator of Greek morals, recommending that all women and children shall be in common. That parents should not be able to recognise their own children, nor children their parents. That young men who had distinguished themselves in war should have free range amongst the women of his model republic, and that women should contend naked in the public games, &c. Turn, then, to the Bible. The change is from darkness to light. There you find a God commanding the utmost purity of thought and life; who tells them that He demands truth and holiness in their inward parts. Who makes it a portion of the national law, 'Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.'—Exod. xxiii. 1. Who inculcates love and mercy to the stranger and oppressed, and declares that He is of too pure eyes to behold evil. What wonderful contrast is there, also, in the tone towards the Deity; not a mob of gods of very indifferent character, but One great, glorious, and paternal Power. What a deep and intimate relationship also presents

itself between God and His people. In all other systems of religion, we see the gods, as it were, afar off, holding little or no intercourse with man. But here God is tending and guiding them as a father, He delivers them from their oppressors by His own outstretched arm, and they pour out their joys and sorrows into His bosom with a wonderful intimacy amid all their reverence. Read the Hymns of Orpheus or of Homer, and then turn to the Psalms of David. In the one, only distant praise and glorification; in the other, what love, and trust, and spiritual life, and consolation. Where in all heathen devotion, even of the most philosophical people, do we find a sentiment expressing such filial confidence in the perfect justice of God, such a clear assurance of the recompences of eternity, as that expressed at the close of the fifteenth Psalm? After surveying the prosperity of the wicked, the Psalmist says, 'As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness.'

And this is the people whose history, on which lies the foundations of our most precious faith, we are desired—not merely by foreign infidels, but by men educated, paid, and posted for life, by the Government of this nation, to teach the truths of Christianity to the people—to regard as a series of myths and empty wonders. Certainly no such monstrous demand on the credulity of mankind was ever made by men treating the belief in miracles as credulous. We must, to adopt their theory, regard the Bible, not as the great treasury of divine truth, but as the most base and mendacious history, and written by an atrociously debased and mendacious people. We must consent to believe such a number of impossibilities, in one proposition, as never were collected in one demand on human credulity before. That a people should wilfully deface and falsify their history for four thousand years for no conceivable purpose, would be a sufficiently strong demand on our faith; but that this people should from age to age persist in the same strain and in the same plan, is infinitely more difficult of acceptance; and finally, that this

should be, of all nations, the one selected to maintain the truth of God and of Christ, is so preposterous a proposition that it implies a moral insanity in those who advance, and something still more insane in those who could accept it. To disbelieve a miracle or a series of miracles may be, under some circumstances, a proof of sagacity, but he that could believe all that is implied in the above demands must be a personification of credulous folly bordering on idiotey.

Let us close these preliminary remarks with a passage from the Abbé Baruel, a defender of revelation, who has turned their own weapons with admirable effect on the sceptics and insidious underminers of Scriptural record of his time and country. He has opened a debtor and creditor account with them, placing on opposite pages their contradictions not only of one another, but of themselves, and poured consumingly on them the ridicule which they have vainly endeavoured to heap on the Old and New Testament:—‘Go! your philosophy shall not be mine. My heart tells me too well that the author of my being is the first object of my duties. I quit your school to learn to fulfill them. Moses, Christ, and His apostles repeat—the whole of revelation repeats—“Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Thou shalt love Him with all thy soul, and all thy strength; and I say with them, “Behold the first of duties! the cry of nature! Let that philosophy which would stifle this cry be itself annihilated! I adore God, and my whole reason bows before Him. I feel that it calls me to the foot of His altar. The false sage has contemned it, but the gospel raises it again. My soul, fatigued by impiety, flies there anew. I will love God; to the frightful void which your sophists have left in my soul shall succeed the object which alone can fill it; and the first precept of REVELATION shall recall those of all nature.”’
—*Lettres Provinciales*, vol. iv. p. 365.

It is in the light of revelation, then, and not under the insidious counsels of rationalists, that we must read the plain narrative of Scripture. We find the undermining system of

the church-sceptics demands too much credulity from us. We can believe miracles, but not such impossibilities of conspiring historians whom long ages held asunder, of a unity of purpose in lying maintained for four thousand years without a rational object, of the authors and guardians of truth being the unparalleled propagators of falsehood, of Moses and Christ being implicated with and supporters of imposture, as these gentlemen expect of us. Taking up, then, the Bible in the spirit of common-sense, we find that it is altogether built on what is called a miraculous basis. Miracle is woven up with it from beginning to end. Miracle is both its warp and woof; miracle is still more, it is the very substance of its material. IT IS ALL MIRACLE, OR IT IS NOTHING. In other words, it is that higher course of nature which God, without violating or interrupting the lower or physical course, interfuses through it at His pleasure, as easily as he interfuses His sunshine through the atmosphere, or, when He pleases, hurls His lightnings through His sunshine; as He sends His mysterious comets amid His fixed stars and regularly revolving planets, and pours the fiery life-blood of imponderable principles through the unconscious pulses of nature. We are convinced at once that the Jews and their historians knew their own concerns, and how to record them, much better than these would-be profundities of our time. We are more struck with the folly and presumption of these men, the farther they are removed from the scene of action, imagining that they see it better than those who were living upon it. In vain they tell us that this great history is conceived and executed in a spirit of Eastern hyperbole and exaggeration; we find its language in the historical portions the simplest language of nature, and stamped with the most sterling impress of truth. There is nothing which strikes us so much as the candour and confidence with which the most surprising events are stated. There is no effort used to convince you of their truth, but the utterance of the truth itself; there is no asseveration of the reality of the most startling occurrences. The historians speak as men

who knew well what they said, and said it to a nation as well accustomed to such facts as themselves. We wonder, standing afar off in our lower and more death-laden atmosphere; but these matters were no wonders to them. They were in a condition more open to the skies, less fallen from the primal condition of the race, when God and His angels walked amongst men; a condition of greater receptivity and unobstructed vision. They were witnesses of that higher course of nature which continued till and after Christ, and would continue still, if we had continued as worthy of it, and allied to it.

In these prefatory remarks I do not enter at all into the question of the Jewish chronology. The world may have had an earlier origin than the literal renderings of the Mosaic theory would seem to indicate, or it may not. With that point I have nothing to do. I am, for the reasons already stated, going to take the Jewish history as I find it, because I perceive it, as a whole, more apparently probable than any theories yet broached by its enemies. Whatever may be the exact value of the portion of this history which must have come immediately through inspiration, or mediately through tradition, I find the historic portions, with such partial exceptions as may well be attributed to the errors of copyists, perfectly accordant with all cotemporary history, and with human nature. And this history, from first to last, is a spiritualistic history. And when I speak of Spiritualism, I mean by it the manifestations and operations of spiritual natures from the highest Spirit, God, to the lowest Spirit, angel, disembodied man, or devil. All these are, and clearly have, from the hour of the creation of man, been operating around, upon, and through him. The desperate bias to evil in human nature, in all ages, has something in it far beyond the result of man's mere passions and selfish interests. 'The heart of man is above all things deceitful, and desperately wicked.' The wickedness, the malignity, the devilishness of man, as recorded in universal history, is something frightful to contemplate. If we could have been

brought from some pure planet, in the full exercise of our faculties, to take a view of earth, we must have certainly imagined that we were introduced to hell. For murders, for war's wholesale murders, for cruelties practised from age to age on one another, burnings, torturings, exterminations, disinheriting, persecutions, poisonings, the killing of intimate relations, parricides, fratricides, matricides, infanticides, cheatings, and monstrous selfishness, impiety, and deadly atheism, no hell can produce worse records than this earth. That this state of things has been instigated and set on fire *from* hell, is one of the most incessant teachings of this history. Our Saviour himself says that the devil has been a murderer and a liar from the beginning. Therefore, all religions and mythologies assert this warfare of spiritual power around and in man. Persia in the east, and Scandinavia in the north, and the red Indians in the west, all accord in this testimony, and in the darkest haunt of man, and in all his experiences, lies rooted the terrible consciousness of it. Out of this conflict man must come purified with victory by the power and grace of God, and by the ministration of His angels, or he must fall into fearful wickedness and moral deformity, through the successful agency of the 'devil and his angels.'

The most stupendous exertion of spirit-power was the first—the creation of the world, and of man its inhabitant. The calling forth of the universe with its heavenly bodies and its earthly abode, as man would view them from his new stand-point, unaided by the long and difficult operations of science; the lights above, the breathing atmosphere around, the wonders and beauties of the earth's surface, must to the human eye and mind have been miracles which would render all others tame in appearance. The miraculous apparitions of flowers, and all their hues of beauty, and breath of varied fragrance; the lofty and exquisitely foliaged trees; the rich fruits pendant from their boughs, or resting on the grassy floor of the world: the animal life swarming around in all its wondrous diversity; majestic beasts, winged fowls, creeping and serpentine creatures, their hues and instincts, passions,

proceedings and voices; the flowing waters, and their singular inhabitants, existing where man himself must perish. All the laws and powers obviously operating in this marvellous scene; the vivid lightning, the roaring thunder, the innate principles of growth and symmetric form, and that great and wonderful law which determines the relative size of everything; the terminus of development, which does not allow a cat to grow into a tiger, or a beetle to assume the bulk of a bear; everything now commonised to our ideas and perceptions, must to men, issuing in full intellectual and spiritual thought and clearness from the hands of the Almighty, have been infinitely more wonderful than the appearance of a spirit, or the perception of a voice without a visible speaker. The harmony and colossal sublimity of the whole new creation must have far more impressed the human soul than any minor deviations from an apparently regular system of cosmical economy. After such a whole universe of wonders, men could not wonder at any incidental or partial marvels.

Accordingly, nothing appears to have fallen more naturally on the fresh senses of new-born man than the visits of God and the converse with spirits. When God called for Adam in the garden of Eden, he heard the Divine voice normally; there required no new condition of vision, no biologic trance, to enable him to perceive it. God spoke to man as to a being made to hear the spirit voice, and see the spirit form, and man answered as directly and naturally as he could to another individual in the flesh.

‘Man,’ says Swedenborg, ‘was so created, that during his life on earth amongst men he might at the same time also live in heaven amongst the angels, and during his life in heaven amongst the angels, he might at the same time also live on earth amongst men, so that heaven and earth might be together and form one—men knowing what is in heaven, and angels what is in the world; and that when men departed this life they might pass through, from the Lord’s kingdom on earth, into the Lord’s kingdom in the

heavens, not as into another, but as into the same, having been in it also during their life in the body. But as man became so corporeal he closed heaven against himself.'—*Arcana Cælestia*, 1880.

In his 'Spiritual Diary,' Swedenborg also says: 'It has thus been ordained by the Lord from all eternity, that there should be such an intercourse and communion between men and angels, and also that man, when he has come to his full age, should not know, when he is enjoying this intercourse, that he is living in the body, and that thus, when the body is rejected, he might immediately enter into heaven.'—2541, 2542.

The whole of the early history of man attests the truth of this assertion of Swedenborg. The Lord spoke face to face with the first human pair, both in warnings (Gen. ii. 16) and in judgement (Gen. iii. 9-22). He made coats of skins for them and clothed them (v. 21).

In His judgement He made them acquainted with the cherubims when He drove them out of the garden (v. 24). He spoke face to face with Cain, reasoned with him (Gen. iv. 6), and set a mark on him (v. 15). In the fifth chapter of Genesis (v. 24), we come to a mystery in the fall of Enoch. It is said that 'Enoch walked with God, and was not, for God took him.' This was generally supposed by the Jews, and apostles, and the fathers, to mean that God conveyed him openly to heaven in a fiery chariot, as he did Elijah; and St. Paul,—Heb. xi. 5, says expressly, that 'Enoch was translated that he should not see death.' The book of Enoch itself says, that God withdrew him from the knowledge of mankind. We may suppose that his body underwent some change, like that of Christ; that though Christ himself declared it to differ essentially from spirit, having flesh and bones, yet these were so etherealised that they could pass through unopened doors (St. John xx. 19, 26), and could suddenly become invisible (St. Luke xxiv. 31). The three translations of Enoch, Elijah, and Christ are, perhaps, to the human

understanding, the most incomprehensible miracles in the whole Bible.

As mankind became more and more debased, and of the earth earthy, God retired, or, more properly, was obscured from the human perception by their grossness. Yet, even in the time of Noah, or more than sixteen hundred years after the creation, God still remained near to the few righteous, and spoke in his old manner to Noah, instructing of the coming deluge, how to prepare the ark, and shutting him in when all was ready (Gen. viii. 1, 16). In the course of the next two chapters we find Him repeatedly renewing His direct conversations with Noah. When He had come down at Babel to confound the language of men, and to disperse them over the earth, He yet continued to speak to Abraham in His old familiar manner, so far as we can perceive, without any mediumship of visions or other indirect modes (Gen. xii. 1, 7; xiii. 14). It is in the fifteenth chapter of Genesis that we first find God speaking to Abraham in a vision, and the reality of communication in vision is made most positive by the fact, that in this vision God promised him an heir by miraculous means, and afterwards literally fulfilled the promise thus made. In the same chapter He gives him another vision, attended by outward preparations for sacrifice, and by a supernatural fire passing amongst the portions of the things offered (v. 9, 10, 11, 12, 17). From this time forward, the divine appearances were sometimes direct, sometimes by dreams and visions, and sometimes by angel messengers in the shape of man. Swedenborg has noticed the visions of the Bible, as in the beginning, remarkable for their simplicity and directness, but as gradually unfolding in symbols, more or less complex, until the relations of Ezekiel and St. John assume a form which has baffled the critical acumen of commentators. Immediately after these visions of Abraham, we have the first appearance of 'an angel of the Lord,' the forerunner of a long succession of such messengers. The angel of the Lord appeared to Hagar in the wilderness,

promising the poor outcast that she should be the mother of countless multitudes (Gen. xvi. 7), and again another angel appeared to her in her despair (Gen. xxi. 17), promising her to make her son a great nation. In the seventeenth chapter of the same book, God again talks directly with Abraham, and listens to Abraham's requests, and 'when he left off talking with him God went up from Abraham' (v. 22).

In the very next chapter (xviii.) we have some of the most mysterious statements of all Biblical Spiritualism. We have Abraham sitting in the door of his tent in the heat of the day, and we are told in the same sentence that the Lord appeared to him, and that he lifted up his eyes and saw three men standing by him. These three men Abraham addresses as 'My Lord,' and yet, at the same time, entreats *them* to stay and take refreshment, and kills the fatted calf for them, and waits on them at table, having first 'bowed himself toward the ground.' And they spoke to him, and yet said 'I will do' so and so. In the conversations which take place God promises Abraham a son and heir, and also reveals to him the coming destruction of Sodom and Gomorrah. The men, it says, departed, 'and went toward Sodom, but Abraham stood yet before the Lord.' The well-known dialogue takes place in which Abraham entreats for Sodom and Gomorrah, and when the angels arrive at Sodom in the evening, we find not *three*, but only *two* of them. It would seem that the third angel had more especially represented the Lord, and had remained behind with Abraham, and we are told that 'the Lord went his way as soon as he had left off communing with Abraham, and Abraham returned to his tent.' In this extraordinary account, though the Lord appeared to the patriarch, and though he recognised it as an appearance of the Lord, yet that appearance was under the form of a man. The whole has tried the intellects of men in all ages, and has given rise to a thousand conjectures, explanations, and theories. The simplest of all appears to be that God appeared by his angel, making his presence sensibly felt in

him. Thus, though we are told that the Lord appeared to Moses in a burning bush, we are first told that it was the angel of the Lord (Exodus iii. 2), and then that it was the Lord (v. 4), and that ‘God called unto him out of the midst of the bush,’ and commanded him to put off his shoes, because the ground was holy by the presence of God. Still more expressly we are told that God descended on Mount Sinai, and gave the law to Moses, writing it with his own finger on the tables of stone. We are told that Moses and Aaron, Nadab and Abihu, and seventy elders of Israel went up, and *they saw the God of Israel*, and there was under His feet, as it were, a paved work of a sapphire stone, and, as it were, the body of heaven in its clearness (Exod. xxiv. 9. 10), ‘*also they saw God*, and did eat and drink’ (v. 11). Yet when Moses (Exod. xxxiii. 18) desires the Lord to show him His glory, He replies, ‘Thou canst not see My face; for there shall no man see Me and live’ (v. 20).

Thus, in all these places, when we are told that the Lord appeared, and that certain favoured servants ‘saw Him,’ and that ‘Moses conversed with Him face to face,’ as a friend, none of these holy men saw the pure, naked Divinity, but only God’s presence veiled under the form of some angelic power. Flesh and blood could not bear the living flame of the great uncreated Spirit of all life, whose hands wield the lightning, and the tip of whose finger lights up suns to burn for eternities. And this great truth is fully confirmed by Stephen, in the hour of his ecstasy, before his death, when, though the Old Testament says that God delivered the law to Moses on Mount Sinai, he says that their fathers ‘received the law by the disposition of angels’ (Acts vii. 53). In all those cases, therefore, where God is said to have appeared under a visible form, we may be assured that it was by the mediumship of angels. But in the multifarious modes in which his communications are made to the Jews, he appears to speak to them frequently by a direct voice, outward or inward, as well as in visions, dreams, and by means of miraculous signs, or by Urim and Thummim.

In the very midst of God's most condescending revelations of Himself to Abraham, in the one particularly in which He promises him and Sarah a son, we have a proof of how fast the power of physical nature was seizing on the human spirit. When Sarah, who had just had her name changed by Divine command, from Sarai to Sarah, or Princess, was promised a son in her old age, she laughed; and even Abraham himself—the man who, of all men, believed God, and had it accounted to him for righteousness—laughed at this supernatural promise. ‘Then Abraham fell upon his face and laughed, and said in his heart, shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?’ (Gen. xvii. 17).

Thus, at a very early age of the world, and in the almost daily performance of miracles, the father and the mother of the faithful, Abraham himself, the preeminent model of unhesitating faith, had learned so much of the philosophy of the modern Baden Powell, and his rationalistic confrères, he had perceived so much of the fixedness of what are called nature's laws, that he did not, for a moment, believe that they could be broken or interfered with by their Maker. He forgot, in his new physical knowledge, that God had been all his life either disturbing this fixedness, on his behalf and on that of his progeny, or had been introducing new laws without disturbing the old ones. This is a very curious passage, and should abolish in us any wonder at the philosophical paralysis of this late material age of the world. That, however, which is now a permanent habit of mind, was but a momentary touch of it in Abraham. Directly after, we find him preparing to immolate this miraculously given son at the command of God.

We might thus proceed through the whole Bible: every step, every chapter nearly, is a manifestation in one form or another of Spiritualism of the highest type. Amongst the most striking instances of the appearance of the Lord in general terms is Gen. xxvi., where God commands Isaac to go down into Egypt, on which occasion he declares that ‘In

his seed shall all the nations of the earth be blessed,' a prophecy so singularly now verifying itself in the spread of Christianity, more than three thousand six hundred years after that simple, unostentatious manifestation of Divinity. From this time we find few, if any, announcements merely that the Lord appeared, but expressly that he appeared by his angel, or in dreams and visions. Even now those days of patriarchal simplicity of heart and life were departing in which God could speak face to face with man. Men were fast multiplying on the earth, and corruptions and earthliness were multiplying with them, so that God drew farther, as it were, personally, from them.

Amongst His appearances by angels these are the chief. As Jacob was returning from Padan-Aram, from his profitable servitude with Laban, 'The angels of God met him; and when Jacob saw them he said, This is God's host, and he called the place Mahanaim,' that is, two hosts, or camps (Gen. xxxii. 1). Soon after, at Peniel, one of the strangest incidents of Jacob's life took place. When left alone at night 'there wrestled a man with him until the breaking of the day.' This so-called man performed a miracle by touching the hollow of his thigh and putting it out of joint, and shrinking the sinew, so that ever after Jacob 'halted in that thigh.' He called Jacob there Israel, or a prince of God.

The man had shown a divine power, and he refused to give his name, but we are left to infer by the words he said to Jacob, 'As a prince hast thou power with God and with men,' that it was God in his angel who thus wrestled with him (xxxii. 24-32).

The Lord appeared to Moses at Mount Horeb when He meant to send him into Egypt to bring out the people of Israel, but only through an angel. 'The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush;' but it is immediately added, 'God called unto him out of the midst of the bush, and indicated His presence by ordering him to take off his shoes because the ground was holy.' God

addressed him directly through the angel, 'I am the God of thy father,' &c. After this God spoke continually to Moses, but whether by an outward or inward voice is, except in one or two places, not mentioned. The truth seems to be that Moses was now spiritually opened up to the spiritual life, or, in modern phrase, he was a fully developed medium, and the spiritual voice of God was as audible to him as any human voice, or more so. In all the mighty works in which he henceforth was employed we hear no more that the Lord appeared to him, but that He continually spoke to him as from a perpetual presence. Even on the great occasion when he came to Mount Sinai, for the promulgation of the law, it is only said, 'God called to him out of the mountain, saying,' &c. (Exod. xix. 3). God appeared by His angel to Balaam (Numbers xxii. 23). At verse 9 it says, 'God came to Balaam,' but it appears that it was by night, and in a dream. The next day he appeared by an angel, and, what is singular, the prophet's ass saw the angel before the prophet could, showing that there is a spiritual perception in beasts, as is often shown in dogs and horses, and, by consequence, that the inferior creatures have also their spirits. In verse 4 of the next chapter it says that 'God met Balaam,' but how He met him is afterwards explained, that it was by spiritual vision; for Balaam himself says that 'he saw the vision of the Almighty, falling into a trance, but having his eyes open' (Numbers xxiv. 4). An angel appeared to Gideon, ordering him to assume the command of Israel. The angel is picturesquely represented as sitting under an oak in Ophrah (Judges vi. 11). Another angel appeared to the wife of Manoah, and afterwards to Manoah himself (Judges xiii.), announcing the birth of Samson. On this occasion the angel refused his name, and when Manoah brought out an offering he ordered him to offer it not to him, but to the Lord (v. 16); and the angel, having commanded him to lay the offering on a rock, touched it with his rod, and it burst into flame, and he ascended in the flame of the burnt offering and disappeared. The Lord sent an angel of

pestilence to punish David for numbering the people in the pride of his heart, and David, we are told, saw this angel (2 Samuel xxiv. 16, 17). This apparition is more minutely related in 1 Chronicles xxi. An angel appeared to Elijah in the wilderness, when fleeing from the wrath of Jezebel, and awoke him by touching him, and showed him food (1 Kings xix. 5). An angel appeared again to Elijah (2 Kings i. 3). An angel of the Lord went out and smote the host of the Assyrians (2 Kings xix. 35). An angel appeared to rescue the three men Shadrach, Meshach, and Abed-nego from the fiery furnace (Daniel iii. 24); and I think the last appearance of an angel in the Old Testament was to Daniel, where he assured Darius that 'the Lord had sent his angel and had shut the mouths of the lions' (Daniel vi. 22).

From this review it appears that the dispensation of angels ceased very much after the time of the Judges. Under the Kings, the prophets took their place as God's heralds, and may be divided into two classes, as herald-prophets and writing prophets. Those of one class were sent to kings, and others, with direct announcements of commands or judgements; those of the other class wrote down, or delivered to those who wrote down, the prophecies regarding not only the Hebrews, but all surrounding nations. I shall return to these. We will now notice the dispensation by dreams and visions. This extended through the whole Jewish history, from the earliest times to the latest, about 400 years before Christ, or, according to Josephus, who claims later revelations of this kind, through the Urim to about 200 years before Christ.

There is a difference betwixt dreams and visions. Dreams were communicated in sleep, visions were presented to the spiritual eyes—not necessarily in sleep, but in the ordinary waking condition; though in some cases the separating lines are not very distinctly drawn, and the vision partakes very much of the dream, and the dream of a vision. Dreams, again, divide themselves into ordinary dreams and inspired dreams. They are the inspired dreams only which are pro-

phetic, and such are given not only to-day, but have been given in all ages and nations, and recognised as such, and verified as such by their accurate fulfillment. In that fine passage in Job iv. 13-16, in which the perception of spiritual presence is more visibly described than anywhere else in the whole world's literature, this is expressly stated:— 'In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,' &c.

The first remarkable dream was given to Abraham when God cast a deep terror upon him, and showed him a vision of a smoking furnace and a burning lamp passing amongst the portions of his offering, and announced to him the captivity of his descendants in Egypt; and of his subsequent gift to them of the land 'from the river of Egypt to the great river, the river Euphrates.' The next great nocturnal vision was that to Jacob, at Beth-el, of the ladder of angels reaching from earth to heaven; and in which God renewed his promise to Isaac that in their descendants should all the families of the earth be blessed; a promise, though given only in a dream, like so many other great promises, so wonderfully fulfilled, showing the positive and substantial mediumship of dreams (Gen. xxviii. 12). Then came the dreams of Joseph, which gave such offence both to his father and his brethren (Gen. xxxvii. 5, 9, 10), yet completely fulfilled in Egypt. The dreams, in Egypt, of Pharaoh's chief baker and chief butler, and of Pharaoh himself, which Joseph interpreted, affecting the preservation of the whole people of that country (Gen. xl. and xli.). In the thirteenth chapter of Deuteronomy, the reality of inspired dreams is recognised, and the 'dreamers of dreams' which tend to lead the people from the true God are to be put to death. Gideon, in the seventh chapter of Judges, hears a man in the camp of Midian tell a dream to his fellow soldier, which he at once recognises as true. God

ceased to listen to the enquiries of Saul in dreams (1 Samuel, xxviii. 6). We have already seen that God communicated with Solomon in a dream (2 Chronicles, i. 7).

The visions of the prophets appear everywhere throughout their writings, and contain many wonderful representations of things and people. Jeremiah was shown an almond tree and a seething pot, as signs (i. 11, 13), baskets of figs (xxiv.). See the wonderful creatures and wheels described in Ezekiel i.; in chapter viii., the seventy ancients committing idolatry; in the ninth, a vision of men with drawn swords, and a writer with an ink-horn to record the number of the people whom the armed men should slay. In chapter xi. he had a view in a vision of the five-and-twenty men plotting mischief. In chapter xxxvii. is his wonderful vision of the valley full of dry bones made to live. The visions of Daniel were equally wonderful and important. That of the image of gold, silver, and brass, with legs of iron and feet of clay, which was broken to pieces by the stone cut out of the mountain without hands, and which stone grew till it filled the whole earth, is the vision not merely of the rise and destruction of a succession of kingdoms, but of the ever-growing and interminable kingdom of Christ.

The manner in which Daniel received such visions is fully described in chapter x. After three weeks' penitence and fasting, being on the banks of the river Hiddekel, he lifted up his eyes and saw a man of most wonderful and brilliant appearance; but his attendants, not being thus purified, and their internal senses sharpened, saw nothing: but a great quaking fell on them, and they fled. Then Daniel heard him speak, but as he heard him speak, he says, he was in a deep sleep upon his face on the ground. The angel of the vision then lifted him up, and set him on his knees and hands, and after he had spoken further, Daniel arose, but stood trembling. He then shows him the successive transactions of the Persian, Grecian, and Roman dynasties, as they affected Israel, till the coming of Christ. For the full explanation of these prophecies, the reader may consult

bishop Newton and Faber; Smith's 'Select Discourses,' 4to.; Combridge; Sherlock's 'Uses and Intents of Prophecy,' &c.

Beyond this general reference, I will only quote these particular ones from the 'Penny Cyclopædia,' in general a sufficiently sceptical authority:—'Some of these prophecies recorded in the Bible were extant in books written long before the events took place to which they refer; such as the prophecies concerning Abraham's posterity, and their extraordinary increase, their sufferings in Egypt 400 years, their sojourning in the wilderness, and their possessing at length the land of Canaan. The prophecy concerning Josiah (1 Kings xiii. 2), who was expressly named 361 years before the occurrence of the event in which he was the chief agent (2 Kings xxiii. 15, 16). The prophecy concerning Cyrus, who is also mentioned by name (Isaiah xlv. xlv.), 176 years before he was born and became king); his conquests, his restoring the Jews from exile, and his rebuilding Jerusalem. The prophecy of Jeremiah concerning the captivity, and its duration of seventy years. The prophecy of Daniel (viii.) concerning the profanation of the Temple by Antiochus Epiphanes, with a description of this man's temper, countenance, &c., 408 years before the accomplishment of the event. These prophecies relate to the Jewish people in particular; but there are others relating to Tyre, and Egypt, and Nineveh, and Babylon, which, in a manner no less striking, present, in all their circumstances of delivery and fulfillment, a perfect contrast to the supposed predictions of the ancient pagans. The numerous prophecies in the Old Testament respecting the Messiah, with their accomplishment recorded in the New Testament, and the prophecies of Jesus and His Apostles, are so familiar to the minds of all that they need not be specified. The prophecies of the Old and New Testament, which have been long fulfilled, afford altogether an amount of evidence which, if really understood, it seems impossible to resist as proof of the Bible being a revelation from God.'

The remarkable accuracy of the prophecies in these visions has directed the concentrated force of the sceptics against the authenticity of the book of Daniel, and our English clergymen have now ventured to cast doubt upon it, in so doing rendering Christ an impostor, and the authenticator of an imposture—for Christ tells His disciples that when they ‘see the abomination of desolation, spoken of by the prophet Daniel, set up in the holy place, they may know that the end of Jerusalem is come’ (Matthew xxiv. 15; Mark xiii. 14). They cast the same falsity on Ezekiel, who makes God twice pronounce the truth of Daniel, and place him in the same first class of prophets with Noah and Job. ‘Though Noah, Daniel, and Job were in it, they should deliver but their own souls’ (xv. 14). ‘Though Noah, Daniel, and Job were in it, as I live, saith the Lord,’ &c. (v. 20).

I must leave the vast mass of wonderful prophecies running all through the Old Testament to the writers just mentioned, and others who have, by careful labours, shown how they have been literally fulfilled in every nation mentioned, and still more in those relating to Christ in Christ. The destruction of Assyria, the remains of whose palaces and temples we have seen dug up in our own time, more than two thousand years after their demolition; the destruction of Babylon, and Egypt, and Tyre and Sidon, &c. But there is one prophecy so remarkable that it ought to be particularly noted. When Moses had led up the children of Israel to the borders of the Promised Land, into which he was not allowed himself to enter, in those solemn and remarkable chapters of Deuteronomy, especially the twenty-eighth, in which he recapitulates the Lord’s past dealings with Israel, and prophecies her future woes, Moses, before they were really a nation, for they had yet no legitimate seat, displayed to them their whole history to the very last act of it, the destruction of their capital, and their own dispersion amongst the various peoples of the earth. He detailed the calamities contingent on disobedience to the great Power who had by so many signs and wonders brought them up to the

entrance of their promised country. But the result was, in his mind, no contingent result; for the Lord had declared through him that they would disobey and incur this ruin. ‘And the Lord said unto Moses, Behold thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go to be among them; and will forsake me, and break my covenant which I have made with them. . . . And I will surely hide my face in that day, for all the evils which they shall have wrought. . . . And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they go about, even now, before I have brought them into the land which I swear’ (Deut. xxxi. 16–21).

Clearly foreseeing this conduct on the part of the Jews, as clearly were detailed at this time, by Moses to them, the horrors with which their history in the Promised Land should close. Fourteen hundred and fifty years before it took place, he described all the terrible events which their latest historian Josephus as minutely describes as actually taking place at the destruction of Jerusalem by Titus. They were to be visited by locusts, by famine, by hunger, by nakedness, by want of all things. The stranger within their gates was to get above them very high, and bring them down very low (Deut. xxviii. 43). They were to be an iron yoke upon their neck till they had destroyed them. God said he would bring a fierce nation from afar against them, to waste them, their corn, wine, oil and cattle, and besiege them within their walls, and then were to come those horrors with which every one familiar with the dread history of the destruction of Jerusalem by the Romans knows too well. ‘And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee. So that the man that is tender

among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave. So that he will not give to any of them the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. And the tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one which cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, which shall distress thee in all thy gates' (Deut. xxviii. 53-57). 'And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you, to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee amongst all people, from one end of the earth unto the other' (v. 63, 64).

Every iota of these horrors took place. Moses told them, (Deut. xxviii. 68) 'that they should be sold to their enemies for bondsmen and bondswomen, and no man should buy them.' This apparent contradiction was so literally fulfilled, that Josephus tells us (Book vi. c. viii. of 'The Wars of the Jews') that the soldiers of Titus—wearied of killing the Jews, having destroyed eleven hundred thousand, and carried ninety thousand into captivity—began to sell them for slaves, with their wives and children, till they completely glutted the market and could find few purchasers. All these facts Josephus relates without referring to the prophecies of Moses, as if they did not occur to him. Reland 'De Spoliis Templi' also assures us that Terentius Rufus fulfilled the prophecy of Micah made long before (iii. 12) by running 'a plough over Sion as a field, and making Jerusalem as heaps,

and the mountain of the house as the high places of a forest.'

Now let us suppose our classical scholars finding in Herodotus, or in the declaration of an early oracle, a prophecy of such unmistakable distinctness of the circumstances attending the subjugation of Greece, and the destruction of Athens or Lacedemon, promised 1,450 years before the event, yet tallying to the nicest particular with the historic details of the event—the condition of the dispersed Greeks remaining fixed as the prophet had fixed it, even down to this our day, eighteen hundred and fifty-nine years, or three thousand three hundred in all—what would be their rapture over this marvellous display of prophetic power in their admired pagans! But when it has occurred in the Hebrew history to a tittle, and the Hebrews remain before our eyes the living testimonies of this unparalleled prescience, so far is it from striking them, that many of them, and clergymen too, are labouring hard to represent these magnificent truths, standing proudly on the text of this history alone, as mere myths and fables. Such is the perversity of human reason, and of 'philosophy, falsely so called!'

The mass of miracle presented throughout the whole Hebrew history is so enormous that I will not attempt to dwell upon it. The whole narrative, as I have said, is one concrete of it. There are, however, a few particulars which demand from a spiritualist some brief notice. The miracles performed by Moses in Egypt have a peculiar bearing on modern Spiritualism. We are told that the miracles performed by the magicians were no miracles, but merely clever illusions. This is the doctrine of Bishop Middleton in his 'Free Enquiry,' and of Farmer. They contend that no miracles can be done by any power except by God himself, and that it is not to be supposed that he would permit the devil to perform any, as it is upon miracles that religions can alone be established, and thus the devil might at any time place any false worship on the same level as the true one, as it regards miraculous testimony. It has been shown, by many

and able arguments, that this is wholly groundless. The very performance of miracles by Moses is proof that God, at least, delegates the power of such performance; and how far he may have endowed spirits with such power as part of their nature, whether good or evil, we have no means of deciding. There is no such denial of such power throughout the whole of revelation, but, on the contrary, many instances of its exercise by evil powers. The fact of the devil carrying Christ to the top of the Temple is proof enough, and the assertion of Christ that false prophets should come armed with signs and lying wonders capable, except for God's own interference, of deceiving the very elect, is still more proof. The license which God has given to the devil, through all time, is one of the most puzzling marvels of creation.

Now, in the account of the miracles in Egypt, there is not a single syllable of warrant for believing the performances of the magicians were illusions. On the contrary, it is positively declared that when Moses did his miracles, 'the magicians did also in like manner with their enchantments; they cast down every man his rod, and they became serpents,' not appearances of serpents (Exodus vii. 11, 12). They did this in making serpents; in turning water into blood; in producing frogs. But God only allowed them to exercise this power through the devil, in order to confound and shame them. He put a limit to the power, and he defeated them in the attempt to produce the meanest creatures of all—lice! The very things, insignificant and filthy, in which we might have expected the devil to succeed, he failed, was put to shame, and the magicians exclaimed—'This is the finger of God.' They acknowledged, in those few words, that the power in which they had worked was *not* God's power; that his power was far above that of *their* master, and they gave up the contest; we hear no more of them. Moses and Aaron went on to the performance of still higher and more terrible miracles—the swarms of flies, the destruction of the crops, and fruits, and cattle, by hail mingled with fire, by pestilence; they brought up locusts, and darkness, and boils

on man and beast, and slew all the first-born of man and beast, and all the time gave light and safety to the Israelites in Goshen.

But God had limited the infernal power even before the lice. The magicians could produce serpents, but they could not recall them; they could convert water into blood, but could not reconvert it into water, or the Egyptians would not have been compelled to dig for it. They could not free Pharaoh from these plagues, or from the frogs which went up into his palace, and into the very kneading troughs. Thus God only permitted the devil to a certain extent to make his fame and glory more conspicuous.

The miracle of God's dividing the Red Sea before his people has greatly pinched the sceptics, and made them eager to get rid of it. It is said that, after Moses, at the command of God, had stretched out his rod over the sea, 'a strong east wind all that night made the sea dry land, and the waters were divided.' These incredulous people have jumped spasmodically at that east wind. Never were people so in love with an east wind—a wind which neither man nor beast ever loved before or since. They say, 'Ah! it was the east wind, you see, which divided the water—a perfectly natural cause.' They are ready to take the wind as a cause, and not God the cause of all causes. You would imagine, from their account, that nothing was so common as that of an east wind cutting in two seas; and still more wonderfully piling them as 'a wall on the *right* and on the *left*' of people happening, like the Israelites, to come up at the lucky moment. How ready are people to credit anything, however contrary to nature, when it suits their purpose; how steadily they refuse to God the sovereignty over his own kingdom, when it does not suit them. The cavillers, I dare say, would not find half so much difficulty in believing the assertion of Josephus, Callisthenes, Strabo, Arrian, and Appian, who all declare, Callisthenes being present, that the Pamphyllian Sea divided before the army of Alexander of Macedon, when God had decreed to destroy the Persian empire by him

(Josephus, Antiquities, B. ii. c. 16; Arrian, B. i. p. 72; Strabo, Georg. B. xiv.; Appian De Bel. Civil. B. ii.). But what of the passage over Jordan. Forty years later, after the hundreds of thousands of Israelites had all that time been supernaturally fed in a desert of sterile sand, where their clothes and shoes never wore out, and where the rock smitten by Moses gave forth deluging streams, they came to the Jordan, and there was no east wind to help them; but it was in the warmth and serenity of summer, when the river overflowed all its banks, and the fiat of Joshua again clave the flood, and it stood up right and left, and remained so not only till all the people had gone over, but till they had piled up a monument of stones on the bed of the river.

Amongst the most wonderful phenomena related in all parts of this history, are the descents of fire from heaven to destroy the rebellious, as in the case of Nadab and Abihu, who offered strange fire on the altar, and in the case of Korah and his confederates, where the earth, too, gaped and swallowed them up, and a terrible plague slew fourteen thousand seven hundred of them; as it appeared in the glory of the Lord on Mount Sinai, 'like devouring fire on the tops of the Mount;' when fiery serpents ran through the camp, and destroyed much people; when it came down and consumed the sacrifices of Solomon at the dedication of the Temple; and of Elijah, in his grand contest with the priests of Baal, in destroying the captains and their companies sent to Elijah by Azariah (2 Kings i.); and many other such occasions.

There are many therapeutic miracles in the Old Testament which are made perfectly credible by similar things in modern times. In the laws of Moses there are regular rules laid down for the miraculous cure of leprosy (Leviticus xiv.) and of other ailments (xv.). The very singular institution called the 'trial of jealousy,' for the discovery of the unfaithfulness of wives, which, where the woman was guilty, should 'enter as a curse into her, and become bitter, and cause her belly to swell, and her thigh to rot, and the woman to become a curse among her people' (Numbers v.). Now

such a law laid down permanently for a whole nation, must have been a standing proof or disproof of the truth of their history. If no such miraculous power had attended the rite, the result must have been the perfect discredit of the law. But so far from this, no people are more, or continue to be more, attached to this Mosaic law. Many of the cases of miraculous healing in the Old Testament are of a similar character to those in the New. The prophets anticipated our Saviour in some of his most powerful and beneficent manifestations. The paralysing, and again loosing of the hand of King Jeroboam by a prophet (1 Kings xiii.). The miraculous affluence given to the widow's cruse of oil and barrel of meal by Elijah (1 Kings xvii.), and by Elisha, (2 Kings iv.). The miraculous feeding by Elisha of a hundred men (2 Kings iv. 43). The restoration of the widow's son to life in both these cases. The dividing of Jordan by both Elijah and Elisha repeats the miracles of Moses and Joshua. The neutralising of the poison in the pottage by Elisha merely throwing meal in, and the curing of the bad water at Jericho, in 2 Kings ii., 4., like the curing of the bitter water by Moses throwing the branch of a tree into the spring, an instance of means and wholly incompetent by natural agency to the effect produced. The cure of Naaman, the Syrian captain, by Elisha, by merely commanding him to wash in the Jordan, is precisely of the class of some of Christ's miracles. The recall to life of a man who was in haste cast into the tomb of Elisha, who started up alive on touching the prophet's bones, is a wonderful miracle, equal to many of the New Testament; and, on the other hand, the destruction of a whole army of Assyrians, a hundred and eighty-four thousand in number, by an avenging angel, as promised by Isaiah the prophet to King Hezekiah (2 Kings xix.), and executed in one night, is a fact so astounding in its vastness, as to have stamped any history as infamous in which it had been recorded without foundation. So of the two most startling miracles, the command of Joshua for the sun and moon to stand still

(Joshua x. 12), which we are told took place for about the space of a whole day : and the turning back of the shadow on the dial of Ahaz (2 Kings xx. 10, 11). Both of these we are told by natural philosophers, if true, would, by the sudden arrest of the earth in its course, and in the case of Hezekiah, its actually turning back, would have destroyed by the shock everything on the earth, and deranged the whole planetary system. Many ingenious endeavours have been made by believing commentators to surmount these difficulties. But we have yet to learn that, in either case, the earth did literally stand still. This idea assumes that God the Creator and Orderer of all nature, had no other means of producing these appearances. In the case of the dial of Ahaz, the phenomenon seems to have been confined to that dial alone, and could have been effected by a single and local act of refraction, or divergence of light infinitely less extraordinary than the dividing of an ocean. As to the greatest of all these phenomena, the asserted standing still of the sun and moon, by what means they did remain apparently stationary ‘for about a whole day’ may not be readily explained, but may be just as easy to divine power: and after the undoubted occurrence of the rest of this great history of miracles, we may safely accept it, however unexplainable. We have only to assume the omnipotence of God to satisfy ourselves that he was able in Joshua’s time, and is able at this time, if he pleases, to make the sun and moon to stand apparently in their places for a whole day stationary, without at all disturbing the planetary system.

The divining cup of Joseph (Genesis xlv. 15.)—‘Is not this it by which my lord drinketh, and whereby, indeed, he divineth,’ would seem to show that Joseph and the Egyptians at that day looked into the liquor in the cup, as is still done in the East, and has been done by many practisers of magic in Europe, for revelations by the appearance of spiritual figures and symbols. The oracular announcements by the Urim and Thummim, though a direct act of Deity, and therefore of the highest and most sacred kind, seems also to

have an analogy with crystalomancy, as the drinking-cup with hydromancy.

There were many cases of the opening up of the inner senses through the outward ones; so that those thus affected could see spiritual objects, and hear spiritual sounds. Moses was in such a condition normally. In one case he was addressed by a voice which is spoken of as more outward and striking than usual: 'And when Moses went into the tabernacle of the congregation to speak with the Lord, then he heard the voice of one speaking to him from off the mercy-seat, that was upon the ark of testimony, from between the two cherubims,' (Numbers vii. 89). The Lord also called Samuel by an apparently outward voice (1 Samuel iii.). In 2 Kings vii., the Lord made the host of the Syrians, as they besieged Samaria, 'to hear a noise of chariots, and a noise of horses,' and they fled. He opened up the spiritual vision of the people to all manner of objects. But perhaps the most eminent and directly avowed case of opening the inner vision, is that of 2 Kings vi. 15, 16, 17, when the Syrians came to seize Elisha: 'And when the servant of the man of God was risen early, and gone forth, behold an host encompassed the city, both with horses and chariots. And his servant said unto him, Alas! my master! how shall we do? And he answered, Fear not, for they that be with us, are more than they that be with them. And Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.'

This is in perfect accordance with all spiritual revelation of the present day; that we are constantly surrounded by the people of the spiritual world, and should see them, were not our spiritual eyes closed by fleshly and worldly obstruction. The prophet immediately called on the Lord to exercise the opposite effect of blindness on the Syrian troops, and the prophet whom they were come to seize, 'because,' at his own house in Samaria, 'he told the King of Israel the words

that the King of Syria spake in his bedchamber,' led the troops into the midst of the town, and showed them, to their astonishment, where they were.

There were various cases, as in modern times, of persons being lifted up into the air. The prophets talk of being taken up in spirit; and this was the case with Ezekiel, where the Spirit took him up, and brought him in a vision by the Spirit of God into Chaldea. But the translation of Enoch, and still more of Elijah, was the crowning point of an actual physical kind. That such translations of prophets from one place to another, were recognised facts, is shown by the fear of Obadiah, the governor of Ahab's house, lest the Lord should carry away Elijah, and leave him in trouble with the King for having announced his presence (1 Kings xviii.). Elisha also produced one of those counteractions of specific gravity in inanimate substances which have so much offended modern philosophy, in regard to tables and other things, when he made the iron head of an axe float in a river by merely throwing in a branch of a tree (2 Kings vi. 5, 6).

Another parallel of modern phenomena was the appearance of spiritual hand-writing, as in the celebrated case at the feast of Belshazzar, in Daniel v. 5, and in Ezekiel ii. 9, 10. 'And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein, and he opened it before me, and it was written within and without,' &c. We have also inspirational writing and drawing, of which a very striking example is that of David. Though the Lord forbade David to build him a house because he 'had been a man of war, and had shed blood,' yet he, through him, communicated all the plans and patterns for that house, for its portico and courts, and treasuries, and chambers, and inner parlours, and for the courses of the priests and Levites, and all the work of the service of the house, and for all its vessels. By the same inspiration he delivered all the gold and silver for the candlesticks and lamps, and the tables of shew-bread, and the flesh-hooks, and cups and basons for the altar of incense, and the cherubims, and the

chariot of the cherubims. 'All this,' said David, 'the Lord made me understand in writing by his hand upon me, even all the works of this pattern' (1 Chron. xxviii. 19).

This is a very graphic description of the manner in which spirit-writing and spirit-warnings are given by the laying on of spirit-hands. The cases of the writing on the wall of Belshazzar's palace, and of the law on the tables of stone, are examples of direct spirit-writing without the intervention of any human hand; to numerous modern instances of which I shall hereafter have to draw the reader's attention. The enlightened and divinely taught Jews also recognised the inspiration from the spirit-world in art, and were not so ungrateful as the modern world in appropriating all excellence in the arts of design and in literature to itself. God told Moses that he had 'called by name Bezaleel, the son of Uri, and had filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee,' (Exodus xxxi. 1-6).

In the same manner all the wisdom of Solomon, in which he was declared to exceed all the kings of the earth, was avowedly inspired by God, who appeared to him at Gibeon in a dream; and again in the same manner when he had completed the temple, and because when God asked him what he should give him, and he requested wisdom and understanding, God gave him these above all men, and greater glory and wealth than any King of Israel before or after. In the egotistic and unspiritual nature of modern times, all this wisdom and understanding would have been called Solomon's own, and he would have been pronounced a great genius and a very able monarch, and the learned

would have worshipped his intellect, and never thought of the Giver of this intellect. But Solomon was declared by the Jewish historian to have been divinely 'instructed' in all this. Such is the different spirit of the two ages.

I have hitherto confined my observations to the sacred side of the spiritualism of the Bible; but in Judea, as in all other nations, spiritual life had its unsacred, its dark and devilish side. Even in the midst of this chosen people, chosen and managed by God himself, to preserve the idea of the one true religion, and destined to produce the Saviour of all mankind, the devil set boldly up his tabernacle beside that of the Lord. The spirit of evil was continually and turbulently seen for ever at work in hostility to God and to his appointed leaders. With the angel of God moving before them in a pillar of cloud by day and a pillar of fire by night, with the glory of the Lord in fire and cloud continually bursting from the doors of the tabernacle, with the fires, and plagues, and serpents of retribution continually following the heels of their crimes, they as continually rebelled against both God and Moses, and asked whether they had brought them up out of Egypt to perish in the desert? Whether it was a small thing that Moses had brought them there to kill them and make himself altogether a prince over them? Well might Moses tell them that they had been a rebellious people from the beginning. And they continued so to the last, till they killed the Messiah, and brought upon themselves the blood of all the prophets, from the blood of righteous Abel to the blood of Zacharias, which perished between the altar and the temple. But it was not in mere rebellion and sensuality that the Jews offended, but their great crime was that, after they had had proofs of the being and paternity of God, such as no nation in the earth had, they fell into all kinds of idolatry and devil-worship, into sorcery and necromancy, and witchcraft — the dark side of spiritualism.

That all these proceeded from the indefatigable agency of evil spirits, Moses and the prophets, and God through them,

asserted most emphatically, and at all times. Idols, they said, were nothing, as St. Paul did afterwards. 'We know that an idol is nothing in the world' (1 Corinthians, viii. 4). The very same words are used by Isaiah, 'Behold ye are of nothing, and your works of nought' (xli. 24), and all of the prophets pour the utmost ridicule on idols, as lifeless, immovable, and empty things. Isaiah calls on them in the same chapter to show what will happen; to do good or to do evil, that they may be dismayed and believe it. In chapter xlv. he describes at length the workman taking his tongs and rule and making it of metal; or cooking his food and baking his bread with some of the wood of a tree, and then making a god of the rest, and worshipping that which cannot help itself, much less him. In chapter xlvi., he returns to the charge, and describes the maker of an idol carrying it on his shoulder because it cannot walk. Jeremiah (chapter x.) is equally fierce on idols, who, being made, are obliged to be fastened up with nails to the wall, or they would fall down. They are upright as the palm-tree, but cannot speak; they must needs be borne, because they cannot go. Every prophet, and the writers of the Apocrypha, are equally sarcastic on idols as utterly nothing.

But though idols are pronounced to be nothing, idolatry is not the less declared to be a something, and peculiarly hateful to God as a disloyalty to Him, who is the real Maker and Preserver of men. And whilst idols are nothing, the powers of darkness and every form of worship of them are asserted as realities, and their worshippers pronounced worthy of death. Moses (Exodus xxii. 18) says, 'Thou shalt not suffer a witch to live;' and the same is repeated in Deuteronomy xviii. 10, 11; in Leviticus xix. 31, and in 1 Samuel xxviii. 3, 9, the strictest prohibitions against maids and women with familiar spirits are pronounced. All these legislators and prophets, under Divine inspiration, asserted witchcraft to be a real and demoniac power. They did not legislate against a non-entity. All devil worship was declared to be offered to real, spiritual entities. (See Leviticus

xvii. 7). In Leviticus xx. 2—6, the pains of death are pronounced against those who give their seed to Moloch, and go after wizards and such as have familiar spirits. So far from the doctrine maintained by Middleton and Farmer, that God only can perform miracles being the doctrine of the Bible, we are warned against dreamers of dreams, and workers of signs and wonders that come true, when they teach anything but the truth of the Bible, *because* such things are *true*, but evil. (See Deuteronomy xiii. 1—5.) Such prophet or dreamer was to be put to death. God is said to allow the operation of such spirits to prove the faith of his people, and see whether they will be led away from him. Nay, he *sendeth* such to those who have disobeyed and fallen away from him. ‘But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him’ (1 Samuel xvi. 14). We find in the time of the kings abundance of false prophets whom the spirit of evil had intruded amongst the true ones. When Jehoshaphat was about to join Ahab in war against Syria, no fewer than four hundred assembled to bid them go, in the face of one true prophet, Micaiah (1 Kings xxii.). And in the same chapter, the Lord is represented as calling for a ‘lying spirit,’ and sending him to mislead Ahab. We have a false prophet, Hananiah, prophesying falsely in opposition to Jeremiah, and Jeremiah pronouncing his doom, which speedily took place (xxviii. 1—17). Jeremiah pronounces the doom of another false prophet in the thirtieth chapter. In Ezekiel xiv. 9, the Lord declareth that when a prophet deceiveth, He the Lord hath deceived that prophet, and will destroy him. Isaiah has a remarkable passage (viii. 19), describing the demonology of the Jews, ‘And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living unto the dead? To the law and the testimony; if they speak not according to this word, it is because there is no life in them.’ The obscurity in this passage, ‘for the living unto the dead?’ is cleared up by Psalm cvi. 28, ‘They joined themselves

also unto Baal-peor, and ate the sacrifices of the dead.' It was seeking to the gods of the heathen, the souls of their deified ancestors; for on the ancestral spirits all mythologies are based. The peeping and muttering is rendered clearer by Isaiah xix. 4, where those who have a familiar spirit are represented as speaking with a 'speech low out of the dust,' as 'out of the ground,' a 'speech whispering out of the dust.' This was a striking likeness to the occurrence when Saul consulted the witch of Endor; for though it was said to be the prophet Samuel who appeared, he seemed to rise out of the ground, like any other spirit of the dead.

All these matters are treated as positive realities, and were so obviously wicked in their nature that the practice of such rites was very justly interdicted under the severest penalties. Those are the dark sides of spiritualism, where men seek avowedly to evil spirits and for evil purposes. The Jews had no excuse whatever for such demonology, because they had had for ages the most magnificent manifestations of the Spirit of God ready to answer all proper and spiritual enquiries, by prophets, by inspired dreams and visions, and by Urim and Thummim. They knew that the demonology of the surrounding nations was demonstrated to them as utterly evil and degrading, a dishonour to God who was in their own midst, accessible and true, and a defilement of their own souls. They had been warned by God in fire and thunder, and by angels and prophets from time to time, from age to age, that these were the snares by which Satan sought to draw them from the living God to the foul and unnatural practices of the heathen. Saul only sought to this forbidden shrine, when God himself had refused to answer him 'neither by dreams, nor by Urim, nor by prophets.'

Under these circumstances, as regarded the Jews, it has been of late years asked how can the Spiritualists reconcile to virtue their practice of communion with spirits, and spirits of the dead. The answer to that really important question

will be given in our next chapter on the spiritualism of the New Testament. It may be sufficient here to state, that every orderly and pious Spiritualist believes the Mosaic law, as it regards evil spirits, as completely in force now as ever. That it is and must be so, on the simple ground that voluntary communications with evil spirits, whether in the body or out of it, is evil, and must for ever remain so. They who seek such communications now, as much as those who did it of old, commit undoubted sorcery and necromancy, and are under the law and condemnation of death. No change of laws, of systems of ethics, of times or people, can change the immutable nature of evil, and the contamination of contact with it. But, in the proper place, I shall proceed to show that in the new liberty of the gospel Christ himself, having become 'a spirit of the dead,' has abolished that portion of the law which regards good spirits; and Himself inaugurated the practice of that intercourse for good. Many parts of the Mosaic law, as instituted with particular reference to the Jews and their peculiar besetments, and sanitary necessities, have fallen into desuetude from the mere touch of gospel liberty and gospel strength derived from Christ. We neither bind ourselves to become patriarchs with a dozen wives, nor to the rite of circumcision, nor to the observance of the Jewish Sabbath, nor to new moons and solemn feasts, nor to the rejection of pork nor hare, nor many other meats. Yet for the violation of many of these institutions death was equally the penalty of the Jewish ritual.

The Jews, notwithstanding the unexampled displays of Divine power and goodness amongst them, notwithstanding the love and patience of God so beautifully described by Christ in St. Luke xiii. 34, 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that art sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!'—still sought unto devils, and it was declared in Amos that the oracle of God should be closed. 'Behold, the days come, saith the Lord, that I will send a famine in

the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even unto the east, and they shall run to and fro to seek the word of the Lord, and shall not find it' (viii. 11, 12). The same famine of revelation, the same closing of the oracle which for more than three thousand years had stood open to them, was announced by Micah, and expressly because they had encouraged false prophets (iii. 6, 7). 'Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets; and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall cover their lips; for there is no answer of God.'

This terrible privation, this night of Divine absence, accordingly fell upon them, and if we regard Malachi as the last of the prophets, it continued 397 years, till the coming of Christ. What is remarkable is, that the last prophecy of the Bible, the last word even of the old dispensation, was the utterance of a 'curse,' which was not removed till the new dispensation entered with a blessing, the announcement of the advent of the Messiah with the proclamation of 'Peace on earth and good-will amongst men.'

I have thus drawn forth the leading facts of the spiritualism of the Old Testament—a volume, as I have already said, extending over four thousand years, and altogether built on a basis of the supernatural. Many have been the endeavours to overturn the verity of the narratives contained in it, both by enemies and pretended friends. They remain unshaken, and must remain so, unless we can imagine a nation of madmen, and a succession of mad historians, preferring false legends to historic truth—a supposition too monstrous for belief. The annals of this nation were, like the theology of the nation, totally different to those of any other nation in the world. The Jews knew that they were a people divinely selected for a great purpose, and their

annals were, as I am going to show, not left to anyone who pleased to write them, but were done by public authority, and preserved as *sacred* records with every precaution of security, by a race of men also carefully selected, registered, and living under the public eye. Moses, when recapitulating to them the history of his own time, repeatedly reminded them of the unique character of their nation and national events. ‘For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgements so righteous as all this land, which I set before you this day?’ (Deuteronomy iv. 7. 8.) ‘For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing, as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God, there is none else beside him’ (Deut. iv. 32-35). ‘Who is there of all flesh that hath heard the voice of the living God speaking out of the fire as we have, and lived?’ (v. 33.)

Those were the remarkable words of Moses addressed to the whole assembled nation before he took his leave of them for ever. They were not the words of a man, however learned, who had been popular amongst them, and died and was forgotten, but of the man above all other men, who is represented to have been the medium of those stupendous wonders by which God had separated the Jews from the Egyptians, rescued them from their dominion, and brought them up to the entrance of the Holy Land; of the man

who continued throughout every age of their history to be honoured and appealed to as their great leader and lawgiver, and who is still so held and honoured by the same people, though now living more than three thousand years after him, scattered into all nations, according to his prophecy and suffering, the penalties of the crimes which he foretold that they would commit. Never, for a moment, have this people, though Moses candidly told them that they had been all his days a rebellious people (Deuter. xxxi. 27), rebelled against his memory or doubted one iota of all the marvels which he has recorded. Let us go from the commencement of this history to its close, and see what is the evidence of its truth there.

Josephus is the historian of the Jews at their fall, as Moses was at their rise. He was a priest of high family, one of the hereditary guardians of the national records, as well as a distinguished statesman and military leader. He was not only learned in the Jewish learning, but in that of the Eastern nations, and of Greece and Rome. He was present at the siege of Jerusalem as the captive of Vespasian, and saw its destruction, and the dispersion of his people—saw and recorded the literal fulfilment of the very prophecies of Moses which I have quoted, of Daniel, of other prophets, and of Jesus Christ. Now all the early Fathers and Christian historians of the early ages bear one unanimous testimony to the character of Josephus as a faithful historian. Amongst them Justin Martyr, Origen against Celsus, Eusebius, Ambrose, Jerome, Isidorus, Cassiodorus, Sozomen, &c., and the learned Joseph Scaliger in the *Prolegomena* (p. 7), to his great work ‘*De Emendatione Temporum*,’ gives this testimony to him. ‘Josephus was the most diligent and the greatest lover of truth of all writers; and it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this because his fidelity and compass of learning are everywhere conspicuous.’ Bishop Porteus endorses this assertion of Scaliger, saying, ‘The

fidelity, the veracity, and the probity of Josephus, are universally allowed. He had the most essential qualities for an historian, a perfect and accurate knowledge of all the transactions that he relates; he had no prejudices to mislead him in the representation of them, and, above all, he meant no favour to the Christian cause' (Lectures, vol. ii. 234).

Now Josephus, by a remarkable, and no doubt, providential circumstance, became the possessor of the sacred annals of the Jews, which had been preserved in the temple for ages. Titus, when the temple was about to be destroyed, allowed him to take possession of these books, and preserve them. He used them to write his 'Antiquities of the Jews,' a history of the nation, in which he confirms everyone of the miraculous events of the Bible; confirms its spiritual and miraculous character in the fullest sense.

In his famous two books against Apion, he draws a striking contrast betwixt the untrustworthy writings of the Greek historians, and the necessary fidelity of those of his own country. He shows the comparatively recent rise of the Greeks. 'All that concerns the Greeks we may say, is of yesterday only.' The Greeks, he says, truly acknowledged that it was not they, but the Egyptians, Chaldeans, and Phœnicians, to say nothing of the Jews, who preserved the most ancient memorials and arts of mankind, and that from Egypt they themselves imported them. 'That for those who first introduced philosophy and the consideration of things celestial and divine amongst them, such as Pherecydes the Syrian, Pythagoras and Thales—all with one consent agree that they learned what they knew of the Egyptians and Chaldeans, and wrote but little.'

In his third section of his first book, he exposes the lateness and the unreliableness of Greek writers, thus:—'How can it then be other than an absurd thing for the Greeks to be so proud, and to vaunt themselves to be the only people that are acquainted with antiquity, and that have delivered the true accounts of those early times after an accurate manner! Nay, who is there that cannot easily gather from the Greek

writers themselves, that they know but little on any good foundation, when they set themselves to write, but rather write their histories from their own conjectures! Accordingly, they confute one another in their own books to purpose, and are not ashamed to give us the most contradictory accounts of the same things; and I should spend my time to little purpose, if I should pretend to teach the Greeks that which they know better than I already, what a great disagreement there is between Hellanicus and Acusilaus about their genealogies; in how many cases Acusilaus corrects Hesiod; or after what manner Ephorus demonstrates Hellanicus to have told lies in the greatest part of his history; as does Timeus in like manner as to Ephorus, and the succeeding writers do to Timeus, and all the later writers do to Herodotus. Nor could Timeus agree with Antiochus and Philistius, or with Callias, about the Sicilian History, no more than do the several writers of the Atthidæ follow one another about the Athenian affairs; nor do the historians the like that write the Argolics, about the affairs of the Argives. And now what need I say any more about particular cities and smaller places, while in the most approved writers of the expedition of the Persians, and of the actions which were therein performed, there are so great differences! Nay, Thucydides himself is accused by some as writing what is false, although he seems to have given us the exactest history of the affairs of his own time.'

He tells them that, when Homer recited his poems, they had no literature, and these were, by their own accounts, not written down till long after. That the Athenians, who pretended to be aborigines, allowed the laws of Draco to be their oldest writings, and that these were only of a date a little prior to Pisistratus the tyrant, or of the era of Cyrus and Daniel; which are not more than 600 years before Josephus's own time, when the Jewish warfare was at an end. 'As for the Arcadians who make such a boast of their antiquity,' he adds, 'what need I speak of them in particular,

since it was still later before they got their letters, and learned them, and that with difficulty?' He then points out the distinct family and class of the Hebrew priests, who were the keepers of their annals and other sacred writings. That their genealogy was accurately preserved for two thousand years. That every care was taken to keep this genealogy perfect from father to son. That in case of the captivity of any of the priestly family, their names and births were regularly transmitted to Jerusalem for entry; and if the registration was interrupted by war or invasion, the registry was made up by evidence taken from persons still living. These being the custodians of the records, the prophets, and the writers, as inspired by God; or probably they were written in the schools of the prophets under their dictation. No one was permitted of his own accord to be a writer; and that there is no disagreement betwixt the writers of these records of different places or periods. In fact, the opposition which existed generally betwixt the prophets and the priests, who generally persecuted the prophets, must have acted as a check to any false statements by the one class, or falsifications or interpolations by the other, had there been any tendency to it, of which none, however is, at any time, apparent. After considering these facts, the following statement of Josephus is most important:—

‘We have not an innumerable number of books amongst us, disagreeing from and contradicting one another, as the Greeks have, but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times, in thirteen books. The remaining four were books containing hymns to God, and precepts for the conduct of human life. It is true, an history has been written since Arta-

xerxes, very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there has not been an exact succession of prophets since that time. And how firmly we have given credit to those books of our own nation is evident by what we do; for, during so many ages as have already passed, no one has been so bold as either to add anything to them, or take anything from them, or make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws, and the records that contain them; whereas, there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed; for they take them to be such discourses as are framed agreeably to the inclination of those who write them. And they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; examples of which may be had in this late war of ours, where some persons have written histories, and published them, without having been in the place concerned, or having been near them when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of histories.' (Whiston's Translation.)

Some of these latter remarks are aimed at Tacitus, who Josephus says in his account of the wars of the Romans against the Jews, had taken liberally from his history without any acknowledgement, as he was in the habit of doing with other historians, and had added false accounts from others to them. Josephus then proceeds to quote

from Phœnician, Chaldean, Egyptian and Greek authorities, proofs of the antiquity of the Jews. He quotes largely from Manetho the Egyptian, who wrote in Greek: from Dius, the Phœnician historian; from Menander of Ephesus, who wrote of Tyrian history; from Berosus the Chaldean historian, and introducer of the Chaldean astronomy and philosophy amongst the Greeks: and numbers of Greeks themselves. Hermippus writing of Pythagoras, Theophrastus, Herodotus of Halicarnassus; Cherilus an old writer and poet; Clearchus, the disciple of Aristotle, quoting Aristotle; Hecateus of Abdera; Agatharchides, Theophilus, Theodotus, Mnaseas, Aristophanes, Hermogenes, Euhemerus, Conon, Zopyrion, Demetrius Phalereus, the elder Philo, Eupolemus, &c.

Weighing well all these facts, it is very clear that, instead of the Hebrew history, amazing as it is, being at all doubtful, it is the only existing history of any nation which can be said to be fully and incontestibly authenticated. In no other nation have the same careful measures been taken to secure both the correct inditement and safe preservation of the public records. Their composition was not left to the option, caprice, or incapacity of any men who chose to make themselves historians; but this was consigned to a public order of men, approved by manifest signs and announcements as the mouth-pieces of God; men of holy lives and the most lofty and unbendable characters, scorning the luxuries and the honours of the world, and coming forth from time to time to arraign the most powerful monarchs before the tribunal of Heaven, and to pronounce the most terrible judgements upon nations; men who feared neither man nor devil, but God only. These wrote, and another race, all of one family, all bound to preserve their blood pure by avoiding any foreign marriage, kept those records. And not only these writers and custodians, but the whole nation to a man were ready to perish rather than deny one word of the truth of the whole history. Agatharchides a Greek historian, notes as a folly their inflexible adherence to their

customs. 'There are a people called Jews, who dwell in a city the strongest of all other cities, and are accustomed to rest on every seventh day, on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places and pray till the evening. Now it came to pass that when Ptolemy, the son of Lagus, came into this city with his army, these men in observing their usual custom, instead of guarding the city, suffered their country to submit itself to a bitter lord, and their law was openly proved to have commanded a foolish practice. This accident taught all other men but the Jews to disregard such dreams as these were, and not to follow the like idle suggestions delivered as a law.'

It is on this basis of truth, and of truth set forth with a simple boldness, and guarded in public institutions of sacred authority, and extending through long ages—a truth attested by successive generations prompt for martyrdom in its cause, of a people reaching down to our own day, and standing as an antique adamantine column amid the far different scenes and notions of the modern world; it is hence that the Bible has bid defiance to all those who hate its ethics and dread its law of future retribution. In vain has it been assailed on all sides and by all conceivable arts, by sneerers and philosophers, by wits and pretenders.

It has been gravely asserted that these its sacred books were all burnt in the destruction of the temple by Nebuchadnezzar, and therefore that the chain of its evidence is defective. That Ezra was divinely inspired to rewrite the whole of the laws, and did so write them is founded on the fourteenth chapter of the second book of Esdras, v. 21, where he says, 'Thy law is burnt,' and the following verses in which he says he is inspired by the Holy Ghost to rewrite all that had been done since the beginning of the world, and that he did so. This, and the fables of the Talmud, are the foundations upon which Dr. Prideaux has built his theory of the destruction of the sacred books of the

Hebrews—a theory totally opposed to the plainest evidence of Scripture, and of Josephus. The law on the two tables of stones, which was probably consumed with the ark in which it was laid up, at the burning of the temple by Nebuchadnezzar, consisted only of the Decalogue, a minute section of the laws of Moses, which are diffused throughout Leviticus, Deuteronomy and Numbers. But the laws of Moses at large, the Psalms, the historic books, the Proverbs, the Canticles, Job, the Prophets, &c. were books read by all the people, and undoubtedly existed in many copies in the public hands. In the last chapter of the second book of Chronicles, ver. 17, 18, 19, and in the last chapter of the second book of Kings, are the full relations of the burning of the temple, and the carrying away of the silver and gold, and all the utensils, and all the precious things to Babylon, but not a word of the burning of the sacred books. On the return from the captivity, and the rebuilding of the temple by authority of Cyrus, Darius and Artaxerxes (Nehemiah viii. 1—8), it is said ‘All the people gathered themselves together as one man into the street that is before the water-gate, and they spoke unto Ezra the scribe to bring the book of the law of Moses which the Lord had commanded to Israel. And Ezra brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate, from the morning until midday,’ &c.

Now here is not a word of so important a fact as that this law of Moses had been destroyed, and that this was a rewritten law. Neither can we suppose that it required from morning till midday to read the mere Decalogue, the law really burnt, but still remaining as included in the *books* of the law at large. The very statement in the second Apocryphal book of Esdras of his having rewritten the law is stultified by the ninth chapter of the first book, which agrees entirely with the passage just quoted from the eighth chapter of Nehemiah. Esdras ix. 39, ‘And they spoke unto Esdras,

the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel,' &c. And Esdras brings it and reads it (40, 41), precisely in the same manner and for the same length of time. Whoever wrote this passage of the second book of Esdras was unfortunately too little acquainted with the first. He talks of the re-writing of a law which the *first* book, and all other books, show to have been already extant. This empty assertion is thus proved both false and foolish; we have, ever and anon, the literature of some ancient nation brought forward to ruin the chronology of the Bible, or its theories of man and his origin; but these vaunted discourses, heralded with much pomp and learning, vanish necessarily into dreams and smoke. Chaldea, Egypt, India, and China have been all subpœnaed in vain; and the Bible, the invincible bulwark of life and immortality, the inexhaustible treasury of spiritual fact, remains firm, fresh, young, unscathed, unfractured as ever, the oldest and the newest book in the world.

The latest attempt of this kind is not even yet sent to its quietus. Certain Russian, German, and French very learned philologists have been now for some years laboriously engaged on a discovery which they imagine themselves to have made. A M. Chwolsow, a Russian, has announced the discovery of a *Chaldean* work on The Agriculture of the Nabateans by a certain ancient Kuthami. This Kuthami is declared to be a Nabatean (that is, according to Chwolsow, a Chaldean author), who gives glimpses of things of much earlier date than the chronology of Moses. Adami is indeed recognised as Adam considerably down in the chronological list of the Nabateans. A M. Quatremères, a Frenchman, and a number of German learned men have been profoundly at work prosecuting enquiries into this wonderful work, when at length M. Renan, a Frenchman, has somewhat spoiled this learned hypothesis by proving that the book is but of the second age of the Christian era, and that any references that it has to a vast antiquity are thin and baseless, as light vernal mist.

In fact, had M. Renan himself simply referred to a plain passage in Josephus's 'Antiquities of the Jews,' B.I. xii. 4, he might at once have demonstrated that these profound literati might have saved themselves the whole of their labours. Speaking of Ishmael, he says, 'When the lad was grown up he married a wife, by birth an Egyptian, from whom his mother was herself originally derived. Of this wife were born to Ishmael twelve sons, Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. *These inhabited all the country from the Euphrates to the Red Sea, and called it Nabatene.* They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the divinity of their father Abraham.' Thus, the Nabateans are simply the Arabians, as Diodorus Siculus also shows in his nineteenth book, sixth chapter, and the work of Kuthami, is simply and bonâ fide an Arabian original, and not a translation from the Chaldean at all. Thus, on an Arabian work of the second century of Christianity have these learned men been building, much as the Chaldeans built the tower of confusion, with a top intended, if not to reach Heaven, at least far higher than Moses and his Anthropology.

CHAPTER VII.

THE SUPERNATURAL OF THE APOCRYPHA.

If anyone think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue.

JOSEPHUS.

IF we cannot ascribe the same authority to the whole of the books of the Apocrypha as we can to those of the canonical books of the Old Testament, the same spirit of faith in the supernatural runs through them, and many of the miraculous events related, are corroborated by other writers, as Josephus and Philo-Judæus. Many of the passages are authenticated by the quotation of them by our Saviour. Such are those passages in the first chapter of the second book of Esdras, which are quoted so expressly and almost verbatim by Christ in Matthew xxiii. ‘I gathered you together, as a hen gathereth her chickens under her wings’ (30). ‘I sent unto you my servants, the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require at your hands saith the Lord’ (32). ‘Thus saith the Almighty, Your house is left desolate’ (33). Compare Matthew xxiii. 34, 37, 38.

Next to the Bible some of the finest writing in the world is to be found in the Apocrypha, a sufficient proof of the Divine inspiration of very much of these books. It is very remarkable that to the Bible, a book which so many would persuade us had little or no Divine authority, we must go for the most solemn and splendid poetry, the most noble

ethics, the most sublime imagery, the most profound maxims of wisdom and rules of life, and the most clear and correct narration of ancient events. Much of the same character rests on the pages of the Apocrypha. What a splendid dramatic incident is that with which the third chapter of Esdras opens, when Darius had given a great feast to all his governors, captains, and lieutenants that were under him from India to Ethiopia, of a hundred and twenty-seven provinces, and Darius retiring to his bed could not sleep. And he called three young men of his body guard to entertain him; and they propounded to him the three questions of the comparative power of wine, kings, and women. And when he had called all his governors and princes of Media and Persia, he had these three postulates argued by the three young men, and the palm was bestowed on Zorobabel, who pronounced for women, and above them for the truth. What a proud scene is that, when the people shouted, and the young man claimed as his reward the king's promise to rebuild Jerusalem! and 'Darius stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors to conduct safely on their way, both him and all those who should go with him to build Jerusalem.' There is nothing finer in all history, and Josephus, who confirms the occurrence as a fact, luxuriates in it in his 'Antiquities.'

Many of the visions and prophetic passages are worthy of a place in any canonical book. Such is that of the Son of God (Esdras ii. 42—47). 'I, Esdras, saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? And he answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and receive

palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? And he answered and said unto me, It is the Son of God, whom they have confessed in the world.'

The image of a woman in a field lamenting for her son, and refusing to be comforted, as shown him by Uriel, and which suddenly changes into a city, Jerusalem, which (in truth, lamented for her son, who should come and be slain), is very fine.

In the Old Testament, there are many exquisite pieces of ridicule of idols, but there is nothing more admirable than the description of the origin of idolatry in the thirteenth and fourteenth chapters of the Wisdom of Solomon. The elements are shown to have seduced some to forget God in the works of his hands; others, more stupid, took 'the very refuse amongst those which served to no use, being a crooked piece of wood, and full of knots, and carved it into a god;' others, lamenting a dead son, or desiring to flatter a king, employed the highest sculptors, 'and so the multitude, allured by the grace of the work, took him for a god who but a little before was but honoured as a man.' The prominent art of the Greeks seems glanced at here. In Baruch, again, the idols are overwhelmed with satire. 'Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment. Men wipe their faces, because of the dust of the temples, when there is much upon them; and he that cannot put to death one that offendeth him, holdeth a sceptre as though he were a judge of the country. He hath also in his right hand a dagger and an axe, but cannot deliver himself from war and thieves' (vi. 12—15).

The Book of Tobit is one of the most interesting books of antiquity. In it, we have families of the exiled Jews living in that Nineveh which has been in our time dug out of its ruins, in which it was buried soon after by Nebuchadnezzar. Nineveh, Babylon, and the unfolding of the records of Egypt, how have they of late years confirmed the historic truth of

the Scriptures, as Bruce's travels in Abyssinia formerly confirmed the truth of the visit of the Queen of Sheba to Solomon. One after another the ghosts of the dead cities and nations arise to confound the theories of sceptics.

In the Book of Jonah we find the Ninevites repenting at the announcement of the prophet, and we conclude that the threatened doom of the city is reversed. But in Tobit we find that this doom was only deferred. Jonah had proclaimed this destruction in forty days, and was very angry that the event did not then occur. But the Jews understood the prophecy better. Tobit, before he died, called his son and his grandson to his bedside, and bade them, after his death, depart from Nineveh, and go into Media, and dwell there; for, said he, 'I surely believe those things which Jonah the prophet spake of Nineveh, that it shall be overthrown.' The forty days (Jonah iii. 4) were understood to mean forty years, and Tobias accordingly quitted Nineveh for Ecbatana, and, we are told, lived to see Nineveh destroyed, according to the prediction of Jonah.

In short, we have an angel coming down in human form to bring about the restoration to sight of the pious and generous Tobit, and the fortune and happiness of his son. We have a case of demoniac possession, and the devil expelled by the mediumship of the angel. We have prayers heard simultaneously, by parties whose lives are to be connected, on the same day in Nineveh and Ecbatana. The touches of genuine nature in Tobit, the mention of the dog going the journey with Tobias and the angel, and the sharp taking up of old Tobit by his wife Anna, have always made this book a favourite. The spiritualism is as remarkable as its nature.

In the second book of Maccabees we have the wonderful apparition to Heliodorus in the temple of Jerusalem. Seleucus, the King of Asia, hearing of much money laid up in the temple, sends Heliodorus to fetch it. Onias the high priest, informs him that it is the money of widows and orphans, and, therefore, doubly sacred; but he insists on taking it. On appearing in the temple with a strong military

guard, to force the treasury, 'there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran furiously and smote at Heliodorus with his fore feet, and it seemed that he that sat upon the horse had complete harness of gold. Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly down unto the ground, and was encompassed with great darkness; but they that were with him took him up and put him into a litter' (iii. 25-27). The high priest prayed for his recovery, which was granted, and we are told that on the return of Heliodorus to Seleucus, the king wished him to go again, and make a second attempt; but Heliodorus told him that, if he had an enemy or a traitor who deserved punishment, the embassy was a proper one for such, but for no one else. Some people argue that the apparition to Heliodorus is not authentic, because it is not also mentioned by Josephus, not being aware that this very book of Maccabees, the second, is attributed to Josephus himself, being believed to be his book, 'De Maccabæis.'

In the second book (i. 19), we are told that the priests took the sacred fire from the altar and hid it in a pit, when they were carried captive into Persia, and on their return Nehemiah sought for it, but found only water, which, however, being thrown on the sacrifices on the altar, burst into flame. In the fifth chapter of the same book, on the approach of Antiochus Epiphanes, the terrible persecutor of the Jews, 'for the space of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers. And troops of horsemen in array, encountering and running one against another, with shaking of shields and multitude of pikes, and drawing of swords, and glittering of golden ornaments, and harness of all sorts.' In the eleventh chapter appears the apparition of a single horseman in white clothing and armour of gold, for the rescue of

the people from Lysias, the captain of Antiochus Eupator. Some of these miracles are confirmed by Josephus and Philo-Judæus. In Bell and the Dragon, we have a most startling case of the carrying of human bodies through the air. Habakkuk is said to be carried by the hair of his head to Babylon to bear food to Daniel in the lions' den.

Such is the spiritualism of the Apocrypha. To whatever extent its miracles may be credited, it is clear that the same faith in miracles remained firm in the Jews, even in these their dark days, when a famine of prophets was come upon them, and according to the words of Eadras, ii. v. 'The way of truth was hidden, and the land barren of faith.' If this degree was barrenness, what is the barrenness of our time? In the worst, the most corrupted, the most forsaken condition of the Jews, they had still an amount of faith in their history, their God and their destiny, which puts to shame modern so-called enlightenment.

CHAPTER VIII.

THE SUPERNATURAL OF THE NEW TESTAMENT.

Σωκράτης. Ἀναγκαῖον οὖν ἔστι περιμένειν ἕως ἄν τις μᾶθῃ ὡς δεῖ πρὸς Θεοὺς καὶ πρὸς ἀνθρώπους διακείσθαι. Α. Πότε οὖν πάρεσται ὁ χρόνος οὗτος; ᾧ Σώκρατες· καὶ τίς ὁ παιδεύων; ἤδιστα γὰρ ἂν μοι δοκῶ ἰδεῖν τοῦτον τὸν ἄνθρωπον τις ἔστιν. Σωκρ. Οὗτός ἐστιν ᾧ μέλει περὶ σοῦ. . . . ἀλλὰ μὴν κἀκεῖνος θαυμαστὴν ὕσσην περὶ σέ προθυμίαν ἔχει.

SOCRATES.—It is necessary to wait till some one teach us how to conduct ourselves towards gods and men. ALCIBIADES. But when shall this time arrive, O Socrates? and who shall teach us this? for it seems to me that it would be sweet to see this man, whoever he may be. SOCRATES. This is he who takes care of thee. . . . and, indeed, admirable appears to be his regard for thee.—*Dialogues of Plato, the Second Alcibiades.* Select Cambridge edition, p. 255, 256.

The strange things which that strange man says, and which some others repeat after him, will not fail, sooner or later, to be believed, and finally become the universal opinion. And why? Because truth is truth: because it corresponds to everything, satisfies everything: because, both in general and in detail, it is better adapted to us than error; because, bound up by the most intimate relations with all the order in the universe, it has in our interests and wants a thousand involuntary advocates; because, everything demands it, everything cries after it; because falsehood, which at first appeared to benefit all, has ended by injuring all. Combinations of which it is impossible to give an account, and of which God only has the secret, secure that victory. It is thus that truths the most combated, and at first sustained by organs the most despised, end by becoming in their turn popular convictions. VINET'S *Vital Christianity*, p. 68.]

THE eloquent Swiss theologian whom I have just quoted, says also, ‘A little more than 1800 years ago, a man appeared in an obscure corner of the world . . . He preached a religion; it is not natural religion;—the doctrines of the

existence of a God, and the immortality of the soul are everywhere taken for granted in his words, but never proved. They do not consist of ideas deduced from the primitive concessions of reason. What he teaches, what forms the foundations and essence of his system, are things which confound reason; things to which reason can find no access. It proclaims a God upon earth, a God-man, a God poor, a God crucified. It proclaims vengeance overwhelming the innocent, pardon raising the guilty from the deepest condemnation; God himself the victim of man, and man forming one and the same person with God. It proclaims the sovereignty of the grace of God, and the entire pardon of man.

‘I do not soften its teachings. I present them in their naked force. I seek not to justify them. No, you can, if you will, be astonished and alarmed at these strange dogmas; do not spare yourself in this particular. But when you have wondered sufficiently at their strangeness, I shall present another thing to your astonishment. These strange doctrines have conquered the world. Scarcely made known in poor Judea, they took possession of learned Athens, gorgeous Corinth, and proud Rome. They found confessors in shops, in prisons, and in schools; on tribunals and on thrones. Vanquishers of civilisation, they triumphed over barbarism. They caused to pass under the same yoke the degraded Roman and the savage Scandinavian. The forms of social life have changed, society has been dissolved and renewed—these have endured. Nay, more, the church which professed them, has endeavoured to diminish their power by beginning to corrupt their purity. Mistress of traditions, and depository of knowledge, she has used her advantages against the doctrines she ought to have defended; but they have endured. Everywhere, and at all times, in cottages and in palaces, they have found souls to whom a Redeemer was precious and regeneration necessary. Moreover, no other system, philosophical or religious, has endured; but this never grows old. Those who embrace it never find themselves behind their age; they understand it, they are

understood by it, and aid its progress. The religion of the cross appears nowhere disproportionate to civilisation. On the contrary, civilisation advances in vain; it always finds Christianity before it' (pp. 83, 84.)

This great truth, this highest revelation of spiritualism, which thus startled man when it arrived, had yet been announced from the creation of the world, and was expected as the fruit of the ages, as the object of all prophecy by the men whom it fell upon and astonished. In the very hour when man fell by the instigation of the old serpent, it was announced that the seed of the woman should bruise the head of this serpentine nature. The antidote was pointed out at the moment of the incidence of the great human malady. Israelite and pagan equally expected it. In the words of St. Paul, 'The whole creation groaned together for the manifestation of the sons of God.' All nature sick, yearned for the Divine and only capable Physician. Man fallen and demonised, the union with heaven broken, a kinship and fellowship with hell established, became tyrannous, sensual, bloody-minded, cruel, and vengeful. He became a tyrant to himself, to his fellow-men, and to all inferior and dependent creatures. The history of his deeds is, therefore, in all times and countries, the history of a hell. Carnage, cruelty, both in peace and war, cruelty in the palace, in the school, in the tribunal, and the dungeon; cruelty in the amphitheatre, in sports and pastimes, in the domestic dwelling and in the connubial bond; in the character of master, of king, and magistrate; over children and servant and slave, as well as in the battle-field, the siege, the violated city, the surprised camp, the furious carnage, and the after-time of cold blood; cruelty everywhere, deceit everywhere, robbery everywhere, stupid idolatry and brazen blasphemy everywhere; everywhere all that is loathsome, all that is filthy, all that is hateful in spirit and vindictive in opinion — that is the history of man — the history of a devil, for nearly six thousand years. The only light which has broken this darkness, which has made this pandemonium of

foulness and wickedness hideous, that it might terrify men out of it, the only loving-kindness which has descended to soften this savageness and heal this putrid sore of humanity, has been Christianity. In the four-thousandth year of the desolation of the unhappy earth it came, luminous as heaven, kind and patient as God himself; yet it continues still, but as light shining in darkness, and the darkness comprehendeth it not. God in Christ came to his own, and his own received him not. Yet the prophets had proclaimed this advent in every age, and the nation taught by God at least professed to believe the prophets. In the strange chiaro-oscuro of learned Greece and Rome, in that wonderful mingling of light and darkness, Socrates, as we have seen in the quotation from Plato, looked for Him who should teach us how we ought to conduct ourselves towards gods and men. That spirit which attended him whispered this celestial news to his spirit; and his great soul, in its sorrowful but patient depths, felt the need and the assurance of the tidings. The Sibyls, those wonderful women, springing in mystery from the gloom of mysterious ages; keeping up a perpetual succession till near the advent of Christ, never growing old in their phœnix-like revirescence; despised, like the whole vatic order, till too late; wasting their precious leaves on unapprehensive kings; these with one voice had proclaimed the coming Saviour amongst the heathen nations. Whether prophecying to the Greeks the fall of Troy and the epic of Homer, whether issuing from Persia or Chaldea, whether named of Canaan or Macedon, whether named Erythræa, or Amalthea, Libyssa or Demophile, they proclaimed with one consecutive voice one God and one Christ. If we could accept all that Christian writers have recorded as Sibylline vaticinations, the Hebrew prophets themselves have not left so clear predictions of the history and fate of the Messiah. They give us the miracles of the Saviour's birth, of the loaves and fishes, the restoration of the deaf and dumb, the lame, the dead; Christ's trial, his crown of thorns, the insults upon him, and the crucifixion. All this Lactantius

quotes as genuine. He asserts that he draws his matter from the same books as Virgil and Cicero did; but what we draw ourselves from Virgil and Cicero we know must be true, for it preceded Christianity. To these pagan prophets we shall return in their order; but I may remind the reader of the use which Virgil avowedly makes of the Sibylline announcements in his Pastoral of Pollio, so vigorously rendered by Dryden. The whole is like a chapter of Isaiah; I shall quote it in its place; here these lines may suffice:—

Mature in years, to ready honours move,
 O of celestial seed! O foster son of Jove!
 See, labouring Nature calls thee to sustain
 The nodding frame of heaven, and earth, and main!
 See, to their base restored, earth, seas and air;
 And joyful ages, from behind, in crowding ranks appear.

Thus heralded by Hebrew and pagan seers, Christ came. Foreshown through so many ages, described by so many inspired prophets, promised to Abraham, and Isaac, and Jacob, recognised by Job, hymned by the royal psalmist, his very name, and offices, and attributes, detailed over and over in the sacred books, studied with solemn anxiety by a nation which was to reap permanent glories and benefits from his advent, so that we might suppose his identification the most certain of all things, he came—and was ignored! The learned Jews, who thought they had made themselves familiar with every iota of his character, every mark of his identity, were the most at fault of all! They had settled the whole matter so completely on an ideal of their own, that they could not see the actual through this ideal. They had prepared for a great monarch descending openly from the skies, blasting all their enemies by the annihilating fire of his Divinity, consuming the Roman yoke, as dross is consumed in a furnace, establishing the hearts of his people in the eternal sunshine of heavenly favour and felicity. They saw this celestial King, this God-man of their own race, leading their triumphant armies over the whole earth, and the Almighty, in the words of David, ‘making His enemies

his footstool' (Psalm cx. 1.) They already exclaimed in anticipation with that poet-king, 'Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thy arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre' (Psalm xlv. 3—6).

And certainly these declarations to a proud people, who felt all the distinction of a clear genealogy up to Adam, and of being God's elect people, whose annals recorded such splendours as those of the mighty miracles wrought in Egypt, and in the desert, and in Palestine on their behalf—a people before whose steps he had divided seas and rivers, and set the mountains on fire, and lit up the desert darkness by columns of instinctive flame, and thrown down the walls of cities at their approach, and, as their annals boldly asserted, had permitted their leader to arrest sun and moon in their mid-career. To such a people nothing could appear more natural than that their latter end would be as glorious as their beginning, and their prophets had many things which seemed to guarantee the most vast and soaring of their expectations. Isaiah (ix. 6, 7) said, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order, and to establish it with judgement and with justice from henceforth, even for ever. The zeal of the Lord of Hosts will do this.'

Again (xi. 10–16), the same prophet says the remnant of the people of Israel shall be gathered from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea. The Lord would set up an ensign, and his people

should flock to it from the four corners of the earth; the Philistines, their old and bitter enemies, should carry them on their shoulders; Moab, and Ammon, and Egypt, should be all smitten before them, and envyings and rivalries between the different tribes of Israel should cease, and they should rule the total world, happy in themselves, and triumphant over all other peoples. Such was to be the felicitous condition, that the Gentiles were all to flock to their light, and kings to the brightness of their rising. Multitudes of camels and dromedaries, laden with gold and incense, were seen coming on in endless trains from Midian, Ephah, and Sheba; the flocks of Kedar, and the rams of Nebaioth, were to be at their command. The isles and the ships of Tarshish were to wait on them with silver and gold; the sons of strangers were to build up their walls; foreign kings were to minister to them; every nation and kingdom which would not serve them was to be utterly wasted; those who had despised them were to bow themselves down at their feet; as they had been forsaken and hated, they were to be made an eternal excellency; they were to suck the milk of the Gentiles, and suck the breasts of kings, and to know the Lord, their Saviour and their Redeemer, the Holy One of Israel (lx.).

Jeremiah, whilst awfully denouncing the wickedness and the coming woes of his time, looked yet beyond these, and recalled the promise to David, that 'he should never want a man to sit on the throne of the house of Israel: and to reign over a people, that, as the host of heaven, could not be numbered, nor as the sands of the sea measured' (xxxiii. 17-22). Daniel saw a dominion given unto the Son of Man; 'a glory and a kingdom, that all people, nations, and languages should serve him; his dominion should be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed' (vii. 14). Micah gave similarly magnificent promises. The law was to go forth from Mount Sion; the Messiah was to judge amongst many people, and rebuke strong nations. He was to be great unto the ends of the

earth ; to waste the neighbouring kingdoms ; his hand was to be lifted up upon his enemies, and all his enemies were to be cut off (iv. and v.). Zechariah held the like language, and altogether the unexampled magnificence of the promises were such as were calculated to intoxicate beyond expression a people by nature proud and dominant.

Yet amid these bursts of glory from the heaven of God over the future ; these gorgeous linnings of the empire of the coming King of Israel, unparalleled in splendour, and greatness, and perpetuity by any earthly dominion, there came tones and breathings of a very different kind, and which must have caused any people but one lost and bewildered by the glittering vista of their seer-sketched pictures, to pause and seek carefully their meaning. This mighty and triumphant monarch, who was to descend from heaven and subdue all earth, who was to be God himself, instructing mankind, was yet to appear humble, and poor, an outcast and despised man, without comeliness in himself, and without acceptance from those on whom he was to confer so unprecedented a dominion. How could this conqueror, before whom the gentile nations were to disappear as smoke, could this august King, this Wonderful, this Counsellor, this mighty God, this Everlasting Father, this Prince of Peace, be, at the same time, 'the stone which the builders rejected?' Was he to give his back to the smiters, and his cheeks to those who pulled off the hair ; to hide not his face from shame and spitting ? Was he at once to be Lord supreme, and yet to answer this description of Isaiah (liii. 2-10) ? 'He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows and acquainted with grief ; and we hid, as it were, our faces from him : he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows ; yet did we esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his

stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgement, and who shall declare his generation? for he was cut off out of the land of the living, for the transgressions of my people he was stricken. And he made his grave with the wicked and the rich in his death; because he had done no violence, neither was deceit found in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief, &c.

Could these enormous contrasts meet in one person? Could the invincible Conqueror, the King who was to strike through the sides of other kings, and this meek, smitten, and rejected One, be the same? Yet they undoubtedly were. The promised Saviour was as clearly the one as the other. This resplendent King was to come 'lowly and riding upon an ass.' He was to have his visage marred more than any man, and his form more than the sons of men: kings were to shut their mouths at him (Isaiah lii. 14, 15). He was to be a man despised, abhorred by the nation, a servant of rulers (xlix. 7). He was to be sold for thirty pieces of silver (Zechariah xi. 12); he was to be brought to the dust of death; they were to gaze upon him as a ravening and roaring lion; they were to pierce his hands and feet; they were to count all his bones, and cast lots for his very garments (Psalms xxii).

As these very opposite things were all to happen to the same promised Deliverer, it would seem now that it might have occurred to the expectant Jews that this ignominy must precede the reign of universal dominion, even if they had not been spiritually-minded enough to apprehend that much of that rule and supremacy would be spiritual, as Christians now recognise them to be. But the pride and lust of worldly greatness blinded the Jews to these prognostics

of humility and suffering in their Redeemer — they were looking for a king and found only a carpenter! ‘Is not this the carpenter?’ they asked in disdain (Mark vi. 3). It was as impossible for them to conceive that the promised Saviour, the Wonderful, the Mighty God, the Everlasting Father, the Creator of the Universe in fact, could be the infant Prince of Peace, be a weak, wailing baby lying in a manger, and as he grew be the carpenter’s boy, subject to all the commands of the old carpenter, his reputed father, as it is for the clever people of to-day to believe that this same God and Saviour can condescend to arouse and convince brutish and materialised minds by the movement of tables, and similar phenomena adapted to their abject condition of mind. The small wisdom of men always presumes to know better God’s business than the infinite wisdom of God.

But there were other circumstances predicted of Christ, and which, if anything could, might have caught the attention of the learned Jews, and put them on the track of the discovery of the Divinity already arrived, and fulfilling every day the words of the prophets regarding himself. He was to cure all manner of diseases, and all manner of evils; to open the eyes of the blind, the ears of the deaf; to restore vigour to the lame and paralytic; to cleanse the lepers, cast out devils, and restore the dead to life. Well, they saw all these identifying facts every day; the people flocked to him from all sides, and he cured them all. He went from city to city, and from village to village, and everywhere his path was intercepted by all forms of human suffering and calamity, and he laid on his hands, and the diseases fled; he spoke even at distance and they were no more.

One of the most remarkable things in the history of our Saviour is, the invincible incredulity of the Jews. But, in putting this fact forward in general terms, we do great injustice to a numerous section of the Jews. They were the learned and so-called wise who were so incurably incredulous; the people, for the most part, believed, and profited by their belief. They had their sick cured; their deaf, blind, and

lame restored. Whilst 'the people were filled with astonishment, and praised God' for the miracles which they saw, saying, 'It was never so in Israel,' the scribes, Pharisees, and high-priests, were only filled with scorn and rage. 'Have any of the scribes and Pharisees believed on him?' was their question. So far from reasonable evidence having any effect in convincing these stereotyped souls, the accumulation of evidence only enraged them. They hardened their hearts against it, as Pharaoh did. Their pride was wounded, but their hearts were not touched, except by chagrin. They grew deadly and murderous when they ought to have grown satisfied and thankful. When they at last saw that there was no denying the miracles of Christ, their hearts still refused to believe, though their understandings were forced to do so; and they said, 'What do we? For this man doeth many miracles. If we let him alone, all men will believe on him' (John xi. 47, 48).

Their remark after the confession, 'This man doeth many miracles,' was not 'therefore we will believe on him' (the dictate of common sense), but if 'we let him alone all the world would believe on him;' and they were resolved that, though all the world should believe on him, they would not. The same evangelist in another place says, 'The chief priests and the scribes, and the chief of the people, sought to destroy him;' but in the next verse he adds, 'And could not find what they might do, for *all* the people were attentive to hear him.'

This is a most instructive passage. Why did the chief priests and scribes want to destroy him? Were his communications evil? No, they were above all teachings—wise, sublime, and good. Did he do actual and mighty miracles? They confessed it. And those miracles were at the same time of the most humane and philanthropic character. Did they contradict their prophets? No, they confirmed them. Then why did they want to destroy him? Simply because his teachings destroyed their theories, judicial and moral. They had elaborated the study of the

Mosaic law into a system of outward observances, puerile, but punctilious and oppressive. The lives, the liberties, and the comfort of men, were destroyed by customs based on a false rendering of the law. Their character for wisdom and legal and theologic knowledge was, therefore, based on this their system. With these teachings they stood or fell before the people. Now the teaching of Christ tore away all their bandages of legal chicanery, and restored man to the liberty which was the soul of the law. Speaking of the Sabbath, he declared the law made for man, and not man made for the law. He recognised the rights of humanity; he felt and sympathised with the beatings of the great human heart, and he placed man paramount to the system organised for his benefit and not for his enslavement. This was life to the people, but death to their carnally-minded and selfish teachers. Christ rent away all their masks and wrappings, their simulated sanctity, their pride painted to look like humility, their selfishness and assumption shaped, as near as possible, to the image of official decorum. 'Scribes and Pharisees, hypocrites,' burst from the great Reformer's lips in tones of thunder; in a denunciation more terrible than ever ensouled human language before or since.

In that tremendous and scathing speech, the doom of Phariseism, and scribism, and high-priestism was pronounced; and in those daring words the great Speaker had also uttered his own doom. It was a declaration of war that was to the death, and which admitted of no reconciliation. They or he must die. Their system or his must perish. Everything which they had on earth—office, income, authority, public respect, and status, were at stake. After that unsparing verdict they must fall, if they could not prostrate him. Everything earthly was at stake—and for the heavenly? It was not in their system, in their hearts, or in all their thoughts. If they could have sacrificed all the honours and goods of earth, for the honours and goods which Christ offered to them and all the world in ex-

change,— the bargain had been glorious ; but they were only ‘ of the earth, earthy ; ’ they could proffer no heart on which the Redeemer could pile the eternity of his blessings. They must go ! and their only idea was to destroy him first. Because his doctrines and deeds were for human good, *therefore* they hated them, having no good in themselves. And this Christ knew, and the consequence of his words he knew, and in this God-like spirit of self-sacrifice he came up to Jerusalem, telling his disciples, on the way, that he came to die by the hands of man for the salvation of man. ‘ Ye are of your father the devil, who was a murderer from the beginning,’ he said ; and the learned Jews at once proceeded to prove their paternity by putting him to death. And they did it.

This is a most awful history. There is nothing in all the annals of mankind which reveals like it the enormity of the depth and extent of the desperate wickedness of the human heart, and of the indurating nature of theoretic pride. It was not to be conquered ; that which should soften it only stimulated it to murder. And such are and have been the effects of the insolence of intellect in every age. Nothing is so utterly destructive of the freedom of reason. As it compelled the educated classes of the Jews, so it compels the educated, and especially the professional classes now, to disbelieve in spite of their own belief ; to close fast their hearts, though their understandings have been rent open by the omnipotent leverage of evidence. In fact, our age is precisely in the same spiritual condition as the age in which Christ came. The one is the exact counterpart of the other. We hear the professional classes continually sneering at the credulity of the vulgar and the weak. ‘ This people is cursed,’ said the learned Jews, and so say the learned English. But who are they who, in every age, first admit evidence ? The so-called credulous. It is a fact that women are always amongst those who accept new theories. Women were amongst the most prominent and devoted disciples of Christ. In the social feast they were there, not to feast, but to

wash his feet with their tears, to wipe them with the hair of their head, to anoint him beforehand with the most precious unguents for his burial. Women were at his crucifixion and his resurrection. And women now are the first to dare settled opinion, and put faith in new ologies and isms. And they are seldom mistaken. They speak from the oracle of a heart much nearer heaven than ours, and open to the electric touch of the Divine. It is not so much credulity as receptivity and candour, which thus give them the start of us. They have an innate love of the true as well as the new; they have an instinctive tact, and would pick up and swear to a nugget of gold, where a learned dry-as-dust would ponder and doubt almost in spite of the surest tests, and think it was only iron pyrites. It is to the so-called credulous that the world owes the ready acceptance of the benefits of nascent facts, and has not to wait for them till the learned can recognise them through the rust of age, and when whole generations have lost the comfort of them. In what could the learned recompense us, if we had believed them and not the people regarding Christ? And in our own time if we had let vaccination, and mesmerism, and phrenology, and homœopathy, and spiritualism, and even steam and the electric telegraph pass by us? It is well that the world has, in no age, been supple enough or weak enough to expose itself to this martyrdom through erudite ignorance, to pay so momentous a tax for the foolishness and brutishness of pedantry.

Let us now examine briefly the varied forms of the spiritualism of the New Testament.

The spiritual power of Christ, like that of God in the Old Testament, was exerted on both spirit and matter. The earliest record of this is that of his converting water into wine at the marriage in Cana (John ii. 6). This is almost the only one which appeared to be done rather as a matter of courtesy than of direct mercy. But the next recorded by the evangelists, and indeed the earliest mentioned by two of them, is his temptation in the wilderness by the

devil. There were indeed miracles preceding and attending his birth, as the annunciation by an angel to his mother; the appearance of the angel to Zacharias in the temple, announcing the birth of his son, John the Baptist; the privation of speech of Zacharias by the act of the angel Gabriel, till the birth of John; the angels proclaiming the birth of Christ to the shepherds of Bethlehem, &c. But the first great miracle in the life of Christ, setting aside the changing the water into wine, is very remarkable, for it is wrought rather through the devil than through Christ, and is a direct answer to Dr. Conyers Middleton, in his 'Free Enquiry;' Mr. Farmer and many of the English bishops, who have maintained that no miracles are performed except by God himself; that he does not permit the devils to perform miracles, because they would then have the power to deceive mankind, and even to propagate another gospel. On this ground they have denied that the miracles done in Egypt by the magicians were real miracles, and declared them merely delusion. It has been often thought that the best answer to this is, that Christ said that after him should come false prophets and false Christs, showing signs and miracles, to seduce, if it were possible, even the very elect (Mark xiii. 22). But we need not go to the future, or to any prognostic; here we have in the very outset of Christ's career the devil himself performing the most extraordinary miracles in connection with the person of our Saviour. No sooner was Christ baptised of John than he was 'led up of the Spirit into the wilderness to be tempted of the devil' (Matthew iv.). Mark, indeed says, he was driven of the Spirit, 'and immediately the Spirit driveth him (*ἐκβάλλει*) into the wilderness.' This temptation, therefore, was by direct divine appointment, as a necessary step in the life-process of the Saviour, who was to be tried and proved in all respects with us whom he came to represent and to save. As it was thus a divine ordinance in our great Type and Leader, it is thus certain that it is a fixed regulation in the life of every one of us. After we receive the first baptism of the Spirit

and are made conscious of spirit-life, and of our spiritual destiny and responsibilities, we are immediately exposed by the very circumstance, to the assaults of the devils. We are initiated into the spirit-world, and are laid open to spirit influence both good and evil.

Now let this be duly remembered; for there is no argument so often brought against spiritualism as that it opens the door to evil and mischievous spirits. Undoubtedly, and if there be any truth and any teaching in this passage in the life of our Saviour, the very circumstance is a seal of its being a thing from God. The Christian, whether a professed Spiritualist or not, if he be a real Christian, has no exemption from the visits and attempts of Satan. The very fact that he is such directly draws the tempter towards him; for by him, under God's appointment, he is to be tried, and proved whether he be a genuine soldier of Christ or not. The devils, in fact, are the police of God. Nay, the devil, let us all be assured, will exert miraculous powers against us, and such power as nothing but the Divine Spirit can protect us from or support us under. If the devil had the assurance to come into the presence of the incarnate God, and tempt him through his human side, let us be sure that he will spare none of us. This sojourn in the wilderness of temptation for a typical forty days, is the novitiate of the Christian entering on his spiritual campaign, and Christ is his example to lead him to victory. Christ was there forty days with the *wild beasts*, and any Christian, Spiritualist or not, will find wild and beastly natures besetting him in the outset, but let him remember *angels* also will minister unto him. Now every Spiritualist must remember what beastly natures, and devils, and silly, empty, and earthy spirits, beset his *séances*, giving him lies, and telling him vain and foolish things—beset his writing, his drawings, and his dreams, for a time at the outset, till he was ready to renounce spiritual communication, and must have done it, or sunk into association of base, and lying, and unchristian spirits, had not angels and the God of angels ministered to him, and, as he

did to Christ, 'till the devil departed from him *for a season*' (Luke iv. 13).

The devil now showed his marvellous power to Christ. 'He taketh him up into an exceeding high mountain and showeth him all the kingdoms of the world and the glory of them' (Matthew iv. 8), St. Luke adds, 'in a moment of time.' This is a miracle of the highest order as to power exerted, though inferior to the direct miracles of Christ as lacking the quality of beneficence, which the devil has not. The mountain was no natural mountain. So far from any such mountain in the neighbourhood of Jerusalem, there is no mountain in the world whence all the kingdoms of the earth can be seen, much less in a moment of time. It was a spiritual mountain, and the whole miracle was done in the spirit. It is only modern spiritualism which can bring such statements into the region of facts. For from what we of to-day have seen, we can believe this statement fully, and as to the wonderful rapidity with which spirit transactions take place, the countless cases of apparitions which appear at the very moment of death, often from the other side of the globe, make this rapidity apprehensible; and the water-colour paintings done by spirits in the presence of Mr. Coleman, in America, in ten or twelve seconds, strengthen the idea of it.

'Then the devil brought him to Jerusalem and set him on a pinnacle of the temple.' In both these transactions it is the devil who exerts the demonstrative power; it is Christ who exerts the resistant. Christ triumphed, and angels then came and ministered to him. It is worth while for the enemies of spiritualism to reflect a little on this extraordinary episode in the Divine life on earth. Why do they accuse Spiritualists of intercourse with devils, even when they shun studiously such company? Our Saviour was forty days in the wilderness in company with the devil; he was borne up into a mountain and to the summit of the temple in demon hands; facts enough to have ruined the character of all the spiritualism in the world. But they only who willingly

associate with devils, those practising sorcery, are criminal; the devils *will* be about us whether we perceive them or not. The good Spiritualist will drive them from him by the power of prayer and faith in the cross, because he is, and must be, at the same time, a good Christian. This power to expel evil spirits was the very next thing which Christ exhibited. He had vanquished the leader, he went forth to put to flight his legions.

In the very same chapter of Luke we find him casting out an unclean spirit, which cried with a loud voice, and declared that it knew him to be 'the Holy One of God' (ver. 33, 34). 'With power and authority,' we are told, 'he commanded the unclean spirits, and they came out.' Modern philosophy has done its best to reduce these spirits into mere diseases—epilepsy, madness, and other complaints; but the plain and inflexible text of the Gospel is not thus to be dealt with. They are declared to be actual devils who had taken possession of these victims, and we might as well call air water, or water earth, as these devils mere diseases, though they seem sometimes to have taken the forms of diseases. In all ages of the Bible, evil spirits are said to have entered into men; and the whole of the East has ever held with the Jews this belief. Saul was said to be afflicted with an evil spirit sent from God (1 Samuel xvi. 15). God is said, in the prophets, to have sent evil and lying spirits into false prophets. In 1 Kings xxii. 19-23, and in 2 Chronicles xviii. 18, we have a very extraordinary instance of this. When Jehoshaphat the King of Judah was going to join Ahab in war against Syria, and Jehoshaphat thought the prophets were false, and deluding them, and Micaiah, the prophet, was fetched out of prison to prophesy, he said, 'I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall entice Ahab, King of Israel, that he may go up, and fall at Ramoth-Gilead? And one spake, saying after this manner, and another after that manner. Then there came out a spirit, and stood before the Lord, and

said, I will entice him. And the Lord said unto him Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out, and do even so. Now behold the Lord hath put a lying spirit into the mouth of all thy prophets.'

This is perfectly conclusive on the subject, and may show us why we are taught by our Lord to pray, 'Lead us not into temptation.' The manner in which the spirits are spoken of is most distinct. Christ does not confound them with the diseases: those he cures as diseases, leprosy, paralysis, blindness, deafness, dumbness, fevers, &c.; but the devils, he addresses as devils, and they reply as devils. The legion of devils prayed to be allowed not to return to the abyss—hell—but to go into the swine, and we are told that they went, and the effect of it. Modern commentators say Christ accommodated himself to the language of the time; but it has been well asked, 'Did He who came to bear witness to the truth, accommodate himself to a lie? Was it the *disease* of the Gadarenes which drove the swine into the sea?' Some devils are said to produce ailments; they seemed to settle themselves in the disease as a congenial home for their own unclean nature. There is a dumb devil mentioned, who, when he was gone out, the dumb spake, and a woman who had a spirit of infirmity for eighteen years, who, when the spirit was gone out, stood upright, though before she had been bowed together, and was whole. Christ left no room for mistake as to this being a spirit, and not simply a disease, for he immediately declared that it was Satan who had thus bound her (Luke xiii. 16). The dreadful perversion of mind and heart which the Jewish adherence to the pure letter which killeth, had produced, was fearfully demonstrated by the indignation of the ruler of the synagogue at the Saviour performing this merciful miracle on the Sabbath day. 'There are six days on which men ought to *work*; in them, therefore, come and be healed, and not on the Sabbath day.' With this ruler 'better day better deed,' was

no received axiom. The formal observance of the Sabbath was more precious in his eyes than the good of his fellow-beings. What an inexpressible privilege that we shall not be judged by men of systems, or by orthodoxy, but by God!

The whole of these statements of possession and of exorcism, in the Gospels are so plain, so positive, and so solemnly treated by Christ and the evangelists, that no process of rationalism, can ever reduce them into anything else. Throughout the East the belief in demoniac possession has been uninterrupted and universal. The Rev. Dr. Wolff, who laboured so long in Asia, tells us in his 'Life and Travels,' that possession is common in the East to this day. He gives cases which came under his own eye. Every Church, not even excepting the negative Protestant Church, has held the fact as certain. In truth, has demoniac possession disappeared from amongst us at the present day? What are nine out of every ten—perhaps ten out of every ten—of the cases of lunacy, but cases of possession? By what other theory than that of the influx of disorderly spirits can physicians explain the majority of disordered intellects? It is notorious that they do not find any other rational explanation; and Dr. Garth Wilkinson, in a pamphlet on this subject, has, years ago, called upon them to recognise in spiritualism the true and only remedy for this great, sorrowful, and growing evil.

Before quitting this part of my subject, let me draw attention to the extraordinary practice of the Church of England in regard to exorcism. By the seventy-second canon of the Anglican Church, all its ministers are forbidden, without licence of the bishop of the diocese under his hand and seal, to attempt upon any pretence whatever, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, or deposition from the ministry. What a fall from the practice of Christ! In the Gospel of St. Mark (ix. 38, 39), it is said, 'John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him because

he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.'

The Church of England has clearly set at defiance this injunction of our Saviour. What an extraordinary proceeding in a Church which first professes to communicate the Holy Ghost, and then does not permit it to operate in the minister without a licence from the bishop. Why should we suppose the Holy Ghost more wise and prudent in the bishop than in the minister? If the minister have the Holy Ghost, he has a guide far above any bishop; and if the Church is doubtful of the minister really having the Holy Ghost, what is to assure it that the bishop has it? How very much it is to be regretted that so great and influential a Church, one which has produced so many truly noble and gospel men, should suffer its ministers to be bound by so unworthy a bond of worldly prudence; by a policy so opposed to the policy of our Saviour, who not only sent out his apostles to cast out devils wherever they could meet with them, but forbade them to hinder any man who was doing it, not only without a special licence from a bishop, but without any express licence from himself, declaring that whoever worked with him was not against him. The Church of Christ is a church of a wise liberty, but it is the misfortune of national churches to suffer themselves to be bound by canons and prohibitions like these, forgetting that the Church of Christ is in immediate and perpetual communion with its head throughout all its members, and ought not to be bound up in barren servitude by 'the doctrines and traditions of men.'

This department of the supernatural of the New Testament presents still various features which identify modern spiritualism with it. The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ, then declared that He cast them out by Beelzebub, the prince of the devils, is completely paralleled by the opponents of modern spiritualism. The moment that they are driven from

the theory of imposture and delusion, they attribute the phenomena of spiritualism to the devil. None do this so promptly as the modern Roman Catholics, who have always believed in miracles.

Another is the subject of apparitions. In no form has the supernatural, in all ages and countries, manifested itself so frequently as by apparitions. Almost every family has its well-authenticated story of apparitions. Apparitions, accordingly, are equally asserted by the New Testament and by the Spiritualists of to-day. That the Jews were well acquainted with the theory and reality of apparitions, is shown by the exclamation of the disciples when they saw Jesus, in the fourth watch of the night, walking on the sea towards their ship (Matthew xiv. 25, 26 ; Mark vi. 49). In both these cases, our translators have rendered it — They were afraid and cried out, ‘for they supposed it had been a spirit.’ In both cases it is really, for they thought it had been a *spectre*? The word is not πνεῦμα, but φάντασμα. In the twenty-seventh chapter of St. Matthew, we are told that after the crucifixion of Christ, the graves were opened, ‘and many bodies of the saints which slept, arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many’ (ver. 52, 53). It is difficult to reconcile this passage with those words of Christ, in which He represents the departed as not dead but living; and of Paul, who says, that though David was alive, he had not yet ascended into heaven, clearly referring to the intermediate state. We can, therefore, only imagine that these bodies were animated by spirits, and were apparitions, denoting that the souls of the virtuous deceased would appear in the same kind of spiritualized body which Christ evidently possessed after His resurrection, which could pass through closed doors, and appear and vanish at pleasure. The bodies of Enoch, Elijah, and Christ, all appear to have been spiritualized; for they could not otherwise float up to heaven, nor could they enter heaven, which Christ Himself tells us flesh and blood cannot inherit. Yet the body of Christ was sensible and solid to

the touch, or could be made so; for He told Thomas to prove this by putting his fingers into the prints of the nails in His hands, and thrusting his hand into His side. And this throws a light on the fact of spirits, at modern *séances*, not only showing themselves, but causing their hands to feel as solid and warm to the touch as any living human hands. When Peter was miraculously delivered from prison, and went and knocked at the house of Mary the mother of Mark, where many of the disciples were assembled at prayer on his behalf, and the servant announced that Peter was there, they exclaimed, 'It is his angel.' They probably thought that he had been put to death, and that this was his apparition.

The appearances of angels as divine messengers, distinguished from the spirits of the dead, are related in the New, exactly as in the Old Testament. Angels announced the births of Christ and John the Baptist: angels ministered to Christ in the temptation, and in the agony in the garden of Gethsemane; an angel liberated the Apostles twice from prison, and loosened their chains, and burst open the doors when Paul and Silas were in prison at Philippi, etc.

In all ages and countries, sorcery, or intercourse with evil spirits has been affirmed. Modern philosophy, gliding over the surface of human and other nature, and not penetrating into their depths, has dismissed the matter with a sneer as a credulous delusion; the delusion of a sneer being deemed by modern sciolists, on the homœopathic principle, a remedy for all other delusions. But modern experience perfectly corroborates the experience of antiquity, of the whole East, of the middle and all other ages.

Sorcery is the evil side of the great reality of spiritualism. As we find sorcery in the Old, so we find it in the New Testament. There are several cases of it in the Acts of the Apostles. There was Simon the sorcerer of Samaria, who had used sorcery and bewitched the people of Samaria, who became convinced of the supernatural powers of Christianity, and wanted to purchase the power (viii.). There was Elymas the sorcerer of Paphos, whom Paul declared full of all

subtlety, and all mischief, a child of the devil, and whom he struck with blindness. There were the exorcists, the seven sons of Sceva, a Jew at Ephesus, who, seeing the exorcist power of the Apostles, began to use the same names to expel devils: but one of them answered that he knew Jesus and Paul, but asked who they were, and leaped upon them, and overcame them, so that they fled out of the house naked and wounded (xix. 14-16). At Philippi, Paul and Silas got into much trouble, by dispossessing a young woman of 'a spirit of divination, which brought her masters great gain by soothsaying.' In his first epistle, John tells us that there were both these kinds of spirits at work, the good and the bad, the latter of which would inevitably lead to sorcery, and he warned the disciples 'not to believe every spirit, but to try the spirits, whether they were of God,' before they held any intercourse with them; a rule as safe and necessary now as then. No one who wishes to convince himself of the prevalence of sorcery all over the East, has anything more to do than to refer to Wolff and nearly all travellers there.

And here I must redeem the promise, given in my notice of the spiritualism of the Old Testament, to show that Christ broke the law of Moses, regarding 'seeking to spirits of the dead,' so far as good spirits are concerned. This He did in a most emphatic manner. Let the reader especially note this; for it is the most remarkable case in the sacred history, because it demonstrates, and no doubt was planned by our Saviour to demonstrate, that express abrogation of the Mosaic law regarding the spirits of the dead. Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. Christ conducted His disciples, Peter, James, and John, up into the Mount of Transfiguration, and introduced them to Moses and Elias. Of Elias we need not speak, for having been translated, he might not strictly be called a spirit of the dead: but Moses, we are told, died in Mount Nebo, and that the Lord buried him in a valley there. Yet Christ went to seek this spirit, as if the case was studied literally.

He might have commanded Moses to appear before Him in his own room; but no, as the law against seeking to the dead was to be abolished, He went to the spirit of the great dead—to Moses, the very man who prohibited such an act by the law in question, and there on the mount *broke the law before his face*; and by His example taught His disciples, the future proclaimers of his new law to the world, to do the same. It must be confessed that there is no such complete, pointed and striking abrogation of a law in any history, sacred or profane. The Lord of life, who was about to become the Prince of the spirits of the dead, broke the law prohibiting the intercourse with the spirits of the dead, and in no other presence than that of the promulgator of that law, who had long been a spirit of the dead, and at the same time in the presence of those selected by Christ to teach this great act to posterity. And the disciples admitted to a convocation which would have brought the penalty of death on their ancestors, found it *so good for them*, that they desired to build tabernacles, and remain with those illustrious dead. It becomes us to stand up face to face with this fact, and confess, in a truly manly and Christian spirit, that this is a stone of testimony rooted in the eternal ground of the gospel.

The greatest of Christ's miracles, perhaps, were his restoration of the dead to life. Even those who, like Count de Gasparin, endeavour to reduce all miraculous phenomena to the operation of certain physical though subtle laws, declare these acts of God, and of God alone, genuine miracles. The prophets, as we have seen, in the Old Testament, however, had exerted the same delegated divine energy in several cases. Jesus exerted it in three, that of the son of the widow of Nain (Luke vii. 11-16), in which case, the people, awed and astonished, declared that a great prophet had arisen, and that God had visited His people, a significant expression, referring to the long cessation before Christ of miracles and the prophetic power—that dearth of the Word of which we have spoken, and which had been long predicted. The next was the raising from death of Jairus's daughter (Luke viii.

49; Mark v. 41); and the third the resurrection of Lazarus. Had the case of Lazarus occurred in England, we may safely assert that it would have been represented by the rationalists as mere contrivance betwixt Lazarus and his sisters, and Jesus. They would say, Lazarus was laid in the tomb alive; his sisters supplied him with food, and Christ arrived to complete the fictitious miracle. The Jews never arrived at this condition of smart incredulity. They knew too well the mode of burial in their country, the muffling head-cloth which could completely prevent breathing, and the public nature of their funeral ceremonies, to deny the miracle, and their descendants to this day retain the belief, as I shall show.

The power of raising the dead, in common with the other miraculous powers, was consigned to His disciples by Christ, and exercised by them in the cases of Dorcas by Peter (Acts ix. 41), and of the young man killed by falling from a window in the third story, by Paul (Acts xx. 10—12). This power of restoring the dead was claimed by the primitive church until the third century, at least; for Irenæus expressly says, ‘The dead have been raised and have lived many years amongst us:’ and the Roman Catholic Church still claims this as a power residing in the church, and gives sundry instances of its exertion in the lives of their saints. St. Dominic is declared to have restored to life the Lord Napoleon, killed by a fall from his horse; to have restored a child to life; St. Francis is asserted to have raised several people from the dead; St. Malachy to have raised a lady to life. I quote these cases merely to show how long a great branch of the Christian church has retained this faith.

Perhaps next to raising the dead, is the miracle of feeding multitudes by a few loaves and fishes, and having numerous baskets of fragments remaining. Perhaps these miracles, recorded as recurring twice at the hands of Christ, are equally great with restoring the dead, for they are acts of absolute creation.

There is a class of phenomena in the New Testament as well as in the Old, which have reappeared in modern spirit-

ualistic phenomena, though in a degree proportioned to the far less spiritual and Christian character of the age—those in which material bodies have been lifted from the ground in apparent defiance of the law of specific gravity. Such was the fact of Christ's walking on the water (Matthew xiv.) &c., in which case, though not lifted into the air, yet He was borne on the surface of a fluid in as direct opposition to the ordinary properties of nature. His ascent into heaven in His body, which however had, no doubt, undergone a great and glorified change; and the person of Philip being carried away after baptising the Ethiopian eunuch on the road from Gaza to Azotus; for we are told that the Spirit of the Lord caught him away, and he was found near Azotus (Acts viii. 39, 40).

However vastly inferior in degree to these great miracles are the modern ones of tables, chairs, and other material bodies being lifted into the air, and living persons borne through the air on such bodies, or floated of themselves, as they have been witnessed both in this country and in America by a number of people now living; yet they have raised a storm of denial, ridicule, and scorn in the so-called philosophic, as opposed to all belief, because they are said to violate the fixed laws of the universe. Those who deny these modern marvels, must, in their hearts, deny the relation of similar but greater things in the Bible, and the Rev. Mr. Beecher has reminded them that such denials sweep their way thoroughly through the sacred records. To those, however, who have seen and therefore believe, these modern cases, the belief in the miracles of the Bible becomes a matter of course, and thus Christianity receives a new confirmation; and one amongst many answers is given to the question of *cui bono?*

Here, again, the Roman Catholic reminds us how far Protestantism has retrograded in vital faith since its severance from that Church. Catholicism has always maintained the continuance of this miraculous power. It were easy to cite from the lives of their saints numbers of cases, where they,

in their devotions, were raised from the ground; amongst them are Dominic and Loyola. Several of the female saints as St. Theresa. Such cases are said to occur now, not unfrequently, by the Catholics. A lady of literary reputation of that Church, asserts herself to be frequently raised from the ground during her prayers; and we know a young Protestant lady who ceased to attend a certain church from feeling herself repeatedly lifted up, and fearing to make a spectacle of herself.

There are many incidents and expressions in the New Testament on which modern phenomena throw a new and curious light. The knockings of spirits have been a subject of excessive ridicule amongst the *soi-disant* wits of this age, regardless of the fact, that the Majesty of heaven lying in a manger on earth, is to a mere natural mind an infinitely more ludicrous idea. But Christ, the Prince of spirits, uses this expression repeatedly, that He will stand and knock. He warns His followers to be alert on the watch for such knockings, telling them that they are sure to come, and in an hour when they do not expect it. ‘Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he shall return from the wedding, that when he cometh and knocketh ye may open unto him. Blessed are those servants whom he shall find watching,’ &c. It may be thought almost irreverent by many to name our Saviour in connection with spirit-knockings; but He tells us plainly that He will not only come and knock, but in Revelations, that He *stands knocking*; and He here adds, that He will not only knock, but He will gird Himself, and make His disciples sit down at table, and He will wait on them as a servant (Luke xii. 35—37). He is not too humble to knock and to stand knocking, but He will act the servitor of His humblest followers. He tells us not only that He will knock, but that we are to knock, and that it shall be opened to us. He promises still more. ‘Behold, I stand at the door and knock, and if any man hear my voice and open the door, I will come in to him, and sup with him,

and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne' (Revelations iii. 20, 21). Now if Christ does not disdain to knock at the door of our hearts, and to enter as we open, and wait on us at table, is it any condescension for His ministering spirits to knock on our walls, or doors, or tables, as well as in our hearts, to arouse us from the deathly trance of materialism? If knocking at our hearts and consciences will not do, is it at all improbable or ludicrous that they should proceed to knock still more earnestly and palpably on material substances as the only mediums for reaching our torpid and materialised senses? In so doing they are but imitating their Divine Master, and in a future chapter I shall refer to many occasions on which they have done this to eminent servants of God. But let the reader be sure of one thing. If good spirits knock, evil spirits will come and knock too, and have done it often enough. Let all beware; this is when you are to try the spirits, whether they be of God or not. This is why Christ says that His second coming will be 'as a snare,' and 'as a thief in the night.' It is because the evil will inevitably dog the heels of the good and endeavour to prevent it. This is why, in the words just quoted, Christ tells us that He rewards those who overcome as He overcame. We have seen His contest with the devil, and His victory; and if we had nothing to overcome, Christ need not have descended to save us. If we had nothing to overcome, there would be 'no cross, no crown.' But we have to overcome precisely what Christ overcame, neither more nor less. St. Paul (Ephesians vi. 12) tells us plainly that 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'

Another class of phenomena, of recent years, in the Catholic Church are the stigmata exhibited in the presence of those called Ecstatics. Lord Shrewsbury has written a volume of his own personal knowledge of such ecstatics who

had all the marks of the nails in the hands and feet, the wound in the side, and of the crown of thorns of our Saviour upon them. The celebrated Catherine Emmerich, a nun of Westphalia, not many years ago excited a wonderful sensation in the literary circles of Germany. Amongst those who took a lively interest in this case were Windischmann, Kauné, and Count Stolberg. She underwent close and repeated examinations by Garnier, the director of police, and the principal physicians. By all of them her marks and wounds were declared supernatural, and the physicians said that such wounds could not be made and kept open by art without making them sore, which they were not in the slightest degree. Dr. Wolff, who was intimate with Count Stolberg, residing in his family, hereupon calls our attention to the words of St. Paul, plainly intimating that he had the very same marks of the Lord upon him. ‘From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus’ (Galatians vi. 17). Commentators have generally supposed these marks to mean the marks of the scourgings which he had received, but those were rather the marks of Christ’s persecutors; and in 2 Cor. iv. 10, he tells us they are the marks of the dying of the Lord Jesus. ‘Always bearing about in the body the dying of the Lord Jesus.’ A most expressive and exact description of the stigmata.

Whilst we are speaking of testimonies in the flesh, it is worth while to notice how violently Christ cut across the most religious prejudices of the Jews, who had settled themselves so completely in forms and in an exoteric spirit. He continually shocked their notions of the sanctity of the Sabbath, because they had wholly lost the true philosophy of a Sabbath, which is at once for the honour of God and the *good* of man. He healed upon a Sabbath, which the Jews called work; He wandered with His disciples in the mountains and the fields on that day, and He even allowed them to pluck and eat of their neighbour’s corn. But, far beyond this, was His telling them that they must eat His

flesh and drink His blood. That, indeed, unless they did this they could have no life themselves. 'Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you' (John vi. 53). And, on the contrary, that they who did eat His flesh and drink His blood, He would raise them up at the last day (ver. 54). Now, of all things, the law of Moses had forbidden them to eat blood. Like seeking to the dead, it was made death. God declared that he would cast off every soul that eat any blood (Leviticus xvii. 10—13). Blood was to be offered on the altar, as an atonement for sin. 'It is the blood that maketh atonement for the soul' (ver. 11). We may imagine how horrible must have been this command, in utter opposition to the law of Moses, to eat blood. They were not spiritual enough to understand it. They did recollect that the Messiah was to abolish the ceremonial law; and we are told that, 'after this, many of His disciples went back, and walked no more with Him' (ver. 66). This is precisely the process down to this day whenever a new truth is announced. It overturns all the old stock-notions of mere surface men; they are astounded, and if they do not cry cannibalism (as, probably, the Jews did), they cry madness and absurdity. To these, new truths must ever be absurdities.

And here let us observe how exactly the objectors of those times were the prototypes of the objectors of these. How exactly they turned and wriggled in the same manner. When Christ fed the multitudes (five thousand at a time) with five loaves and two little fishes, and had twelve baskets of fragments left, the eaters did not think it anything of a miracle, but immediately asked Jesus, 'What sign He showed that they might believe on Him? What dost thou work?' (John vi. 30; Mark viii. 11; Matthew xvi. 1.) When John the Baptist came eating neither bread nor drinking wine, they said he had a devil; when Christ came doing both, they called Him a wine-bibber and a glutton. This class of people will ever find the new truth wrong. Like the objectors to spiritualism of to-day, they could neither see, nor hear, nor

understand the miracles then done; and this befell them, it is expressly said, because they had made 'their hearts gross' (Matthew xiii. 15). They had their ears dull, and their eyes closed to everything spiritual; therefore, it was decreed, and had long been announced by the prophets, that 'hearing they should hear, and should not understand, and seeing they should see, and should not perceive' (ver. 14). This is precisely the condition of numbers of the present day, and especially of the 'scribes,' who, whilst millions are seeing, go flourishing about boasting that *they* cannot see. As if it were a great merit to be blind; priding themselves on their lamentable deficiencies, and laughing at people much better off.

The blind and deaf of to-day think those who see and hear are mad. It was the same then. When the prophet went to Jehu to announce his advance to the throne, his jolly companions at the table said, 'What does this *mad* fellow want with thee?' The friends and relatives of Christ, when He began to assert His Messiahship, 'went out to lay hold on Him; for they said He is beside Himself' (Mark iii. 21). The Jews, when the Holy Ghost fell on the disciples at Pentecost, thought they were drunk with new wine; and Festus, when Paul preached to him the new religion, declared him mad. It is a remarkable fact that Paul made no attempt to work miracles in Athens, knowing the excessive learnedness of the Athenians, and that they could not see the plainest miracle were it done, 'though in all things he found them too superstitious.' Such of the Jews as were compelled to believe in Christ's miracles, immediately attributed them to the same agency as is done in like cases now—the devil. The modes of vulgar quibbling are the same in all times. That is a fine scene where the man who had been blind from his birth, has his eyes opened, and the learned Jews will not believe it. Though he had told them the whole story, and they had called in the evidence of those who had known him from his birth, they began again to ask him how it was done. But the stout fellow exclaimed, 'I have told you already, and ye did not hear; wherefore would ye hear

it again? Will ye also be His disciples?' On this they reviled him, and said they knew Moses, 'but as for this fellow, we know not whence he is!' On which the man answered crushingly, 'Why herein is a marvellous thing! That ye know not whence he is, and yet he hath opened mine eyes! Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth' (John ix. 27-31). Does any man doubt for a moment which of these parties had their eyes and senses most open? Or which was the most capable of receiving and giving evidence of a miracle?

The power of working miracles was conferred by Christ, as an eternal inheritance, on His church. He told His disciples that He gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease (Matthew x. 1). The clergy have sedulously endeavoured to prove that this power was only given to the Apostles; but soon after Jesus sent out seventy disciples with the same full powers (Luke x. 19). That these promises were for *all* that believed on Him in all ages is most clear from the declaration of Christ (John xiv. 12), 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father.' This is spoken generally of everyone who believes, and our Saviour makes it still clearer in Mark xvi. 17, 18, 'And these signs shall follow *them that believe*. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.' These are privileges conferred on all men who have entire faith in Christ, and that to the end of time; for he says, 'Lo, I am with you alway, even to the end of the world' (Matth. xxviii. 20). If these things are not true, Christianity is not true; if it and they are true, the fault lies in ourselves; we have not real vital faith, we are only half Christians. New

tongues were immediately spoken; they were spoken, as we find by Paul's Epistles, largely in the church. They have been spoken in modern times by the followers of Irving, by the Seeress of Prevost, written by her and by many others, as I have seen in one case by a person in India. Paul verified the truth of the promise about deadly serpents at Malta. The powers of healing and exorcism were extensively exercised for several ages in the church, and have always been claimed by the Catholic Church. I shall have to give remarkable instances of therapeutic power in modern times, and in cases of the utmost notoriety both in Catholics and Protestants.

These powers were neither confined to apostles, bishops, clergy, nor to the so-long favoured Jews, they were extended to the Gentiles everywhere; for Christ sent His disciples to all the world. 'Go ye into all the world and preach the gospel to every creature; and he that believeth,' &c., was to enjoy all the miraculous powers as just noted. This extension to the Gentiles of the privileges of the gospel was one of the things the hardest for the Jews to see and receive of all. It had been announced successively to Abraham, Isaac, and Jacob. 'In thy seed shall the nations of the earth be blessed.' It had been proclaimed again and again by the prophets (Isaiah xlii. 1), 'I will put my spirit upon Him; He shall bring forth judgement to the Gentiles.' Again Isaiah lv. 5, also lx. 3, and the rest of that magnificent chapter of the coming in of the Gentiles to verse 16. Also in Daniel vii., 'All people, nations and languages,' are to serve Christ. Micah v. 4, Christ is to be 'great unto the ends of the earth.' Again Zachariah vi. 15 and ix. 10. Yet, notwithstanding these very plain assurances, nothing astonished the Apostles more than the verification of them in the extension of the gospel to the Gentiles.

Christ had for a time declared that He was 'sent only unto the lost sheep of the house of Israel,' and, saying this, He at first refused to heal the daughter of the Syro-Phenician woman, though He gave an intimation by saying,

‘Let the children be first filled,’ that the turn of the Gentiles would come. He forbade His disciples at first to go into Samaria, or any city of the Gentiles. It was necessary that He should, according to prophecy, be first rejected by His own nation. When they had done this by crying, ‘Away with Him; this fellow is not fit to live,’ and had put Him to death, then, and not till then, did He say to His disciples, ‘Go ye into all the earth, and preach the gospel unto every creature.’ St. Paul acted exactly in the same manner. It was not till the Jews at Antioch had violently rejected the gospel, that he and Barnabas said, ‘It was necessary that the word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo! we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the Lord’ (Acts xiii. 46–48). Peter was shown in a vision to call nothing common or unclean, and so sent to the Gentiles; and whilst he preached to them the Holy Ghost fell on them, ‘and they of the circumcision were astonished, because that on the Gentiles was also poured out the Holy Ghost, for they heard them speak with tongues and magnify God’ (Acts x.).

Such are some of the most striking features of the supernatural in the New Testament. In the Apostles, as in Christ, the spirit of prophecy was renewed. Agabus prophesied the imprisonment of Paul (Acts xxi. 11), Paul prophesied the fate of the ship and the passengers on his voyage to Rome. John in the Revelations prophesied all the great events of the world till the second coming of Christ. The Apostles not only raised the dead, but through the power of God they pronounced the doom of the living, and it was awfully fulfilled, as in the case of Ananias and Sapphira—a case which in England would have necessitated a coroner’s inquest, and would have brought Peter into great trouble. A

remarkable exertion of miraculous power was that by which ‘handkerchiefs and aprons being brought to sick from the body of Paul, they were healed, and the evil spirits went out of them’ (Acts xix. 12); for we shall find the very same power exercised through like things, in modern times, at the tomb of the Abbé Paris, and at Port Royal on the niece of the celebrated Pascal.

St. Paul particularly enumerates the miraculous gifts to the church in the twelfth chapter of the Epistle to the Corinthians, where in the opening of the chapter, he reminds them that they had been Gentiles, another proof that this charter of miracle was conferred on the world at large. It is worth while for those who think that miracles are only given for a time, to note well the words of this chapter. We are told that there are diversities of gifts, but the same Spirit: differences of administration, but the same Lord; diversities of operations, but it is the same God which worketh all in all. That ‘the manifestation of the Spirit is given *to every man* to profit withal;’ and then the epistle enumerates these manifestations; the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. Some are given to one, he tells us, some to another. ‘But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.’

St. Paul then illustrates this by the body and its various members. The body is not, he says, one member, but many, and that if the foot were to say it was not the hand, it is still of the body. If the body were all eye, where were the hearing, etc.? ‘And if they were all one member, where were the body? but now are they many members, yet but one body.’ He then adds, ‘Now ye are all the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.’

How is it that those who contend for the cessation of

miracles, do not see the argument and feel the logic of St. Paul? If his illustration be worth anything, then a church which has not for its members persons possessed of all these varied gifts, is no more a church of Christ than a body is a human body without its members. A Christian, living church, must have members qualified and endowed, from the spirit, with all these gifts, or it is destitute of its members. They are no more living, real members, than a wooden leg, or an artificial hand, or a glass eye is a real member of the human body. A church must have its spiritual members, living and complete, or it is no body of Christ. It may call itself what it will, but that will not make it any more a church. It is a dead thing, as a body must be a dead thing deprived of its members, with all their individual and consentient powers. Let the Protestant churches look to it, who have voluntarily abandoned all claim to miracles, and tongues, and gifts of healing and discerning of spirits, for as sure as they are without these, and as long as they are without these, they are but withered fig-trees, about which Christ has left express orders. They are no more living churches than a statue, however beautiful without, is a living man.

The grand distinction of the Christian church was the outpouring of the divine spirit without stint or measure. It was poured out upon thousands at a time (Acts ii. 41), and in that condition they were full of gladness, ‘praising God, and in favour with all the people;’ and it is noteworthy, that in all great revivals of the church, this has ever been the case; and the great reformers in all ages have been the same men who have proclaimed the continuance of miracles, and the manifestations of the spirit, as I shall show. This was the grand distinction of the Church of Christ. As Christ Himself was known by His miracles, so must His followers be known; for He is with us alway to the end of the world, and if He is with us, He is with us in His eternal and undiminished power. ‘Heaven and earth shall pass away, but *my word* shall not pass away.’

It remains for me only to show that as the prophecies of

the Old Testament were fulfilled in Christ, and on the Jews for their rejection of Him, so the prophecies of Christ, of the destruction of Jerusalem, were fulfilled in all their particulars. But perhaps it may be as well here to say a word on the evidences of the truth of Christianity itself. This, however, is not my proper subject; the evidences on this head have been diligently collected by Paley and others, and to these writers I must refer the reader for ample proofs on this point. I will only here state generally, that the fact of the whole history and doctrines of Christ being within the first century diffused throughout the civilised world, and accepted by hundreds of thousands of people fully capable of knowing on what ground they believed, would in any other case have been deemed most abundant proof of the historic fact. The Apostles were themselves living, and travelling in every direction, during the first half of this period. The gospels were in all hands and languages of any note. Eusebius tells us that Barnabus was stoned to death at Salamis, by the Jews of Cyprus, and we are assured by after historians that his body was discovered in that island, in the reign of the emperor Zeno, about A.D. 488, with the gospel of St. Matthew lying on his breast, written in Greek, by his own hand. Eusebius tells us that Philip the apostle was living at a late old age at Hieropolis, with his daughters, in the time of bishop Papias, and his daughters would be able to give direct evidence from their father of the life and acts of Christ. Nobody has ever denied that Paul was resident for years in Rome, in consequence of the events so graphically related in the Acts of the Apostles, a narrative so truthlike that it would have been determined as sufficient of itself, had all other records been lost of the reality of Christ's history. The unflinching firmness of the Christians of the early ages, in suffering death rather than abjure Christ, shows that they, close upon the time of Christ, knew well enough the reality of the gospel narratives. The celebrated letter of Pliny to Trajan, regarding the Christians, when he was proconsul in Bythinia, within the first century, is an unquestionable proof of the

truth of the Christian history ; for Pliny was not a favourer, but a persecutor of the Christians, though a mild one.

Lucian too, in ‘*De Morte Peregrini*’ (t. 1, p. 565), in the reign of Trajan, when the fact of the truth or falsehood of these things was sufficiently notorious, pays a fine tribute to the virtues of the Christians, in contradiction of Tacitus. ‘It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion—for these miserable men have no doubt that they will be immortal ; therefore, they contemn death, and many surrender themselves to sufferings. Moreover, their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship this master of theirs, who was crucified, and engage to live according to his law. They have also a sovereign contempt for all the things of this world, and look upon them as common.’

A great argument of cavillers at Christianity is that it did not make more noise amongst the learned of Greece and Rome of that era, and is not to be oftener found in the histories of the time. Those who raise this objection show themselves very ignorant of the little notice which Jewish history at any time attracted out of their own country. They were a people so diametrically opposite to all the heathen nations, in their doctrines and customs, that their sabbath, as we have seen, was represented as a gross folly. They were by this law so precluded from mingling with pagan nations, that they were regarded as a proud, gloomy, fanatical and exclusive race. Yet there is no lack of ample contemporary or immediate evidence of the knowledge of Christ’s history amongst the Greeks and Romans. Amongst the Romans, the masters of Judea, and therefore, the most likely to know these facts, I have just shown that they were well known to Pliny the Younger, who says that the Christians worshipped this Christ as God. Amongst the Greeks we have also had the testimony of Lucian. Suetonius, a contemporary of Pliny, shows at once his

knowledge and hatred of the Christians: ‘*Affecti suppliciiis Christiani, genus hominum superstitionis novæ et maleficæ.*’ ‘The Christians were punished: a kind of people of a new and wizard superstition.’ Justin Martyr, in the middle of the second century, in his *Dialogues with Trypho*, says that the acts and miracles of Jesus were not denied, but attributed to magic, by the Greeks and Romans, as well as by the Jews. But the testimony of Tacitus, the greatest Roman historian, is decisive. He wrote his *Annals* about A.D. 110. He could still have direct information of what had transpired regarding Christ by old officers and soldiers who had been engaged in the Jewish wars under Vespasian. He hated the Jews and the Christians, yet what does he say (*Annals*, lib. xv. cap. 44)?—that ‘the author of this name was Christ, who in the reign of Tiberius was brought to punishment by Pontius Pilate the Procurator.’ And he adds that ‘Nero, in order to stifle the rumour of his having set fire to Rome himself, ascribed it to those people who were hated for their wicked practices, and called, by the vulgar, Christians. These he punished exquisitely.’ He adds, ‘For the present this pernicious superstition was in part suppressed; but it broke out again, not only over Judea, whence this mischief first sprung, but in the city of Rome also, whither do run from every quarter, and make a noise, all flagrant and shameful enormities. At first, therefore, those were seized who confessed; afterwards a vast multitude were detected by them, and were convicted, not so much as really guilty of setting the city on fire, but as hating all mankind. Nay, they made a mock of them as they perished, and destroyed them by putting them in the dens of wild beasts, and setting dogs upon them to tear them to pieces. Some were nailed to crosses, and others burnt to death: they were also used in the night-time, instead of torches, for illumination. Nero had offered his own garden for this spectacle. He also gave them Circensian games, and dressed himself like the driver of a chariot, sometimes appearing amongst the common people, sometimes in the circle itself: whence a commiseration

tion arose—though the punishments were levelled at guilty persons, and such as deserved to be made the most flagrant examples—as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humour of one man.’

That surely is evidence which would have satisfied the hardest sceptic, if it had been *against* the reality of the origin of Christianity; and it might inspire the opponents of spiritualism with a passing reflection, that if, instead of now hurling their sarcasms comfortably from the bosom of an accepted religion, they might probably, had they existed in Nero’s time, have served as torches to the learned Romans as they watched the tortures of those detested, but now, in their turn, detesting Christians!

But, after all, the grand historic testimony of the truth of Christianity is that given by the Jews themselves. These haters of Christ, whose assumption of the Messiahship has attempted to supersede their expected Messiah, would have been the first to have proclaimed the fact, that the belief of the Christians was a delusion, and that no such person had ever existed, no such miracles were ever done. But, on the contrary, the Jews neither then nor since have ever denied the existence or the miracles of Christ. We have their Toldath Jeschu, or Toledath Jesu, or ‘Generation of Jesus,’ their own ancient account of the life of Jesus, from their own point of view. In this they do not deny his miracles, but attribute them to his having stolen the holy name out of the Temple, cut a gash in his thigh, and there inclosed this omnipotent name, by which he possessed the power to do any miracle. They deny, indeed, his resurrection, saying, as the Evangelist too has told us, that the disciples stole him away. Yet an ancient Jewish author pretends that the Jews themselves dragged a body about the streets of Jerusalem, as the body of Christ. Even that is a sufficient testimony that he lived. But of all Jewish testimony that of Josephus is the strongest, and the nearest to the time of Christ, and on this account it has been most violently

attacked as spurious, notwithstanding that Josephus has confirmed many other facts of the gospel, as the singular death of Herod, the marriage of Herod with Herodias, &c. It has been argued that Origen, in his commentaries on Matthew, and in his defence of the Christian religion against Celsus, has not mentioned the testimony of Josephus regarding Christ, and that, therefore, it could not be in his copy. But what are the facts? Origen especially quotes the testimony of Josephus regarding John the Baptist, as called the baptist (*Antiquities*, B. xviii. 51); and regarding James the Just, who, Josephus says, ‘was the brother of Jesus, who was called Christ’ (*Antiquities*, B. xx. 9). And he adds, ‘These miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ, on account that they had slain him who was a most righteous person.’ Now, if Josephus had made no other mention of Christ, these facts are sufficient to prove Josephus’s knowledge of him and his history. But what Origen says is, that Josephus did not admit that Jesus was the Christ. If this assertion were true, it is also true that Josephus did mention him in some manner, and in all the copies now extant, his mention of him is as follows: Now there was, about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works — a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other things concerning him: and the tribe of Christians, so named after him, are not extinct at this day, (*Antiquities*, B. xviii. c. 111). Now this is the manner in which Josephus has been quoted by all the great ecclesiastical writers from Justin Martyr in the second century, Origen, Eusebius, St. Ambrose, St. Jerome, Isidorus Pelusiota, Sozomen, Cassiodorus, Anasta-

tius Abbas, Gergius Sycellus, John Malela, Photius, Marcarius, Suidas, Cedrenus Theophylactus, Zonaras, Glycus in his annals, Godfridus of Viterbo, Nicephorus Callistus, Hardmannus Platina in his 'Lives of the Popes,' writers ranging through almost every successive age down to Trithemius Abbas, an ecclesiastical author in the fifteenth century. This must be held pretty ample evidence of the genuineness of the passage in Josephus. Whiston, in fact, is of opinion that Josephus was secretly a Ebionite Christian, or Nazarene, believing Christ the Messiah, but still only a man. This is sufficiently proved by the following passage in Josephus's 'Essay on Hades,' addressed to the Greeks: 'For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgement; and he, in order to fulfill the will of his Father, shall come as Judge, whom we call Christ. For Minos and Rhadamanthus are not judges, as you Greeks do suppose, but he whom God, even the Father, hath glorified; concerning whom we have elsewhere given a more particular account for the sake of those who seek after truth.'

Eusebius, allowed by all competent critics to be one of the most reliable ecclesiastical historians existing, who wrote in the end of the third and beginning of the fourth century, when all facts of the origin of Christianity were fresh, not only wholly confirms Josephus and Philo, but tells us that Pontius Pilate reported the proceedings regarding Christ's crucifixion to the Emperor Tiberius. But more of this when we come to Eusebius and the early Fathers.

Justin Martyr, addressing Trypho the Jew, says, in the middle of the second century, 'You Jews knew that Christ was risen from the dead, and ascended into heaven, as the prophets did foretell;' and Origen, addressing Celsus, who, he says, personated a Jew, reminds him, with the same confidence, of the full knowledge and admission of these facts by the Jews. Such has, in every age, continued the case with the Jews. Denying Jesus as the Messiah, they fully admit his existence and pretensions at the time stated by the

gospels. Dr. Wolff, himself a converted Jew, says, 'I could not help looking upon the Jews of Jerusalem as being, in some sort, the representatives of the men who crucified our Saviour. Supposing this to be the case, I felt that there would be some interest in knowing how the events of gospel history were regarded by the Israelities of modern Jerusalem. The result of my enquiry upon this subject was, so far as it went, entirely favourable to the truth of Christianity. I understood that the performance of the miracles was not doubted by any of the Jews in the place. All of them concurred in attributing the works of our Lord to the influence of magic, but they were divided as to the species of enchantment from which the power proceeded. The great mass of the Jewish people, I believe, fancy that the miracles had been wrought by the aid of the powers of darkness; but many, and they were the more enlightened, would call Jesus "the good Magician." With the European repudiation of the notion of all magic, good or bad, the opinion of the Jews of the agency by which the miracles were performed is a matter of no importance, but the circumstance of their admitting that the miracles were in fact performed is certainly curious, and perhaps not quite immaterial.'

After all, the internal evidences of a religion, the divinity of its sentiments, and their adaptation to the needs, and correspondence with the instinctive aspirations of humanity, are amongst the very highest evidences of its truth. When to these, which are perfect in Christianity, we add that every event of the life of Christ, every feature of his character, was prophecied of him ages before, and that every prophecy of his own regarding the lot of his own nation was equally verified, and promptly—as evidenced by the greatest historian of the last days of that nation—we must submit that no truth has ever yet been so completely substantiated as that of Christianity. Let us now see the remarkable fulfilment of the denunciations of Christ on Jerusalem shown by Josephus and other writers.

Moses, as we have seen, predicted the most terrible

calamities to attend the destruction of Jerusalem, and Christ announced these horrors to occur before the then existing generation had passed away. The event took place 74 years after his crucifixion. Josephus, who was present at the siege, says, 'It appears to me that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were.' In Matthew xxiv. Jesus says, 'When ye shall see the abomination of desolation, spoken of by Daniel, stand in the holy place, then let them which be in Judea flee unto the mountains! &c. And woe unto them who are with child, and who give suck in those days! For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be.' The same things are stated by Mark and by Luke xxi. The latter Evangelist adds, 'And when ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations,' &c. Christ had before declared that upon that generation must come all the righteous blood which had been shed, from that of Abel to that of Zacharias, who was slain between the temple and the altar.

The people of Jerusalem saw it surrounded by the armies of the Romans under Titus. The Jews had flocked into the city from all quarters, and it was crowded by desperate bands, headed by as desperate leaders, especially Simon and John, who made a final resistance. But Titus carried wall after wall, and cooped them up in misery and starvation. Titus, when master of the second wall, sent Josephus, who was his prisoner, to endeavour to persuade the Jews to surrender, but they refused with rage, and endeavoured to kill Josephus.

The soldiers, enraged at their obstinacy, tormented and crucified such as they took prisoners in view of the city. So many were thus crucified that both Josephus ('Wars,' B. v. c. xi.) and Reland say that wood was wanting to make more crosses. A wonderful retribution for the crucifixion of Christ. Titus then enclosed the city with a wall of his own, to prevent the escape of any, and to reduce them by famine. The misery grew so terrible that numbers endeavoured to desert to the Romans, but having swallowed their gold to prevent being plundered of it, the Romans becoming aware of this, ripped them up to come at it. Then, too, came upon them the prophecy of Moses. Driven to desperation by hunger they ate all kind of vile refuse, and the women took to killing and eating their children. Some of the famishing desperadoes, smelling a smell of roasting, rushed into the house of a woman of rank, and found her cooking her only son, a child. On the attack on the temple, a Roman soldier mounted on the shoulder of another and flung a firebrand into the window and set it on fire. The Roman soldiers—seized, as it were, with frenzy—rushed forward, flinging in fresh fire on all sides. In vain did Titus order them to desist, and order them to be beaten off by his guards: the temple was doomed of God, and nothing could save it. It was burned to the ground. 'The fatal day,' says Josephus, 'was come, according to the revolution of ages; it was the tenth day of the month Lous, upon which it was formerly burnt by the King of Babylon.'

Those signs and wonders which Christ said should attend the destruction of the city, came. A false prophet, as He foretold, appeared; a dismal comet or sword-like star shone over the city for a year; chariots, and troops of soldiers in their armour, were seen running about amongst the clouds and the surrounding towns. As the priests were going into the temple, before its destruction, to perform their ministrations, they felt the rockings, as of an earthquake, and a great noise, as it were the sound of multitudes, saying, 'Let us remove hence!' For four years before the siege

took place that prophet of woe Jesus, the son of Ananus, from day to day, and month to month, had gone through the streets of the city crying, 'Woe, woe, to Jerusalem!' In vain was he forbidden to use that cry; in vain was he whipped to the bone; he still continued it through the whole siege, till at length, saying, 'Woe to the city, to the people, and to the Holy House,' he added, 'Woe also to myself,' and was killed by a stone out of one of the Roman engines (Josephus, 'Wars,' B. vi. c. v.).

When the temple was burnt down, the Roman soldiers, who worshipped their standards more than any gods, 'carried them thither, and set them over against its eastern gate, and there did they offer sacrifices to them, and there did they make Titus emperor, with the greatest acclamations of joy.' And thus was the abomination of desolation set up in the holy place; and there did the sacrifice and oblation cease, which was to take place at or soon after the advent of the Messiah. And yet the Jews, spite of their own prophets, after eighteen hundred and sixty years, still wait for him.

I have already mentioned the statement of Josephus, of the many thousands of Jews led away and sold into captivity, even to such an extent that, as Moses foretold, no one would buy them; that 97,000 were so carried away, those above seventeen years old to labour in the mines of Egypt; and that 1,100,000 perished in the siege, being, in fact, the population of the whole country round. The Christians, warned by Christ's words, had escaped away previous to the siege. And thus were fulfilled, most literally, all the horrors and the destruction announced by Moses ages before, and by Christ but seventy-four years before.

One of the most striking injunctions of Christ when the women bewailed him as he went to the scene of crucifixion was, turning to them, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and your children' (Luke xxiii. 28). And through every age since, women have resorted to the ancient site of the temple, and bewailed its destruction. Our travellers still find them prostrated there,

‘weeping for themselves and their children.’ Miss Bremer, in her late visit to Jerusalem, says she saw them gathering every Friday, near the great mosque, El Saharab, on the site of Solomon’s temple. By the great western wall, the foundations of which are said to have been laid by Solomon, she saw groups of women enveloped in long pieces of white linen, which served them both as mantles and veils, bend over the large stones, the corners of which projected here and there from the wall, kissing them and pressing their foreheads against them, making the while a low lamenting wail. Men, too, were amid the groups, reading from books which they had in their hands, and lamenting aloud. These books, probably, contained the hymn of lamentation and desire for the restoration of their temple and nation, which Dr. Wolff says he joined them in singing :

The mighty shall build the City of Zion,
 And give her to Thee ;
 Then shall He raise from the dust the needy,
 And from the dunghill the poor ;
 The Blessed One shall build the City of Zion,
 And give her to Thee, &c.

Another hymn expresses, intensely, the impatience of an expectation, now of more than eighteen centuries :

Thou art mighty to build Thy temple speedily,
 Lord, build, build Thy temple speedily —
 In haste, in haste, in haste, in haste,
 Even in our days !
 Build Thy temple speedily.

This remarkable hymn is also from the liturgy of the Jews at Jerusalem :

Rabbi. On account of the palace which is laid waste,
 People. We sit lonely and weep.
 Rabbi. On account of the temple which is destroyed,
 People. We sit lonely and weep.
 Rabbi. On account of the walls which are pulled down,
 People. We sit lonely and weep.
 Rabbi. On account of our majesty, which is gone,
 People. We sit lonely and weep.
 Rabbi. On account of our great men who have been cast down,
 People. We sit lonely and weep.

Rabbi. On account of the precious stones which have been burned,
 People. We sit lonely and weep.
 Rabbi. On account of the priests who have stumbled,
 People. We sit lonely and weep.
 Rabbi. On account of our kings who have despised Him,
 People. We sit lonely and weep.

Finally, there is a most remarkable testimony to the truth of the Scripture prophecies regarding Christ, and of the destruction of the temple according to His prediction, by a Pagan writer. Julian the Apostate formed the design to nullify the prophecy of Christ, that the temple should be destroyed, and so remain till the fulness of the Gentiles should be fulfilled. For this purpose he proposed to the Jews to rebuild it, promising them the aid of his wealth and his authority. They flocked from all parts of the world, and made immense preparations, but the ardour of the Jews, the power and treasury of the emperor, were useless. God Himself compelled them to abandon the attempt.

Ammianus Marcellinus, who gives the account of this attempt of Julian, was a Greek by birth, but was an officer in the Apostate's army in the Persian war. He wrote the account of the reign of Julian in his history, of which the first thirteen books are lost. Julian's reign, however, extends from the fourteenth book to the twenty-fifth. The fact of Ammianus not being a Christian makes his evidence the stronger, and Gibbon says of him, 'It is with regret that I must now take leave of an accurate and faithful guide, who has composed the history of his own times, without indulging the prejudices and passions which usually affect the mind of a contemporary.' Such also is the opinion of other historians regarding him. Let us take his own text on the subject, that all doubt of its correctness may be excluded.

'Julianus imperii sui memoriam magnitudine operum gestiens propagare, ambitiosum quondam apud Jerosolymam templum instaurare sumptibus cogitabat immodicis, negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro præfectis. Quam itaque rei idem

fortiter instaret Alypius, juvaretque provinciæ rector, metuendi globi flammæ prope fundamenta crebris adsultibus erumpentes, fecere locum, exustis aliquoties operantibus, inaccessum; hocque modo, elemento destinatius repellenti, cessant inceptum.' That is, the Emperor Julian, desiring to preserve for ever the memory of his reign by the grandeur of his works, resolved to employ an immense sum in rebuilding the famous temple of Jerusalem. He charged with this undertaking Alypius of Antioch, who had before been Governor of Britain; but whilst Alypius was preparing for this work, aided by the government of the province, terrible globes of fire, issuing out of different parts of the foundations, rendered the place inaccessible, and burnt many of the workmen in such a manner, that this element repelled all their efforts, and forced them to abandon the enterprise (Book xxiv.).

The same account is given by Gregory Nazianzen, Chrysostome, Ruffin, Philostorgus, Socrates Scholasticus, Sozomen, Theodoret, and others, adding many other circumstances of earthquakes that threw down the walls of the buildings raised by the Jews and their workmen, and burying many under them; of luminous crosses which were seen in the air, and which the Jews found upon their clothes, and were not able to get rid of, &c.¹

Thus we have examined the spiritual manifestations amongst the Hebrews from the commencement of their history to the destruction of their capital and the dispersion of their nation, a narrative at once the most important to us as immortal creatures, the most extraordinary in its details, and the most complete and lucid in its statement. At once the fullest fountain of civilisation and of religion, it is the most simple and yet undaunted in its exposition of spiritual truth. Nowhere else do we expect to find such luminous and persistent recital of spiritual events and phenomena, none which is so calmly confident of its announcements, or so indifferent to the critiques of men; yet I now proceed in

quest of the same great lines of revelation flowing from the primæval source of all light and truth, over the other early nations. These, though becoming more obscured by ignorance, distorted by superstition, and reduced to feebleness by the overloading fancies and passions of men, are still perceptibly existent and indestructible.

CHAPTER IX.

THE SUPERNATURAL IN THE ANCIENT NATIONS.

Meanwhile prophetic harps
In every grove were ringing.

WORDSWORTH.

Ein alter Stamm mit tausend Aesten,
Die Wurzeln in der Ewigkeit,
Neigt sich von O-ten hin nach Westen
In mancher Bildung weit und breit.
Kein Baum kann blüthenreicher werden
Und keine Frucht kann edler sein,
Doch auch das 'Dunkelste' auf Erden —
Es reift auf seinem Zweig allein.

KERNER.

WHAT is Spiritualism? It is simply the revival of the universal faith of all past times and nations in the communion of God and his angels with the spirit of man. This is the essential, the substantial principle of Spiritualism which I am now about to demonstrate, on historic evidence, to be as old as the hills, and as ubiquitous as the ocean. It has its many modes and its many phases, one or other of which God seems to bring forward according to the requirements of different periods and conditions of the human mind and of society. It has its adaptation to the saint, the savage, and the sage, to civilisation and uncivilisation. At one time it is manifested by celestial messengers appearing in the likeness of men amongst men, announcing great events, doing wondrous deeds; at another, speaking through prophets; at another, exhibiting physical manifestations through them, causing an axe to float on water, a fleece to be preternaturally wet or dry; a cruise of oil or a barrel

of flour to be full in spite of draining; rain to fall or not to fall, men to see, or to become suddenly blind. At others, it comes in the still, small, but audible voice of God, to His servants; at others, by breaking the chains of prisoners, and bearing men through the air, as Philip was borne. At all times by interior inspiration. And as amongst the chosen people, so in all other nations, unless all history be a lie, by oracles, and signs, and miraculous healings, by prophecies, and spiritual teachings.

These modes may vary; they may yet assume power that they have never yet assumed, because human nature shall have assumed conditions hitherto unknown. But spiritualism is independent of all times, all people, and even of its own varying phenomena. It is, in itself, specifically and permanently the influx of divine angelic agency into and upon the human soul. To say that in our day, the rising of tables and the speaking of spirits through tables and alphabets, is new, and, therefore, spurious and depraved, is to say nothing against spiritualism, or the manifestations themselves. It says nothing against spiritualism; because, as I have shown, and shall farther show, it exists in permanence, independent of its manifestations, as the serpent exists independent of its slough, or man of his varying fashions. It says nothing against the manifestations because, as we see, these are constantly varying, as the conditions of humanity vary.

When people, beginning to believe the fact, ask us what is its use, they ask a platitude; because a fact has essentially its use, though we may not be able to detect it. Who has yet discovered the use of a flea, a musquito, a lion, or a deadly serpent? Yet, undoubtedly, they have each their uses in the divine ordination of things. Let us satisfy ourselves that anything is a fact, and we may rest satisfied that it has its preordained use.

To call spiritualism indiscriminately sorcery is equally unphilosophical; because many manifestations in the Bible possess more or less of the same character. True, sorcery has existed in all times coincidently with the true, divine,

and angelic intercourse. It exists as the shadow exists, and follows the sun. It exists as a certain antagonism exists throughout all life. It exists because the devil and his angels exist, who are always working in this antagonism to God and His angels—a fact, as we shall find, perfectly understood by most of the ancient nations. It exists as the earth exists with night and day, with a light and a dark side. But the true and the demoniac spiritualism are to be readily distinguished. How? By the divine rule, by the fruits they produce. That is the heavenly criterion which will guide everyone who will attend to it as unerringly as the needle will guide the ship through the tempestuous and nocturnal seas, or the traveller through the pathless desert. Many of the Jewish prophets did things under the direction of the Divine Spirit far more apparently ludicrous, undignified, and even immoral, than anything which is done by modern spiritualism; but, like modern spiritualists, they are to be judged by the fruits and not the appearances of their doings. So long as modern spiritualism produces new and purer life, a firmer faith, a more fervent love of God and man, we may rest assured of its divine paternity; when it produces evil, that portion of it is as certainly from the evil.

We are now about to open views into the pagan nations which will present, amid all their darkness and their corruptions, this great law at work in the heart of heathenism as really, though not as purely, as in the Jewish nation itself. We shall find amid the degradations of heathenism, in every ancient nation, bright lines of primal and inextinguishable truths running.

In Horst's great work on Magic it is ably said, 'All faith, all superstition, all truth, and all error in the human representation of the supernatural; of mystery, wonder, magical power, and supermundane influence, are, from whatever point you trace them, ultimately based on the common but highest principle—faith in a higher nature, good or bad, with which men people the earth, all the elements, the stars, the collective universe, as far as their views of it can extend.

We find this faith, without exception, in the Old as well as in the New World. That which lies at its foundation amongst all people, those of the highest and those of the lowest scale of cultivation, is the darkly apprehended, or clearly known idea — an idea specifically dividing humanity from the brute — that the visible and physical world is united to an invisible world of spirits, good or bad, and stands in such relation to it that this world is subjected to that.

‘As the good spirits — let them be named and located in the different popular mythologies as they will — as the good spirits, so can also the bad spirits — be they named and located as they may — come upon the earth. As the good, so the bad exercise their influence on men, work in and through them, for their benefit or their destruction. This admitted fact, which we, on the standpoint of our intellectual culture, either reject as superstition or accept into our intellectual system as a dogma — this axiom we find in all nations, in every age, in every climate, let the good and the bad powers be named by different people as they may; and it matters not what differences of opinion as to their particular activities, or their relations to men, may be entertained. The faith in it is there and everywhere the same faith, though it may show itself in one place as the true faith, and reveal itself darkly in another as a gloomy superstition.

‘Can it be otherwise? It is, as it commonly happens, not enough to say in explanation of it, that the faith in unknown and more mighty existences, in a secret power of nature, is founded in the propensity of the rude human spirit to accept something supernatural whenever causes and their effects are not yet discovered in their natural dependence. For whence is this universal, first idea, this first projection of the supernatural, which always precedes its acceptance, and lays it down as a first principle?

Ach! zu des Geistes Flügeln wird so leicht
Kein Körperlicher Flügeln sich gesellen.
Doch ist es jedem eingeboren,
Dass sein Gefühl hinauf und vorwärts dringt. — GOETHE.

‘Very well — inborn! — That is saying everything. This

popular faith testifies that man, on no step of his descent, can deny that his inner life and being are rooted, not in the material, but in the spiritual, and that his faith, and even this superstition spring up in him at every step of his progress; for it is in him, and drives on to seek something and to believe in something, which, though it be outside and above his physical vision, as he feels, is even indispensable to his interior life. It is on this account that the savage attributes every natural phenomenon that is inexplicable to him to immediate spiritual influence. This is so natural to him, and goes so far, that every savage, like Campe's man Friday, when he plunges his hand into a boiling pot, rather imagines spirit and magic power in the cause of the smart, than seeks for it in natural causes. This universal popular faith in higher existences, both good and bad, is the foundation of all truth, of all superstition, and especially so of faith in magic.'

Now, this universal and ineradicable faith in spiritual life and communion marks itself as a *lex magna*, a universal law of nature. No depth of savagery can extinguish it; no light of philosophy can purge it from the human mind. Being eternal and indestructible, it is true. It has been well remarked that the same religious ideas underlying the mythologies of all nations, however separated by time, distance, or custom, points as a certainty to a time when men were all together in one place and held one common knowledge derived from a primal and superhuman source. That epoch was immediately after the Flood, and before the dispersion of the nations at the building of Babel. Those who would witness the full developement of the carrying away of this common knowledge, and the gradual foundation of the different ancient mythologies from it, may find this in the elaborate works of Bryant, Cudworth, Faber, Cory, and others. We will only take a summary view of this dispersion of nations, and of the idolatries which they carried with them.

After the Flood, the minds of men becoming rapidly materialised, they lost the clear spiritual vision, and began to

worship that which they could perceive by their outer senses, the powers of nature. These they next endeavoured to symbolise and represent in many forms of men, beasts, and birds, with such distortions and degraded disguises as marked the degraded condition of their inner nature. The devils, taking advantage of this, as the whole of the sacred Scriptures attest, assumed the personality of these fabled gods, and answered for them in their oracles. Not only so, but they animated the whole of heathenism with their Demon Spirit, and flooded it, as I shall presently show, with licentiousness, pride of the most haughty kind, and blood, even human blood, poured in torrents on their altars all the world over.

Every system of heathen mythology had its origin in the corruption of patriarchal worship before the dispersion at Babel. There the whole family of man was collected in the descendants of Noah's three sons, Shem, Ham, and Japhet, and thence, at that time, they were scattered abroad by the hand of God all over the world. Japhet colonised the whole of Europe; all those northern regions called Tartary and Siberia, and in process of time by the easy passage of Behring's Straits, the entire continent of America. His son Gomer seems clearly to have been the father of those who were originally called Gomerians, and by slight variations were afterwards termed Comarians, Cimmerians, Cymbri, Cumbri, Cumri, Cambri, and Umbri; and in later years Celts, Gauls, Gael, and Cambrians. These extended themselves over the regions north of America and Bactriana; thence over nearly all Europe, and first planted Britain and Ireland. Magog, Tubal, and Mesech, as we learn from Ezekiel, dwelt far to the north of Judea, and became the ancestors of the great Slavonic or Sarmatian families; the name of Magog still existing in the appellations of Mogli, Monguls, and Mongolians; those of Tubal and Mesech in Tobolski, Moschici, and Moscow, and Moscovites. Madai was father of the Medes, and Javan of the original inhabitants of Greece, where we may trace the

name of his sons Elishah, Tarshith, Kittim, and Dodanim, in Elis, Tarsus, Cittim, and Dodona.

The posterity of Shem were confined to Southern Asia, where the Semitic languages now prevail; founding by his sons Elam or Persia, Ashur or Assyria, a province of Iran, a great Assyrian empire of Nimrod, whose son Cush appears to have subdued these descendants of Shem. Arphaxad became the father of the Hebrews and other kindred nations; his descendant Peleg founded Babylonia, and Joktan, stretching far towards the east, probably became the father of the Hindoos. Ophir, one of the sons of Joktan, is often mentioned in Scripture as dwelling in a land of gold, to which voyages were made by ships issuing from the Red Sea, and sailing westward; but Elam and Cush occupied the whole seacoast of Persia, as far as the Indus. This, therefore, brings us to the great peninsular of Hindostan for the seat of Ophir. Lud, the fourth son of Shem, is presumed to be the founder of Lydia; and Aram, the fifth, the father of Mesopotamia and Syria.

Ham was at first mixed with Shem throughout Southern Asia, and became the sole occupant of Africa. Of his sons, Cush became the founder of Iran, or Central Asia, the great Assyrian empire, and the progenitor of all those called Cushim, Cushas, Cuthas, Goths, Scythes, Scythians, Scuths, or Scots. Mizraim peopled Egypt, and thence, passing west and south, spread over the greater part of Africa; and Canaan, it is well known, peopled the part afterwards inhabited by the Israelites.

Thus, it is said, was the world peopled, and that it was thus peopled we learn, not only from Moses, but from profane writers, and find both accounts confirmed by abundant evidence in the manners, traditions, languages, and occupancy of the different races at the present day. Sir William Jones thought he had found only three great original languages, namely, Arabic, Slavonic, and Sanscrit. Great researches into the radical principals of language very much confirm his theory, though the Slavonic is now known as a

branch of the family of languages cognate with Sanscrit, and called the Indo-European; and the chief Semitic languages, or languages of the descendants of Shem, are the Aramaean, that of Mesopotamia, Syria, and Babylonia, the Hebrew, Phœnician, and Arabic. All these, however, clearly spread from one point, Central Asia, whence by consent of the most ancient records and traditions of the great primæval nations, their original ancestors spread.

The fragments of the ancient Chaldean and Phœnician writers, which have come down to us, fully confirm the Scripture history of this dispersion. Berosus, the historian of Babylon, Sanchoniatho, the historian of Phœnicia, and Epiphanius, quoting from them, all say that Babel was the first city built after the flood. Nimrod, called Belus, was undoubtedly the Orion of the Greeks, as this war of Nimrod and the sons of Ham against heaven is the war of the Titans, from Titanis, the fountain of light, or the sun; the worship of that luminary being the first idolatrous worship on earth, and commencing in Chaldea. Homer's Orion is precisely the Nimrod of Scripture :

Next I behold Orion's towering shade,
Chasing the savage race, which, wild with fear,
Before him fled in herds. These he had slain
Upon the cliffs and solitary hills,
Armed with a club of brass, massy and strong,
Such as no force could injure. — *Odyssey*, I. A. v. 751.

The Sibyls were originally Chaldean priestesses, and one of the most ancient Sibylline hymns describes the contest of the giants at the tower of Babel.

But when the judgements of Almighty God
Were ripe for execution; when the tower
Rose to the skies upon Assyria's plains,
And all mankind one language only knew,
A dread commotion from on high was given
To the fell whirlwinds, which with dire alarm
Beat on the tower, and to its lowest base
Shook it convulsed. And now all intercourse,
By some occult and overruling power,
Ceased among men: by utterance they strove,
Perplexed and anxious, to disclose their mind;

But their lip failed them; and in lieu of words
 Produced a painful babbling sound. The place
 Was hence called Babel; by the apostate crew
 Named from the event. Then severed far away,
 They sped uncertain into realms unknown:
 Thus kingdoms rose, and the glad world was filled.

The Sibyl speaks of Cronus, Titan, and Iäpetus, amongst the giant crew who obtained great names and rule on earth; and how exactly did Hesiod retail this to the Greeks:—

Now Jove no longer could withhold his ire;
 But rose with tenfold vengeance. Down he hurled
 His lightning, dreadful implement of wrath,
 Which flashed incessant, and before him moved
 His awful thunder with tremendous peal.
 Meantime storms raged; and dusky whirlwinds rose,
 Still blazed the lightning with continual glare,
 The gleam smote on the Titan's heads, whose eyes
 Were blasted, as they gazed; nor could they stand
 The fervour, but exhausted sank to ground.

The only difference between Hesiod and the Sibyl is, that by Hesiod the Titans were not scattered over the earth, but banished to Tartarus. The passage has certainly been admired by Milton; for it bears traces of the war in heaven, and the fall of the rebel angels, and after all, though the giants are said to be driven down to Tartarus, the concluding lines seem to infer that they were somewhere on earth, with the dreary bounds of earth, and sea, and air around them, heaven above, and Tartarus below. In the Greek poet's mind, traditions of the dispersion seemed to overcome, unconsciously, the idea of the Titanic fall:—

The gods, victorious, seized the rebel crew,
 And sent them, bound in adamantine chains,
 To earth's deep caverns, and the shades of night.
 Here dwell the apostate brotherhood, consigned
 To everlasting durance. Here they sit
 Age after age, in melancholy state,
 Still pining in eternal gloom, and lost
 To every comfort. Round them still extend
 The dreary bounds of earth, and sea, and air,
 Of heaven above and Tartarus below.—Theogony v. 676.

Amongst his fallen Titans, fallen so deep, that an iron anvil dropped into the abyss, would reach the bottom only in ten

days, he names Cronus and Iäpetus, as well as Crius, Phorcys, Hyperion, and Cottus, who were reckoned amongst the first settlers in Greece. In his 'Works and Days,' the same poet tells us that when the inhabitants of the golden age died,

Jove raised them to be demons of the air,
Spirits benign, and guardians of mankind,
Who sternly right maintain, and sternly punish wrong.

And Athenagoras supposed the souls of the giants to be wandering demons, that are ever roving about the world; an idea clearly derived from Hesiod.

The Rev. Isaac Preston Cory, Caius College, Cambridge, in his 'Ancient Fragments,' in which he has translated the remains of Berosus, Sanchoniatho, Manetho, etc., shows that they not only confirm these facts fully, but show also that they identify the origin of all the ancient mythologies as proceeding from this point, and based on the same principles. He says:—'It has been remarked that the theogonies and cosmogonies of the heathen were the same. By comparing the Hermetic, Orphic, and Pythagorean accounts in the celebrated collection of Damascius, with those of Sanchoniatho, Berosus, and the rest, it will be seen that the Ether and Chaos of the philosophers, or Mind and Matter, were regarded as the two universal, eternal, and independent principles of the universe; the one a vivifying and intellectual principle, the other a watery chaos, boundless and without form, until put into motion and form by mind, and brought out of darkness. From this union springs the Triad, Phanes, or Eros, a triple divinity; the soul and light of the world, the intelligible triad so largely insisted upon by the Platonists. There was a physical triad of Light, Air, and Earth, a spiritual one of Love, Intellect, and Will.

'But we shall see that a triad pervaded every mythology. In the third century, Ammonius Saccas, universally acknowledged to have been a man of consummate ability, taught that every sect, Christian, Heretic, or Pagan, had received the truth and retained it in their various legends. He undertook to

unfold it from them all; and from his exertions spring the celebrated Eclectic School of the later Platonists. To Ammonius, in the Platonic chair of Alexandria, succeeded Plotinus, Amelius, Olympius, Jamblichus, Syrianus and Proclus. This school was closed by Justinian, and its last professors, Diogenes, Hermias, Eulalius, Priscianus, Damascius, Isidorus, and Simplicius, retired to Persia under Chosroes.' From the writings of these philosophers is collected the bulk of the oracles of Zoroaster. The same writers also contain many answers given by spirits to theurgists.

SANCHONIATHO.

In the remains of the Cosmogony of this historian of the Phœnicians, we have the mythology of that people, presenting the clearest testimony of the derivation of the Greek mythology from it. The Phœnicians, the great traders to western Europe, carrying their ideas as well as their wares everywhere, planted them all round the Mediterranean, and much farther west. Danaus and Orpheus are said to have carried much mythologic knowledge from Egypt into Greece; but the Phœnician mythology bears a still greater resemblance to the Greek theogony. He says that the Winds or Ether uniting with Chaos, produced Môt, or plastic matter, and from this watery matter, or mud, springs all the seed of creation. Then light broke through Chaos, and animals, male and female, were produced. The human race commenced, and began to worship the elements, as the visible motive powers, amongst them the winds, Notus, Boreas, etc. The two first men were Æon and Protogones. Their son and daughter were Genus and Genea, who settled in Phœnicia—in fact, in all mythologies, the first people are said to have settled in the country of that mythology. From Genus and Genea came three children, Phos, Pur, and Phlox,—Light, Fire, and Flame; and these produced giants. From Misor descended Taautus, the Thoth of the Egyptians, and Hermes of the Greeks. He taught them letters. Another

god mentioned is Elioun, called Hypsistus, or the Most High, evidently the Elohim of the Hebrews. The son of Elioun, was Ouranus or Heaven, who married Gé, the earth, and had three sons, Cronus, Betylus, and Dagon, evidently the three sons of Noah. Cronus deposed Ouranus, and had as children Persephone and Athena, the latter of whom taught Cronus or Saturn to make a spear. Cronus married the daughters of the banished Ouranus, Astarte, Rhea, and Dione (that is, his sisters), and had by Astarte Eros and Pothos, the Eros and Anteros of the Greeks, as also seven daughters, called Titanides, or Artemides. Dagon, the brother of Cronus, is evidently Noah, for he came up out of the water. Cronus had also three sons, Zeus, Belus, and Apollo. Typhon also lived in these times—Typhon the serpent so conspicuous in the Egyptian mythology. Melecarthus, the original Hercules or Melech-Athor, or the Lord Ether had his first temple in Tyre, and thither Herodotus travelled to see it, finding the image of Hercules only a block of magnetic iron. Poseidon was also of that time, the Neptune of the Greeks. Astarte is declared by Sanchoniatho to be Aphrodite, or Venus. Athena, the daughter of Cronus, founded Attica in Greece. After Cronus had killed, dismembered, and sacrificed Ouranus, he had a son called Muth or Death, the Pluto of Greece. The Cabiri, he says, dwelt in Phœnicia, the Cabiri, being the Dii Potentes of Greece, the chief of them being Jupiter, Juno, and Pallas. Cronus gave all Egypt to Taautus. Taautus first introduced the serpent into the worship of Egypt. In the Phœnician cosmogony we see not only the Greek one, but also Samson, the original Hercules, drawn from the adjoining country of Judea.

BEROSUS.

In the fragments of Berosus, the historian of Chaldea, preserved by Alexander Polyhistor, Apollodorus, Abydenus, Josephus, and others, we have the clearest confirmations of the Mosaic creation, the flood, and the building

of the Tower of Babel. He tells us that there was a time in which there existed nothing but darkness and an abyss of water, wherein resided most hideous beings. They were creations in which were combined the limbs of every species of animals. Besides these were fishes, reptiles, serpents which assumed each other's shapes, and that pictures of these were preserved in the temple of Belus at Babylon to his time. When Belus divided the darkness, and separated heaven and earth, these monsters could not bear the light, but died. What a lively representation of the saurian and other monsters of the pre-Adamite ages!

He says that an odd sort of a man, half-man, half-fish, came up out of the waters and taught mankind the arts, a dim notion of Noah, although Noah comes more distinctly forward, as Xisuthrus or Sisithrus, who, warned by Cronus of a coming flood, built a vessel and took his family and all things into it. Having asked the Deity whither he was to sail, he was answered, 'To the gods.' When this vessel stranded on the mountains of Armenia, he sent out birds which came back with their feet dirty with mud, and the second time came no more. When Xisuthrus went out of the ark, he sacrificed to the gods, and then disappeared, but they could hear his voice in the air, admonishing his children to worship the gods, and informing them that he, his wife, and the pilot of the vessel, were translated to them for their piety—a faint memory of Enoch. Berosus says, that in his time the remains of the ark lay on the Coreyrean mountains of Armenia, and the people used to scrape the pitch from it as endowed with inestimable medical properties.

Berosus gives a succession of ten kings of Chaldea down to Xisuthrus. He says the winds assisted the gods in destroying the Tower of Babel, that the gods then introduced a diversity of languages, and that a war arose between the gods and the Titans: another Greek parallel. Josephus gives us many particulars of the later history of Babylon, from Berosus, down to its seizure by Cyrus.

In a fragment of Megasthenes, preserved by Abydenus,

in his history of Assyria, we are told that Nebucodrosorus exclaimed, 'Oh! Babylonians! I, Nebucodrosorus, foretell unto you a calamity which must shortly come to pass, which neither Belus my ancestor, nor Beltis his queen, have power to persuade the Fates to turn away; a Persian mule shall come, and by the assistance of your gods, shall impose upon you the yoke of slavery.' Probably, Nebucodrosorus or Nebuchadnezzar had this prophecy communicated to him by Daniel.

We find the same account of the winds assisting in the destruction of Babel, in Alexander Polyhistor, and in the Cumæan Sibyl. Eupolemus, in a fragment of Chaldean history, says that Babylon was built by the giants, who escaped from the destruction of Babel; and Epiphanius and the Paschal Chronicle, that the period of barbarism extended from Adam to Noah; that of Scythism and the customs of the Scythians to the age of Thera, who commenced the period of Hellenism or idolatry. Thera is Terah, the father of Abraham. Hellenism carried into Greece by the Phœnicians or Egyptians, gave the name of Hellenes to the Greeks. Cedrenus, of the tribe of Japhet, had introduced Hellenism. Eupolemus and Nicolaus Damascenus confirm the Hebrew history of Abraham. Damascenus says Abram was King of Damascus, and that in his time a village was still pointed out where he had lived. Thallus says, Belus, with the Titans, made war on Zeus and his compeers, who are called gods; Castor says that the Cyclops assisted Jupiter against the Titans with thunderbolts, and that Hercules and Dionusus, who were of the Titan race, also assisted to overthrow them. Thus, these ancient writers, of whom only mere fragments remain, at once prove the Scripture history and the origin of the Greek fable.

FACTS IN THE HISTORY OF EGYPT.

Artapanus says that the daughter of Chenephres, King of Egypt, having no children, brought up a child of the Jews,

and called it Moyses; but amongst the Greeks he was called Musæus, and that he was the instructor of Orpheus.

The learned Jacob Bryant says, 'the whole theology of Greece was derived from the East. We cannot, therefore, but in reason suppose, that Clemens of Alexandria, Eusebius of Cæsarea, Tatianus of Assyria, Lucian of Samosata, Cyril of Jerusalem, Porphyry of Syria, Proclus of Lydia, Philo of Biblus, Strabo of Amasa, Pausanias of Cappodocia, Eratosthenes of Cyrene, must know more upon this subject than any native Helladian. The like may be said of Diodorus, Josephus, Cedrenus, Syncellus, Zonarus, Eustathius, and numberless more. These had the archives of ancient temples to which they could apply, and had traditions more genuine than ever reached Greece. And though they were posterior to themselves, they appeal to authors far prior to any Helladians; and their works are crowded with extracts from the most curious and the most ancient histories. Such are the writings of Sanchoniatho, Berosus, Nicholaus Damascenus, Mocus, Mnaseas, Hieronymus, Egyptiacus, Apion, Manetho, from whom Abydenus, Apollodorus, Asclepiades, Artapanus, Philastrius, borrowed largely. We are indebted to Clemens and Eusebius for many evidences from writers long since lost; even Eustathius and Tzetzes have resources, which are now no more' (vol. i. 148).

Herodotus attributes the theogony of Greece to Hesiod and Homer. Before their time, he says (which was above four hundred years before his time), nothing was known in Greece of the origin and generation of the gods. In fact, it was, he adds, because Pythagoras had not then brought this knowledge from Egypt, and all the ideas of Greek mythology, he assures us, were thence derived.

Thus, we find, from Central Asia, the same gods under different names, proceeding to every region of the earth, and what is more remarkable the same primal doctrines of a triune and yet one God surviving everywhere under the most multifarious disguises. Probably these truths were

the more strongly imprinted on the ancient mind, Noah, whom they deified having three sons, whom they had come to regard as a reappearance of Adam and his three sons, Cain, Abel, and Seth. Dr. Cudworth, in his 'Intellectual System of the Universe,' has expended an enormous amount of learning to show that the Greeks held an idea of three superior gods, and yet that this was but one supreme God. All the philosophers, he says, believed in one supreme God above the other gods whom they worshipped, except the Stoics, Democritans, and Epicureans. Except these, all believed in the immortality of the soul; in three hypostases or essences, literally understandings, in the Supreme Being, and in the fall of angels, and their existence as unhappy spirits. Through their multitude of gods and goddesses, nymphs and nereids, representing merely the forms of nature, we trace distinctly these original truths. Empedocles, the great disciple of Pythagoras, held the notions of fallen spirits, as we see in Plutarch De Exilio, tom ii. 607. 'Those Empedoclean demons lapsed from heaven, and were pursued by divine vengeance, whose restless condition is there described in several verses of his.'

But it is Plato who has developed the threefold nature of God amongst the Greeks most clearly. The enunciation of this doctrine will be found in his second epistle to Dionysius. He there tells us that there are three essences, or hypostases, in the Supreme Being. The *τοῦτε ἡγεμόνος καὶ αἰτίου πάντων πατήρ*. The Father of the Prince and cause of all things. Secondly, this Prince, the *Νοῦς*, or, as elsewhere by him called, the *Λόγος*, the mind, or intellect by which all things are made, or the Word, as the Gospel has it too. And, thirdly, the universal and eternal Psyche, or soul. The *Νοῦς* is declared to be the Demiurgos, or architect of the universe, under the *ὑπερούσιον*, or superessential principle, and the eternal Psyche, as existing in both, in other words, the Holy Ghost of Christianity.

Cudworth professes himself greatly struck with the correspondence of these principles in God to those of revelation;

and they can only be explained by supposing them to be the remains of primæval truth which had reached Plato upwards of four hundred years before the Christian era, or were a direct revelation to him.

The two principles introduced by Zoroaster into the Persian religion was a direct reform on the ancient mythologies, intended to sweep away all the elementary polytheism, and yet did not do it effectually by leaving the sun to be worshipped as the visible emblem of Deity. Of Zoroaster I shall speak later, but here it is sufficient to say that his two principles really included three. Cudworth thinks that the Magi, following Zoroaster, did not hold the evil principle as self-existent and of equal power with the good, as Plutarch and the Manicheans did; on the contrary, Plutarch himself confesses that they announced a fatal time at hand for Ahriman, and that he should be destroyed. The Magi held Ahriman as the Christians hold Satan, and, indeed, Theodorus calls the Persian Sathanas the head of the evil powers. Like the professors of every ancient religion Zoroaster had his triad Ormuzd or the Supreme, Mithras as the second or Demiurgus, and the mundane Psyche as the third.

But a very remarkable doctrine of the ancient world, that God included in himself, as everything else, so both the sexes, has come up continually in the spiritual teaching of to-day. It has appeared in Swedenborg's writings, and in spiritual drawings and communications on various occasions. Nothing was more commonly received either amongst the Christian or pagan writers of antiquity. In the Orphic Fragments we find this line:—

Θῆλυς καὶ γενέτωρ κρατερὸς Θεὸς Ἐρικαπαῖος.

Female and Father is the mighty god Ericapæus.

And again in the thirty-first Orphic Hymn:—

**Ἀρσῆν μὲν καὶ Θῆλυς ἔφους, πολυώνυμε Μῆτι.*

The gods were represented of all ages. Ulpien says Dionusus was, *καὶ γὰρ παῖδα, καὶ πρεσβύτην, καὶ ἄνδρα*

γράφουσι αὐτόν. But in the sexes the caprice was sometimes extraordinary. Apollo had rarely a beard, but Venus, says Servius, was in Cyprus represented as Aphroditos with a beard, yet in a woman's dress. Calvus speaks of her as masculine, 'Pollentem Deum Venerem;' and Valerius Soranus makes Jupiter the mother of the gods:—

Jupiter omnipotens, Regum Rex ipse, Deūmque
Progenitor, Genetrixque Deūm; Deus unus et idem.

In fact, Porphyry, than whom no one had more profoundly investigated the history and characters of the gods, declared them, male or female, all one and the same. 'Some,' says Diodorus, 'think Osiris is Serapis; others that he is Dionusus; others still that he is Pluto; many take him for Zeus or Jupiter, and not a few for Pan.' This, says Bryant, was a very unnecessary embarrassment, for they were all one. Like confusion prevails in the accounts of those mysterious gods, the Cabiri. Some say Zeus was their head, some Prometheus; others that they were the sons of Hephaistos, who is the Vulcan of the Greeks, but in Egypt regarded as the same as Helius. One of the most ancient temples of these gods was at Memphis, and held so sacred that none but priests might enter it. Cambyses entered and saw their statues, and that of their father Vulcan, and had them and their temple destroyed. From Egypt their worship travelled to Canaan, and thence by the Phœnicians was carried to Greece. They were also confounded with the Dioscuri and the Corybantes. The Cabiri were carried to Italy, it is said, by the Trojans, who had received them by Dardanus from the island of Samothrace. In Rome they occupied the Capitoline Temple, as Jupiter, Minerva, and Juno; *θεοὶ δυνατοί*, Dii potentes. Here, again, was a change of sexes, from the sons of Vulcan.

But the most complete enunciation of this doctrine of what Swedenborg calls the feminine or love principle in the Deity, as made by pagans, is to be found in the Orphic Fragments, the celebrated passage commencing:—

Ζεὺς πρῶτος γέμετο · Ζεὺς ὕστατος ἀρχικέρανος.

Zeus the First: Zeus the Thunderer is the last.
 Zeus is the head: Zeus the middle, and by Zeus all things were fabricated.
 Zeus is male: Immortal Zeus is female.
 Zeus is the foundation of the earth and of the starry heaven.
 Zeus is the breath of all things: Zeus is the rushing of independent fire.
 Zeus is the root of the sea: he is the sun and moon.
 Zeus is the king: he is the author of universal life:
 One power and one demon, the mighty prince of all things.
 One kingly frame in which this universe revolves,
 Fire and water, and earth and ether, night and day,
 And Metis (Counsel) the primeval father, and all delightful Eros (Love).
 All things are united in the vast body of Zeus.

As I have said, the idea was not only in paganism but in the early church; for Synesius, a bishop of the fifth century, in one of his hymns to God, says:—

*Σὺ πατήρ, Σὺ δ' ἔσσι μάτηρ,
 Σὺ δ' ἄρβην, Σὺ δὲ θῆλυς.
 Tu Pater, Tu es Mater,
 Tu Mas, Tu Fœmina.*

But if the idea of both masculine and feminine principles in the Deity were common, that of a triad of principles in him was universal. Ion says, 'All things are there, and nothing more or less; and the virtue of each one of these is a triad consisting of Intellect, Power, and Chance.' Cory thus sums up the triads of ancient mythology. In India the three great gods were Brahma, Vishnu, and Siva—the Creator, Preserver, and Destroyer — who was also the reproducer, as Death is the reintroduction to life. Brahma was the supreme united Deity, including the three; and his essence was expressed in the mysterious word O'm or Aum, by which the Jewish Cabala also says God created the world. The Greek triad was Zeus, Poseidon, and Pluton, or, as more commonly used, Jupiter, Neptune, and Pluto; in other words, Spirit, Water, and Fire. In the Orphic Cosmogony, we have Metis, Eros, Ericapæus, or Will, Love, and Life or Life-giving. In other places Phanes stands for Eros, being the same person, Love and Light. In the Egyptian they are Ammon, Ptha, and Osiris; or Serapis, Dionysus, and Osiris. In other

places Cneph and Emeph figure in the triad, but they are resolvable into the same gods. In Herodotus, the three are Osiris, Horus, and Typhon, the latter the destroying but reproducing principle, as Siva in India. In the Syrian mythology the three were Cronus, Pothos, and Omichles; Cronus being also their god Bel. In the Chaldean we find Tauthe, Apason, and Moymis, meaning Father, Power, and Intellect; or Air, Fire, and Sun. In the Persian they are Ormazdes, Mithras, and Ahriman, the latter being the Siva of India and Typhon of Egypt. In the Scandinavian, they are Odin, Thor, and Loke, the last also Fire or the Destroyer. The Druids of England had similar triads, but they brought them forward in a more intellectual shape as God necessarily consisting of three magi—the Greatest of Life, the Greatest of Knowledge, and the Greatest of Power. One God, one Truth, one point of Liberty, where all opposites equiponderate. They expressed the characters of the Infinite in the letters O I W, as the Jews in J A O, and the Indians in Aum. The Persians called the Supreme Deity Viracocha, but in him were the three, the Lord Sun, the Son Sun, and the Brother Sun. They also worshipped Tanga-Tanga, who, they said, was three in one.

In all mythologies there was a farther division into almost innumerable gods and goddesses, mere powers and properties of nature, which became most confused amongst themselves, but for the most part resolvable with labour into one god, or two at most, the sun and moon. The highest minds recognised but one Supreme. The Rev. Isaac Cory says, a Trinity in unity has been from the beginning the fundamental tenet of every nation upon earth. To this, however, there is one remarkable exception, the Jews until the advent of Christ. I think we must search in vain for the faintest shadow of such a doctrine in the Old Testament, and the reason of this, I think, is apparent enough in the necessity of preventing the Jews falling into the polytheism of surrounding nations. Let them have understood these principles in God, and it is clear from their determined

proclivity to idolatry, that they would soon have had thirty or more. This knowledge was not revealed to them till they had become thoroughly indurated in monotheism. Yet it must have been a primal truth, for it spread with the peoples from the plain of Shinar to every region of the earth; and its appearance and retention amongst all nations admits of no solution, except that it was implanted in them somewhere and at some time when they were all in one place, and had one tongue.

Besides the triads mentioned by Cory, the Mexicans had one, consisting of Mexitle, or Vitzliputzli, Tlaloc, and Tezcallipuca. They, like all the American Indians, had an ark and the traditions of the flood. The ark of the Mexicans was the same machine as that in which Ammon or Osiris of Egypt were borne in procession; the same as the ark of Bacchus, the ship of Isis and the Argha of Iswara. His dark complexion was that of the Vishnu of the Indian and Cneph of the Egyptian triads. He was oracular, like the ship Argo of the Greeks, the Bous of Ammon; the chief arkite gods of all Gentile nations. He connects his city with a lake, like the Cabiri, like that of Buto on the lake Chemmis in Egypt, and has evident connection with the lake and floating islands of all the pagan mythologies.

A few words more may demonstrate that, amid this widespread tradition of heathenism, the doctrine of the unity of the Deity still and equally prevailed, at least amid the priests, teachers, philosophers, and initiated; for all the ancient mythologies, Chaldean, Egyptian, Syrian, Greek, had their exoteric and esoteric teachings. Plutarch tells us that this was the reason that the Sphinxes were placed before all Egyptian temples. Clemens Alexandrinus, Origen, Hermes Trismegistus, and the Asclepian dialogue, all assert the same. In the latter dialogue, we have again the two sexes of the Deity asserted, and at the same time the unity and supremacy of one God. Iamblicus says that over the portal of the temple at Sais was inscribed, 'I am all that has been, is, and shall be; and my peplum, or veil, no

mortal hath yet withdrawn.' To everyone of the great deities of Egypt was equally attributed the supremacy, thus intimating that there was really only one God. The Persian theory had not only the feminine principle in the Deity, as mader or methēr, the mother, but asserted the unity and supremacy of the original Creator. Plato and the Christian fathers accuse the Greek poets of degrading the gods by describing them as sensual and quarrelsome; yet they admit that they asserted one Supreme Being, and a past as well as future eternity.

But notwithstanding the great primal truths surviving in all paganisms, these systems everywhere exhibited the broad marks of the demon upon them. This was manifest in the licentious practices in all the temples as an institution from one end of the world to the other—in Rome, Greece, Egypt, Babylon, and India. In the spirit of pride and vindictiveness which were taught, and thought by the most cultivated pagans to have a spirit of nobility in it, and still more in the thirst for human blood which all the gods of the heathen displayed. With a summary glance at these horrors I will conclude this chapter.

In Salamis, formerly called Coronea, a man was annually sacrificed in March to Argaula, the daughter of Cecrops, and daughter-in-law of Argaulis. This continued to the time of Diomedes, and the sacrifice was then made to him. This custom lasted till the time of Diphilus, who changed the victim to a bull. Men were sacrificed in Heliopolis, a city of Egypt, till the time of Amosis. Men were also sacrificed to Juno, as many as nine in one day; but Amosis changed the victims to waxen statues of men. A man was sacrificed to the Omadian Bacchus in Chios, and also in Tenedos. The Spartans, according to Apollodorus, sacrificed men to Mars. The Phœnicians and Egyptians, Cretans and Persians, had similar sacrifices: Philo Biblius tells us that the Phœnicians had a king named *Israel*, who sacrificed his only son *Jeust*, which was the origin of their custom. It is easy to see that the origin of this tradition is in the Bible, and Abraham

is set aside for Israel. The Curetes sacrificed boys, and Pallas says that the sacrifices of men did not cease everywhere till the days of Hadrian the emperor. A virgin was sacrificed annually in Laodicea to Minerva, afterwards a hart was substituted. The Carthaginians had similar sacrifices till Iphicrates abolished them. The Dumatians of Arabia sacrificed annually a boy. The Greeks, says Philarchus, generally sacrificed men before they went out to battle. The Thracians and Scythians did the same. Every classical reader will recollect the attempted sacrifice of Iphigenia by her father, and the perfected one of the daughter of Erectheus and Praxithia by the Athenians. At this time, says Eusebius, a man is sacrificed in Megalopolis at the feast of Jupiter Latiaris. The same had been the case to Jupiter in Arcadia, to Saturn in Carthage. In Lydia Diodorus asserted that 200 of the sons of the nobles, and 300 of the people at large, had been sacrificed. Dionysius of Halicarnassus says that Apollo and Jupiter had at one time demanded so many human sacrifices of the aborigines in Italy, that they actually decimated themselves, and, to escape from the infliction, emigrated into distant regions. This is said to have happened to the Pelasgi in Italy; that it became the ruin of the country, and notwithstanding the emigration of the young men, the oracles continued to demand and the magistrates to enforce these sacrifices, till Hercules put a stop to them. We know what terrible sacrifices of the same kind were made in India for ages, and even to our own times. Awful proofs of demon influence, and of the assertions of St. Paul and of Milton that the gods of the heathen were devils.

The Persians buried people alive. The Cyprians, the Rhodians, the Phocians, the Ionians, the people of Chios, Lesbos, Tenedos, all had human sacrifices. The natives of the Tauric Chersonesus offered to Diana every stranger whom chance threw upon their coast. Aristomenes the Messenian slew 300 noble Lacedemonians at once, amongst whom was Theopompus, the King of Sparta, at the altar

of Jupiter at Ithome. The Spartans, in return, sacrificed their captives to Mars. Spartan boys at the festival of *Diamastigosis* were whipped in sight of their parents before the altar of Diana with such severity that they frequently expired. *Phytarchus* and *Porphyry* assert that every Grecian state, before marching against an enemy, sacrificed human victims. The Romans did the same. *Livy* says that in the consulate of *Emilius Paulus* and *Terentius Varro* two Gauls, a man and woman, and two Grecians, were buried alive at Rome in the ox-market, in a place walled round and made for such purposes. *Plutarch* gives another instance of this a few years before, in the consulate of *Flaminius* and *Furius*. It is asserted that the principal captives led in triumph by the Romans were, for a long time, despatched afterwards at the altar of *Jupiter Capitolinus*. *Marius* sacrificed his own daughter to the *Dii Avernunci* for success against the *Cimbri*; *Clemens*, *Dorotheus* and *Plutarch*, all affirm it. *Pliny* and *Cicero* say that in their time the custom was discontinued: but it was afterwards revived. *Augustus Cæsar*, when he took *Perusia*, sacrificed 300 men of the equestrian and senatorian orders to the manes of his uncle *Julius*. *Porphyry* says in his time a man was sacrificed every year at the shrine of *Jupiter Latiaris*. *Heliogabalus* offered human victims to the Syrian deity which he introduced. The same is said of *Aurelian*; the Gauls and Germans were so devoted to human sacrifices, that no business of any moment was transacted amongst them without being pre-faced by human blood. According to *Lucan's Pharsalia* (lib. i. v. 444), the gods to whom these sacrifices were made were *Thautates*, *Hesus* and *Taranis*, and that in the midst of gloomy woods to increase the horror. *Tacitus* in his *Annals* (lib. xiii.), says that the *Hermanduri* sacrificed all their prisoners to Mars. The *Arduenna* and *Hyrcinian* forests were terrible for these immolations at the hands of the *Druids*. (See *Claudian* in *Laudes Stilichonis*, lib. i.). The *Massagetæ*, the *Scythian*, the *Getes*, the *Sarmatians*, the *Suevi* and all the *Scandinavians*, believed that no blessings

or security could be obtained except by such sacrifices to Odin and Thor. The island of Rugen, but above all Upsala, was famous for these horrors. For abundant details of these gory rites, in which the kings were often immolated, see Hackberg's *Germania Media*, Snorro Sturleson in *Ynglinga Saga*; Saxo-Grammaticus, lib. 10; Olaus Wormius, p. 28; Adam of Bremen, Scheiffer of Upsal, *Norway Chronicle*, Johannes Magnus and many other northern writers. So also in Ireland; see the *Crymogea* of Arngrim Jonas. Dithmar relates the same sacrifices to the god Swantowite in Zeeland. In fact, all Europe, including our own islands in Druidical times, was streaming with human sacrificial blood.

The same was the case amongst the Mexicans and Peruvians, and the King of Dahomy in Africa still keeps up the old practice of Africa. We know from Scripture that the people of Canaan sacrificed children to Moloch, the Tyrians and Carthaginians offered men and children to Cronus. (See examples of this in Diodorus Siculus, and Silius Italicus.) Hamilcar, being defeated in Sicily, not only sacrificed a boy to Cronus on the spot, but drowned some of the priests to appease the god. 'Tell me now,' says Plutarch 'if the monsters of old, the Typhon and the giants, were to expel the gods, and to rule the world in their stead, could they require a service more horrible than these infernal rites and sacrifices?'

To the foregoing examples may be added, that the Druids burnt men in wicker frames to the gods. The Natchez Indians and people of Bogota had like sacrifices. Two of the officers of Cortez, who had counted the skulls of the natives who had been thus sacrificed in Mexico, told Gomara that they amounted to 120,000, and the Franciscan monks who went to New Spain after the Spaniards had possession of it, report that these human sacrifices amounted annually to 2,500. There needs no other proof of the assertion of the Apostles that they who eat things offered to idols eat the sacrifices of devils. The whole of heathenism throughout the world, not only in the most ignorant and barbarous, but

the most civilised and philosophical nations, bore the broadest stamps of demonism in immorality and blood.

Yet, in every nation, however scientific or however sunk in ignorance, spiritualism maintained its faith. They might be devils whom they worshipped as gods, but they thought them gods: and from them they received oracles and dreams assuring them by their agreement with the subsequent events, that there was a spiritual world ruling this world. No nation can become a nation of atheists, atheism is only the disease of exceptional minds. No nation ever gave up the belief in the existence of spirits acting with them and for them. The nearness of the spirit-world maintained its consciousness imperishably in the human soul. The numerous oracles throughout the pagan world could not have maintained their credit without a large infusion of supernatural knowledge in their answers. The reliance on the oracles, and their reliability as the cause of it, seems a direct inference from the universal use of them. Cicero had much the same notion as the Apostles, that all spirits are ministering spirits to men. 'God distributing gods to all the parts of the world, did, as it were, sow some gods in the earth, some in the moon,' &c. (On Plato's *Timæus*, c. xiii.) And he says in his '*De Natura Deorum*,' lib. i., Curius and Fabricius had never been such men as they were, but for the cooperation of God: and in '*De Divinatione*,' i. 1, 'Did Greece ever send colonies into *Ætolia*, *Ionia*, *Asia*, *Sicily* or *Italy* without having first consulted about every circumstance relative to them, either at *Delphi*, or *Dodona*, or at the oracle of *Ammon*?' *Lucian*, *Astrolog.* v. i. p. 993, says the same. People would not venture to build cities, nor even to raise the walls, till they had made proper enquiry among those who were prophetically gifted about the success of their operations. So, too, *Callimachus* in his hymn to *Apollo*:—

'Tis through *Apollo's* tutelary aid
That men go forth to regions far remote,
And cities found. *Apollo* ever joys
In founding cities.

Pausanias i, 7, says ‘at Patræ in Achaia, there is a temple, and before the temple is the fountain of Demeter, and in the temple an oracle which *is never known to fail*:—μαντεῖον δὲ ἐνταῦθά ἐστιν ἀψευδές.’

But it will be asked—Did the devils speak truth through all these oracles? Perhaps they did out of good policy, for their influence and worship depended on it, and devils, we are taught to believe, are very politic. But, probably, God who says He never left men without a witness of Him, condescended to hear and answer their well-intended rather than well-directed prayers. At all events, truth came to the pagan world through oracles, dreams, apparitions, and other supernatural means, or all ancient history is a lie.

I have thus gone at more length than my space warrants into the origin, nature, chief features, principles, and system of pagan mythology in general, to clear it all away, and leave me at liberty to state the facts of the supernatural amongst all these nations, without perpetual necessity of reference to their individual notions.

CHAPTER X.

THE SUPERNATURAL IN ASSYRIA, CHALDEA, AND PERSIA.

When he found any who could not satisfy themselves with the knowledge that lay within the reach of human wisdom, Socrates advised them to apply diligently to the study of divination; asserting that whoever was acquainted with those mediums which the gods made use of when they communicated anything to man, need never be left destitute of divine counsel.—XENOPHON, *Memoirs of Socrates*, iv.

OF the Assyrians very little is known, except as they appear in the Bible and from the scanty mention of them in the fragments of Berosus and Sanconiatho. We are told that Nimrod, the son of Cush, the son of Ham, commenced the kingdom of Babel, afterwards Babylon. These Cuthites or Cushites, Jacob Bryant regards as the ancestors of the Goths or Cuths; and if so, we Europeans have a strong strain of Ham in us. The Goths, who succeeded in their wave of emigration the sons of Gomer, the son of Japheth, the Gomerians, Cymmerians, or Cambri, Cumbri, or Cumbrians, in the Scandinavians and Normans, presented themselves as that domineering race which constitutes the ruling or aristocratic class wherever they have settled. According to this theory, our aristocracy as well as the Negroes, are descendants of Ham.

It would seem, however, as if the sons of Shem and Ham were dwelling together in the early times; for though Nimrod established Babel, we are told in the tenth chapter of Genesis that 'Out of that land went Asshur, and builded

Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city.' Thus the empire of Assyria was founded by them, though it would appear afterwards to have been absorbed into the Cuthite kingdom of Babylon. Ninus, according to Herodotus, founded the Assyrian empire—that is, he extended it, and made a more martial kingdom of it than it was under the descendants of Asshur. It, according to his statement, continued 520 years. The Bible mentions none of his dynasty except Pul, who was, probably, the father of Sardanapalus. This monarch, celebrated for his effeminacy, has become celebrated for burning himself in his palace, rather than surrender to the invader. He was the last of the dynasty of Ninus or of Belus, the ancestor of Ninus.

In the year A.M. 3257, Arbaces the Mede paid a visit to Sardanapalus, and despising him for his vice and luxurious corruption, conspired with Belesis, the governor of Babylonia, to conquer Nineveh. Diodorus Siculus says that Sardanapalus laughed at them, assured by an ancient prophecy that Nineveh could never be taken by force, till the river became the city's enemy. Thus it is clear that the Assyrians were confirmed spiritualists at that day, and put full faith in supernatural communications and oracles. In fact, the few historic traces that we have of them, make them, as well as the Babylonians, devoted to astronomy, astrology, and soothsaying. They had become idolaters, but they had an unshaken belief in the presence and communication of the spirits of the higher world. Trusting in the prophecy, Sardanapalus maintained the siege for upwards of two years, and in the third the prophecy was fulfilled in a manner, like many other prophecies, wholly unexpected. From excessive rains the Euphrates overflowed its banks, and threw down twenty furlongs of the city wall, by which the enemy entered. Belesis had had much difficulty to keep Arbaces to the prosecution of the siege, but being himself a priest and soothsayer, as well as general, he lay out in the open fields all night to watch the stars, and receive, through them,

divine communication, and he then confidently announced that they would receive such succours as would render them victorious. The succours came in the shape of an inundation, and the prognostic was verified. Sardanapalus, seeing the prophecy thus fulfilled, set fire to his palace, and burnt himself, his wives, concubines, and eunuchs, with all his treasures in it.

The fall of Sardanapalus, however, did not extinguish the Assyrian empire. Arbaces reigned over Media, and Belesis at Babylon, and we find a succession of Babylonian kings reigning in Nineveh from Tiglath-Pileser, to Sennacherib and Esar-haddon. These monarchs, as the Israelites became wicked and idolatrous, began to harass them. We find Tiglath Pileser, King of Assyria, coming up into Israel in the days of Pekah, King of Israel, about 770 years before Christ, and carrying the inhabitants of various cities away captive. Ahaz, King of Judah, afraid of the Israelites and Syrians uniting against him, sent to this Tiglath-Pileser, and bribed him by the plunder of the house of the Lord, to make an alliance with him. Again Shalmaneser went up and took Samaria, the capital of the Ten Tribes, and carried them away into Halah and Habor, and the cities of the Medes, and brought men from Babylon (for it seems Assyria was at that time master of Babylon too) and from Cutha, and many other places, and peopled the lands of the Ten Tribes with them. In the days of Hezekiah, King of Judah, the King of Assyria sent three generals, Tartan, and Rabsaris, and Rabshakeh, against Jerusalem, and made very violent demands on Hezekiah, but God sent 'a rumour and a blast' against them, and they fled back to Assyria. After that Sennacherib, the king himself, went up to besiege Jerusalem; but God gave him a most amazing proof of spirit-power, for he sent his angel and smote, in the camp of the Assyrians, a hundred and four score thousand of them, and when it was morning, behold, they were all dead corpses. Esar-haddon, the son of this Sennacherib, conquered Babylon, and the Assyrians reigned there for three reigns, when Nabopolassar,

governor of Babylon, united with Astyages, of Media, and destroyed the empire of Assyria, and divided its lands betwixt them. Thus the great and proud empire of Assyria was merged into Babylonia, or Chaldea and Media, for Chaldea afterwards to fall before Media and Persia, and merge into the vast Persian empire.

One of the most interesting events of modern times has been the discovery of the ancient capital of Assyria, Nineveh, and the digging out of its remains by Layard. Thus, the fashion of the life of the Assyrians, after a burial of nearly 2,500 years, has been suddenly revealed to us, with all its proud warriors in their war-chariots and on their proud steeds with their elaborately curled manes and tails; the men as accurately curled themselves. Here we have the life-likeness of the very men who carried away the Ten Tribes, and whose fellows were struck dead 180,000 at a blow by spirit manifestation. Nor did they suffer only from spirit power. They felt its presence, and sought to it by oracles and through interpretations of stellar aspects, and by the mysterious aid of soothsayers. They may be ranked amongst the oldest spiritualists of the world; but what they were was more fully seen in their successors, holding the same faith, and distinguished by the same arts.

The Chaldean sages were the priests, the professors of science and philosophy in Babylon. They were the primitive professors of all the secrets of their theology, and added to it magic, or the art of invoking ministering spirits.

‘The Chaldeans, being the most ancient Babylonians, held the same station and dignity in the commonwealth as the Egyptian priests do in Egypt; for, being deputed to divine offices, they spend all their time in the study of philosophy, and are especially famous for the art of astrology. They are mightily given to divination, and foretell future events, and employ themselves either by purifications, sacrifices, or other enchantments to avert evils, or procure good fortune or success. They are skillful likewise in the art of divination by the flying of birds, and interpreting of dreams and prodigies;

and are reputed the true oracles in declaring what will come to pass by their exact and diligent viewing of the entrails of the sacrifices. But they do not attain this knowledge in the same manner as the Grecians do; for the Chaldeans learn it by tradition from their ancestors, the son from the father, who are all, in the meantime, free from all other public offices and attendances; and because their parents are their tutors, they both learn everything without envy, and rely with more confidence on the truth of what is taught them; and being trained up in this learning from their childhood, they become most famous philosophers.'—Diodorus Siculus, b. ii. c. 3.

'As they foretold things to come to other kings formerly, so they did to Alexander, who conquered Darius, and to his successors Antigonus and Seleucus Nicanor; and accordingly things fell out as they declared, which we shall relate particularly hereafter. They likewise tell private men their fortunes so certainly, that those who have found the things true by experience have esteemed it a miracle, and above the reach of man to perform.'—*Ibid*, b. ii. c. 3.

Herodotus says that in the Tower of Belus, in Babylon, there was a room on the summit, in which a woman slept to receive communications from the god. By the bed stood a table of gold. He says there was a similar custom at the temple of Jove at Thebes, in Egypt, and at Patres, in Lycia. These women had no intercourse with men, and before divining an oracle must sleep the preceding night in the temple.

In the Babylonian empire, in its glory, under Nebuchadnezzar, we have the most complete view of the spiritualism of that people: the magicians, and soothsayers, and the regularly established interpreters of the intimations of Heaven. They were, as Diodorus and Herodotus state, a distinct body, in high honour, having a system by which they conducted all explanations of oracles, dreams, and prodigies.

Not only had the Ten Tribes been carried away out of Palestine by the Assyrians, but the two tribes of Judah and

Benjamin had been brought away from Judea, and planted in Babylonia; their temple had been burnt down by Nebuchadnezzar, all the vessels and treasures of the temple carried away, and put into the temple of Baal in Babylon. As we have the most distinct account of the magicians of Egypt in the Bible, so we have the same of the magicians of Babylon in the same book. Daniel was called before Nebuchadnezzar to tell him a dream that he had had, as well as its interpretation. He had called all the magicians, and the astrologers, and the Chaldeans to tell him these things; and they were ready to tell the king the meaning of the dream, if he let them know the dream itself. But the dream was gone from him, and God had evidently expunged its remembrance to show him that there was a God above the god of the Chaldeans, and a power beyond what He allowed them to exert. This is what He had done by the Egyptian magicians. ‘The magic of the Chaldeans,’ says Brucker, ‘is not to be confounded with witchcraft, or a supposed intercourse with evil spirits; it consisted in the performance of certain religious ceremonies or incantations, which were supposed through the interposition of good demons to produce supernatural effects.’ It was what afterwards came to be called White or Sacred Magic. But their spirit informers which had availed them in so many extraordinary cases, were here quailed by the Omnipotent, and Daniel, the prophet of the true God, was alone permitted to reveal the future of the monarch. The same was the case as regarded the writing on the wall at the feast of Belshazzar, the successor of Nebuchadnezzar. The Chaldeans and astrologers could not read it, and Daniel was called and read it. Yet this superiority of the Hebrew divination did not long keep under a cloud the fame of the Chaldeans as soothsayers. Their reputation all over the world induced other people to take up their mysteries; and amongst the Romans there was a class called Chaldeans or Mathematicians, according to Valerius Maximus, lib. i. c. 3, who had grown such impudent pretenders that they were by an imperial decree banished Italy.

The Babylonian empire was merged into that of Persia by Cyrus; and it is very remarkable that this great conqueror was prophesied of by name by the prophets of Israel, more than a century before his birth. Isaiah (xliv. v. 28), says:—‘Cyrus is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple thy foundation shall be laid!’ And the next chapter thus opens:—‘Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked paths straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name, though thou hast not known me.’

Both in Isaiah (xliv.), and Jeremiah (xliv.), the taking of Babylon by Cyrus is foretold with very descriptive circumstances. The gates which enclosed the city on each side of the river are to be forced; and the river is to be dried up, as it was by Cyrus turning it into another channel. In Jeremiah (l., li.), Babylon was to be taken by a snare or stratagem; a drought was to be upon the waters, and they were to be dried up; her mighty men were to be paralysed, and become as women within her, as was the case, through the surprise; according to both Herodotus and Xenophon. In Daniel (viii.) Cyrus is prefigured as the ram with two horns.

Josephus, in the second book, and second chapter of his Antiquities, says, that the Jews of Babylon showed the prophecy of Isaiah to Cyrus, where he was foretold by name, and that in the edict which he granted for their return, Cyrus acknowledged that he received the empire of the world from the God of Israel. That God had described him

by name in the writings of the prophets, and foretold that he should build him a temple at Jerusalem. But not the less remarkable is the fact recorded by Herodotus (Lib. I. c. 107), that he and his destinies were foretold by the soothsayers of Media. He says that Astyages, the king of Media, dreamed that from his daughter Mandane should proceed a power that should overspread all Asia. Alarmed at this, the jealous old king called for the soothsayers, who explained the dream to mean that his daughter should have a son who should conquer all Asia. As this seemed to include his own dominions, Astyages, a man of tyrannic temperament, determined to marry his daughter, not to a Median prince, but to a mere gentleman of the subject province of Persia. He, accordingly, married her to Cambyses, a Persian of an unambitious character, and only of the ordinary rank. But, after the marriage, he dreamed again that a vine grew out of his daughter which covered all Asia. He sent again for the soothsayers, who affirmed the dream to be of the same meaning as the former one. Astyages, therefore, sent for his daughter home, where she was delivered of Cyrus, and the old grandfather delivered the child to Harpagus, his chief captain, to be destroyed. Cyrus, however, was preserved as the son of a tradesman in the mountains of Persia, and lived to dethrone his grandfather, and literally to conquer all Asia.

Astyages is said to have discovered Cyrus when about ten years of age, by his being brought before him by a nobleman for beating his son during a game in which the boys had made Cyrus king! Astyages sent in haste for the soothsayers and asked what was to be done. They replied that there was now no danger from the lad, for the dream had become true, in play, and that predictions were often thus oddly verified. He accordingly allowed Cyrus to live and verify the dream in earnest.

When Cyrus had deposed his grandfather, and had already begun to fulfil the Hebrew prophecies, that he should 'subdue nations before him, and loose the loins of kings, Cræsus

the king of Lydia, famed for his enormous wealth, proposed to attack him before he was grown too mighty. For this purpose he desired to consult the oracles, but he first laid a scheme to ascertain the reliability of the oracles. For this purpose he sent special messengers to the different oracles of Greece, and to that of Jupiter Ammon in Libya, and commanded these envoys on a certain day to ask them what the king of Lydia was doing at that moment. What were the answers of the other oracles is not known, but that of Delphi was :—

See! I number the sands: I fathom the depth of the ocean;
 Hear even the dumb: comprehend too the thoughts of the silent.
 Now perceive I an odour, an odour it seemeth of lamb's flesh,
 As boiling it seetheth, commixed with the flesh of a tortoise,
 Brass is beneath, and with brass is it covered over.

When the envoys returned, Cræsus, who had kept his purpose close in his own heart, found that the Delphian oracle alone had read it there; for he had determined on this day to do something which he thought it would be impossible for the oracle to find out. Accordingly, he had cut a lamb and a tortoise to pieces, and boiled them in a brass kettle. Satisfied that the oracle had superhuman knowledge, he then determined to win its good word by a magnificent offering. This consisted of three thousand oxen, a hundred and seventy golden tiles, a golden lion, many gold and silver vessels, a female statue of gold of three ells high, adorned with the necklace and girdle of his own queen, of enormous value. With this bribe to the oracle, Cræsus desired his ambassador to ask whether he should march against the Persians. The oracle replied :

Κροῖσος, ἄλλυ διαβάς, μεγάλην ἀρχὴν διαλύσει.

If Cræsus pass the Halys, he shall destroy a great empire.

On receiving this answer, Cræsus was perfectly satisfied, not doubting for a moment that the great empire to be destroyed was Persia. He sent, in his gratitude, a present to every inhabitant of Delphi, and put another question, whether his rule should long continue. The oracle replied, ‘ If ever

a mule should become king of the Persians, then tender-footed Lydian, flee to the rocky banks of the Hermos, make no halt, and care not to blush for thy cowardice.'

Satisfied that no mule could ever become king of Persia, Cræsus marched against Cyrus, was defeated and captured, and his kingdom incorporated in the Persian empire. Then he upbraided bitterly the Delphian oracle, but this answered that he had solely his own carelessness to blame in not asking *what* kingdom it was that should be destroyed, and as to the mule, Cyrus was that mule, for he was the son of a Mede and a Persian, of a princess and of a man of but humble condition.

Another question which he had put to the oracle was whether his son, who was dumb, would ever be able to speak. To this son, probably, the oracle referred, when it said it could read the thoughts of the dumb. The answer to this question was:—

Lydian, foolish of heart, although a potentate mighty,
Long not to hear the voice of a son in thy palace:
'Twill bring thee no good,—for know that his mouth he will open
Of all days on the one most unlucky.

On the day that Sardis was taken, a Persian rushed upon Cræsus to stab him, when the son, breaking a life's silence, cried out, 'Man, do not kill Cræsus.'

Cræsus had another son, Atys, a young man distinguished above all his contemporaries. Cræsus was warned in a vision that he should be killed by a sharp point of iron. Cræsus, therefore, kept him from all warlike pursuits, and even from hunting, but being at last persuaded by a friend to allow Atys to accompany him to the chase, Cræsus put his son under the special guardianship of this friend, and in the fight with a boar, the spear of this very friend, missing its mark, killed Atys! Adrastus, this ill-fated friend, slew himself in remorse at the accident.

Herodotus says, that Cræsus, when placed on a pyre to be burnt alive, prayed vehemently to Apollo, who sent a heavy thunder storm and quenched the flame. Cyrus

hearing that Cræsus had called on the name of Solon repeatedly during his being bound on the pyre, and learning that Solon had refused to call him happy till he knew his last hour, liberated him and retained him as a friend.

The termination of the career of Cyrus was as completely prognosticated as his commencement, at least by the pagan deities. In his expedition against the Massagetæ, Cyrus dreamed that he saw Darius, the son of Hystaspes, with wings on his shoulders, one of which overshadowed Europe, the other Asia. He therefore sent at once for Hystaspes, and told him what he had seen, and that he was sure that Darius, who was at home in Persia, was plotting against him, and the gods had thus warned him against him. He, therefore, sent Hystaspes home to take care of his son till his return. But, says Herodotus, it was not that Darius, a youth of only twenty years of age, was plotting against him, but that the gods had foreshadowed to him that he would be killed during that campaign, as he was, by Tomyris, the queen of the Massagetæ, and that Darius was destined to succeed him (Clio, 210).

Many supernatural events, according to Herodotus, attended the insane career of Cambyses, the son of Cyrus. In his expedition to Egypt he determined to disinter the body of King Amasis, and after insulting it, burn it, an abomination to the Egyptians; but the Egyptians, the historian says, declared that Amasis, before his death, had been warned of this by the oracle, and ordered his body to be buried in a secret place, and another body put in his tomb, which Cambyses treated as he had threatened. Cambyses besides destroying the images of the Egyptian gods, stabbed Apis, the sacred bull, in the thigh, so that he died, but in consequence Cambyses went mad, and died himself eventually by his own wound, piercing his thigh exactly in the same spot as he mounted his horse. Cambyses dreamed that Smerdis had usurped his throne in his absence, and was wanting to march back to Persia in a rage, when he thus met his death. He sent word before him to put his brother Smerdis to death, which

was done, but it turned out that the usurper was not his brother Smerdis, but Smerdis one of the Magi, and that his throne was in the hands of the Magi, who pretended that this false Smerdis was the true one. The oracle had long before declared that Cambyses would die at Ecbatana, and on being wounded he enquired what the place was called, and hearing that it was Ecbatana, he knew that his end was come.

Darius was encouraged by various omens to avenge the country of Smerdis, and assume the throne, as he did. When Darius besieged Babylon, a Babylonian tauntingly said, when mules produced young, then the Medes might take Babylon, but not till then. In the twentieth month of the siege, says Herodotus, a mule produced a foal, and the omen was received as a certain sign of the capture of the city, which soon after took place.

The Chaldean doctrines were frequently quoted by the Greek philosophers, as by Proclus on the *Timæus* and others, and they call them (*λόγια*) oracles; those of Hierocles being supposed to be a mere translation of them. Pythagoras is also supposed to have drawn much from them. Julian, a Chaldean and theurgist, turned these oracles into Greek verse, his father Julian having before him written of demons and Telesiurgies. This was done in the reign of Marcus Antoninus. In them are evident traces of theurgic magic, especially in the mention of the Hecatine circle, and the directions about it.

The mythology of Persia met with a sweeping reform in the person of Zoroaster. All the gods of the Chaldean genesis were brushed away as the mere flies of Beelzebub, and the Supreme restored to his throne, yet not in undivided occupancy. Two great powers whom he was admitted to have created, Ormuzd and Ahriman, with their hosts of subordinate spirits, good and bad, rose into a prominence which hid from the general view the real divinity. Neither did Zoroaster, as has been represented, eradicate the worship of the elementary powers of nature, and place fire as the one great active principle best symbolising the Omnipotent.

Zoroaster acknowledged the one uncreated and supreme Deity, as all other systems before him had done, and he introduced an essentially Spiritual race of beings, as governing the universe, or as disturbing this government, but he left the old root of the worship of the elements; nay, of every visible thing, in his system; and we shall see that he further perfected the ritual of their worship in the great book of his laws, theological and civil, and left it in full exercise. What Zoroaster did was to hurl down and destroy the more sensual deities of the pagan world, and place above the worship of visible things, that of essentially Spiritual and good essences; and under this worship he introduced a more pure and moral doctrine of life, a higher and juster notion of the Divine nature, and of our relation toward it. Sensuality, the great and monster vice of all other pagan systems, was put under a stern and terrible ban. Every tendency to sensual license was reprobated and made strictly punishable, and the doctrine of a future and fiery retribution was enunciated in unequivocal terms. The fault of his system was, that he placed the great Father of all life too much in the back-ground, committed the world so much to the rule of the two great antagonist principles, Ormuzd and Ahriman, the good and the evil powers, that the Deity soon was lost sight of, and the worship due to him was lavished on Ormuzd, and so downwards on all visible things, and on all active laws of life, in a manner which, though it left his system far above that of the rest of the pagan world, placed it infinitely below that of the true revealer of the Divine will. This, in fact, was an inevitable circumstance, for nothing but God in man, manifesting himself to man, could unfold to the world the sublime purity, and glory, and benevolence of the All-wise and the All-good in His celestial kingdom.

But Zoroaster made a marvellous step in the onward progress of religious and psychical developement. He demolished the mere outward idolatry of the nations, as Cambyses demolished the hawk-headed, bull-shaped, and dog-faced

images of Egypt. He quenched the infernal pruriency for obscenity and human blood, which stamped all other pagan hierarchies with the mark of the fiend; and he made a Spirit dynasty the direct object of the public mind, thus knitting up that mind with the spiritual rather than the physical world, and preparing it, not exclusively for this world, the mere vestibule of life, but for the eternity of life itself. That all this was the result of spiritualism, that is, of a direct spiritual agency operating through him, is a matter self-evident. Nothing but such agency can produce such effects. To say that a man is a great religious innovator is simply to say that he is a great medium of spirit power, the relative purity of which is immediately seen in the system produced. Whether it be Christ, the highest and purest of all promulgators of religion, God Himself assuming this office, to place man in the possession of the eternal and undivided truth, or Zoroaster, Confucius, Buddha, Mahomet, or Joe Smith, each wrapping some portion of the primal truth in the clay and mud, the rags and finery of earthism and devilism, nothing but a spiritual energy, acting from the spiritual world, can give life and force to such apostleship. In the lowest form of all those emanations, Mormonism, which many men superficially attribute to the motive power of imposture, there is a demon potency operating on the degraded human mind which could alone give attraction to such absurd teachings. As in drinking, so in these pseudo-religions, there is a devil in it. No mere taste for swallowing fluids could produce the stupendous madness of drinking which curses this age, causing men to sacrifice life, health, everything to the vice. It is the demon fire that enters the human bosom, burning, exsiccating, and frantically demanding fresh liquid flame to be poured on it, that could so far infatuate and destroy mankind. Zoroaster was a medium of the first class as to power, and much superior as to quality, to everything then about him.

The true history of Zoroaster, like that of all heroes and founders of religions of very early times, is involved in myths. There is said to have been a Chaldean Zoroaster,

but this may have arisen from Zoroaster having travelled to Chaldea, and studied the Chaldean theology. Huetius says Clement of Alexander represents Zoroaster, now a Persian, now a Mede. Suidas calls him a Perso-Mede: many call him a Bœotian, others an Ethiopian, that is, of the Asiatic Ethiopia, and, in short, says Bryant, they have found a Zoroaster wherever there were Magi. Bryant himself would reduce the name to that of priest of Apis, Zor or Zor-Aster, belonging to the bull, who was represented with a crescent moon on his side and a star between his horns. The religious reformer, who now bears the name of Zoroaster, was, in fact, a Persian of the reign of Darius Hystaspes, or, as he is called, Gustasp in the Zend-Avesta, about 550 years before Christ. His real name was Zeréthoschtrô, or the golden star. It was gradually softened to Zoroaster. M. Anquetil Du Perron, in his translation of the Zend-Avesta, has collected the various accounts which his followers have given of him. These bear plainly the character of fable, which the devotees of a national prophet always heap about his history. He is said to have descended from the kings of Persia both by his father Poroschasp and his mother Dogdo. Poroschasp was rich, especially in horses, and boasted of being descended from Djemschid, the fifth descendant of Noah, and, according to Persian traditions, endowed with creative powers by Ormuzd; and also from Feridoun, the eleventh descendant of Djemschid, and the first of the Poériodékéschans, or administrators of the laws of Djemschid, who freed Iran of the Arabs, and chased physical evils from the earth. He was given, as the consequence of prayer, to his father, and his birth was announced to his mother, not by an angel outwardly, but in dreams. She saw a being brilliant as Djemschid, hurling a book at the Dews, or evil spirits, before which they fled. She applied to a Magus for an interpretation of these dreams thrice repeated, and learned that she was to bear a son to whom Ormuzd would deliver his law, and who would bless the world with it. That the evil powers would be all up in arms against him. That she

herself would suffer much on account of her son, but that he would triumph over all his enemies, and a king would arise who would receive his law, and make it that of his kingdom; that it should prevail everywhere; Zoroaster should mount to heaven, and all his enemies descend to hell.

These and many other circumstances seem to have been engrafted on his history by his followers after the Christian era. It is said that Zoroaster laughed the moment that he was born, and that his head pulsated so violently that it lifted the hands that were laid on it. The Magi, alarmed at the portent, conspired to destroy him. The Dews, Devs, or devils, joined him in the endeavour. The reigning king, like Herod, but more prompt, rode off to kill the embryo prophet himself, but when he attempted to cut him in two at his mother's breast with his sword, his arm was withered up, and he fled with all his court. The Magi then made a bonfire, and stealing away Zoroaster from his mother, flung him into it; but the child received no injury from the fire, which felt under him like soft water. His mother found him thus, and carried him home. Numerous other attempts were made to kill him by driving fierce bullocks and horses over him, throwing him to wolves, and offering him poison; all in vain; God protected him.

When he was thirty years old, the age of Christ, he began his public career. He proceeded into Iran to the court of Gastasph. He was accompanied by many of his relatives, and arriving on the banks of the Araxes, as there was no boat, he ordered his attendants to follow him, and he walked over the water, and his friends seeing this followed, and walked over too, without wetting their clothes. Iran then extended from the Euphrates to the Indus. Zoroaster, warned in a dream of a combined attack of the Dews and Magicians, turned aside and ascended alone into the mountains of the Albordi. In these mountains he prayed that he might see the glory of God, and Bahman, the second of the Amschaspands, the six highest of the celestial spirits. Ormuzd appeared, and bade him shut his eyes and follow

him. When he opened them he found himself in the midst of heaven, in the presence of Ormuzd in the splendour of his glory, and surrounded by hosts of angels. Here Zoroaster conversed with Ormuzd, and prayed him to confer immortality upon him; but he refused, saying if man were made immortal there could be no resurrection. Ormuzd gave him something to eat like honey, which made him clairvoyant of everything in heaven and on earth. He related to him all that had occurred since the creation of man, and which should occur till the resurrection. Ormuzd taught him all that concerned him, the revolution of the heavens, of the good and bad influences of the stars, the secrets of nature; of the greatness of the Amschaspands, and the equal felicity of all beings in heaven. Zoroaster saw down in hell the terrible visage of Ahriman; and delivered from his power a soul which on earth had done both good and evil. Ahriman saw Ormuzd deliver the divine law to Zoroaster, and, raging, endeavoured to tear it from his hand; but in vain. Ormuzd then told him to return to earth, and teach the people the whole of that law, and say to them, 'That my light is hidden under all that shines;' a beautiful expression, intimating that the glory of this world appears to extinguish the glory of the world above; but it remains indestructibly radiant, though hidden from eyes dazzled by worldly splendour. Truth beams on eternally, and divine goodness does not cease, though clouds of earth hide them from men.

Having received the book of the law, Zoroaster was successively accosted by the other Amschaspands, who gave to him their respective powers over all the creatures, elements, and seasons of the earth. Ardibescht gave him the fire which should be kindled in every city destined to it, in honour of God, as the glory of fire comes from the glory of God, and that neither water nor mud should be able to quench it. Mobeds, Destours, and Herbeds, priests and officers to tend the fire and discharge the functions of religion, were appointed. Zoroaster is said, in returning to the

mountains of Albordi or the Balkan, to have made in a cavern the first temple to Mithra, the Creator, which was opened in Persia, but afterwards imitated in all parts of it.

The Dews and Magicians again made a furious attack on Zoroaster to secure and destroy the Zend-Avesta, but he repeated a chapter of it, and put them to flight. He then set out to Balkh, the capital of Gustasp, to announce his interview with Ormuzd, and to show the book of the law. As he could not procure admittance to the king he miraculously cleft the roof of the palace, and descended through it to the royal presence. The courtiers and magicians fled in dismay. Gustasp assembled them again, and Zoroaster, seated on a carpet in the middle of the assembly, answered all questions put to him on all ancient sciences, or whatever else of difficulty they could propose. Gustasp was perfectly satisfied, but the courtiers, the ministers, the magi, the generals, were all filled with fury that their ancient customs and laws should be thus set aside by one man, and the account of attempts they made to destroy his credit, and of the miracles which Zoroaster performed to confound them, are too voluminous and too eastern in character to admit of detail. In a word, Zoroaster succeeded; his law and the new religion were established.

This law was both theological and civil. Zoroaster sought to be to Persia what Moses was to the Jews. The Zend-Avesta means the Living Word, and this, of which we have but the twentieth section, is divided into three grand divisions; the Izeschné, thé Visfered, and the Vendidad. These are again subdivided into Nosks, Fargards, Cardés, Has, &c. They include a Litany, a Liturgy, and a general code of laws. There is much confusion amongst them, parts of one being strangely mixed with parts of another, and the prayers, which are almost endless, are extremely wordy and long; in fact, they are a perfect example of Christ's statement of men thinking to be heard for their much speaking. These prayers are for every possible occasion. When you cut

your nails or your hair, when you see a herd of cattle, a leprous person, mountains, a cemetery, a city, a country, water, before sleeping, when you sneeze, when you make pastry and sweetmeats, when you see pools, rivers, the sea, great reservoirs, when you kill cattle or kill vermin, and on a thousand other occasions. And not only are there prayers but ceremonies for these occasions. You begin cutting the nail of the finger on the right hand next to the little finger, uttering proper words as you cut with a knife made expressly for this purpose. Next the index finger, and so in a certain prescribed order. You divide each fragment of nail cut off with the knife, saying, 'It is the will of Ormuzd, &c.' The cuttings are then to be collected in a paper, the paper laid on a stone, three circles drawn round the stone, with proper ceremonies at each stage of the process, and turning towards the sun, and accompanying prayers. Then you are to lay earth on the paper three times, accompanied with certain prayers.

Yet, amid all this folly and trifling, there are sound and excellent laws laid down. As Persia is very hot, there are plenty of washings and purifications prescribed, though there is one disgusting custom made very general and sacred, that of washing in the liquid secretions of cattle. Priests practice this in public worship, ladies in private worship; new-born babes are first washed in this liquid. This is because the bull is sacred; the tradition being, that not only men, but all other animals, issued from the body of a great bull created by Ormuzd, undoubtedly originating in the issue of man and beast from the ark, which used to be drawn with pointed stem and stern standing up like horns, and eventually by imagination exalted into an animal, a bull with expanded horns. This bull was worshipped by the Persians.

In his theology, Zoroaster was more tolerant than many Christians. It is one of the dearest beliefs of a large part of the Christian world that their wicked neighbours shall be eternally tormented in fire. So precious is this hope to them that it would appear impossible that they could enjoy heaven

without the firm persuasion that this eternal horror was going on. On the contrary, Zoroaster taught, that Time without Bounds, or the Eternal, created Ormuzd and Ahriman, the good and evil principle to contend together, supported by their respective hosts of Amschaspands, Izeds, Ferouërs, &c., or good spirits, and Dews or Devs, our devils or bad spirits, the myrmidons of Ahriman. Ormuzd made pure men, pure beasts, trees bearing good fruit, and flowers yielding pure fragrance, everything, indeed, for the benefit and pleasure of man. Ahriman corrupted man and, therefore, made impure and wicked men, oppressors, tyrants, thieves, murderers, murderers of reputation, base lawyers, corrupt judges, Wooden *vice*-chancellors. He created all kinds of vermin, and destroyed or corrupted the fruit with it; instilled poison into plants and flowers; threw venomous snakes and scorpions amongst them. His Dews were everywhere spreading blights, raising storms, effecting wrecks, breathing out malignant fevers, plagues and diseases. Inflaming devilish lusts, and lighting up the evil eye to blast and wither whatever was happy and good. This state of things was to last for twelve thousand years. The first three thousand years were to be under Ormuzd, almost inclusively; the next six Ormuzd and Ahriman were jointly to occupy; the last three would be given up to Ahriman, and at the end Ormuzd would pronounce the Omnipotent word Honover, by which Ahriman and his hosts would be vanquished. He would then repent; Ormuzd would enter into a solemn contract with him before the Eternal, and he and all his Dews would be forgiven and restored. Hell itself would be reformed, and every part of creation purged of evil and suffering. As for men, all of them, whatever saints they might think themselves, must go into it for a time, but no man would be punished beyond his deserts, and none for ever.

So far, however, from the followers of Zoroaster worshipping only God, very little is heard of the Supreme in his system. Ormuzd is the great object of worship, and from him downwards every good power and spirit, and every object in

creation. There are numerous orizons in which stars, winds, water, woods, animals, fruits, corn, men, and every imaginable thing is done homage to, on the plea that Ormuzd has created them good. There are two powers in his system, which it is not easy to see where they are placed:—the living creative Word, and Mithra. As I have stated, some persons think the Persian triad consisted of Ormuzd, Mithra, and the great mundane Psyche, but it appears rather to consist of the Eternal, the Creative Word, and Ormuzd. But where, then, and who is Mithra? No doubt, the sun was generally regarded as Mithra, but Herodotus (Clio. I. 132) says that it was the Assyrian goddess Myletta, or Venus, called by the Arabians, Alitta, and the Persians, Mitra. If this be the case, we have here again the feminine principle in the Deity.

On the whole, the system of Zoroaster was a pure and sublime system for pagans. Like all other systems it became corrupted and sensualised. Mahommedanism drove it out of Persia in the seventh century, and took its place. Many of the Guebers, or Fire-worshippers, as the Mahommedans called them, fled into India, where they still continue, and in the deserts of Kerman under the name of Parsees.

No system was a more spiritual system. It was introduced by assumed revelation and miracles; it introduced a world of good and bad spirits, and established a firm faith in them. In other words, under other names, it introduced God, Christ, the devil, and all the attendant angels, archangels, thrones, principalities, and powers; guardian angels, and familiar spirits. These same realities lie at the bottom of all systems, however worked up to appear novelties. Mahomed copied many things from the Zend-Avesta, as his journey to heaven, his praying towards the East, his rejection of images, &c.

The end of the great Persian kingdom, which stretched from Greece to India, was attended by miraculous events, and to the last moment the Magi showed their spiritual insight. Alexander, who destroyed this great empire, was foreshown by the prophecies of Daniel; and as we have seen on the authority of Josephus, that as he was warned in a dream

not to perpetrate any mischief in Jerusalem, and obeyed the warning, so he was attended, like Cyrus, by the spiritual warnings of the Magi.

When Alexander of Macedon made his second visit to Babylon, when he was three hundred furlongs from the city, the Chaldeans sent a deputation of their most famous and experienced Magi to warn him on no account to enter the place, as their art showed him that if he did he would certainly die there. They assured him that if he would pass by the city, and build the sepulchre of Belus, which the Persians had destroyed, the danger would be avoided. He was so much impressed by the statement that he sent many of his friends into the city, but himself camped two hundred furlongs from it. But the philosophers, the followers of Anaxagoras, and others, went out and so ridiculed the notion of the Magi foretelling events, that he quickly despised all divinations whatever, and especially that of the Chaldeans, so famous all over the world.

After burying his favourite, Hephaestion, a circumstance occurred which considerably startled him. For when he was anointing himself, and had laid his royal robes and crown on the throne, one of the inhabitants, who was confined, found his chains suddenly drop off, and without any of the guard noticing him, he marched directly into the palace, put on the crown and robes and seated himself on the throne. Alexander, amazed at the strangeness of the thing, went up to him, and asked the man who he was, and who advised him to do so? The man simply replied that 'he knew nothing at all.' The augur being called to explain the circumstance, recommended that the man should be put to death, and this was done. But the circumstance sunk deep into Alexander's mind, and reflecting on what the Chaldean had foretold, he cursed the philosophers who had ridiculed the prognostic, and felt a renewed respect for the wisdom of the Chaldeans.

A second omen added to his perturbation. He went out accompanied by several vessels to view the harbour of Babylon, but his ship was soon parted from the rest, and

went tossing about for some days, so that his life was despaired of. At length the vessel was thrust into a narrow creek overhung with bushes and trees, where his turban or diadem was plucked by a bough off his head, and thrown into the water. A sailor jumping out of the vessel swam for and recovered the diadem, putting it on his own head that he might the more readily regain the ship. The circumstance was regarded by himself and the Chaldeans as ominous, and he was advised to sacrifice to the gods.

When Calanus, the Indian philosopher, ascended his funeral pile, as I have already stated, he announced to Alexander that he would follow him in two days.

At the feast attending the proposed sacrifices, he drank off at a draught a great cup of wine, called the cup of Hercules, gave a great sigh, seemed struck as with a thunderbolt, and was led out to his death-bed. The cup was suspected to have been poisoned by Cassander, the son of Antipater. Thus the great conqueror died, the victim of the shallow wisdom of the materialistic philosophers of the time.

Afterwards, when Antigonus went to Babylon and quarrelled with Seleucus the governor, Seleucus, fearing the fate of Python, made his escape with a party of horse, intending to join Ptolemy in Egypt. The Chaldeans informed Antigonus that it was decreed that if Seleucus got safely away, he would become lord of all Asia, and would kill Antigonus in a battle with him. On this Antigonus sent after Seleucus to intercept him, but in vain, and every particular of the prophecy became verified.

Such was the ancient faith of these great primitive empires. I shall have to show that over the whole region which they once occupied, notwithstanding changes of theologic systems, the present population, as indeed of the whole East, retains the fixed persuasion of spiritual influences on mankind.

CHAPTER XI.

THE SUPERNATURAL IN ANCIENT EGYPT.

Multarum rerum naturas nostram superare scientiam et fallere.

AUGUSTINE, *De Civitate Dei*, lib. xxi. c. 4.

De nos jours, le passé glorieux de l'Égypte, de l'Assyrie, de la Grèce et de Rome n'est qu'une lettre morte pour les savants; les musées, remplis de chefs-d'œuvre, n'ont de l'attrait que pour les artistes, amateurs des belles formes; mais il y a là plus que de vaines formes; *une réalité vivante* se déroule devant nos yeux étonnés, lorsque nous voyons ces chefs-d'œuvre animés par le souffle puissant de l'esprit qui jadis a vivifié leurs modèles corporels.

LE BARON GULDENSTUBBE, *Pneumatologie Positive*, p. 50.

I HAVE given so much explanation of the mythology of the Egyptians in my chapter on the original religion of the ancient nations, that we may here dismiss that part of the subject. We may regard Egypt, next to Chaldea, as the great school and mother of mythologic spiritualism. The Egyptian system was carried into Greece by Danaus, Cadmus, and Orpheus. Some make Orpheus a Thracian, others a Theban, but the greatest authorities make him an Egyptian. He would seem to have travelled over various regions ere he reached Greece. The story of his descending to Hades to recall his wife Eurydice is referred to the descent of Horus to the shades. Some say that he lived eleven ages before the siege of Troy. Bryant would convert him into a city in Pieria or Paeonia. Others think Orpheus was a general name for one of the Magi; others that Orpheus and Cadmus only represent Egyptian colonies settling in Greece, and bringing mysterious and oracular songs with them. These colonies,

it is said, spread over various countries like a deluge. Amongst them went Canaanites and Caphtorim of Palestine. They settled in Colchis, Thrace, Phrygia, Sicily, Etruria. Istrus and Diodorus Siculus speak largely of them. These matters were so well known in Egypt, and the very recent civilisation of the Greeks derived from them, that Solon was mortified to hear the priests in Egypt say that the Greeks were but children, and had derived everything from them, as testified by the names of most of their gods, goddesses, men and women; as Cecrops, Ion, Ione, Codrus, Helen, and the like. The Pelasgi were Egyptians, and as Zonaras says, 'All these things came from Chaldea to Egypt, and from thence were derived to the Greeks.'

There is something remarkable in Egypt as connected with the spiritual history of man. It is described in the Bible as the land of darkness and of bondage, and yet as a land famous for its wisdom. The patriarchs, one after another, had to descend into Egypt and to be brought up out of it again. This was the successive case with Abraham, Isaac, and Jacob. Joseph was sold into Egypt and yet had his bones carried up again into the Promised Land. The Israelites were carried as a nation into Egypt, and brought up again in triumph. Christ was carried down into Egypt in accordance with prophecy, which said, 'Out of Egypt have I called my Son.' He was brought up again thence to fulfill His great career, and to free the human race from spiritual bondage and darkness. The French, under Bonaparte, had to descend into Egypt and the English had to go down there in pursuit of them. We are all spiritually sent down into Egypt, into darkness, bondage of soul, gloomy doubt, and despair, till we are called up thence in the footsteps of Christ, the Redeemer, of whom Moses was the type. Yet it is the land of much abstruse wisdom; Moses was learned in it, and it was diffused by pen and the colonies all over the west through Greece, whose philosophy, based on Egypt, we are sedulously taught to this day. The day of redemption from Egypt has not yet come to our schools,

where it reigns triumphant over Christianity in classic studies.

What wonder, then, that Egypt was the great mistress of arts and philosophies, patent and occult, in the ancient world! There is no doubt that the power of Egypt lay in the retention of an ampler portion than other nations of the same epoch of the original knowledge and power of human nature, of that primal period when man still held much of that spiritual clairvoyance and sympathy with the spirit-world which he possessed before the Fall. 'The ancient wisdom of the Egyptians,' says Dr. Ennemoser, 'is not a creation of history, a gradual developement, as in natural objects; for man is not a production of nature, he is an immediate creation and image of God, which resembles him and is perfect in soul and body. That ancient natural wisdom of early nations was but fragmentary, for the original perfection had been lost before recorded times. These sealed temples were illuminated by but a faint ray of that originally pure spirit, a small and confused consolation to fallen man; here a few blossoms of prophecy appeared occasionally on the barren stem.'

And Schubert says in like manner, 'An old tradition, a prophecy of the *Völuspá*, appears to announce that nature first became conscious through the living word, through the soul of man. The word, however, appears as a higher revelation. We know that among the Persians a creative spirit and a power over nature and the being of things is ascribed to the living word. Language, like the prophecies of the poet and seer, was created by a higher inspiration. To the speaker of the living word the future and past were revealed, because the eternal spirit, in which the future as well as the past is contained, spake in him. In the early ages of the world, speech was an immediate result of inspiration; and certainly the theory that social wants had created it by degrees, from various simple sounds, could only be of modern date. This view of the early ages which derives language from inspiration, can only be appreciated through the most ancient natural philosophy. According to this, all beings

exist in and by the high influence which is common to them all. This is the flame in light, the spirit in language, love in marriage. This belief in the one common spirit of all things is perceptible in the religious doctrines of the Persians, the Indians, and Egyptians. By these theories it was plain through what means man became acquainted with the secrets of nature, futurity and the past; by inspiration and prophecy. That higher, universally common spirit, in which the laws of the change of time, the cause of everything, future as well as present, becomes the connecting medium, through which the souls of those who are separated by time and space approach each other; and the mind, when, in the moments of inspiration, it is sunk into the depths of the spirit of nature, is placed in a spiritual communication with all things, and receives the power of influencing them. Those portions of knowledge which among us have only been drawn forth singly, after a long and tedious investigation, are but a small portion of that comprehensive knowledge which antiquity preserved.'

This was the knowledge which lay at the bottom of 'the wisdom of Egypt,' and which was preserved with so much secrecy in the recesses of their temples. Whence came the higher and more spiritual philosophy of Greece? that philosophy which in Plato has been matter of astonishment, and has been pronounced to approach to the sublime doctrines of Christianity? It was brought from Egypt by the successive sages of Greece, who went down into Egypt, like the patriarchs, to come up laden with the spoils of the Egyptians — Orpheus, Thales, who was said first to proclaim the immortality of the soul in Greece, Pythagoras, and Solon. It was in Egypt that the great lawgiver of Greece was taught that the Greeks were yet in philosophy but children. And so carefully was this primal knowledge guarded by the Egyptians that Pythagoras is said by Iamblichus to have spent twenty-two years before he could penetrate into the core of their mysteries. Not all the power of Amasis, the Egyptian King, could induce the priests to reveal this sacred knowledge to a stranger, till he had been sent from

temple to temple, and made to undergo severe discipline. Pythagoras returned only to fall a martyr to the great psychologic truths that he first poured out upon the astonished mind of Greece. He wandered throughout Greece, in Delos, and Crete, in Sparta and Elis; everywhere neglected or regarded but as a madman, till he was driven from Samos and passed over into Italy. There he taught, and, as it is said, wrought miracles in the different colonies of Magna Grecia, Crotona, Metapontus, Rhegium, and Agrigentum. But the martyrdom of new truth pursued him. At Crotona his opponents burnt down his school, destroying in the flames forty of his chief disciples. Flying to Metapontus he himself was compelled to seek refuge in the temple of the Muses, and there perished by starvation. This was the penalty of Pythagoras for introducing spiritualism into Greece. After he had opened the way, a long train of good men sought in Egypt the fountains of ancient truth, which they clothed in new forms — Dædalus, Homer, Democritus of Abdera, Ænopsis, Euripides, Eudoxus, Herodotus, Solon, and others.

But the priests imparted their secret and divine sciences unto them charily; and Homer represents his sorcerers as Egyptian, as Xenophon and Plato represent their ideals as Persian. The secret of the musical sounds emitted by the statue of Memnon at sunrise has never transpired. Yet all ancient authors attest the fact, and that it still continued to do so after Cambyses had had it opened to see whether it was caused by machinery.—(Scholiastes Juvenalis.)

So profoundly secret did the Egyptian priests preserve their knowledge, that the vulgar multitude was suffered to worship all kind of animals: cats, apes, bulls, crocodiles (which had their sacred waters), and even winds and herbs. Diodorus Siculus, speaking of the gross superstition of the common people of Egypt, says that such was their worship of cats, that everyone killing one was put to death, and that in Ptolemy's time, a cat being killed by a Roman, the people flew to his dwelling, and that neither the fear of the Romans, who were making a league with Ptolemy, nor the influence

of the princes sent to persuade them, could deliver the man from the popular rage. Of this, Diodorus says, that he was an eye-witness (b. i. c. 6).

The priests seem to have considered their esoteric knowledge as too sacred except for their own caste, and for the use of the state. Amongst the items of this knowledge, however, the paintings on the walls of their temples, as copied by Denon, Montfauçon, and others, show that mesmerism and clairvoyance were well known to them, and that, through these and other ancient knowledges, they derived spirit communications, and practised extensively in their temples the art of healing. As in the Grecian temples afterwards, these practices, derived from Egypt, were in general use. Amongst the paintings in their temples are the figures of priests in the attitude of making mesmeric passes, and others of patients under manipulation, or thrown into the magnetic sleep. Not only were bronze hands found in the temples, with the fingers in the form for manipulating (see Montfauçon), but these were carried in the festivals of Isis. Anubis is seen leaning in the sacred pictures over the bed of the sick, and putting his hand upon them. The patient is variously seen in the sleep, as awaking, and as arising. A French author in the 'Annalen der Magnetisme Animal,' has shown fully the mesmeric nature of these Egyptian representations. 'Magnetism,' he says, 'was daily practised in the temples of Isis, Osiris, and Serapis!' And this is borne out by all the ancient historians who visited Egypt. Diodorus Siculus says, 'The Egyptians declare that Isis has rendered them good services in the healing sciences, through curative methods, which she revealed to them; that now, having become immortal, she takes particular pleasure in the religious services of men, and occupies herself particularly with their health: and that she assists them in dreams, revealing thereby her benevolence. This is proved, not by fable, as among the Greeks, but by authentic facts. In reality, all nations of the earth bear witness to the power of this goddess in regard to the cure of diseases by her influence. In dreams she reveals to those

who are suffering, the most proper remedies for their sickness ; and by following exactly her orders, persons have recovered, contrary to the expectation of the world, who have been given up by all the physicians.'

This is exactly in accordance with the practice of modern mesmeric clairvoyance ; and it is curious that Herodotus tells us that Rameses, the Egyptian king, descended to the mansion of death, and after some stay returned to the light. The anniversary of his return was held sacred as a festival by the Egyptians. There can be no doubt but this descent of Rameses was in the mesmeric trance. The same processes went on in nearly all the temples of Egypt. In the temple of Serapis at Canopus, Strabo says, 'Great worship is performed ; many miracles are done, which the most celebrated men believe and practise, while others devote themselves to the sacred sleep.' At Canopus, Serapis was visited by the highest personages with great veneration, and in the interior were, according to the same authorities (Greek historians, who went thither, and spoke of what they themselves saw), all kinds of sacred pictures, portraying miraculous cures. Still more celebrated was the temple at Alexandria, where the sacred or temple-sleep was continually practised, and where sick persons were entirely cured. I shall have to notice the miracles of Vespasian performed here, as related by Tacitus, when I come to Roman spiritualism.

As I have said, not only the mythology of Egypt, but its mysteries and oracles were planted in Greece. As we shall have to revert to the subject there, it is needless to dwell longer on these subjects here, especially as the Bible, in the books of Moses, has so fully demonstrated the spirit-power of the priests of Egypt. I shall, therefore, close this section of my subject with a few remarks on the doctrine of metempsychosis, and of an example or two of oracular prognostics. The superstitious veneration of the common people arose from this doctrine of transmigration, as taught in the sacred books of Hermes Trismegistus. The Egyptians believed that the souls of men at death passed into other bodies, either men or

animals. That, according to the degree of purity or impurity of life here, they passed into pure or impure animals. That it required three thousand years for a human soul to continue its transmigrations through every species of bird and beast. At the end of that time, if the soul was thoroughly purified, it passed to heaven, and became free of the law of migration, residing with the gods. If not then sufficiently purged, it passed again into bodily forms. According to Herodotus and Clemens Alexandrinus, the following prayer was uttered at Egyptian funerals:—‘Deign, ye gods who give life to men, to give a favourable judgement of the soul of the deceased, that it may pass to the eternal gods.’

As we shall see amongst the Greeks, washings, bathings, rubbings, and fumigations, attended the temple cures of Egypt. The incense used, Plutarch, in his treatise on Isis and Osiris, says, was called *Kyphi*, and consisted of six different ingredients. That in procuring prophetic sleep it was assisted by the music of a lyre, which the Pythagorians used also for the same purpose. It required all these means to reduce the action of the body, and to place the soul free from it, and above it, in uninterrupted rapport with the spirit-world. The Egyptian priests described to Herodotus the descent of King *Rhampsinitus* into this purely spiritual existence, in which he conversed with the gods.

Amongst the most striking announcements of the oracles, besides those celebrated ones of *Jupiter Ammon*, in the case of *Cræsus* and others, we may notice the following as given by the Greek historians. An oracle pronounced that *Mycerinus*, the son of *Cheops*, had only six years to live, and, though he remonstrated, he could not get the doom reversed. *Sethon*, who had been a priest of *Vulcan*, ascending the throne, was alarmed at the approach of *Sennacherib*, King of *Assyria*, and the warrior tribe deserting him, he entered the temple of *Vulcan*, and implored his aid. The god sent him a vision as he stood before his image, telling him not to fear, for he himself would fight for him. Accordingly, *Sethon* marched against *Sennacherib* with a crowd of mechanics and

tradespeople; and the night before the battle, a legion of field-mice invaded the Assyrian camp, and devoured the quivers and bowstrings of the enemy, so that Sethon gained an easy victory over them.

After the death of Sethon, twelve kings reigned in Egypt, dividing it, says Herodotus, into so many provinces; but the oracle announced that he who made a libation from a brazen cup in the temple of Vulcan, would become the sole king. On one occasion Psammeticus, finding himself without the usual golden cup when the twelve had to pour libations, plucked off his helmet, stretched it out to receive the wine, and made his libation. The rest of the kings, seeing the oracle fulfilled, instead of hailing him king, banished him into the marshes on the sea-coast. Hence he sent to consult the oracle how he should avenge himself of this wrong. The oracle replied that vengeance would come when brass men arose from the sea. To Psammeticus this appeared a hopeless response, but soon afterwards some Ionian and Carian pirates in brass armour landing (a thing never seen in Egypt before), he saw the meaning of the oracle, engaged these foreigners, and by their aid won the throne.

The same historian was told in Egypt, that when the king Amasis was a youth, he was connected with a band of revellers and pilferers. Those robbed by him frequently carried him before the oracles, some of which pronounced him guilty, and others did not. On coming to the throne, he neglected the temples of all the gods who acquitted him, and would give nothing towards the repairs of those temples, having satisfied himself that they were false oracles; but those which had convicted him, he attended with the greatest care, as being truthful gods, and pronouncing just judgements. (Euterpe, 174). He was, moreover, informed that a deputation of Egyptians being sent into Lybia to the temple of Jupiter Ammon, the Ammonian king, Thearchus, told them of a neighbouring nation, the Nasamonians, who were all necromancers.

CHAPTER XII.

THE SUPERNATURAL IN ANCIENT INDIA AND CHINA.

Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα.—EPICETUS.

They are not facts which perplex men, but the opinions about these facts.

Oh then, let us daily ask God to form around us an immense void in which we shall see nothing but Him, a profound silence in which we shall hear nothing but Him. Let us beseech Him to raise our souls to an elevation where fear of the judgements of the world shall not reach us; where the world itself shall disappear and sink away beneath! Let us entreat Him to envelope us in His radiance, and inspire us with the holy folly of His gospel, and especially to penetrate our souls with a love to Him that has loved us with a love so intense and dominant, that it would cost us as much to descend from that height to the world, as it has cost us to ascend from the world.

VINET'S *Vital Christianity*, 76.

EXCEPT that the Brahminical and Buddhistic gospels are not literally our gospel, we may use this aspiration of the eloquent Swiss theologian, as expressing the fundamental aim and doctrine of the Indian theology of both its great schools. The aim of the religion of Brahma was to raise men from the thralldom of the senses, and introduce them into the pure liberty of God. The Vedas, which, with the laws of Menu, are the most ancient sacred books of the Hindoos, as they believe wholly inspired, teach the same doctrine as the Platonists, that the soul is enveloped in a vehicle of pure ether, *sûkshonas-arîra*, a finer body. In this it becomes endowed with self-consciousness, and excited by a host of sensations, which it is the business of buddhi, reason, to command. It is then introduced into the physical

body, and passes through a succession of such bodies, like an actor who assumes a variety of costumes and characters. When it has run this round of transmigrations, it appears before the judge of the dead, Yamas, and, according to its moral condition, is condemned to pass through the different purifying hells, or is translated to the paradise of Indra. When it becomes perfectly pure, it is absorbed into the divine nature, and is in unity with God, but by no means loses in this state its individuality. This is, in fact, the general resurrection into the coming world of light, a doctrine with equal plainness announced by Zoroaster (see Colebrooke's *Transactions* 32, and *Asiatic Researches* ix. 290). To attain this state of conquest over the senses, and of unity with the Deity, the various devotees of India, from the most ancient times to the present, have undergone incredible sufferings. The Fakirs and Yogis, who were well known to the Greeks and Romans (see Strabo, in various places, Lucan, Plutarch, Cicero in his *Tusculum*, Pliny vii. 2, &c.), under the name of *Gymnosophists*, have, in all ages, from the highest antiquity (see Papi's *Letters*, Sir William Jones, and all writers on Indian antiquities), like the Egyptian anchorites, devoted themselves to year-long and life-long exposure to attain this highest end of existence. The laws of Menu prescribe minutely such inflictions. 'Let the devotee,' they say, 'push himself backward and forward on the ground, or stand on his toes the whole day, or continually sit down and rise again; let him go into the water at sunrise, noon, and sunset, and bathe; in the hottest season of the year surround himself with five fires, and in the winter stand constantly in a wet garment, and so let him proceed, ever increasing his penances in severity' (Menu, 6, 22). Thus in the *Ramayann*, they are represented as sitting betwixt fires, lying in winter in cold water, standing on tiptoe, living on dried leaves and water, clad in bark of trees, or as in *Sakontala*, buried in ant-nests, and their necks involved in prickly creeping plants, and birds'-nests built on their shoulders. Others lie on beds spiked with sharp nails, and

a common penance of the votaries of Siva was to have a hook stuck through the flesh of their backs and were thus twisted up and swung through the air. These terrible penances which were existing, in the time of Alexander of Macedon, as we learn from Megasthenes, have continued to our time. Alexander von Humboldt in Astrachan, saw an Indian Yogi who had continued for fifteen years to sit naked in the portico of the temple, through the severest winters, more like a wild beast than a man, with his hair grown into a mass, and his form shrunk, rigid, and death-like. Though the Vedas strongly condemn suicide, yet we know to what dreadful extent self-immolation has gone, in deaths by drowning in the sacred Ganges, by the followers of Vishnu, by fire by the followers of Siva, flinging themselves under the car of Juggernaut, and by widows burning on the funeral piles of their husbands, until the British put an end to many of these horrors.

But if the Brahminical sects held this great notion of ascending to a union with God by severe sufferings and quellings of the flesh and of all fleshly desires, still more clearly avowed is this the foundation doctrine of Buddhism, but divested of its savagery. It is not necessary here to enter into the vast chaos of religious literature of India, in which the most practical students become involved in as many and as endless mazes as the Christian disputants on free will. I have already noticed the common features of the mythologies of India, Egypt, and Persia, as well as the visible kinship between the Greek and Indian Gods. Full demonstrations of this fact may be seen in Colebrooke's 'Miscellaneous Essays,' and in Paterson's 'Origin of the Hindu Religion;' in the eighth volume of the 'Asiatic Researches,' in Stevenson's Translation of the Sanhita of the Sama Veda, &c.

A very curious circumstance in the Roman mythology, shows how Indian gods have travelled westward. The Anna Perenna of the Romans, celebrated by Ovid, and to whom festivals were held on the banks of the Numicius

and the Tiber, and who was fabled to be the sister of Dido, who was turned into a nymph, has been shown by Mr. Paterson in his treatise on the Hindu religion, to be no other than *Ánna Púrna Dévi*, the Hindu goddess of abundance. Ammonius, the founder of the Neo-Platonic school of Alexandria, confessedly borrowed his idea of the Yoga, or mode of rising to the Deity by contemplation and mortification of the body, from the Brahmins.

Indeed, Egypt and Persia alike, have their three chief deities, resolvable into the attributes of one Supreme Creator; all particularly honour the cow; their theories of the cosmogony have the same features as we see in the Puranas: all have deteriorated amongst the common people into a legion of gods; the Indian Pantheon containing, it is said, no fewer than three hundred and thirty million deities. Like the Egyptian and Greek mythologies, the Indian has its two sexes in the Deity (see preface to Professor Wilson's translation of the *Vishnu Purána*, p. lxi), it has its lesser gods and spirits appearing in human form, and being honoured amongst their ancestral gods (see *Abul Fazl, Ayeen Akbery*, i. 4). There are no fewer than seven classes of *Pitris*, or sons of gods and sons of men. We are assured in the fifteenth chapter of the second book of the *Vishnu Purána*, that your ancestors, if properly worshipped, will grant all your desires. And in the following chapter, that sesamum cast over the ground will drive away malignant spirits. The Brahmins light a particular lamp for the same purpose.

Both Brahmins and Buddhists believe in the repeated descents of the Deity into the human form to renew the world, and to correct the evils with which man had filled it. To Vishnu these incarnations are chiefly assigned as the great helper and reformer. The Brahmins, however, describe the incarnation of Buddha as a delusion sent to deceive men who paid honour to the *Daityas*, or demons than to the gods. Vishnu is said, in the sixteenth and eighteenth chapters of the third book of the *Vishnu Purána*,

to have emitted from his body an illusory form, Buddha, who went to the earth and taught both Daityas and men to condemn the Vedas, or the sacred books of the Brahmins. In this the destruction of all such heretics is denounced, and all men are warned to avoid them. This is precisely what Buddha did, and hence the mortal enmity of the Brahmins to his followers.

Not only Vishnu, but the followers of Buddha, the seventh incarnation of Vishnu, deified men, have, according to the Buddhist books, become repeatedly incarnated for the same purposes, and are called Bodhisattvas. But not only do spirits thus, according to the ancient Indian creeds, descend to associate with men; they appeared and still appear in a variety of ways. They are sent down in thousands as the agents of the Trimurtis, or three great gods. Some are guardian angels of individuals, of cities, Kshetrâpâla, of villages, Gramadevata; others are haunting spirits of the night, of woods, caves, and solitary glens. These, on the fall of the giants, the Asuras, who rose against the gods, first learned that they were mortal, and became eager for the preparation of the Amrita, or liquor of immortality, which, if they once quaffed, they lived for ever. The demi-gods, like the demi-gods of Greece, were mortal. As the spirits of different degrees pass to and fro amongst men, they surround themselves with an ethereal veil, as Maya and the nymphs, and are thus invisible to mortals. Their eyes are brilliant as stars, and they never wink, as was said to be the case with the Egyptian gods. They wear garlands which never wither, and the astral gods beaming circles of light. The goddesses wear garments rich with the most delicious perfumes; all the gods have some Vahan, or attendant animal: some of them are benignant, others terrible and vengeful: their motion is swift, and they travel on chariots and ships. They carry each a weapon or a flower in their hand, and everyone has a tree or flower sacred to him or her. Everything in nature is, moreover, quickened with a portion of the Divine Spirit.

In the eighth avatara, Vishnu seems to have incorporated with himself the other two gods; for, in the Bhagavadgita, he is said, on this occasion, to have appeared as Krishna, the unborn, the Lord of life, the Creator of the world, its supporter and destroyer. Greater than Brahma, he was Vishnu, the Sun, Siva, Indra, Jagannátha, in short, the *ἐν καὶ πᾶν*, who, through the mystic word Om, demands all reverence. By the very drawing together of his brows, it was said, he could create millions of gods and goddesses, in every variety of form, rank, and character.

The ninth avatara of Vishnu took place in the person of Buddha. Into the enormous labyrinth of Buddhist literature and Buddhist points of dispute, it is not requisite here to enter. My business with Buddhism is only as it exists, a thoroughly spiritual system. There would appear to have been numerous Buddhas. M. Burnouf, in his 'Introduction a l' Histoire du Buddhisme Indien,' says that the last Buddha was the seventh; but if we are to judge of the various dates assigned to the appearance of Buddhas, there must have been more: and, indeed, almost everyone who, by entire abandonment of the pleasures and dominance of the senses, became united to God, became Buddha. In Bohlen's 'Alte Indien' we have thirty dates of the advents of Buddha, ranging from 2420 years before Christ down to 543 B.C. These are dates assigned by the natives of Thibet, Ceylon, Japan, China, Birmah, Cashmere, etc. The last Buddha was named, before his becoming Buddha, Gautama. He was the son of Sudhodanas, King of Kikata, or Magadha, the present Behar. His mother's name was Maya. Some of his followers declare that he was then a mere mortal man, and became Buddha by his sanctity and union with God. Others assert that he was Vishnu incarnated in the son of this king and queen. That Maya means illusion, and was merely the divine idea in which Buddha was immersed. All these matters we may leave to connoisseurs in Buddhism. Enough for us is that we find Buddha mentioned by Alexander Cornelius Polyhister eighty years before Christ, as quoted

by Clemens of Alexandria. Clemens says in another place, his followers regarded 'Butta' as God. In Herodotus's account of Alexander's expedition to India, the two great sects of India are named as Brahmins and Garmans. These latter, called by themselves in the early ages Samanaer, or Ever-the-same, were unquestionably the Buddhists, from being called also the Abstinent. Arrian mentions a Buddha, or *Βουδάας*, as the son of King Spatembas at the time of Alexander's invasion of India.

The doctrines of Buddha were of the most pure and humane kind. He at once denounced the castes of Brahminism as inimical to the freedom and progress of the human race: he protested against all sacrifices of living things, whether of man or beast; against self-immolation; against eating or injuring animals of any kind, even the smallest things. To such a length have some sects of his followers carried this doctrine, that they wear a piece of muslin over their mouths, lest insects should be inhaled by the breath and destroyed; and they carry a soft brush with them to brush away insects from the ground before they seat themselves upon it. Buddha rejected the Vedas and Puránas as having no claim to authority, or as sanctioning the unholy practice of living sacrifices. This, and the high claims of his followers, for in the Sâtras he is represented as enunciating his doctrines in the presence of gods and men, brought down the fury of the Brahmins on the Buddhists, who were persecuted till they were driven out of Hindustan Proper, but only to spread over the country beyond the Ganges, over Nepaul, Birmah, Affghanistan, Thibet, Mongolia, China, Ceylon, Japan, and other countries. Hassel calculates that the relative followers of different religions in the world are:—

Christians of all denominations	120 millions
Jews, nearly	4 „
Mahommedans	250 „
Brahmins	111 „
Buddhists	315 „

So that there are of the two Indian sects 426 millions—a

vast family of spiritualists! But there are some millions of other religious sects in India alone, as the Jaines and others, who are equally believers in the incarnations and other spiritual processes. The Brahminic and other devotees believe that on reaching the divine unity, they become lords of the elements, and capable of working miracles. Apollonius of Tyana travelled to India to obtain initiation into the Indian philosophy and theurgy. He was no sooner introduced to the chief Brahmin than he was thus addressed by him:—‘It is the custom of others to enquire of those who visit them, who they are, and for what purpose they come; but with us the first evidence of wisdom is, that we are not ignorant of those who come to us.’ And he immediately informed Apollonius who he was, of both his father’s and mother’s families; what he did at Aegae; how Damis came to accompany him on his great journey, of all that had happened on the way, what they had talked of, and what they had heard. He related the whole as fluently and perfectly as if he had been their companion the whole way. Apollonius became duly initiated, and on his return astonished all Greece by his theurgic power. He informs us that the sages of India had the power of understanding and speaking the languages of those who came to them from the most distant countries.

‘I have seen,’ said Apollonius, ‘the Brahmins of India dwelling on the earth and not on the earth; living fortified without fortifications, possessing nothing and yet everything.’ Damis, who accompanied him, thus explained this. The Brahmins sleep upon the ground, but the earth furnishes them a grassy couch of whatever plants they desire. He says he had seen them *elevated two cubits above the surface of the earth, walk in the air*—not for the purpose of display, which was quite foreign to the character of the men, but because whatever they did, elevated in common with the sun above the earth, would be more acceptable to that deity. Having bathed, they formed a choral circle, having Iarchus for their Coryphæus, and striking the earth with their divining

rods, it rose up, no otherwise than does the sea, under the power of the wind, and caused them to ascend in the air. Meanwhile they continued to chant a hymn, not unlike a pæan of Sophocles which is sung at Athens in honour of Æsculapius.—Philostratus, *Vita Apollon. Tyanens.*, l. iii. c. 15, 17. Diodorus Siculus says that the Brahmins of his time foretold future events, and if these did not occur they were for ever after treated with contempt: b. ii. c. iii.

Here are then marvellous things, which have been set down as mere fables, and which all of us a few years ago would have treated such. But all these, the intuitive knowledge by mediums of your secret thoughts, and of your very history—see ‘*Life of Zschokke* :’ the power of their understanding other languages—see the ‘*Letters of Judge Edmonds*,’ and the fact of being elevated into the air—see the accounts of Mr. Home and of the whole Catholic Church, corroborated by numerous living witnesses of most perfect reliability,—are fully supported by recent phenomena.

Colquhoun, in his ‘*History of Magic, Witchcraft*,’ &c., says very truly, that all those things which were regarded by the modern world as empty mystical fables, have been demonstrated by physiology and a careful comparison with recent phenomena to accord perfectly with fact; that the visions and ecstasies of the Greek, Egyptian, Indian, and other temples are in strict analogy with modern clairvoyance, &c.; that the most striking parallels to the last phenomena have been adduced by Bernier, Colebrooke, Passavant, Schlegel, Windischmann, and other enquirers into the knowledge, habits, and literature of the Hindoos; that the revelations obtained by the Indian seers, whilst they held themselves to be in immediate communion with the Deity Himself, related to the origin, nature, connection, and destiny of all things, and to the rank and condition of spirits and souls of men, both in this world and in that to come. According to Colebrooke, the spirit, so long as the doors or senses of the body are open, has no essential personality, for the senses are divided and act separately; but so soon as these are closed the

soul retires to the cardiac region, there awakes, and its faculties become one common sense, which perceives and converses with Deity. In this state the body is totally insensible to pain.

To reach this state the Indians made use of what they called the Soma drink, prepared partly from the *Asclepias acida*, or *Cyanchum viminale*, which was said to promote clairvoyance, and thus unite the soul to Brahma. In ancient times it was taken as a holy act, a species of sacrament; and the victims in human sacrifices were treated to it under magical ceremonies and incantations. All sects, the Brahminists, the Buddhists, the Jaines, believe alike in and strive after the liberation of the soul from the tyranny of the senses. They seek by asceticism and abstraction to reach that heavenly state of the Nirvana or Anandâ, in which, according to the sixth book of the laws of Manu, it possesses happiness in this world, and eternal beatitude in the other. Being enfranchised from all mundane affections, and insensible to all opposing conditions, such as honour and dishonour, it is absorbed for ever into Brahma.

It is not the business of this work to defend either Brahminism or Buddhism from the common charges that this final absorption of the soul into the Deity is atheism, and is annihilation. No systems more positively and persistently proclaim theism than these, and, as I have before observed, it implies no more than Christ's doctrine, when He says that He lives in the Father and the Father in Him, and that the true disciples shall live both in the Father and Him. And of the apostle, that when Christ has put all things under His feet He will surrender the kingdom to the Father, and God shall be all in all. Even in this low and embryo condition we are said in God 'to live and move and have our being;' how much more so in a state freed from all sin and death, and exalted into harmony with that Divine nature which pervades all space and all eternity, made 'perfect as He is perfect?'

For many astonishing evidences of the supernatural in

Buddhism in Thibet, the reader may refer to M. Huc. The Grand Lama is there considered a perpetual incarnation; the spirit of the Bodhisattva of Sakyamuni passing out of one body by what is called death, and entering another by birth, of which the priests receive spiritual intimation, and fetch the reincarnated Lama often from very distant and obscure places. Perhaps no pagan religion ever approached so near Christianity in its benignant spirit and doctrines as that of Buddha; certainly no other church of any kind ever approached so near to the Catholic Church in its ritual and ceremonial. It has its splendid hierarchy and ecclesiastical constitution. It has its towers with rings of bells, and its bells in the process of worship. It has the tonsure of priests and swarming monasteries in Thibet to such a degree that the monks and priests are said to make nearly half the population. In Birmah and Japan are found Buddhist convents for women. The priests have splendid yellow robes and pointed Armenian caps. They carry in processions, for they have religious processions like the Catholics, a sort of crosier, and the crook is carved with the arms of the nation, as in Ceylon and Birmah, or painted in bright colours. The Buddhists have their rosaries, and tell their beads as zealously as Catholics. But the Buddhists have carried still farther than the Catholics their prayer system. In India parrots were formerly taught to repeat prayers, to save the people the trouble; but in many Buddhist countries they inscribe prayers on weathercocks, so that they may be always in motion. They have also machines for winding off prayers in the rosary style, and these stand in the vestibules of temples, furnished with bells, so that the people passing in or out can have a prayer or two told off easily. M. Huc says the Thibetians have improved on this, and people carry about little prayer wheels, which they keep in motion, and thus as they walk tell off great numbers of prayers; and, most ingenious of all, they place these little wheels in running streams, so that they are incessantly working off prayers for their possessors. How many

prayers amongst us, that never spring from a deeper source than the lips, might thus much more easily be consigned to machinery!

The Buddhist priests are bound, like Catholic ones, to celibacy, but quite as easily, as they, like Catholic priests in many countries, are allowed housekeepers, around whom, unaccountably, families spring up, and are styled nephews and nieces. The Buddhists have their penances and abstinences, their pilgrimages and begging duties. In Birmah the begging monks go through the streets in a subdued style, carrying in one hand their staff, in the other an earthen pot, on which is a painting of Buddha. This pot the pious housewives fill with victuals, which are carried to the monasteries, and after the monks are fed, the remains are distributed to the poor. On their religious pilgrimages they sing, like the Catholics, hymns. Their festival days are four times a month, besides many other sacred days, on which they go with their banners and resounding music, especially enormously long trumpets, the priests in their yellow or purple-and-gold robes, their rosaries and censors, to the temples, the people prostrate in the dust on each side of the way. As for baptisms and sprinklings with holy water, they have abundance of them; and if they have not exactly a sacrament supper, the priests throw handfuls of coin amongst the people, accompanied by sacred hymns. They have relics of their saints, and, in fact, so many practices parallel to those of Catholicism, that when all this was first discovered in Thibet, Fathers Grüber and Maffie sent word to Europe that the devil had set up a most shameful mock of the ritual and paraphernalia of the true church.

We need not dwell long on the ancient spiritualism of the Chinese. From all that we can learn, they ran through the usual routine of subsiding from the knowledge of one supreme God into the worship of the elements, and thus into a multifarious idolatry. The ancient emperors, says Gutzlaff, 'sacrificed on high mountains, with various ceremonies now become obsolete, and frequently called upon

Shang-ti, or the Supreme Being, an act of devotion now very rarely performed.' Seeing the frivolity of the people, and that it was necessary to have some public recognition of religion, the Chinese legislators set up a religion of the state, and the rulers of the country assumed the office of its priests themselves. In this religion was introduced the worship of a host of spirits, demons, gods, and invisible powers. The spirits, presiding over every part of nature, had their recognition, and temples were built to them. The people also erected altars to their parents, and placed them close to the tablets of their ancestors. The objects of worship became innumerable; heaven, earth, and every imaginable thing, had their pervading spirits. The ancestors of the reigning family were regularly deified, and the ancestral spirits, adored in all ancient nations, had no such honour paid them as in China. Great annual and national festivals were instituted, in which the Emperor and all his officers of state appeared in full costume, the sacrifices being offered by the Emperor himself or his deputies.

Such seems to have been the spiritual condition of China till about the year 604 before Christ, when there appeared a great religious reformer, Lao-tse. He found the Chinese grown very corrupt and worldly, caring little for anything but the prosecution of their worldly affairs. Yet there was an outline of spiritual faith left, and there were solitary sages who endeavoured in vain to keep alive its doctrines. They taught that the souls of illustrious men presided in the invisible world as lords and governors, under the name of Heën, or sages. That spirits not perfectly pure occupied the region betwixt heaven and earth—the same middle realm as the Hebrew Scheol and Greek Hades, and these appeared as genii, elves, hobgoblins, &c., under the name of Seën, hovering about graves, mountains, and dark recesses—the idea of Plato. That the souls of the wicked became kwei, or demons, and descended to hell, or haunted the earth, bent on mischief. Lao-tse placed himself at the head of these solitary teachers, and professing to have ascended to the

invisible world, and to have lived amongst the Seën, he came back to teach them a purer and truer faith. He found it impossible to draw to him the mass of the worldly Chinese, was persecuted by them, and retired to the solitude of the sages to pass his life in religious contemplation. Yet his opinions, by degrees, prevailed, and became the Taou worship, the Taou resembling the Logos of the Platonists. Lao-tse left behind him a work called Taou-tih-king, containing his religious philosophy. So far as we can see into the system of Lao-tse, it very much resembles that of Buddha, asserting a power, by prayer and self-denial, of raising the soul from its carnal bondage into a divine unity. There is a clear recognition of a fall from a better state, and that, notwithstanding that fall, God has not abandoned man, but is always seeking to restore him. Lao-tse teaches that the moral and religious truths have been brought down to men by Divine messengers. That this had been the case more frequently of old than in his time, when only the faint traces of the ancient illumination remained. He taught that the things visible have been made from the things invisible, a doctrine precisely that of St. Paul in his Epistle to the Hebrews. The school of the Tao-tse, founded on the doctrine of Lao-tse, or Lao-tseu, maintained the fact of apparitions, and the articles 296 and 297 relate the punishment of a materialist. This man, named Tcheu, boasting of his disbelief in a spirit-world, a demon appeared to him; termed him an impious wretch to deny what all the greatest men of antiquity had affirmed, and showed himself in such terrors that he died on the spot. It teaches that good and evil spirits are always operating in human affairs, to promote or thwart them. The Tao-tse taught that there existed guardian spirits; that materialists are the fools and imbeciles of creation. The grand doctrine of Lao-tse is that of Buddha, that by spiritual concentration, and purification, man, with all other spirits, will eventually ascend into the Divine nature.

Lao-tse may be regarded as the deepest thinker of Chinese

antiquity. He was quickly followed by Kong-fu-tse, or Confucius, who appeared B.C. 552, when Lao-tse was growing old. He was of the royal house of Schang. His system was very different to that of Lao-tse. It was rather one of morals than of metaphysics. He deplored the degeneracy and demoralisation of his countrymen, and endeavoured to call them back to the ancient simplicity, without withdrawing them from active life. He taught that it was necessary for men to fulfil their social and natural duties, to honour their parents, to be truthful in daily affairs, to be faithful to their friends, and, above all, to pay obedience to the government, and pay duly their taxes. His system was one of almost slavish obedience. Yet he did not fail to teach also that there remained in the heart a seed of the celestial nature, an inner light which must be followed, and which would teach men to subdue their passions, and attain to a temper of peace and cheerfulness. These doctrines he left in his book, the *Kings*, consisting of speeches, proverbs, songs, and a history which has since been continued.

His writings appear to be the essence of the ancient traditions; in fact, he says in the *Lun-Yu*, book i. c. 7, § 19, 'I am a man who has loved the ancients, and who has made every effort to acquire their knowledges.' Amongst these ancient traditions is that of the fall of man, and the fall of the angels. The first of the angelic rebels, according to him, was Tschì-Yeu; and the flags which the Chinese use still to drive away evil spirits are called the flags of Tschì-Yeu. Another of the ancient traditions is that of the preexistence of the soul. All the universe, according to these traditions, constitutes but one family, the heaven, the earth, the world of pure spirits, the spirits of the dead, and the whole order of nature forms but one empire, governed by the eternal reason of Schang-ti. They taught that the visible world is in constant *rappor*t with the invisible: both good and evil spirits surround us, nay, are within us. They watch our tendencies, and if we give way to evil, the evil spirits rush in, push the good ones aside, and become strong

over us, by their affinity to our condition. So, on the other hand, evil spirits retire from good men, and good ones take their place. They are cognisant of our most inmost thoughts and recount them in heaven. The household spirits, or penates, record all our actions, and deliver in their account to heaven on the last day of every moon. Apparitions were extremely frequent, according to tradition, in the early times, and good and great men were taught of God in dreams. Confucius complains in one place in the Lun-Yu, that he had not, for a long time, seen God in a dream.

Such were the doctrines of the olden time, which Confucius sought to revive, and which bear unmistakeable traces of the primal knowledge. His followers, according to Hang, formed a sect which reminds us of the Hebrew prophets. They fought against the spirit of the times with fiery energy, but not against the sluggishness and the passive spirit of the Chinese. To remove that, would require even more than the high inspiration of the Hebrews. Yet all the writings of Lao-tse and Confucius represent the ancient faith of China as thoroughly spiritualistic. As we have just seen, they believed themselves not only surrounded by legions of spirits good and bad, but, in strict accord with the Jewish faith, possessed by them. They not only influenced them, but appeared visibly to them. Kircher, and the other early missionaries, relate, that though this faith had degenerated into something more like demonology than anything divine, it still existed in all its strength. That from the earliest times sickness had been cured by the laying on of hands, by breathing on the affected spot, and by other like means. Osbeck and Torceno, in their journey to the East Indies and China in 1765, declare that it had always been customary among the Chinese to strengthen weak, sickly, and exhausted persons, by means of a gentle pressure of the hands on various parts of the body. Thus the ancient Chinese, like the ancient Hindoos, Egyptians, Persians, Chaldeans, Greeks and Romans, were not only familiar with spiritual phenomena, but with those magnetic phenomena

which are always in connection with these, and occupy, as it were, the vestibule of the spiritual world.

Gutzlaff and other travellers assure us that all the ancient notions regarding spirit life have come down to the present day amongst the Chinese. Though no nation has less sublime views of religion, they not only confidently believe in a populous spirit world around them, but hold daily intercourse with it, and that whether Taouists, Buddhists, or any other of the numerous and populous sects of China. As we shall see in a following chapter, they place tablets in their temples on which they inscribe messages to their ancestors, and inform them of everything which happens to them. In every temple the apparatus for divination is always kept in readiness: and though the law severely prohibits sorcery and magic, and interdicts the publication of wicked and corrupting books, Dr. Macgowan informs us that these go on daily and hourly. Such was antiquity everywhere, east and west, north and south; for, in the words of Sophocles, quoted elsewhere: —

This is not a matter of to-day,
Or yesterday, but hath been from all time;
And none hath told us whence it came or how.

The how and the whence had not, indeed, come to Sophocles or the Greeks, but they came in the Gospel. In the words of Dean Trench, in his ‘Unconscious Prophecies of Heathendom,’ ‘We say that the Divine ideas which had wandered up and down the world, till oftentimes they had well-nigh forgotten themselves and their origin, did at length clothe themselves in flesh and blood. They became incarnate with the incarnation of the Son of God. In His life and person the idea and the fact at length kissed each other, and were henceforward wedded for ever.’

CHAPTER XIII.

THE SUPERNATURAL IN ANCIENT SCANDINAVIA.

Oss mano Æsir bïda
Er'at sytandi daudi.

All must the Asar call,
And without grief I go.

DEATH SONG OF RAGNAR LODBROK.

THOUGH ancient Scandinavia lay in northern Europe, its mythology and faith were those of the Eastern world. They were, like the Scandinavians themselves, but a section of that primal East which we have been traversing, and thence following its moving tribes westward. The faith of old Chaldea, of Egypt, of India, and Greece, was the faith of Scandinavia. Their gods, Odin, and Thor, and Loke, were but Vishnu and Siva, Horus, Osiris and Typhon, Jupiter, and Pluto, and Mars, under other names. Whoever studies the ancient Eddas of Scandinavia finds the direct and permanent proof of the Eastern origin of the people, their religion, and their psychology. To quote our own History of Scandinavian Literature:—‘ To the antiquity of these songs it would be vain to attempt to fix a limit. They bear all the traces of the remotest age. They carry you back to the East, the original region of the Gothic race. They give you glimpses of the Gudahem, or home of the gods, and of the sparkling waters of the eternal fountain of tradition. They bear you in that direction towards the primal period of one tongue and one religion, and, in the

words of the Edda, of that still greater God whom no one dared to name' (p. 29).

'Our Northern people are a people of Eastern origin. Odin and his Asar declared themselves to be from the great Svithiod, a country which appears to have been the present Circassia, lying between the Black and Caspian Seas. They brought with them Eastern customs—those of burning their dead and burying them under mounds, such as are yet to be seen on the plains of Persia and Tartary. They practised polygamy, and always looked back with patriot affection to the great Svithiod, to the primitive district of Asgård, and the city of Gudahem, or home of the gods. But, more than all, in their religious creed, they transferred the faith of Persia, India, and Greece, to the snowy mountains of Scandinavia, and there modified it so as to give it a most distinct air of originality, without destroying those primal features which marked their kinship to the East. The Asar and the giants were in constant hostility, like the gods of Greece and the Titans. They had their three principal deities Odin, Thor, and Loke, the latter the evil principle, the Pluto of the Greeks, the Ahriman of the Persians, the Siva of the Hindoos. They had their gods of thunder, of war, of eloquence, and of the sea. They had the actual Venus of the Tanais, the great deity of the Persians, the very name Vanadis suggesting that of the Hellenic Venus. They had in Balder the Vishnu or the Krishnu of India, and a more beautiful Pan. The gods of Scandinavia are actually described as sitting on Idavalla, or Mount Ida; and Odin, Thor, and Loke, like Jupiter, Mercury, and Mars of Greece, make excursions among mankind, indulge in singular love adventures, and place themselves often in circumstances that are anything but consistent with the dignity of great deities. You have the strife of light and darkness in Balder and Höder, as in Ormuzd and Ahriman; you have a tripart divinity, the Jove, Neptune, and Pluto of Greece, the Brahma, Vishnu, and Siva of India, in Odin, Thor, and Loke. Instead of the bull Apis, or the ox Abudad, we have

the cow Audumbla ; instead of genii, nymphs, dryads, and nereids, we have elves, dwarfs, and trollquinna. All the powers of nature are shadowed forth in the various deities of the various systems ; and there is a great and sublime deity, far above all semi-human deities, that stands in greater proximity to man, and then comes a final fire, Regnarök, like that of the Persians, and the grand mundane catastrophe of the Christian creed. Through the whole, indeed, we trace the earliest traditions of the primitive world ; the Adam and Eve in Ask and Embla, the Meshia and Meshiane of Persia ; the very Fates are there in the Nornor ; the Dog of Hell, and the Tree of Life. That tree in the Scandinavian mythology has assumed, through the grand imagination of poet-priests of unknown ages, a magnificence which is without a parallel ; and with its Asgård, its Midgård, and its Nifelhem, its rocky region of the Rimthursur, or giants of frost, and all its light elves, elves of darkness, its giants mighty in magic, its dwarfs cunning in metallurgy, its Valkyrior, and its heroes, descended from its gods, and armed with omnipotent runes, it possesses an originality and a piquancy for the imagination that are wonderfully refreshing' (p. 38).

This being the case, we may spare ourselves the details of ancient Scandinavian faith. In exhibiting that of any great nation of antiquity, we have exhibited it. The preceding quotation shows how completely the system of it was a spiritualistic system. We need, therefore, only refer to a few of its more modified features : its identity with that of all other ancient people is indisputable. If we wanted a proof that even the very words of the central East have travelled along with its creed, we have only to take the following passages.

In the Orphic hymns we have these lines : —

First was Chaos and Night, and black Erebus, and vast Tartarus ;
 And *there was neither Earth, nor Air, nor Heaven* ; but in the boundless
 bosom of Erebus,
 Night with her black wings, etc.

In the first book of the Vishnú Purána, where Brahma,

prior to creation, is spoken of, follows:—‘*There was neither day, nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing, save only one incomprehensible by intellect, or that which is Brahma and Puman (spirit) and Pradhána (matter),*’ p. 12.

In the opening of the book of the Edda, called ‘*Völuspá,*’ is this stanza:—

It was time’s morning,
When Ymer lived,
There was no sand, no sea,
No cooling billows ;
Earth there was none,
No lofty heaven ;
Only the gulf of Ginunga,
But no grass.

Thus in Greece, in India, and in Scandinavia, we have ancient bards and sages chanting in almost the identical words the ante-creation period.

Amongst the peculiar features of the Scandinavian mythology are the Valor, or prophetesses. The ‘*Völuspá*’ is the prophecy of Vala, one of the greatest of these mysterious women. They are parallels of the Pythonesses of Greece, of the Alrunes of the Germans, but they do not come so distinctly before us as either of these classes. They were the northern Sibyls, but still more mysterious and indistinct. Amid the bright sunshine of a far-off time, surrounded by the densest shadows of forgotten ages, these Valor, or prophetesses, seated somewhere unseen in that marvellous heaven, pour forth an awful song of the birth of gods and the destinies of men. As Ulysses and Æneas descended to the Shades to seek counsel from Tiresias or other long-past seer, so Odin descended to consult the Vala. The scene, though thoroughly un-Scandinavianised, is familiar to English readers by Gray’s ‘*Descent of Odin.*’ Odin calls the prophetess from her tomb, not from the host of spirits ; and how long she had been there may be imagined by her words:—

I was snowed over with snows,
And beaten with rains ;
And drenched with the dews ;
Dead have I long been.

Another class of gifted women in the Scandinavian mythology are the Valkyrior, who were endowed with the power of flight, and appointed by Odin to select those who should die in battle. They were a sort of martial fates; yet they were mortal, but possessed of wonderful powers of magic, which they exercised through runes, or spells, written in the rune characters of the north. Brynhilda explains in the *Brynilda Quida*, or song, all the various runes to Sigurd; Drink-runes to retain love; runes of Freedom giving power to rescue others; Storm-runes to raise tempests; Flesh-runes to cure wounds or sickness; Speech-runes to inspire eloquence; Mind-runes to confer spiritual supremacy. The Scandinavians had belief in every kind of magic. Like Circe, they could turn men into other shapes, could stop the flying spear in battle, put out fires, arrest magicians even in mid-air by superior spells, and those possessed of it by singing behind their shields on the battlefield could ensure victory to their fellow warriors. Völund, the smith, whence the Wayland Smith of tradition, meaning simply the flying smith, had wonderful magical power. We find ghosts and processions of them in the ancient Sagas of Scandinavia. In the song of Helge that hero is seen riding at the head of his soldiers into his cairn or tomb on a summer's evening. But in the later Sagas of Iceland, which purport to be the histories of real events, we have the most extraordinary narratives of ghosts. In the *Eyrbyggja Saga*, we have a number of ghosts on whom all other means failed, regularly ejected from the house which they haunted by a legal process; the only instance, I imagine, on record. The occasion of the appearance of these ghosts was the neglect of a person to burn the clothes and other effects left by a woman of rank named Thorgunna, as she had desired and the man had promised. Not having kept this pledge, his house became haunted by Thorgunna, his servants died of pestilence, a light used to appear every night and moved all round the great room where the family sat, till they all fled out. Then Thorodd, the man himself, had to depart to sea,

and soon after his departure the meals, as they were placed on the table, were thrown off, the dried fish suspended from the ceiling was flung about. After that Thorodd and his sailors appeared all dripping with wet, having been drowned in a storm at sea, and every night came and seated themselves round the fire. The clergy, having tried in vain to dislodge the ghosts, they were regularly cited to appear in court, which citation they obeyed, and, having a judgement of ejection pronounced against them, they submitted to it, and withdrew, Thorodd saying to his followers, 'We have no longer a peaceful dwelling here, therefore we will remove.' And no further was heard or seen of them.

In one of these Sagas, the story of *Burnt Njal*, translated recently by Dr. Dasent, the English reader may find abundant evidences of the faith of the Icelanders in the supernatural. They are represented to have the clearest presentiment of coming events, and in all the Sagas are impressed truly with the approach of the future. In the *Eyrbyggja Saga*, just quoted, Geirrida, a seeress, says to Gunlaugar, 'Thou shalt not depart to-night, evil spirits are abroad;' but he disregarded the warning, and paid the penalty of his obstinacy.

The Berserkir class in Scandinavia was a very extraordinary one. They were warriors on whom came periodically fits of inspiration, under the influence of which they put forth supernatural strength. In their paroxysms they flung off their clothes, whence the name 'bare-sarks,' or men in their shirts, and appeared in a state of frenzy, performing in it acts of most amazing valour. After the introduction of Christianity miracles are represented to have taken place, and various examples of these are recorded as performed through King Olaf Haraldsson the saint. And this may suffice for the spiritualism of ancient Scandinavia. The period, for the most part, lies beyond that of historic proof, but we may accept it as demonstrating its firm exercise of the universal faith of antiquity — a faith which could not have maintained itself for vast ages without substantial facts to feed upon.

Voluminous evidences of the same supernaturalism in the other nations of Europe in the same ancient times might be collected. Druidism was essentially spiritual.

In Pomponius, Pliny, Vopiscus, Tacitus, and in Grimm's German Mythology, we are assured that the Druids in Gaul and Britain, as well as the Alrunes, their prophetesses, predicted future events, and cured diseases. Pomponius says that on the coast of Brittany in the island of Sena, was an oracle presided over by nine virgin priestesses, called Gallicenes, who possessed these supernatural powers.

The Druids had that firm opinion of the reality of the future world that they would lend money on the condition that it should be repaid in that world, if not in coin, in what there was of equivalent value.

CHAPTER XIV.

THE SUPERNATURAL IN ANCIENT GREECE.

‘There are two kinds of men. One of these, through *aptitude*, will receive the illuminations of divinity, and the other, through *inaptitude*, will subject himself to the power of avenging demons.’

PLATO, *Republic*, b. x.

‘One Supreme Providence governs the world; and genii participate with him in its administration. To these genii have been given amongst different people, different names and different honour.’

PLUTARCH, in *Isis and Osiris*.

‘Spiritual forces move the visible world.’

EMPEDOCLES, *Carmina*, v. 11-15.

‘Souls are the motive forces of the universe, according to Thales.’

DIOG. LAERT. i. 14.

‘All these invisible beings are as substantial as the material beings.’

ARISTOTLE’S *Physics*, iv. 2, 3.

‘Spirits announce to man secret things and foretel the future.’

PYTHAGORAS in DIOG. LAERT. viii. 32.

‘The demons direct man often in the quality of guardian spirits, in all his actions, as witness the demon of Socrates.’ PLATO, *Apol.* p. 31, 40.

‘Our discoveries in the domain of the occult sciences are very imperfect, because they are made merely at the portal of our senses, but little as we know of them they are of the more value, because those studies have reference to divine things.’ ARISTOTLE, *De Cælo*, ii. 12.

NO people ever possessed more of that aptitude for spiritual receptivity, of which Plato speaks, than his own nation, the Greeks. They had not the same magnificent opportunities for insight into the invisible world as the Hebrews had, but they made a bold and honest use of the primal rays of knowledge left amongst them, and of the teachings of the

Egyptian sacred philosophers. Undeterred by the scepticism of a small sect amongst them, those who were cursed with the inaptitude so happily pointed out by Plato, their great men, heroes, statesmen, philosophers, poets, artists, and historians, all accepted the invisible realities of nature as fully as the visible. They knew that gods and presiding spirits existed, because they saw a grand and universal providence at work in the world, and because they themselves, opening their souls to spiritual life, saw and heard in their temples the most unequivocal evidences of unseen beings, who saw not only what was, but what was to be.

It was this heroic recognition of the spiritual which endowed them with such sublime ideas of art, which presented beauty, grace, and truth to them from an inner and higher sphere; which filled their temples with sculptured forms of such divinity of presence, that the world yet worships them æsthetically, and which in philosophy guided Socrates, Plato, and Aristotle by different processes to psychologic truths, which astonish the children of a more open revelation. The enquiries of their philosophers into the nature of soul and of the essence of higher beings, are most interesting, because they are at once so surrounded by difficulties, and yet are attended by such flashes of supernal radiance.

Empedocles, like his master Pythagoras, asserted that souls were immortal and preexistent, and were real entities distinct from the body in which they may for a time be enveloped. So says Euripides, in Chrysippus, that nothing dies or utterly perishes, but that vital things only change their dress. So Plato, in Phædo, the living are made out of the dead, as the dead are out of the living: that is, that those whom we call dead, those in the invisible world, are the only really living souls. So Aristotle, though seeming in some parts of his writings to believe only in the passive mind as in some degree material, yet at the same time asserts that the active mind or intellect is incorporeal and immortal, *οὐδὲ γὰρ αὐτοῦ τῆ ἐνεργείᾳ κοινωνεῖ σωματικῇ ἐνέργειᾳ.* (De Generat. et Corrupt. lib. ii.) The Stoics thought the

universe made of matter, and to be some sort of a great animal that lived because there was nothing else to interfere with it; and the Atomical atheists, that everything was a congeries of atoms, because matter could be separated into particles, and that, therefore, there could be no indivisible incorporeal being. Some of the Greeks assert Thales to be the first amongst them who declared the immortality of the soul; on the other hand, Aristotle thinks him the founder of atheism, because he declared that all things came out of the water, omitting to add that Thales also asserted a primal mind operating upon the waters, much as the Mosaic theory does the Spirit brooding over the waters.

In contending with all these old atheists, or materialists, the Hylopathians, or believers in *ύλη* and the *πάθη τῆς ύλης*, matter, and the qualities of matter, as Anaximander, and his Ionic disciples down to Anaxagoras, then the Atomic, or followers of Democritus and Leucippus, the Hylozoic, or Stratonical, from Strato, who believed that all particles of matter had a certain life in themselves, which moulded them successively into spheres and animal forms, called afterwards the plastic theory, and revived again to-day as the development theory of Darwin and others,—Plato had to bring forward a mass of ideas which astonish us, as so nearly approaching to the ideas of revelation. Anaxagoras cut short the Ionic philosophers or Hylopathians, by introducing mind as the presiding principle of the universe; but Plato produced this mind in a threefold form, which, though in its details it did not perfectly accord with the Christian Trinity, yet was startling by its nearness. There is another curious fact in the theories of Anaximander, namely, that men were first generated in the bellies of fishes, or other animals—most probably a stray tradition of the abode of Jonah in the fish's belly.

Aristotle laughs at the Hylozoists for supposing that any innate principle of matter can of itself fashion so extraordinary and multiform a world as this, by saying that it is just as if a carpenter, joiner, or carver, were to give this account

of the building of a house, namely, that their axes, planes, and chisels happened to fall so and so upon the timber, cutting it here and there, and therefore it was hollow in one place and plain in another, and the like; and so the whole chanced to issue in such a form! (de Part. An. lib. i. c. 1.) And Epictetus shows us that these old atheists and materialists are precisely the same genus of animals which abound amongst us to-day. He says if any man will oppose or contradict the most evident truths *ἂν τις ἐνιστήναι πρὸς τὰ ἄγαν ἐκφανῆ*, &c., it will not be easy to find arguments with which to convince him. And this not from any inability in the teacher, nor from strength of wit in the denier, but simply from a certain disease or dead insensibility in the man himself. He says such men have a double *ὑποπέκρωσις*, or *απωλιθωσις*, mortification, or petrification, of the soul. Such a person, he says, is not to be disputed with any more than a dead corpse. And he asks *ποῖον αὐτῷ πῦρ ἢ ποῖον σίδηρον προσάγω*; &c. What sword or what fire can one bring, by burning or slashing, to cut down through the thick hide of such a creature, to reach any life in him? And if he be alive and will not acknowledge it, then he is worse than dead, being castrated as to that honesty and conscientiousness which make the true man. (Epictetus apud Arrian. lib. i. c. v.)

This might be the Rev. Mr. Le Bas of our day, calling this state of mind a disease. It is the very assertion of Goethe on the title-page of this volume:—‘The spirit-world is not closed: thy sense is closed, thy heart is dead.’ But what concerns us more immediately in the philosophy of Greece is the evidence it furnishes that the sense of the Greeks was open, that they believed in the sensible communication of the gods and spirits with men. Even the Atomic philosopher Democritus admitted apparitions. The atheists of those times, as well as those of this time, and as many professed believers in spirits do now, refused to admit of apparitions, and endeavoured to explain them away by asserting that people confounded their dreams or waking

fancies with realities, asserting that sense is the only ground of certainty. On this Dr. Cudworth pertinently observes that ‘if prudent and intelligent people may be so frequently mistaken in confounding their own dreams and fancies with sensations, how can there be any certainty of knowledge at all from sense? However, they here derogate so much both from sense and from human testimonies, that if the like were done in other cases, it would plainly overthrow all human life.’ (Vol. ii. p. 114.)

Other atheists, seeing the folly of utterly denying the numerous testimonies of the most complete kind of apparitions, chose to explain them as the work of imagination, as if imagination, says Cudworth, could create not only fancies but realities. They were afraid that if they admitted apparitions, they must admit a God too: and there is nothing too absurd, he observes, for them to suppose, in order to keep out the existence of a God. But Democritus, to escape both difficulties, asserted them to be a kind of permanent beings, independent of the imagination, and superior to men, which he called *εἰδωλά* or images, but not having souls. Sextus the philosopher, said that Democritus thought some of them were of an evil and others of a good nature, of great longevity, capable of foretelling future events, but not immortal. He, therefore, argued that a God could not be assumed from their existence, though he was much blamed by the atheists for such an admission as that they existed at all.

The existence of apparitions, however, led the Greeks, as well as the Fathers of the Church after them, to speculate greatly on the nature of departed spirits; and most of them came to the conclusion that the soul was a pure spiritual essence, but that it had during its abode in the body also an inner and more refined but not purely spiritual body. They had from Plato downwards a difficulty in imagining spirit a substance perfectly palpable to other spirits, but imperceptible to the physical senses. They could not reach to the height which St. Paul did at once by revelation, that ‘there is a natural body and there is a spiritual body,’ and they,

therefore, imagined the vehicle of the soul, as Plato called it, composed still of matter, but of a subtle and permanent kind. Plato said the Demiurgus placed the soul in a chariot, or movable vehicle, and from an expression in his *Epinomis*, he believed after death that we should not have the variety of senses that now we have, but one uniform body, and lead a happy life. Aristotle also, in his *Metaphysics*, says that properly there is but one sense and sensorium, meaning this uniform, subtle, airy body, which Proclus, commenting on Plato's *Timæus*, seems to think lucid, splendid, and sufficient for all things. The Alexandrians or Neo-Platonists contended for this inner, subtle body, and some of them assumed the Chaldaic idea, that there were two inner bodies, one much heavier and grosser than the other, and that the grosser one became evolved and left behind in Hades, as the purified soul advanced nearer to the Deity. Plotinus, Porphyry, Philoponus, Hierocles, and others, all held this idea of the pneumatical, or spirituous body, not spiritual in the scriptural sense; though they differed amongst themselves as to their conception of it. They contended that souls after their departure hence found themselves in a finer or more heavy and corrupt body, according to their lives and tastes here. For this spiritual body, they asserted, imbibed certain matters as a sponge imbibes water. That it becomes clogged and loaded by it, if the life has been gross, earthy, and immoral; and that they, therefore, hang about their old haunts and tombs, the receptacles of their physical bodies, and are, by means of this grossness, capable of being seen by men. They were also quite aware of the wonderful power which spirits have of assuming any shape or costume that is necessary to identify themselves—a fact which continues to puzzle people to this day.

Philoponus says the inner or lucid, luciform, and starlike body (*σῶμα ἀγροειδές, οὐράνιον, καὶ αἰθέριον*), when fresh from earthy particles and affections or lusts, is carried aloft into purer regions. The souls of demonised natures, on the contrary, grow dark, opaque, and descend into regions of like

character. Suidas, Isidore, Pletho, on the Chaldaic oracles, and many others, held this doctrine; but Origen strongly contended that in the future state there would be nothing but pure incorporeity; and the monks of Alexandria were vehement with the bishop Theophilus to denounce the writings of Origen on this account; and the famous Maimonides amongst the Jews, like Origen, believed that there would be no body of any kind in the future world. To answer those who accused him of teaching annihilation he wrote his work called *Iggereth Teman*. But Origen did not mean that there could not be a spiritual body after death, but that such body only could extend to Hades, and must be purged away, leaving only the starlike and ethereal form. In that, most of the ancient Fathers were of the same faith. Tertullian (*de An.* p. 300) imagined impure souls loaded with a very impure spirituous body; and Irenæus, in the forty-second chapter of his second book, contends, with Tertullian, that our souls will possess the same form, colour, and stature, as the bodies they inhabited.

Most of the Fathers held that demons were not only inhabiting dark and foul bodies, but such as were capable of sucking up all kinds of odours and flavours, and, therefore, delighting in the smoke and fatty vapours of sacrifices. Justin Martyr, Athenagoras, Tatian, Tertullian, St. Basil, St. Austin, and numerous others, believed this. Marcus, the Thracian monk, not only believed this, but that such gross ones could be cut into and would feel exquisite pain in it; and this is the opinion of people of the East, who believe that demons can be shot, and on such occasions leave a sediment or *caput mortuum* of matter behind them (see Mrs. Poole's account of the shooting of an effrit in Egypt). Angelical bodies, the Fathers contended, were so pure that they could pass through any matter, however solid.

Now these opinions, though not exactly according with those of St. Paul's, accord, in a great degree, with them. They intimate a still more intense and more spiritual body, and agree extremely with the phenomena of modern times,

and the natures of spirits as shown in the history of the Seeress of Prevorst, and of still more recent manifestations. They warn us to live purely here if we mean to reach pure society in the world after death.

Socrates, according to Xenophon's memoirs of him, (b. i. p. 2), held the truly distinguishing ideas on these subjects. He did not, like the *Times* and other authorities of to-day, wish us to employ Spiritualism to learn what we can learn through our senses, but to employ our faculties for outward affairs and spiritual power for spiritual affairs. He would have been declared, says Xenophon, an enthusiast, or a boaster, if he had openly declared that notices of the future had been given him by the deity. Yet he esteemed all those no other than madmen, who, excluding the deity, referred the success of their designs to nothing higher than human prudence. He likewise thought those not much better who had recourse to divination on every occasion, as if a man was to consult the oracle whether he should give the reins of his chariot into the hands of one ignorant or well-versed in the art of driving, or place at the helm of his ship a skilful or unskilful pilot. He also thought it a kind of impiety to importune the gods with enquiries concerning things of which we may gain the knowledge by number, weight, and measure, it being, as it seemed to him, incumbent on man to make himself acquainted with whatever the gods have placed within his power; but as for such things as were beyond his comprehension, for these he ought always to apply to the oracle, the gods being ever ready to communicate knowledge to those whose care had been to render them propitious.

Such were the opinions of the most eminent philosophers of Greece, and of those in succeeding ages who were influenced by them; and, if we open their poets, we find them steeped from beginning to end in the spiritual essence. It may be said that poets, everywhere, deal in fiction, and employ machinery in which they put no real faith. But that is not here the question; the question is, what was the

popular faith of a people? and there are no more accurate exponents of this than the poets. They build on the public heart and soul, because these are the sources of the necessary sympathy. A poet may be an utter infidel, but when he assumes the language of the people he assumes a fact. In the two great poets Hesiod and Homer, we have more than simply poets, we have the acknowledged founders of the theogony of Greece. They stand forward as vates and teachers of the theosophy of their nation. ‘As to whence each of the gods sprung,’ says Herodotus (*Euterpe* 53), ‘whether they had all existed from eternity, what they were as to form, such things were only known of yesterday, or the day before, to use a trivial expression. For I consider Homer and Hesiod older than myself by four hundred years, certainly not more, and they were the poets who framed the Hellenic theogony, gave distinctive names to the gods, distributed amongst them honours and professions, and pointed out their respective forms.’ Diodorus Siculus, in his first book, seventh chapter, asserts the same, that is, these historians mean to say that these poets did not invent, but arranged and detailed the knowledge of the gods brought from Syria and Egypt by Danaus, Cadmus, Orpheus, the Cabiri, and Pelasgians. The whole of their system is one of divine supervision and interference in the affairs of man. The gods not only direct human events by their counsels, but personally appear to men, and cooperate in their aims and achievements. To quote all that bears directly on this subject in these two poets, would be to embody the *Iliad*, the *Odyssey*, the *Theogony*, and the *Works and Days* in this work. I have already shown how completely Hesiod has, in his battle of the Titans, described the scene at the Tower of Babel. Both Homer and Hesiod proclaim the ever-present and retributive eye of God. ‘Whoever,’ says Hesiod, ‘does evil and unkindly deeds, Jove will avenge it.’

Alike the man of sin is he confest
Who spurns the suppliant and who wrongs the guest.

Homer has the very same sentiment: —

Illustrious lord ! respect the gods and us
 Thy suitors ; suppliants are the care of Jove
 The hospitable : he their wrongs resents,
 And where the stranger sojourns, there is he.

But not only as regards the ‘poor and the wanderer ;’
 Hesiod declares that whoso injures anyone any way —

On him shall Jove in anger look from high,
 And deep requite the dark iniquity.

Hesiod declared himself prophetically inspired by the
 Muses. He says the daughters of Jove —

Gave into my hand
 A rod of marvellous growth ; a laurel-bough
 Of blooming verdure ; and within me breathed
 A heavenly voice, that I might utter forth
 All past and future things, and bade me praise
 The blessed race of ever-living gods.

THEOGONY, p. 103.

Hesiod repeatedly avows his firm belief in guardian spirits,
 as well as of spirits who note and avenge crime : —

Invisible, the gods are ever nigh,
 Pass through the midst, and bend the all-seeing eye ;
 The men who grind the poor, who wrest the right,
 Aweless of heaven's revenge, stand naked to their sight.
 For thrice ten thousand holy demons rove
 This breathing world, the delegates of Jove,
 Guardians of man, their glance alike surveys
 The upright judgements and the unrighteous ways.

WORKS, ELTON'S *Translation*, p. 32.

In another place he tells us the inhabitants of the golden
 age were made spirits of this tutelary kind : —

When earth's dark womb had closed this race around,
 High Jove as demons raised them from the ground.
 Earth-wandering spirits they their charge began,
 The ministers of good, and guards of man.
 Mantled with mist of darkling air they glide,
 And compass earth, and pass on every side ;
 And mark with earnest vigilance of eyes,
 Where just deeds live, or crooked wrongs arise.
 Kingly their state, and delegate of heaven,
 By their vicarious hands prosperity is given.

Ibid. p. 19.

The reader of the *Iliad* and *Odyssey* need not be told

that the gods and goddesses of all degrees are in continual action, holding counsel in heaven regarding human affairs: descending to earth invisible or visible, in their own or assumed forms: taking active part in battles, accompanying favourite heroes on their voyages and wanderings, and, in short, occupying themselves incessantly in the concerns of humanity. Occasionally they take severe vengeance, as in the slaughter of Niobe's children in the Theogony of Hesiod, or in sending the spirits of destruction to sweep away the evil race. The whole poetical system of Greece was a spiritual system. Thus when Minerva deprived Tiresias of his sight, she gave him the gift of prophecy, a great spiritual truth, the inner eye being opened when the outer is closed.

The great tragedians are as earnestly spiritual as the heroic poets. All their topics are drawn from the national mythology or the mythic times, and are treated with the force of realities. The prognostics of the oracles are worked out, the judgements of the gods are carefully developed, and the most apparently improbable events are brought about in accordance with prophecy.

Sophocles, in both *Œdipus Tyrannus* and *Œdipus Coloneus*, fulfils his mysterious destinies as foretold by the oracles. *Orestes*, in *Electra*, acting by the advice of the oracle, avenges the murder of his father. In *Antigone* the old blind prophet Tiresias appears and predicts horrors which speedily follow. In *Ajax* and *Philoctetes* the whole story moves on the agency of solemn oracles. In the *Bacchæ* of Euripides we have a god the chief character of the drama; in *Jove*, the whole machinery is supernatural, and Minerva herself appears in person; Apollo does the same in *Alcestis*; in *Medea* we have not only spiritualism but magic, as Homer had already given us a sample of it in *Circe* the aunt of *Medea*. Ovid makes *Medea* fly from Attica to *Colchis* — a bold flight! In *Hippolytus* both *Venus* and *Diana* appear on the stage; and such is the supernatural basis of every one of the tragedies of both Euripides and *Æschylus*.

These great writers, no doubt, believed that what they described had taken place in earlier times. They saw around them great families gravely maintaining their descent from the gods; they saw the oracles in active operation, and every day witnessed the realisation of their declarations. If we go to the lyric or the pastoral poets the case is the same; Pindar is full of the honour of the gods and of the assertions of their personal interference in human affairs. Of Pindar's opinions these brief extracts may be sufficient evidence. 'Then they came to the steep rock of Cronus; there the god gave him a double treasure of divination; first, to hear the voice that knows not falsehood,' &c. (Olympian vi.) 'O Olympia, mother of the golden-crowned games, queen of truth! where prophetic men, divining by sacrifices, explore the will of Zeus if he have aught to tell concerning men, . . . and there is an accomplishment granted to prayers in return for the piety of men.' (Olympian viii.) Theocritus abounds with spiritualistic passages. Theocritus introduces the most spiritual facts and sentiments into the sylvan retreats in which he rejoices. Every species of Greek poet spoke at once his own faith and the faith of his nation.

Let us turn now to the historians, the men of matters of fact. Here the case is precisely the same as with the poets and philosophers. Supernatural events, the open communication with the spiritual world by means of oracles, prophets, prophetesses, soothsayers, and interpreters of dreams, stand as things the most publicly accepted and acted upon. As Cicero has said of the Greeks — so we are bound to say — those wisest people, those people on whose literature that of all modern nations is carefully built, did nothing without first consulting these oracles, or persons considered qualified to speak from spiritual intimations, or, in modern phrase, mediums. And these sources of supernatural intelligence were found, from experience, to be so reliable that they calculated on them as they would on any result of the most ordinary process. If we are to believe Herodotus as well as Cicero, they had great cause to do so; for if we examine any of

their histories we find the events about to take place stated by the oracles with wonderful accuracy. There were occasions on which they spoke with a studied ambiguity; but even on these occasions the event made the prophecy perfectly clear, and no one need be told that there are very few prophecies that are fully understood till after the event. There were occasions also when the oracle was bribed or otherwise influenced; but these occasions were rare, and the corruptors, as well as the Pythonesses thus corrupted, were generally punished by signal misfortunes, and the latter by dismissal.

This was the case when the Athenians bribed the Pythia at Delphi to give continual orders to the Lacedemonians to send help to Athens against the Pisistratidæ. (Herodotus, *Terps.* 65.) The Lacedemonians, who had themselves corrupted the oracles, were soon punished by the very same means thus retorted on them by the Athenians; and we find them sorrowfully confessing it. They helped the Athenians to expel the Pisistratidæ, only to render the Athenians powerful, and to find them aggressive and ungrateful. 'Friends,' they say to their allies, 'we acknowledge that we have ourselves acted unjustly, for, induced by lying oracles, we have driven from their country men strictly bound to us by hospitality, and have delivered the state into the hands of an ungrateful people,' &c. (*Terps.* 91.) So again in Herodotus, (*Erato* 66,) that Cleomenes, having bribed the Pythia at Delphi through Cobon, a Delphian, to pronounce his colleague Demaratus illegitimate, and thus get him deposed, Cleomenes became mad, and was himself deposed and confined, after having been deceived by the oracle himself. For having been told that he should take Argos, he made an expedition against it, but only took and burnt a grove called Argos. The Spartans attributed his madness to his having corrupted the oracle, and he died in a most miserable manner by slashing himself to pieces with a knife. The bribery having been discovered, Cobon, his agent at Delphi, fled, and Perialla, the chief prophetess, was deposed from her office. (*Erato*, 66, 75, 76, &c.)

Whoever will convince himself what an establishment of daily use for ages amongst the Greeks were the oracles, and what apparent cause they had for confidence in them, have only to refer to their historians. In Herodotus alone we find the most striking proofs of this in almost every page; and as to the veracity of Herodotus, let us state what his translator, the Rev. Thomas Gaisford, Dean of Christchurch, and Regius Professor of Greek at Oxford, says on this head:—‘It can hardly be doubted that one who took such pains to ascertain the truth would be equally scrupulous in offering nothing but the truth to his reader; and, indeed, strange as it may sound to those who have been in the habit of hearing Herodotus stigmatised as a liar, by persons who ought to know better, there is probably no author, whether ancient or modern, the inspired writers excepted, who deserves to be placed before him in the scale of truth and accuracy.’ (Introduction, p. xxxi.)

In Herodotus himself occur upwards of seventy instances of oracular responses, dreams, omens, prodigies, &c., all of which are related by the historian as facts, and as having been singularly verified by the events. Of his own firm belief in the reliability of oracles, this is proof. The oracles plainly told the Greeks that Xerxes would ravage Attica and burn down Athens; but it, on subsequent enquiry, gave assurance of final victory by the Greeks. On this Herodotus says:—‘I cannot reproach the oracles with falsehood, or feel any inclination to destroy those which speak clearly, when I consider such as follows:—“But when, after sacking with mad hope glistening Athens, they shall hide with ships the sacred shore of Dian girt with the golden sword, and sea-bound Cynosura, then shall Divine Vengeance quench Presumption, son of Insolence, fiercely rushing to the onset, resolved to overturn all things. For iron with iron shall clash, and Mars shall redden the main with blood. Then wide-thundering son of Cronus and godly Victory will bring the day of freedom to Hellas.” When I consider, I say, these events, and reflect that Bacis (an oracle so called after

a famous soothsayer of Bœotia) has spoken so distinctly, I dare not myself say anything in contradiction of oracles, nor do I approve it in others' (Urania 77).

Some of the more remarkable of the oracles and other supernatural events related by Herodotus deserve our particular attention. A considerable number of these relate to Egypt, Persia, &c., and have been referred to under the heads of those nations. The very first relating to Candaules, King of Lydia, is very remarkable. Candaules, having grossly insulted his queen, she induced Gyges, one of the body-guard, to kill the king, and she then married him and he became king. The Delphian oracle acknowledged Gyges (his act being to a certain degree provoked), but declared that vengeance would also be vouchsafed to the Heraclidæ, the family of Candaules, in the fifth generation of Gyges. This took place in the person of the celebrated Cræsus, when he had fallen under Cyrus; and when that monarch sent to Delphi to remonstrate with the god for his harsh treatment of him, the reply was:—'It is beyond the power of a god to evade the fatal doom. Cræsus has made reparation for the wicked deed of his fifth progenitor, who, being but a guardsman to the Heraclidæ, abetting a woman's fraud, murdered his sovereign lord, and grasped a dignity which in no manner appertained to him' (Clio 12, 91).

In Clio 63, we have Pisistratus marching to seize Athens, and on encamping in the sacred enclosure of Minerva Pallena, Amphilytus, a prophetic seer, suddenly becoming inspired, pronounced a couple of lines of verse which showed Pisistratus how he would succeed. In the same book the Lacedæmonians are taught by the Delphian oracle to seek and discover the bones of Orestes at Tegea. These bones, being carried to Sparta, gave the Spartans constant victory over the Tegeans.

In Thalia 124, 125, we find that Orætes, the Persian viceroy of Sardis, laid a trap to secure the person of Polycrates, the tyrant of Samos, by luring him to his court by promising to put his treasures in his possession, on pretence

that he did not feel them safe from Cambyses. The daughter of Polyocrates warned him against going, saying she had seen him in a vision, high aloft, washed by the rains, and anointed by the sun. Spite of the warning, his avarice overpowered him; he went, and Orætes put him to death, and then hung him on a gibbet.

The Scythians, Herodotus says, had their soothsayers who foretold events by means of bundles of willow rods. He relates a strange account of Aristeas, a poet; mentions that he travelled far amongst the Scythians, inspired by Apollo. That he entered a fuller's shop at Proconnesus and fell dead. The fuller ran out for help, but returning no body was found. That seven years after Aristeas reappeared and wrote his poem, the Arimaspen, and again disappeared. Three hundred and forty years after the people of Proconnesus said he came again, and ordered them to erect an altar to Apollo, and vanished. On enquiring of the Delphic oracle, it commanded them to obey the phantom, and that their city would prosper. Hipparchus, the son of Pisistratus, was warned of his coming fate from Aristogiton and Harmodius by a vision.

The story of Aetion and his grandson Periander, the tyrant of Corinth, is full of the supernatural. Aetion married a lame wife, and the oracle of Delphi announced that she would bring forth a crag which should fall on the Bacchiadae who were in power. To prevent this the Bacchiadae, on hearing of the birth of a son to Aetion, went to kill it, but were prevented by the mother hiding the child in a bin, whence he was called Cypselus. Cypselus, on reaching manhood, fulfilled the oracle, and another oracle declared that he should retain the rule of Corinth, and his sons, but not his sons' sons. This was literally fulfilled. Periander, the son of Cypselus, a bloody tyrant, amongst other crimes murdered his wife Melissa. After her death he found that she alone knew of a sum of money, deposited by a stranger, and he sent to the Thresprotians of the Acheron, to the oracle of the dead, to call up his wife, and question her on this point. Melissa being evoked, appeared, but declared that

she would neither show nor tell in what place this deposit lay; for that she was chilly and naked, since the use of the garments which had been buried with her was none, as they had not been burnt: and as a proof to Periander that what she said was true, she added that Periander had placed the loaves in a cold oven. When this was reported to Periander, he was quite satisfied; for he had communicated with Melissa since her decease, and immediately after the return of the messenger, he caused a proclamation to be made that all the wives of Corinth should assemble at the temple of Juno. Imagining it a summons to a festival, the women all went, clad in their best apparel; and Periander, having stationed his guards for the purpose, stripped them all alike, both free women and servants, and having collected the dresses in an excavation, he invoked Melissa and burnt them. Having so done, and sent a second time, the ghost of Melissa now appeared, and disclosed in what spot she had placed the pawn of the stranger (Terps. 92; Thalia 50-53).

The Delphian oracle announced to the inhabitants of Miletus that the women should wash the feet of the long-haired strangers, and that they should destroy the temple of Didymi, which was strictly fulfilled; the women and children being carried away into Persia (Erato 19).

The Dolonci, inhabitants of the Hellespontine Chersonesus, being harassed by the Apsinthiens, sent their kings to Delphi to enquire how they should defend themselves, and were told to take along with them the first person who invited them to his table. As they passed through Athens, Miltiades, the son of Cypselus, and brother of Periander, saw these strangers passing in a foreign costume and carrying their javelins, and sent to enquire who they were. On learning, he invited them to lodge in his house. They then told him the words of the oracle, and he immediately agreed to go with them, as he wished to get away from Pisistratus, and he effectually defended them, both by building a wall across the isthmus, and by the friendship of Cræsus, who told the Apsinthiens that if they troubled him he would cut them off like a fir tree.

Learning that the meaning of this was that a fir tree was the only tree which, being cut off, did not shoot again, they saw that he meant by it utter extermination, and kept quiet. But Miltiades, at his death, in accordance with the oracle in the case of his grandfather Aetion, left no issue to succeed him (Erato 34-37).

Cleomenes, one of the Kings of Sparta, wished to depose his fellow King Demaratus, and for this purpose he asserted that he was illegitimate. Now the father of Demaratus was Ariston, who had compelled a friend of his to give up a beautiful wife, and had married her. This woman, as a child, was monstrously ugly, and the nurse had everyday carried it, closely wrapped up, to the temple of Helen to pray for its being delivered from its deformity. One day a woman met her and demanded to see the child, but, being forbidden by the parents to let anyone see it, she refused. The woman, however, persisted, and the nurse at length complied. The woman then put her finger on the head of the infant, and said she should exceed in beauty all the women of Sparta. This came to pass; but Demaratus, being a seven month's child, doubts were cast on his being the son of Ariston. The mother asserted that he was, and the case was referred to the oracle of Delphi. It was on this occasion, as already stated, that Cleomenes managed to bribe the priestess to a lie, and Demaratus was deposed, and Cleomenes died mad and by his own hands.

Pheidippes, an Athenian courier, being on his way to Sparta to solicit aid against the Persians, declared that near Mount Parthenion, near Tegea, Pan met him, and, calling to him by name, bade him ask the Athenians why they paid him no honours, though he had done them services and meant to do so again. On Pheidippes reporting this, the Athenians built the temple of Pan beneath the Acropolis. At the battle of Marathon an Athenian named Epizelus suddenly lost his sight, and remained so till his death, though he had received no wound. He said that a gigantic warrior stood before him, whose beard covered the whole of his shield; that he passed him by, and killed the soldier next to him, and he

saw nothing afterwards (Erato 117). The mother of Pericles dreamed that she was delivered of a lion.

Xerxes was stimulated to invade Greece by a false phantom in dreams which appeared repeatedly; for he was arrived at that pitch of arrogance which Heaven punishes, and as in the Scriptures, so here, a lying spirit was sent to him, and also to his uncle Artabanus, who at first opposed the expedition. (See Polyhymnia, 13, 17, 18, 19.) Various portents also, Herodotus asserts, attended him on his way. On his march from Sardis to Abydos, it suddenly became dark as night without any assignable cause. Just as he had crossed the Hellespont, a mare foaled a hare, which Herodotus interprets to mean that, though he went in unexampled pomp, he would flee back like a hare. Thus it appears that the Greeks were familiar with all the modes of spiritual intimation known amongst the Hebrews, direct communications by oracle, by dreams, by apparition of spirits, and that they had their prodigies, their interpreters of dreams, their individual mediums, and not only their temples for enquiry of the gods, but others for enquiry of the dead, as the one in Thresprotia, to which Periander sent. In the whole of the great struggle between the Greeks and the Persians, the oracles were extremely explicit, and always correct: and, as Herodotus was then living, he could draw his information from these most unquestionable sources.

The Athenians, alarmed at the approach of the Persians, sent to consult the oracle at Delphi. Aristonica, the Pythia, replied:—‘Unfortunates! wherefore seat yourselves? Fly to the verge of the earth: forsake your houses and the lofty crags of your wheel-shaped city. For, neither does the head abide firm, nor does the body, nor the lowest feet, nor, therefore, the hands, nor aught of the middle, remain—all is ruined. For fire and griding Mars, driving the Syriac car, overturns her, and he destroys many other towering cities, not yours alone; and to the devouring fire delivers many temples of the immortals, which, even now, stand dripping with sweat, shaken with fear. Down from the topmost roof

trickles black blood, token of woe unavoidable. Begone, then, from the shrine, and pour the balm of courage into the wound of calamity.'

The Athenians were stricken with despair at this message, and sent again a more humble and suppliant party. But the priestess said Jove could not relent, her speech must be firm as adamant: but she added:—'When all is taken that Cecrops' hill within itself contains, and the fastnesses of sacred Cithæron, wide-knowing Jove gives unto the goddess Triton-born a wooden wall, alone to abide inexpugnable: this shall save you and your children. Await not quietly the throng of horse and foot that invades your land, but turn your back, and withdraw: the time shall be when you, too, will stand against the foe. Godly Salamis! thou shalt see the sons of women fall, whether Ceres be scattered or collected!'

The oracle was fulfilled to the letter: Athens was burnt and ravaged; Attica was burnt and sacked. In vain did the people desperately defend the Acropolis, because it had once been surrounded by a hedge, which, though it had long given way to a wall, they imagined must be the wooden wall referred to by the oracle. But the wooden wall consisted of the Greek ships, and it was off Salamis that they encountered and beat the Persians in sight of Xerxes (*Polyhymnia*, 140, 141.)

The Argives, who had lately been severely beaten by the Spartans, were solicited now to join them, but they consulted the oracles, which advised them to sit quiet and they would be safe; and it turned out so. The Delphians consulted their oracle, and were told 'to offer their devotions to the Winds, for the Winds would be powerful allies to Hellas:' and it proved so; for the Winds attacked and dispersed the Persian fleet, and did more mischief than the Greeks themselves. For the services of the Winds on this occasion, Herodotus says, the Delphians continued, in his time, to offer sacrifices to them. The Persian magi, on their part, also offered propitiatory sacrifices to the Winds, and appealed to them with magic chants. At the very beginning

of the war, the Pythia at Delphi had announced to the Spartans that the city of Sparta must be destroyed, or one of their kings must fall. Leonidas fell at Thermopylæ, and Megistias, the divine, who also perished at Thermopylæ, the day before the attack, inspecting the victims sacrificed, declared that death awaited them on the morrow. That night the Persians found a way over the mountains, surrounded them in the pass the next morning, and all, to one man, were cut to pieces.

The oracle of Bacis had said to the Eubœans before the Persian invasion:—‘Beware of him who speaks a barbarian tongue; when he shall cast a byblus yoke across the sea, from Eubœa drive the bleating flocks’ (Urania 20). Xerxes made a bridge of byblus rope across the Hellespont, but the Eubœans took no heed, and their flocks were destroyed both by Greeks and Persians. After the invaders had sacked the neighbouring towns, they skirted Parnassus, and prepared to plunder the temple of Delphi, and present its vast treasures, including the magnificent offering of Crœsus, to Xerxes. The Delphians, in consternation, consulted the oracle, whether they should carry the treasures abroad, or bury them securely somewhere; but the deity forbade them to be moved, saying, ‘he was himself sufficient to preserve his own property.’ The Delphians, on receiving this answer, left all care of the temple, and sought their own safety and that of their property in the mountains. Sixty men only, and the prophet, remained in the town, and then, to their amazement, saw the holy armour, which it was not lawful for any man to touch, brought out of the temple and laid in front of the fane. As the barbarians came hurrying up to plunder the temple, thunders and lightnings broke loose, and two crags, rushing from the sides of Parnassus, bounded terribly into the midst of the marauders, crushing numbers of them amid loud shouts of war from the temple itself. The Persians fled, and the natives, seeing their flight from their hiding-places in the rocks, descended, and made havoc of them in pursuit. The Persians declared that

two gigantic warriors, more huge and terrible than men, pressed on their heels in their flight, and slew many of them. The two crags, Herodotus says, still remained lying, in his time, near the precinct of Minerva Pronœa (Urania 37, 38).

The Athenians, finding that the sacred serpent in the temple of the Acropolis had refused its usual monthly offering of a honey-cake, immediately concluded that this was a sign that the tutelary genius of the place had abandoned it, and at once quitted the city. Herodotus says, the sacred olive tree in the shrine of Erectheus in the Acropolis, the day after the fire in which it was consumed, put up a shoot a cubit long, as a sign of the restoration of the city and the Athenian prosperity.

Before the battle of Salamis, Demaratus the Lacedæmonian, who had gone over to Xerxes, being with Dicaeus, the son of Throcydes, an Athenian fugitive, not far from Eleusis, they beheld a cloud of dust arising from Eleusis, as from a march of thirty thousand people, accompanied by cries of ‘Iacche! Iacche!’ Demaratus asked Dicaeus, who had been initiated into the Eleusinian mysteries, what this could mean; and he replied, that it could bode no good to the Persian king, for the sound heard was the hymn called the ‘Mystic Iacchus,’ the burthen of which was ‘Iacche!’ That this hymn was sung at the annual festival of Ceres and Proserpine, and that, if the sound took the way of Salamis, the fleet of Xerxes would surely be cut off. It did take that way, and thus Demaratus and Dicaeus knew beforehand the catastrophe. This they used afterwards always to assert as truth, and appealed to other witnesses (Urania 65). During the battle of Salamis, the phantom of a woman appeared, and cried to the Greeks so loud as to be heard by the whole fleet:—‘Dastards! How long will you continue to back your oars?’ It is related, says Herodotus, that when within a certain time any misfortune was to befall the Pedasseans, who lived about Halicarnassus, the priestess of the temple of Minerva in that country had a long beard (Urania 104).

The Lacedæmonians had adopted Tisamenus, an Elian, as a citizen. This Tisamenus consulted the oracle at Delphi as to his fortunes, and was told that he should win five great combats. These, he imagined, were combats in the Olympian games, and, therefore, he cultivated gymnastic exercises; but in these he suffered defeat, and it eventually turned out that they were five great battles that he was to win; and he did so. These were Plataea, in which he had the principal share; that of Tegea; one in the Dipæan territory; one near Ithome; and the last near Tanagra. Tisamenus officiated as the divine at the sacrifices at Plataea; and Mardonius had sacrifices offered for the Persians on the other side. On both sides victory was promised to those who stood on the defensive; and accordingly, for ten days, neither army would cross the Asopus to attack the other. At last, the Persians, thinking the Greeks were retiring, crossed the river, made the attack, and were defeated at Plataea.

Such are some of the principal oracles, and their fulfilment, according to Herodotus, fully justifying the assurance of Cicero of their reliability, and of the consequent faith in and daily use of them by the whole pagan world. There is a passage in Homer's Hymn to Apollo v. 156, which is remarkable, seeming to establish the fact, that the priestesses under the influence of the deity possessed that power of speaking languages to them unknown, as the primitive Christians did, and as the mediums of modern times have shown numerous instances of. So amongst the Irvingites, and see also the Letters of Judge Edwards for a considerable number of well-attested examples.

Crowds around
 Of every region, every language stand
 In mute applause, soothed by the pleasing lay.
 Versed in each art and every power of speech,
 The Delians mimic all who come : to these
 All language is familiar : you would think
 The natives spoke of every different clime.

The celebrated Helen is said to have been a mimic of

this sort ; and those female attendants on the oracle appear on no occasion to have found any difficulty in communication with people of the most distinct languages.

Pausanias says (VI. xvii. 494), that Amphiaraus, the great-grandson of Melampus, had no suspicion that he was a prophet, when, having one day entered a house at Phlias, and having passed the night there, he immediately grew inspired. The house was immediately shut up. Nothing is more common now-a-days than for this influence to attach itself to those who visit mediums or join in *séances*. A gentleman assured me that, after having been present at some extraordinary manifestations at Knebworth, the knocking followed him home, and continued on his walls, doors, and bed for a long time. The same influence has been left in our house for weeks after a remarkable medium had spent some days with us. Parties who have attempted to ridicule *séances* in disbelief, have suddenly found themselves, like the conjuror's apprentice, to have evoked a power which they could not readily lay again. I could name some very well-known instances.

The Oropians raised a temple to Amphiaraus, according to Pausanias, and those who sought communication by dreams in that temple lay down on the skin of the victim. We find Mardonius, the Persian augur, sending one Mys, a native of Europus, to consult various oracles, and amongst them this of Amphiaraus. A curious thing also occurred to Mys at the oracle of Apollo at Acæphia. The answer was given in a language which the priest did not understand, but Mys, on reading it on the tablet, at once understood it, and pronounced it Carian. (See Herodotus, Urania 135.) The son of Amphiaraus, Amphilocus, was also prophetic, and Livy XLV. xxvii. mentions his temple at Oropus. Plutarch, De Orac. defectu, 412, says that the oracle of Amphiaraus warned Mardonius that he would be defeated, not by a king, but by the servant of a king, and from a blow from a stone, both of which circumstances befell him. Melampus, the father of Amphiaraus, was a celebrated prophet, and equally

celebrated as a therapeutic. He appears to have been most successful in curing insanity, having restored the daughter of Prætus of Argos, and also many other Argive women who had received the insanity by contagion. Telmisus of Caria was a great interpreter of dreams, and Clement of Alexandria says, that he exercised divination there. Timerias of Clazomenæ, according to Ælian, consulted the oracle of Delphi respecting a colony which he wished to found. The answer was:—‘ You are about to conduct a swarm of bees, which will soon be followed by wasps.’ Both Plutarch and Herodotus show that this was true; for he founded the city of Abdera, but was soon driven out of it by the Thracians.

Plutarch relates a great number of such cases, even whilst criticising oracles. Hipparchus, the son of Pisistratus, who was killed by Harmodius and Aristogiton, saw Venus sprinkling blood on his face from a certain cup. Hipparchus pretended to despise the dream, but made expiations to avert it. The dream was literally fulfilled, for he was murdered for an insult to the sister of Harmodius. Pausanias II. xx. 157, and Plutarch *De Virtutibus Mulierum*, II. 245, relate a singular fulfilment of an oracle. Cleomenes of Sparta consulted the oracle whether he should take Argos, and received this answer, that the female should overcome the male. He attacked Argos, but Telesilla, the celebrated lyric poetess, armed the women, and posted the slaves and those who were incapable of bearing arms on the walls. Cleomenes was thus repulsed.

Of the overwhelming consequences when a prophet failed in a prediction, Conon gives this instance. Calchas, the seer, after retiring from Troy, at Colophon, predicted that if Amphimachus, the King of Lycia, went to the war, he would be victorious. Mopsus predicted the contrary; but Amphimachus followed the prognostications of Calchas, and was defeated. Calchas, in despair and shame, killed himself. And mark the persistency of oracles. The gods having ordered the Achæans to found Crotona, Myscellus, on reaching the place prepared to seize Sybaris, built on a river of that name. He

then consulted the oracle again whether Sybaris would not be the better place for his colony. The answer was:—‘Depart hence, hunch-back, and instead of seeking to appropriate what is not thine own, be thankful for what is given thee.’

Such cases as these, almost innumerable in their amount, Cooley, in his notes on Larcher, gets rid of flippantly, by saying the Greeks were very superstitious; like a blind man, thinking that others cannot see. These men cannot perceive that they are speaking of a people of much finer psychical constitution than themselves.

Diodorus Siculus, whilst denouncing superstitious and mere lying fables, gives the following and many other cases of spiritual interference.

Laius, King of Thebes, was warned by the oracle of Delphi, not to have children; for, if he had a son, he would kill him. Notwithstanding, he married Jocasta the daughter of Creon, and had Œdipus, who was exposed to be carried off by the wild beasts, but being rescued and brought up, unknown to his father, fulfilled the oracle by killing him without knowing who he was.

Adrastus, King of Argos, making war on Thebes was at first defeated, and his seven generals slain. The oracle of Delphi being consulted, promised them victory, if Amphiaraus, the son of Alcmaeon, were made general. This was done, and Thebes was taken and razed to the ground. Amongst the captives was Daphne, the daughter of the celebrated blind seer, Tiresias, whom the Argives carried away, and made priestess of Delphi, where she became very famous, speaking the most remarkable prophecies in verse, whence she was pronounced one of the first Sibyls, and Homer is said to have quoted some of her prophetic poems in his works.

Althæmenes, the son of the King of Crete, consulting the oracle, was told that, like Œdipus, he would kill his own father, Catreus. To avoid this, he voluntarily abandoned his country, and settled at Camirus, the metropolis of Rhodes; but his father, after a time, longing to see his son, went over to Rhodes, and landing in the night, some alter-

cation took place betwixt the inhabitants and his followers, and Althmanes, rushing out to quell the disturbance, killed his father before he recognised him (V. iii.). Diodorus declares that few persons escaped the divine vengeance for perjury perpetrated in the oracular temples, and that many such were struck blind as they went out of these temples, especially at that of Palicon in Sicily.

The Athenian being assured by the oracle that the plague in the island of Delos was owing to the number of dead bodies buried there, purged the island by removing the bones to the next island, Rhene, and forbidding farther funerals there. Apollo thus took a very early lead of our sanitary commissioners. In the sea-fight at Arginusæ, between the Spartans and Athenians, it was foretold by the catastrophe to the sacrifice on one side, and the general's dream on the other, that Callitides, the Spartan general, would be killed, and seven generals of the Athenians; but that the latter would conquer; all of which occurred (XIII. xiv.). Lysander, the Spartan general, some time after, sent to the oracles of Delphi, Dodona, and even to Jupiter Ammon in Libya, to bribe them to his purpose of destroying the Heraclidæ, but all refused, and the Lycian oracle sent a deputation to Sparta to expose and denounce Lysander's attempt.

When Philomelus the Phocian seized the oracle of Delphi, and compelled the priestess to speak as he pleased, he thought he had gained his purpose. An omen also greatly encouraged him, for an eagle descended and pursued the sacred pigeons that were kept and fed in the temple, even snatching some of them from the altar. In his blind elation, he did not see that he was the eagle, and the priestesses the doves, subject to his violence; but he was not long left in this delusion, for the Bœotians soon came upon him, routed him, and compelled him to throw himself from a rock—the due reward, says Diodorus, of his sacrilege. Onomarchus, his colleague, however, encouraged by a dream, persisted in the conduct of Philomelus towards the oracle. He dreamed that the brazen colossus dedicated to Apollo by the Amphictyons, and

standing in the temple at Delphi, was made much larger by his own hands. This, he thought, signified that he himself should become very great; but it in reality meant that the Amphictyons would bring heavy fines in brass on the Phocians for their sacrilege, which was the case, and soon after Philip of Macedon defeated Onomarchus, and hanged him, throwing into the sea his companions in sacrilege. Divine vengeance still seemed to pursue the Phocians; for being driven by the Bœotians into the temple of Apollo at Abæ, a fire caught the straw beds which they had laid round the temple, and consumed them and the temple altogether. Still farther, Archidamus, King of Sparta, having assisted the sacrilegious Phocians, was killed fighting in Italy; and many of the mercenaries who fought under him, and had been concerned in robbing the oracle, were killed by the Lucanians. Phalæcus, one of them, having escaped, was killed by a thunderbolt at the siege of Sidon, and others fighting against the Elians, were taken prisoners, and put to the sword by the Elians for this crime. Thus, says Diodorus, all the sacrilegious robbers, and those who took part with them, met the due punishment for their wickedness. The most famous cities that shared with them in the impiety were subdued by Antipater, and deprived of their liberty. Nor did the wives of the robbers escape; for adorned with the plundered jewels of the temple, they met with awful fates which Diodorus relates. On the contrary, Philip, who appeared in defence of the oracle, ever prospering from that time for his piety, was at last declared supreme governor of all Greece, and gained the largest kingdom in Europe (XVI. x.).

But Philip himself, becoming too much puffed up, contemplated invading Persia, and consulting the oracle was told that the ox was crowned when his end was near, and that a man stood ready to sacrifice him. This, as Cræsus had done before, his wishes made father to the explanation that he should seize the crowned King of Persia, and sacrifice him: but the meaning lay the other way; that he himself should be knocked down like an ox in the moment of unsuspecting

triumph. This was speedily fulfilled; for Philip, having married his daughter Cleopatra, he gave a great fête on the occasion at Ægea, in Macedon, and invited distinguished men from all parts of Greece. These came presenting him festal crowns of gold. As he entered the theatre where sports were about to take place, in royal robes, and with images of the twelve gods carried in procession, his own image making a thirteenth, also clothed as a god, he was suddenly stabbed by Pausanias, one of the esquires of his body (XVI. xv.)

Diodorus relates many striking oracles and omens in the career of Alexander the Great, the son of Philip. When he determined to exterminate Thebes, an ominous cobweb, as large as a cloak, and of all colours of the rainbow, stretched itself out in the temple of Ceres; the statues sweated drops of water all over them; and the waters in Dirce looked like blood, all of which were declared by the oracle forerunners of fatal results. In India, as Alexander was about to storm the city of the Oxydracæ, Demophoon, a soothsayer, endeavoured to dissuade him from his design, as it was revealed to him that, if he did, he would receive a severe wound. Alexander persisted, and was wounded accordingly, narrowly escaping with his life. (XVII. x.)

In India, Ptolemy, afterwards King of Egypt, was wounded by a poisoned arrow, the poison being the venom of serpents. Alexander dreamed that a serpent appeared to him with a certain herb in its mouth, which, it told him, was a cure for the poisoned wound. The king sought for the herb, found it, and had a poultice of it applied, which quickly relieved Ptolemy, assisted by a draught of its juice.

But the most remarkable fact is that of the magi of Babylon, as Alexander approached that city, sending to advise him by no means to come into it, or that he would certainly die there. After at first following their advice, and camping outside of the city, he was persuaded by the Greek philosophers that the prognostic was mere superstition. He went in and died. Of this I have given the particulars in the chapter on Assyria and Chaldea.

The story of Agathocles, the tyrant of Sicily, as given by Diodorus, presents a striking case of the truth of an oracle. His father, Carsinus, was a Greek of Sicily. He sent by some Carthaginians, who were going to Delphi, to enquire what would be the fortunes of his child yet unborn. The Carthaginians faithfully brought back the answer, though it was that the child, a boy, would bring dreadful calamities on both the Carthaginians, and all Italy. The father, thereupon, exposed him, but he was saved by the mother, and he was afterwards acknowledged by the father, and apprenticed to a potter. By one stroke of fortune after another, however, he grew to be general of the Sicilians, seized on the government, and fulfilled the oracle, by becoming one of the most bloody and cruel scourges which either Carthage or Sicily ever had. (XIX. i.)

Diodorus, on the authority of Aristobulus, relates that a woman of Syria, declaring herself to be divinely inspired, followed Alexander from place to place, and was at first ridiculed by him and his courtiers; but finding that whatever she foretold came to pass, she was admitted to the king at any time, night or day. A conspiracy being set on foot by Hermolaus, Antipater, and others, it was determined to kill him as he slept, part of these conspirators belonging to his body-guard. The woman appeared, warned Alexander of imminent danger, and advised him not to go to bed that night, and to remain amongst his friends. Judging that the warning might be divine, Alexander followed her advice, and the next day the conspiracy was betrayed, and the conspirators punished.

Some instances of predictions by *lots*—*sortes*—are very remarkable. Shortly before the battle of Leuctra, the Lacedæmonians received a significant warning. In the temple of Hercules the weapons clashed together of their own accord, and the statue of Hercules itself was covered with perspiration. At the same time, according to Callisthenes, the locks and bolts in the temple of Hercules, at Thebes, flew open, and the weapons which hung upon the

walls were found lying upon the floor. The Bœotian soothsayers announced victory to the Thebans. The reverse at Leuctra was also predicted to the Lacedæmonians in several ways; for the statues of Lysander, who was the noblest Lacedæmonian, which stood at Delphi, were overgrown with plants, and the golden stars, which were placed on these statues after the naval victory of Lysander, fell down a short time before the battle of Leuctra. But the most significant sign of all happened at Dodona, when the Spartans enquired of Jupiter concerning the coming contest. The bag containing the lots was placed on the ground, and an ape, which was kept for amusement by the King of the Molossi, scattered them to the winds. The priests at once answered that the Lacedæmonians ought rather to consider their safety than the battle.

PAN IS DEAD!

This is Plutarch's account of this remarkable event in his *Defeat of Oracles*. In the time of Tiberius certain persons embarking in Asia for Italy, towards the evening, sailed by the 'Echinades,' where being becalmed, they heard from thence a loud voice calling one Thamus, an Egyptian mariner, amongst them, and after the third time commanding him, when he came to Palodes, to declare that the great Pan was dead. He, with the advice of his company, was resolved, that if they had a quick gale, when they came to Palodes, he would pass by silently, but if they should find themselves there becalmed, he would then perform what the voice had commanded; but when the ship arrived thither, there was neither any gale of wind nor agitation of water, whereupon, Thamus, looking out of the hinder deck towards Palodes, pronounced these words with a loud voice 'Ὁ μέγας Πάν τέθνηκε—the great Pan is dead!' which he had no sooner done, than he was answered by a choir of many voices, making great howling and lamentation, not without a certain mixture of admiration. Plutarch adds

that Tiberius was exceedingly interested in ascertaining the truth of the relation, and made great enquiries, and fully satisfied himself of the reality of the occurrence. This taking place at the very time of our Saviour's death, sufficiently identifies him as the great τὸ Πάν, the artificer and inhabitant of all things.

I might go, in the same minute manner, through the great historian Thucydides, but I have done that already; for the history of Diodorus Siculus is the history of Thucydides, as far as Thucydides goes—namely, through the Peloponnesian wars—Diodorus avowedly basing himself upon him in the narrative of that period, and the miraculous portions are common to both.

Lucian De Syria Dea says that in her temple in the Libanus, the statue sweat, moved, and gave oracles, and often, when the temple was closed, a cry was heard within βοὴ ἐγένετο. Damascius, in the life of Isidorus, says, he met with a consecrated woman γυναῖκί ἱερᾷ, who possessed a supernatural endowment after a wonderful manner. She saw, by looking into a glass of water, the phantasms (φάσματα) of future events with the utmost certainty. Damascius says he himself had seen the same thing. It is a well-known phenomenon at the present day, and is of the same class as crystal-seeing, and the looking into a black liquid by the Egyptian magicians of to-day.

Now what is the real result of all this Grecian evidence of philosophers, poets, and historians—of those men whose writings the whole civilised world at this hour places higher than any other human learning, and in which all our wealthier youths are industriously indoctrinated, as the noblest examples of man's intellect and sagacity? It must be precisely what Cicero represents it; 'To natural divination,' he says, 'belongs that which does not take place from supposition, observations, or well-known signs, but arises from an inner state and activity of the mind, in which men are enabled by an unfettered advance of the soul to foretell future things. This takes place in a dream—per furorem vaticinantis—and in minds of

great constitutional purity. Of this description are the oracles, not such as are grounded on acquired signs, but those which arise from an inner and a divine source. If we laugh at predictions drawn from the sacrifice of animals as folly; if we turn to ridicule the Babylonians and Caucasians, who believe in celestial signs, and who observe the number and course of the stars; if, as I have said, we condemn all these for their superstition and folly, which, as they maintain, is founded upon the experience of fifty centuries and a half; let us, in that case, also call the belief of ages imposture—let us burn our records, and say that everything was but imagination. But is the history of Greece a lie, when Apollo foretold the future through the oracles of the Lacedæmonians and Corinthians? I will leave all else as it is, but this I must defend, that the gods influence and care for human affairs. The Delphian oracle would never have become so celebrated nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its predictions. Or has its fame departed? The power of the earth which moved the soul of the Pythia with its divine breath, may have vanished through age, as rivers are dried up, or take other courses; but the fact is there, and always will be, without we overturn history itself.

The opinion of Cicero is the opinion of all the great minds of antiquity. ‘No one nation of antiquity,’ says Dr. Ennemoser, ‘was so generally convinced of the truth of divination as the Greeks, not even excepting the Jews. Such an enlightened people must have devoted much attention to that which could not alone arise from priestcraft and the system of oracles. The poetic talent being expanded to such a degree with them, it was perfectly natural that they should pay a proper attention to the inner voice of the mind, not only in dreams, but also in presentiments; and they justly ascribed their revelations to the gods, for they know everything past and to come, and impart it to man from affection to him, either unsolicited or in answer to his prayers, and give him signs—σημεία—by which he may be guided.’

We might draw a very large volume from almost every writer of antiquity in confirmation of this opinion; we could draw them from authors whom we have not room to quote. Aretæus, Arrianus, Hippocrates, Galen, Xenophon, Dionysius of Halicarnassus, and hosts of others. Man, say they, cannot entirely lose the power of the seer; for, according to nature, it is imperishable. Socrates and Plato attest the prophetic power of the dying. In dreams of the higher kind the ancients had the firmest faith. 'The souls of men,' says Xenophon in the *Cyropædia* viii. 7, 21, 'appear to be most free and divine in sleep, and in that state throw glances into the future.' 'In sleep,' says Josephus, 'the soul, in no way disturbed by the body, holds conference with God, to whom it is related, and floats to and fro over things past and to come.' When Calanus ascended the funeral pile, Alexander asked him if he were in need of anything, and he replied, 'Nothing! the day after to-morrow I shall see you.' And his words were verified by the event. Cicero, in another place, says, 'Divine prophecy lies hidden and confined in the inner recesses of the mind, and the soul, without reference to the body, can be moved by a divine impulse.' The later Greeks and Romans sorrowfully lamented the cessation of the oracles. Lucan, in his *Pharsalia*, where he gives a lively description of the inspiration of the priestess at Delphi, when Appius applied for information regarding the war between Pompey and Cæsar, laments the loss of oracles. 'The greatest misfortune of our age is to have lost that admirable gift of Heaven. The oracle of Delphi has become silent since kings feared the future, and no longer desired to hear the verdict of the gods.'

'The Greeks,' says a great writer, 'possessed a vitality of genius; what are called their ideals spring from a creative mind. The Greek was a seer and a poet, who lived in a spiritual as well as physical world, and, therefore, the emanations of his mind proceeded from a universal harmony. It is, therefore, easy to see whence came their preeminence in poetry and the arts.' Like the painters and poets of the

Catholic ages, they had maintained their citizenship of the inner world, and were crowned with its gifts as their rightful heritage. The divine revealed itself to them in the shape of life-like ideals, behind which they anticipated, if they did not perceive, the eternal Creator, as a miraculous and incomprehensible Being. In the oracles, the voice of the hidden Divinity revealed counsel and unknown truths; and the priests offered up prayers, and performed sacred ceremonies and sacrifices in their magnificent temples in the name of the people, to maintain themselves in worthy communion with the supernatural powers. God showed Himself gracious to them, as to all His earthly children; He permitted them to find Him in their own manner, and even made Himself known to them in miracles, which, in fact, were in no wise rare in heathendom.

But in these temples not only were oracles delivered, health was sought, and cures performed. The temples of Greece were the great therapeutic halls of the nation. As the gods gave them knowledge of future events, so they believed they exerted their divine powers to heal the diseases and remove the sufferings of men. Those who, like Æsculapius, became celebrated for their healing powers, were elevated to the rank of gods, and had temples erected to them, whither the sick flocked in crowds for relief. This system, as well as the mythology of Greece, was brought from Egypt, where the priests were the physicians, and, as it now appears, practised mesmeric and magnetic science for the cure of diseases. The most celebrated temples in Greece for healing were those of Isis at Pithorea in Phocis, of Serapis at Messene and also at Athens, expressly Egyptian gods. Those which had become more nationalised, as Apollo, the god of physic as well as of music and poetry, Jupiter, Juno, Hercules, were all healing gods. Apollo was expressly called *Παῖαν*, the physician. Then the temple of Melampus in Argos, those of Æsculapius at Epidaurus and at Pergamus, in Athens and at Cis, that of Amphiaraus at Oropus in Bœotia, and temples in many other places, were the great

resorts of those afflicted with any kind of ailment. In them they received baths, frictions, fasts, besides medicines; but the chief reliance was on the prayers of the priests, and on dreams received in a sacred sleep. For this sleep there were cells constructed in the temples, and the patients lay on consecrated skins, and were soothed by music and choral hymns. In fact, the sleep was obviously the magnetic sleep of modern times, inducing clairvoyance, in which state the patients prescribed both for their own ailments and for those of others. Water-drinking, as well as baths, was prescribed; so that hydropathy is but a revival of the old classical temple practice. Rubbings and manipulations accompanied the bath. Aristides, the orator, living in the time of Marcus Antoninus, has left us, in his *Orationes Sacræ*, a full account of his treatment in the temples of *Æsculapius*, which he seems to have visited several times, when the doctors could do nothing for him. On one occasion he had been ill ten years, yet he was fully restored and found himself remarkably strong and active. In the dreams into which he was thrown he related things actually taking place at a distance, and others did the same. Those who heard them were astonished. In his dreams *Apollo* and *Æsculapius* ordered him to make verses, and sing them, which he did, though he never could do it in his normal condition. He describes his feelings in this condition as most delightful, and that *Plato*, *Demosthenes*, and *Sophocles* often stood at the foot of his bed and conversed with him. In his sleep a voice announced to him that he was perfectly healed; he awoke, and found it so. (See the works of *Aristides* published by *Jebb* at Oxford in 1772, and in earlier editions by *Canter* in 1604.) These temples were crowded with gifts and offerings brought thither in grateful testimony of cures which no ordinary physicians had been able to effect. Such are the practices of the far past and the present ages, meeting on the page of history to guarantee their foundation in truth against the *terræ filii*, however learned in routine learning, but ignorant of history.

But amongst the recorded facts of Grecian literature

which show that what scientific men of to-day have ludicrously declared to be empty delusions, were well-known truths of ancient science, not now first discovered, but only rediscovered after being lost in the dark ages; there is a very singular one with which I will close this chapter. It is that Greece possessed a Swedenborg 2,400 years ago. Epimenides, a poet contemporary with Solon, had precisely the same power which Swedenborg asserted himself to possess, and of which he gave such proofs that Kant and Schlegel were compelled to admit them—namely, the power of quitting his body and of conversing as a spirit with spirits. When he went into his trances, he continued so long in them sometimes that it gave rise to the fable that he once slept for forty, or according to Pliny, for fifty-seven years, the origin of the legend of Rip Van Winkle. He frequently, however, fell into trances in which he lay as one dead, but on awaking again informed his friends of what he had seen and heard in the spirit-world. The Athenians held him in great honour, because by his spiritual knowledge he taught them how to get rid of the plague which ravaged the city, and after his death they worshipped him as a god.

Hermotimus, or, as Plutarch names him, Hermodorus of Clazomene, is said to have possessed the same power of quitting his body as Epimenides, for as long a time, and as often as he pleased. But he had enemies, as all men of endowments not credited by their contemporaries have, and they at last persuaded his wife that he was really dead. She, therefore, had him placed on the funeral pile, and burnt, thus effectually barring his return to the body. It was perhaps fortunate for Swedenborg that he was not married; as he might have found the return to his body cut off, not by the funeral pile, but by a coffin lid. But what say our wise ones to these identical natural phenomena presenting themselves 2,000 years and more apart?

CHAPTER XV.

THE SUPERNATURAL IN ANCIENT ROME.

Multa esse naturæ miracula incompertæ rationis et in naturæ majestate penitus abdita.—PLINY, *Hist. N.* xxx. 1

In this state of corruption, who so fit as a good honest Christian-Pagan for a moderator between Pagan-Christians? — SIR ROGER L'ESTRANGE.

I HAVE gone at such length into the supernaturalism of ancient Greece, that it is not necessary to dwell long on that of ancient Rome, for they are identical. The poetry, the philosophy, the theology of Rome, were all imported from Greece, as Greece had imported them from Egypt. The very laws of Athens were introduced in the year of Rome 301. The poetry of Rome, the dramas of Terence, Seneca, and even of Plautus, are but reflexes of those of Greece. It is the same with the epic and the lyric departments of Latin poetry. Virgil's machinery in the *Æneid* is the reproduced machinery of Homer, the same gods, the same creed, in part the same heroes. *Æneas* conquers monsters like *Hercules*, and descends to the shades like *Ulysses*. *Lucan* asserts the miraculous in the *Pharsalia*, and *Horace* gives us both spiritualism in his descriptions of Roman life and its magic, the dark side of it in *Hecate* and *Canidia*. *Horace* believed that *Pan* interfered to save his life on one occasion: —

A tree when falling on my head,
Had surely crushed me to the dead ;
But *Pan*, the poets' guardian, broke
With saving hand, the destined stroke.—B. II. Ode xviii. 2.

He reverts to the falling tree again in the Ode to Calliope, and adds that the superior powers saved him from serpents when sleeping on the ground in the woods, and also at the battle of Philippi, though, on the last occasion, it seems to have been rather a good pair of legs. Lucan in his *Pharsalia* draws an astounding picture of the powers of witchcraft in the person of Erichtho. But we will pass over the poets for the reason assigned, or we might quote the whole of Ovid's *Metamorphoses*, which are built entirely on the ancient theory that the gods could not only present themselves in any form they pleased, but could turn men and women into any form of animal, vegetable, or mineral life. The same idea which was transmitted to magic. Ovid gravely assures us that, in a very fatal sickness amongst the people in Rome, Quintus Apulinus was despatched to Epidaurus to enquire of the oracle of Æsculapius the remedy. The ambassador was assured in a dream that the god in the form of a serpent would himself return with him, and he adds that in presenting himself at the shrine, a serpent rolled out of the temple, made its way to the ship, lay coiled up in the cabin during the voyage, and on its termination, planted itself in an island of the Tiber, as a sign that a temple must there be erected to Æsculapius, and that it was done.

In fact, says Wachsmuth, amongst the Greeks, and so also amongst the Romans, 'everything was explained by divine presence and divine power, and any phenomenon which could not be explained was regarded as a *τέρας* sent by the gods; it was, therefore, not miraculous but something unusual; it was the evidence of divine anger, and so forth. On this rested the worship of the gods, as also prayer, thanksgiving, and penitence. And if a man knew more, and could perform more than others, it was regarded as a divine gift: and in this class was reckoned a knowledge of the supposed miraculous powers of nature' (p. 214). This being the case, we shall no farther notice the facts than as indicating a knowledge of something else. Neither need we repeat

the ceremonies of the temple therapeutics; for they were precisely the same as those of Egypt and Greece. Sleep was obtained in the temples by the same means, and curative answers obtained. ‘Incubare dicuntur proprie hi, qui dormiunt ad accipienda responsa, unde ille incubat Jovi, id est dormit in capitolio, ut responsa possit accipere.’ (Servius super Virgilium). According to Livy, Hygeia, Isis, Minerva, Mercury and Hercules, besides Jove and Æsculapius, were worshipped as healing gods. What is now called mesmerism was every-day practice in these temples. ‘Unquestionably,’ says Kluge, ‘was the manipulation with strong contact, rubbing and stroking with hands, the oldest and most general of all manipulations.’ Seneca in his sixty-sixth epistle says, ‘Shall I deem Mucius happy who handles fire, as if he had lent his hand to the magical performers?’ The fire streams so frequently now seen from the fingers of mesmeric manipulators, were thus plainly well known to the Roman public. Martial says (lib. iii. epig. 82):—

*Percurrit agili corpus arte tractatrix,
Manumque doctam spargit omnibus membris.*

And Plautus in *Amphitryo*; ‘How if I stroke him slowly with the hand, so that he sleeps?’ These magnetic means of cure were not only practised, but were inscribed on sacred tables and pillars, and their mode of use explained by pictures on the temple walls, so that all might understand them. Pausanias says that in his time there were six such inscriptions in the temple of Epidaurus in Greece, and in modern times, a marble tablet with four different inscriptions from the temple of Æsculapius, were dug up in the island of the Tiber, all referring to magnetic modes of treatment. These were published by Mercurialis in his ‘*De Arte Gymnastica*,’ and have been copied by Fabret, Tomasius, Hundertmark, Sprengel and Wolff. Such monuments were also dedicated to Serapis, and Marcus Antoninus thanks the gods for the means of cure revealed to him in this sleep. Apuleius furnishes similar evidences of the ordinary practice of the Romans of magnetic manipulations to induce clair-

voyance, and thus obtain spiritual revelations of cure. The Romans, however, being merely imitators of the Greeks in medical theology, as in everything else, were not equally profound in it. All the tribes of Italy which surrounded early Rome partook of the same knowledge even before Rome. The Etruscans, who were of Egyptian origin, were indeed the teachers of the Romans in both temple therapeutics and magic. They boasted all the old enchantments of their ancestors, the Egyptians. The Marsi and the Daunians, Italian tribes (the latter deriving their descent from Troy), had temples dedicated to the same curative rites as the Greeks, and the same somnambulic phenomena were regarded as miraculous.

The Romans to the very era of Christianity, continued to consult the oracles of Greece, and, according to Suidas and Nicephorus, Augustus sent to enquire at the oracle who should be his successor, and was answered:—‘The Hebrew child, whom all the gods obey, drives me hence.’ Yet, for some time after Christianity, some of the oracles continued to speak, as may be seen in Plutarch and Suetonius. Nero and Julian the Apostate consulted the Grecian oracles after the time of Christ, and received answers.

But, in the time of the Romans, the Sibyls assumed an importance superior to the oracles. These prophetic women are occasionally met with in the history of Greece; but in that of Rome they stand remarkably prominent, and their books became an institution, and were kept under charge of public officers, and were consulted on all occasions of national difficulty. The mode in which the Sibylline books first acquired importance was this. A little old and unknown woman came to Tarquin the Proud (the king in whose reign kingship was abolished by the Romans), with a number of books. According to some writers, she had nine; according to Pliny, only three. Those who assert that there were nine say, that she asked a high price for them, which Tarquin refused, whereupon she flung three of them into the fire, and demanded the same price for the six.

The king still refusing, and thinking her mad, she burnt three more, and asked the same price for the remaining three, demanding whether he would now purchase them. Tarquin, astonished at the conduct of the woman, paid the price, upon which she departed and was never seen again. On examination, the prophecies in them regarding Rome were found so extraordinary, that Tarquin committed their custody to two keepers. These were increased to ten, and afterwards by Sylla to fifteen. These decemviri, or quindecimviri, gave no answers out of the books, except on command of the senate in crises of difficulty.

Livy, Suetonius, and Tacitus, state that these books were kept in the Capitol, and afterwards in the temple of Apollo Palatinus. Both these temples were burnt down, but the Sibylline books, being kept in a vault in a stone chest, were not burnt. The books of the Cumæan Sibyl were held in most esteem, and next to them those of the Erythræan. Dionysius of Halicarnassus says, that these books remained uninjured in a subterranean vault of the Capitol till the Marsian war. It appears that, notwithstanding the careful keeping of them, numbers of copies by some means were abroad. Augustus sent all over Italy, and collected all that he could find, and selecting the spurious from those which were ancient, burnt them. The ancient ones preserved he had transcribed into the current Latin of the age, as they could not otherwise be read without much difficulty. Tacitus and Suetonius assert that many thousands of spurious ones were in circulation, and the government copy was burnt, according to Crasset, in the reign of Constantine the Great, in the year 339 A.D., by one Stilikon, who introduced the Goths into the country, and destroyed the Sibylline books beforehand that no aid might be obtained from them. We have editions of Sibylline books both in Greek and Latin, and an English translation of them by Sir John Floyer, but it is not to be supposed that half of these are genuine. Yet there were a great number, and those containing the most direct and explicit prophecies of Christ,

which were strenuously defended both by Christians and pagans in the first ages of Christianity as genuine. So much was this the case, that these books were forbidden by the emperors in the first ages of Christianity to be read. Justin Martyr complained loudly of this prohibition in his defence, because they confounded the incredulous, and because the Christians persisted in reading them; they were called Sibyllines, as we learn from Origen against Celsus. In fact, it has been asserted that there is no subject on which the testimony of all historians, poets and philosophers, is so agreed as on the truth of the Sibylline books as they existed in the time of Augustus. Amongst the strongest supporters of the truth of exclusive and extraordinary prophecies by the Sibyls we must reckon Plato, Aristotle, Strabo, Ælian, Pausanias, Apollodorus, Lucian, Homer, Aristides, Plutarch, Varro, Cicero, Diodorus, Tacitus, Suetonius, Livy, Florus, Valerius, Dionysius of Halicarnassus, Pliny, Virgil, Ovid, and Juvenal. Amongst the Christian fathers, the most ardent advocates of the authenticity of the Sibylline books, are Justin Martyr, Origen, Athenagoras, Theophilus of Antioch, Eusebius, Lactantius, Clemens of Alexandria, St. Ambrose, Jerome, Augustine, and Isidor of Seville. Constantine the Great had the books of the Sibyls, and his speech on them, attributing full authenticity to them, was read in the first council of the church at Nice in A.D. 325. The words of Tacitus are very strong. ‘*Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa potirentur*’ (Hist. lib. v.) Suetonius and Livy, enemies of the Christians, yet declared that these books affirmed that one born in Judæa should become master of the world. The Emperor Aurelian, one of the most fierce persecutors of the Christians, forbade the books of the Sibyls to be publicly read; yet, when in trouble, in the Marcoman war, he commanded the senate to open them, and not to allow them to belong only to the Christians. What the Christians believed in them

may be shortly summed up in the words of St. Augustine, *De Veritate* xviii. 23, where, quoting the Erythræan Sibyl regarding Christ, he says, ‘He will fall into the hands of the wicked; with poisonous spittle they will spit upon him: on the sacred back they will strike him; they will crown him with a crown of thorns; they will give him gall for food, and vinegar for drink. The veil of the temple shall be rent, and at mid-day there shall be a darkness of three hours long. And he will die; repose three days in sleep; and then, in the joyful light, he will come again as at first.’

Now, how much or how little of the present books called Sibylline be genuine, the fact is plain, from the general assent of people of the highest reputation and means of knowing, who lived at or near the times of the Sibyls, both pagan and Christian, that the Sibyls did announce important prophecies. They are to the heathen what the prophets were to the Jews. They are, therefore, a great and substantial feature of the spiritualism of antiquity, and pre-eminently of Roman antiquity. Varro and Lactantius enumerate the most celebrated of the Sibyls. There were ten of these, but no doubt, through the long course of ages, they were numerous. The most celebrated were the Cumæan, Sibyl from the district of Troy, the Erythræan from Chaldea, and the Delphic, one of the Delphic priestesses, to whom some of the most famous oracular responses are attributable. Before the Cumæan Sibyl came into Italy, Carmenta, the mother of Evander, was, according to Pliny, famous for her vaticinations. It is the Cumæan Sibyl whom Virgil has described in the sixth book of the *Æneid*:—

Deep in a cave the Sibyl makes abode,
Thence full of fate returns, and of the god.

In the delivery of the oracle to *Æneas*, she is described as convulsed, and—

Struggling in vain, impatient of her load,
And labouring underneath the ponderous god;
The more she tries to shake him from her breast,
With more and far superior force he pressed,
Commands his entrance, and without control
Usurps her organs, and inspires her soul.

The violence of the paroxysm usually attending the divination of pagan priestesses, reminds us of scenes in the revivals. The prophecy of the Cumæan Sibyl, introduced by Virgil into the fourth Eclogue, is remarkable, being thus quoted by him forty years before the birth of Christ, and probably written ages before: —

Ultima Cumæi venit jam carminis ætas;
Magnus ab integro sæclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna:
Jam nova progenies cœlo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet ac toto surget gens aurea mundo,
Casta, fave, Lucina.

That is ‘A new race is sent down to us from heaven; the last of the ages sung by the Cumæan Sibyl, &c. Therefore, chaste Lucia, be gracious to this boy who shall be born, through whom the iron age shall cease, and the golden one shall be brought into the world.’ Virgil, notwithstanding the oracle, applied the prophecy to another purpose in this eclogue. The name of Sibyl was compounded of *σιὸς*, Æolica voce, for *θεὸς*, God, and *βουλή*, council, by the council of God. Of the deep hold that these prophecies had taken of the early Christians, we have a striking proof in the name of the Sibyl being introduced into the mass for the dead: —

Dies iræ, dies illa,
Solvat seclum in favilla,
Teste David cum Sibylla.

These facts being borne in mind, we shall not wonder at the prominent position which both the oracles and Sibyls occupy in the history of Rome.

With the philosophy of Rome we need not concern ourselves. It was essentially Greek; Greek professors taught it, and scarcely any Romans can claim the title of philosophers, except it be Seneca and Cicero, and they originated no new systems. I will make one quotation from Seneca, as a moralist, which shows him essentially as a spiritualist, and I shall add a few quotations from Cicero’s *De Divinatione*, and *De Natura Deorum*, rather as historic evidence of the same faith than anything else.

Seneca says : — ‘ There is a great difference betwixt philosophy and other arts ; and a greater yet, betwixt that philosophy itself, which is of divine contemplation, and that which has regard to things here below. It is much higher and braver ; it takes a larger scope ; and being unsatisfied with what it sees, it aspires to the knowledge of something which is greater and fairer, and which nature has placed out of our ken. The one only teaches us what is done upon earth ; the other reveals to us that which is actually done in heaven. The one discusses our errors, and holds the light to us, by which we distinguish the ambiguities of life ; the other surmounts that darkness which we are wrapped up in, and carries us up to the fountain of life itself. And then it is that we are in a special manner to acknowledge the infinite grace and bounty of the nature of things ; when we see it, not only where it is public and common, but in the very secrets of it, as being admitted into the cabinet of the Divinity itself’ (Seneca’s *Morals*). And in continuance he goes on to show what a spiritual philosophy does. He says that it puts an end to that denial of God’s freedom in his own universe, which wretched sophistry, or the lugubrious metaphysics of to-day so miserably entraps itself in : — ‘ There it is that we are taught to understand what is the matter of the world, who is the author and preserver of it. What God himself is ; and whether he be wholly intent on himself, or at any time condescends to us. Whether he has done his work once for all, or whether he be still in action. Whether he be a part of the world, or the world itself. *Whether he be at liberty, or not*, to determine anything anew to-day, and to control, or derogate from the law of Fate. Whether it be any diminution of his wisdom, or any confession of error, to do and undo ; or to have made things that were afterwards to be altered. For the same things must, of necessity, always please him who can never be pleased but with that which is best. Now this is no lessening either of his liberty or his power ; for he himself is his own necessity. Without the benefit and the comfort of these thoughts it had been well for us never to have been born.’

As to Cicero, he must be regarded rather as a sophist and a pleader than a philosopher. The two works in which he has more particularly treated spiritual subjects, 'De Natura Deorum,' and 'De Divinatione,' are artfully written in dialogue, so that he might escape the responsibility of attacking popular opinion. In the *Deorum* he attacks the belief in the herd of accepted deities, and from the elaborate way in which it is done, you must suppose that it is his real opinion; but he puts the arguments against them into the mouth of Balbus; he argues earnestly against a providential care of men on historic grounds, but this he puts into the mouth of Cotta, and makes him say that he has argued thus rather for the sake of calling forth a defence of Divine Providence than from his real belief. So, again, in the 'De Divinatione,' though he himself takes the part against oracles and divination, he does it so evidently as a disputant, and with so much more sophistry, and puts into the mouth of his brother Quintus such an array of historic proof in their favour, that the reader feels that the truth of the argument lies on that side. But in all these cases what are the real opinions of Cicero are left dubious. There is an insidiousness in this mode of treating such matters, which has brought down on Cicero the severe comments of ancient writers, and Lactantius especially brands him with moral cowardice. Under the lash of the Christian father he appears a Faraday and a David Brewster rolled into one. Still, after all his arguments against predictions and dreams, in one place he seems to forget himself, and to speak his real sentiments, professing to approve of the doctrine of the Peripatetics, of old Dicaearchus and Cratippus, that in the spirit of man dwells an oracle by which the future may be perceived, either when the soul is excited by divine inspiration, or when, through sleep, the soul expands herself unfettered.

Taking, however, Cicero's facts without his sophistries, they are striking. In his first book of Divination, he tells us that Sophocles the poet, when a golden goblet was stolen from the temple of Hercules in Athens, had it revealed to

him in a dream who had taken it. He neglected the dream, but, it being repeated several times, he laid the matter before the Areopagite council; the thief was arrested and convicted, and the cup restored. The temple was thence after called that of Hercules the Indicator. He adds a similar case from Roman history. He it is who gives us the well-known account of the two friends from Arcadia, who, arriving at Megara met with this event. The one went to sleep at a friend's house, the other at an inn. The one at the private house dreamed that the other at the inn appeared to him, and entreated him to come to his assistance, as the innkeeper was about to murder him. The dreamer awoke in horror, but thought it a mere fancy, and lay down again; but his friend again appeared, and said that, as he had not come to his aid, he trusted he would at least see him avenged of his murderer. That the innkeeper had thrown his body into a cart, covered it with manure, and in the morning he would convey him thus into the country. That he should be at the city gate to stop him. This the friend executed. He stopped the cart, found the body as described, and had the innkeeper arrested and capitally punished. He assures us that dreams are divinely sent, and are often distorted by an inordinate eating and drinking. That, by keeping the body in temperance, the divine communications in sleep are purely and distinctly conveyed, and that this is genuine divination; and he confirms this by the words of Socrates. He informs us that Simonides escaped shipwreck by attending to a dream. He asserts that, when Brennus and the Gauls attacked the temple of Delphi, the oracle declared that Apollo would provide his own means of defence, and virgins in white, which came to pass; for the Gauls were repulsed, and by the aid of young women fighting against them. He says that Chrysippus, Diogenes, and Antipater asked what farther proofs would we have of the truth of divine manifestations, when events, peoples, nations, Greeks, barbarians, when the greatest men, poets, philosophers, the wisest lawgivers, builders of cities and founders of states, were all

agreed on the point? Would we have the very beasts to speak and add their consent to that of men? He refers to the auguries of the Chaldeans, the Persians, Phœnicians, Phrygians, Arabians, Gauls, and British Druids, as well as of the Greeks and their own. He asserts that Castor and Pollux appeared in the battle of Regillum fighting on horseback for the Romans against the Latins, and that there appeared a young man named Vatienus, and announced that Perseus, the King of Macedon, was taken. The senate put Vatienus in prison, but letters arriving from Paullus, the general, declaring his capture of Perseus on the very day named, Vatienus was liberated with honour and a grant of land. As these are, however, historic proofs, we may at once turn to the historians; and here the mass of evidence is so great that we might quote a very large volume from Livy, Sallust, Cæsar, Tacitus, Suetonius, &c.

In Livy alone I have marked above fifty instances of his record of the literal fulfilment of dreams, oracles, prognostics by soothsayers and astrologers, as well as from the augurial inspection of sacrificed animals. The Romans sent frequently to consult the most celebrated oracles of Greece. Every year they had an account of all prodigies and portents sent up officially from every part of the empire, and expiations were made by the pontifex, immediately after the election of the consuls, before any other business, to avert the divine displeasure which might be indicated by them. They were not yet arrived at that age in which Livy says men cease to reverence the gods, and ascribe every event to secondary causes; as if a First Cause did not rule the world and decide the fate of nations. The accounts of prodigies sent up often, and especially preceding and during the invasion of Italy by Hannibal, were something extraordinary. Besides strange misbirths of men and animals, the showers of stones and of earth, and the destruction of the temples by lightning, and rivers looking like blood, were extremely frequent. I must refer the reader to Livy himself for the bulk of his records of supernatural events; they are too voluminous for my

pages. Suffice it to say that the predictions were in most cases delivered before all Rome, and fulfilled often in direct opposition to all immediate prospects. I may name one or two. Accius Nævius, a celebrated augur, gave advice very much against the wishes of Tarquin the Proud, who, thereupon, to show the emptiness of the augur's pretences, said, 'Come, you divine, discover by your augury whether what I am now thinking of can be accomplished.' The augur, after consulting his signs, replied that it could. 'Well,' said Tarquin, 'what I was thinking of was, whether you could cut a whetstone in two with a razor. Take these, then, and perform what your birds pretend to be practicable.' On which, it is asserted, that Accius without any difficulty cut the whetstone in two with the razor.

Junius Brutus, going with the sons of Tarquin to Delphi to consult the oracle, they were told that the one of the three who, on their return, first kissed his mother, would become ruler of Rome. On landing Brutus, perceiving the real meaning of the oracle, pretended to stumble and kissed the earth. The oracle was fulfilled. In the year of Rome 364, a plebeian, Marcus Cædicius, gave information to the tribunes that, in the dead of the night, a voice louder than that of a man announced an invasion by the Gauls. The Gauls were scarcely known by name at Rome at that time, and the mean condition of this man caused the information to be treated with contempt. Notwithstanding, the Gauls came and devastated Rome. During the Gallic invasion, in a single combat between Marcus Valerius and a gigantic Gaul, a crow settled on the helmet of the Roman, and remained there during the conflict, occasionally flying at the eyes of the Gaul. After the Gaul was killed, the crow soared away out of sight, and the young Roman had *Corvus* added to his name, which descended to his family in memory of the divine interposition. Marcus Valerius *Corvus* became the greatest general of the age, and interrex of the nation. In the year of Rome 452, the augur having been found guilty of falsifying the responses, was placed in the front of the battle against

the Samnites, and there fell at the very first throw of the spears. Hannibal had a dream in which Jupiter called him to invade Italy; he thought he obeyed, but looking behind him saw a large serpent, and all behind that dark, stormy, and full of thunder—a most exactly prophetic dream. In the year of Rome 540, there was an order to seize all books of soothsaying amongst the people, and in one of them, belonging to Marcius, a celebrated soothsayer, was found a distinct prophecy of the battle of Cannæ, so fatal to the Romans, and announcing all its horrors. In the year of Rome 544, before the two consuls proceeded to meet Hannibal, near Bruttium, the aruspices prognosticated the loss of the heads of the army; and one consul, Marcellus, was killed by an ambuscade, and the other, Crispinus, was mortally wounded. In 569 of the year of Rome, the people suddenly saw with surprise the fulfillment of a prophecy of the soothsayers—namely, that tents would inevitably be pitched in the forum. This had been regarded as the omen of an invasion, but they were relieved by seeing the people pitch tents there to defend themselves from rain during the public games. On all perplexing public occasions the books of the Sibyls were carefully examined. The history of Livy extends over nearly 600 years, from the building of the city to the days of the proud preeminence of the commonwealth. Niebuhr, the rationalist German historian, has picked all the supernatural recitals out of him as myths—a mode of plucking history which leads to results worthy of notice. The same system may be applied to the Bible, and what then? This is probably what he intended. But what shall we say to Tacitus—Tacitus whose annals and history relate to the times of the highest civilisation and knowledge of Rome?—to Tacitus, the Roman so-called rationalist, whose scepticism has been asserted by some to amount almost to atheism? We find this man of the world, this man of high rank, the son-in-law of Agricola, this philosophic historian, who for his sagacity, strong reason, and lucid style, has been placed on the very highest elevation of historic fame, setting out with a bold

avowal that all preternatural manifestation is mere superstition.

On Tiberius retiring from Rome to Capræ, the soothsayers declared that, from the position of the planets, the emperor could never return to his capital. On this Tacitus remarks that 'the art of such as pretend to see into futurity was discovered to be vain and frivolous. It was seen how nearly truth and falsehood are allied, and how much facts, which happen to be foretold, are involved in darkness. That Tiberius would return no more was, as prophesied, *verified by the event*; the rest was altogether visionary, since we find that, long after that time, he appeared in the neighbourhood of Rome, sometimes on the adjacent shore, often in the suburbs, and died at last in extreme old age' (Annals iv. 58).

Now all that the astrologers predicted was that Tiberius could never return to his capital, and the event was, as Tacitus says, exactly fulfilled. He approached the city, entered the suburbs, appeared on the opposite shore of the Tiber, but never entered the city. All that the soothsayers said was true; what was visionary, were the expectations of the people, that he would die soon; but this he did not, making the wonder the greater that he should live eleven years and yet never again return to his capital. The reasoning of the historian is here extremely feeble, but it is not long before events compel him to abandon his scepticism and confess the truth of prophecy. In the sixth book, twenty-first section of the Annals, he relates that Tiberius, during his youthful days in the island of Rhodes, studied judicial astrology under the instruction of one Thrasullus. He had adopted a summary way of testing the prescience of the astrologers whom he consulted. After one of them had prognosticated to him future events, he sent him to walk with a powerful servant along the edge of the cliff on which his house stood, and there the man pushed the astrologer over the cliff into the sea. That he should not have seen his own approaching fate was, to Tiberius, a proof of his ignorance of the

future. But Thrasullus not only saw by the stars what concerned Tiberius, but his own instant danger, and from that hour Tiberius had the most perfect faith in him.

In stating this case, Tacitus, at first, is so much shaken that he says he cannot decide whether there is truth in such matters or not; but he reviews the different systems of philosophy as to the future of man, and the question whether the gods take care of him or not, and he finally admits that 'though what is foretold and the events that follow may often vary, the fallacy is not to be imputed to the art itself, but to the vanity of pretenders to a science respected by antiquity, and in modern times established by undoubted proof. In fact, the reign of Nero was foretold by the son of this very Thrasullus.' Nay, Tacitus shows us that Tiberius had a vein of prophecy in himself. He foretold to Galba that he would 'have a taste of sovereignty,' which long after was so exactly fulfilled that he arrived at the imperial dignity, only to be assassinated after a reign of eight years, and whilst he was warned by the augur, from the appearance of the sacrifice, that treachery menaced him. Tiberius also foretold to Caligula that he would kill the youngest of Tiberius's grandchildren—a boy—and would himself also be assassinated, both of which predictions were fulfilled. Tacitus relates prodigies during the reigns of those devils incarnate, Tiberius, Caligula, and Nero, as amazing as those related by Livy, and these occurring in the face of all Rome, and with expiations in consequence by the senate. He says that Nero sent to Delphi to consult the oracle, which warned him to be aware of seventy-three years. As he thought this meant that he should live to that age, he was greatly elated; but it referred to Galba, before whom he fell, and who was seventy-three when he succeeded him.

But we may pass over all other preternatural events to note the miracles by Vespasian, attested both by Tacitus and Pliny. The fortunes of Vespasian and his son Titus had been early prognosticated. 'Oracular responses,' says Tacitus, 'foretold the grandeur of the family,' and Suetonius

confirms this, saying, in *Tito*, s. 2, that ‘Narcissus, the favourite freedman, consulted a soothsayer as to the fortunes of Britannicus, the son of the Emperor Claudius, who gave an unfavourable answer, but added that Titus would become emperor. Britannicus was poisoned by Agrippina to make way for her son Nero. Titus reached the imperial throne. Titus, on his way to Syria, enquired at the oracle of Venus in Cyprus, and had the former response confirmed.’ But the most remarkable spirit manifestations came to his father *Vespasian*. These which I shall now quote verbatim from *Murphy’s translation of Tacitus (History iv.)* have proved most difficult of digestion to the whole literary world. They have endeavoured to get rid of these troublesome miracles by asserting that they were played off to flatter the emperor. But, in the first place, *Vespasian* was the least accessible to flattery of the whole succession of Roman emperors. He hated anything like sham or over-delicacy; told his courtiers when they smelt of perfumes, he had rather they smelt of garlic, and was pleased when *Arsaces*, King of Parthia, addressed him by letter, ‘*Arsaces*, king of kings, to *Flavius Vespasianus*.’ In the second place, *Tacitus* wrote his account of these miracles from eyewitnesses after the family of *Vespasian* had ceased to reign, and when people were only too glad to reap up the follies or assumptions of the emperor. *Hume*, in his *Essay on Miracles* (192, 193), declares these miracles the best attested in all history. ‘The gravity, solidity, age, and probity of so great an emperor, who, through the whole course of his life, never affected those extraordinary airs of divinity assumed by *Alexander* and *Demetrius*. The historian, a contemporary writer, noted for candour and veracity, and withal the greatest and most penetrating genius perhaps of all antiquity, and so free from every tendency to superstition and credulity that he even lies under the contrary imputation of atheism and profaneness. The persons from whose testimony he related the miracles, of established character for judgement and veracity, as we may well suppose, eyewitnesses of the facts,

and confirming their verdict after the Flavian family were despoiled of the empire, and could no longer give a reward as the price of a lie. Truly, no evidence can well be supposed stronger.'

'Vespasian spent some months at Alexandria. During his residence in that city, a number of incidents, out of the ordinary course of nature, seemed to mark him as the particular favourite of the gods. A man of mean condition, born at Alexandria, had lost his sight by a defluxion on his eye. He presented himself before Vespasian, and falling prostrate on the ground, implored the emperor to administer a cure for his blindness. He came, he said, by the admonition of Serapis, the god whom the superstition of the Egyptians holds in the highest veneration. The request was, that the emperor with his spittle would condescend to moisten the poor man's face and the balls of his eyes. Another who had lost the use of his hand, inspired by the same god, begged that he would tread on the part affected. Vespasian smiled at a request so absurd and wild. The wretched objects persisted to implore his aid. He dreaded the ridicule of a vain attempt; but the importunity of the men and the crowd of flatterers prevailed upon the prince not entirely to disregard their petition.

'He ordered the physicians to consider whether the blindness of the one and the paralytic affection of the other were within the reach of human assistance. The result of the consultation was, that the organs of sight were not so injured but that, by removing the film or cataract, the patient might recover. As to the disabled limb, by proper applications and invigorating medicines, it was not impossible to restore it to its former tone. The gods, perhaps, intended a special remedy, and chose Vespasian as the instrument of their dispensations. If a cure took place, the glory of it would add new lustre to the name of Cæsar; if otherwise, the poor men would bear the jests and raillery of the people. Vespasian, in the tide of his affairs began to think that there was nothing so great and wonderful, nothing so improbable or

even incredible, which his good fortune could not accomplish. In the presence of a prodigious multitude, all erect with expectation, he advanced with an air of severity, and hazarded the experiment. The paralytic hand recovered its functions, and the blind man saw the light of the sun. By living witnesses who were actually on the spot both events are confirmed at this hour, when deceit and flattery can hope for no reward.'

Strabo and Suetonius, in *Vesp.* s. 7, confirm this account and the following. Tacitus proceeds:—

'Vespasian was now determined to visit the sanctuary of Serapis, in order to consult the god about the future fortune of the empire. Having given orders to remove all intruders, he entered the temple. While he adored the deity of the place, he perceived, in the midst of his devotion, a man of principal note amongst the Egyptians advancing behind him. The name of this person was Basilides, who at that moment was known to be detained by illness at the distance of many miles. Vespasian enquired of the priests whether they had seen Basilides that day in the temple. He asked a number of others, whether they had met him in any part of the city. At length, from messengers whom he despatched on horseback, he received certain intelligence, that Basilides was no less than fourteen miles distant from Alexandria. He, therefore, concluded that the gods had favoured him with the preternatural vision, and from the import of the word Basilides (royal) he inferred an interpretation of the decrees of heaven in favour of his future reign.'

This last is an instance of that most curious of all phenomena, the apparition of a living person, of which so many cases have occurred at the present day. I may here state that not Vespasian alone amongst the Roman emperors, but Constantine and Hadrian possessed the gift of healing by laying on of their hands, and Pyrrhus, King of Epirus, could cure affections of the spleen by passing his foot over the sufferers as they lay prostrate.

The last Roman author whom I will cite shall be Pliny

the Younger. He had perfect faith in dreams and apparitions, and gives the following proofs of their real significance—of special ones amongst the former, and of the actuality of the latter. He says his uncle Pliny wrote twenty books on the German wars, being a complete view of them; and this he did from a suggestion of Drusus Nero in a dream, who implored him to rescue his memory from oblivion, which he did, Drusus having been very victorious in those wars.

In b. v. epistle v., he says that Caius Fannius had written three admirable books of the reign and cruelties of Nero, but that Nero appeared to him in a dream; came and sat down upon the bed; took the first book that he had published of his crimes, turned it over from beginning to end, and then retired. That this dream was repeated three nights, and Fannius considered it a prognostic that he should not finish that history; for, as it happened to all those who offended Nero in his lifetime, that they were soon cut off, so he believed that it would be the case now. And it was so: he soon after died, and left the work a fragment.

In a remarkable letter on apparitions, b. vii. let. xxvi., he relates the following cases. Curtius Rufus in the lowest condition of his fortunes and reputation, attended a governor to Africa. In the decline of the day, as he walked in a portico, the figure of a woman larger and fairer than anything human, presented herself to him. She told him, trembling as he was, that she was Africa; that he should go to Rome; be advanced; should return governor of that province, and should die in it. All this exactly followed. The same figure appeared to him as he landed at Carthage, intimating his death, which very soon followed.

Pliny tells us that Athenodorus the philosopher arriving in Athens, noticed a large and fair house shut up and deserted, having a notice posted upon it that it was for sale. The terms required were so low that Athenodorus felt that there must be some mystery about it; he enquired and found that a spectre, drawing a chain along with him, had driven everyone from the house who had lived in it. He bought

it, and sate up waiting to see the apparition. At midnight the ghost appeared, clanking its irons, and beckoned to him; he made a motion that it might wait, and went on with his writing. This was several times repeated, till at length Athenodorus rose and followed it into an inner court, where it vanished. He laid some weeds and leaves on the spot, went to bed, and the next day waited on the magistrates, and desired them to send men to search the spot. This was done, and a skeleton, bound up and entangled with chains, was discovered, and duly interred; and the house was free from the apparition ever afterwards.

Pliny relates that two of his servants, one after the other, saw figures come into their room in the night and cut their hair, retreating, as they had entered, through the window. In the morning, each time, it was found that the hair had really been cut. Pliny regarded this as a sign that he had escaped a fatal accusation by Domitian, for people capitally accused let their hair grow. Domitian died at this time, and in his escritoir was found an information against Pliny by Carus, which would have produced his execution had Domitian lived but a few days longer.

Dreams and apparitions of most remarkable character took place amongst the Romans. Everyone knows that Calphurnia, the wife of Julius Cæsar, had clear prescience of his murder in a dream. The night before his assassination, as they were in bed, the doors and windows of the room flew open at once. Cæsar found his wife soon after in her sleep uttering groans and inarticulate words. She was dreaming that he lay in her arms murdered. She, therefore, entreated him most earnestly not to go to the senate the next day; or, if he was not moved by her fears, to seek some surer divination. He, therefore, offered sacrifices, and the augur found the tokens ominous. He resolved not to go out; yet Decimus Brutus, who came in, and who, as well as the other Brutus and Cassius, was one of the conspirators, prevailed on him to go. On leaving his house he saw a certain soothsayer who had before warned him to beware of the ides of March, and

said to him laughing, 'The ides of March are come,' to which the soothsayer answered, in a low voice, 'Yes, but they are not gone.' Cæsar went on, and was assassinated.

Brutus himself, according to Plutarch, was visited by the ghost of Cæsar, which said, 'I shall meet thee at Philippi;' and at Philippi Brutus fell. Marius dreamed that the bow of Attila was broken, and that night Attila died. Caracalla, according to Dion Cassius, was foreshown his own assassination in a dream; and Sylla was warned of his death in the same manner, the night before it happened.

Pliny and Strabo say that in the time of Augustus the priests of the goddess Feronia, at the foot of Mount Soracte, walked with their naked feet over a great quantity of live coals and cinders (Strabo lib. v.). Strabo also says (lib. i. 12 p. 811) that the priestesses of the goddess Asta Bala, in Cappadocia, used to do the same. The same fiery ordeal was in use amongst the Brahmins of India in the most ancient times.

Macrobius (Saturnal l. i. c. 23) says that the Emperor Trajan, being about to invade Parthia from Syria, was desired by his friends to consult the oracle of the Heliopolitan god, which was enquired of by sealed packets. Having little faith in this method, he sent a sealed packet and desired a sealed reply. On opening the reply, he was astonished to find it contain a mere blank paper, which was the true reply, for his packet had contained only a blank paper. It may be imagined that the priests had contrived to break the seal and see the interior of the packet, and, therefore, the experiment does not seem so striking as at first sight, though simple clairvoyance was enough for the occasion; but the second message was answered more remarkably still. Trajan, being struck with the first response, sent to ask whether he should return to Rome after finishing the war; and he received a vine cut into pieces, and wrapped in a linen cloth, intimating that thus his bones would be carried back to Rome, which was the case.

But what is very curious, the Romans at a later period

(rather the Greeks living among them), had discovered the mode of conversing with spirits by the alphabet, supposed, like so many other things, to be a discovery of to-day. This is the account of it by Ammianus Marcellinus.

‘In the days of the Emperor Valens, A.D. 371, some Greek cultivators of theurgy, who in those days usurped the name of philosophers, were brought to trial for having attempted to ascertain the successor to the throne by magical arts. The small table or tripod, which they had used for this purpose, was produced in court, and, on being submitted to the torture, they gave the following account of their proceedings:—“We constructed, most venerable judges, this small, ill-omened table which you behold, after the likeness of the Delphian tripod, with the wood of laurel, and with solemn auspices. Having duly consecrated it by muttering over it secret spells, and by many and protracted manipulations, we succeeded at last in making it move. Now, whenever we consulted it about secrets, the process for making it move was as follows:—It was placed in the centre of a house which had been purified by Arabian incense on every side; a round dish, composed of various metallic substances, being, with the needful purifications, set upon it. On the circular rim of this dish the four-and-twenty characters of the alphabet were cut with much art, placed at equal intervals, which had been measured with perfect exactness. A person clad in linen garments, in slippers also made of linen, with a light turban wreathed about his head, and carrying branches of the sacred laurel in his hand, having propitiated the deity who gives the responses, in certain prescribed forms of invocation, according to the rules of ceremonial science—sets this dish upon the tripod, balancing over it a suspended ring attached to the end of a very fine linen thread, which also had previously undergone a mystic initiation. This ring, darting out, and striking at distant intervals the particular letters that attract it, makes out heroic verses, in accordance with the questions put, as complete in mode and measure as those uttered by the Pythoness, or the oracles of the Branchidæ.

“ ‘ As we were, then and there, enquiring who should succeed the present emperor, since it was declared that he would be a finished character in every respect, the ring, darting out, had touched the syllables ΘΕΟ, with the final addition of the letter Δ (making Theod), some one present exclaimed that Theodorus was announced as appointed by fate. Nor did we pursue our enquiries any farther into the matter, for we were all satisfied that Theodorus was the person we were asking for.’ ”

Theodorus was a man most popular for his virtues and talents, and, on this evidence, Valens, in his jealous fear, had him put to death. But the person who really succeeded was Theodosius, the letters of whose name were the same, so far as the spiritualists had read them out by the ring; as Gibbon, who notices this case, remarks. This transaction is confirmed by the early church historians, Socrates Scholasticus, Sozomen, &c., who add that Valens put to death many distinguished men whose names commenced with the letters Theod, and the pagan philosophers into the bargain.

It is clear from this that our American friends of to-day must surrender the discovery of conversing with spirits through the alphabet to the ingenious Greeks of the fourth century. The tripods in the oracular temples had often been seen to dance about without apparent aid; but this is, I believe, the first instance of the introduction of the alphabet into spiritual *séances*, and proves that this mode was well known amongst the later Romans.

We ought not to close this chapter without adverting to the universal belief of the Romans that every house and every city—nay, every nation, had its Lar, or Penas—plural Penates—its Lemur, or guardian spirit. They had also Lares Marini, which presided over the sea and sea-goers. Plautus represents the Lar as hereditary:—

I am the family Lar
Of this house whence you see me coming out.
’Tis many years now that I keep and guard
This family: both father and grandfather
Of him that has it now I aye protected.

CHAPTER XVI.

SHOWING THAT IN ALL THESE NATIONS THE SAME FAITH
AND PHENOMENA REMAIN TO THE PRESENT TIME.

Caprice and effervescence are the characteristics of human opinion :
stability and eternity of the laws of God. Like Himself, they are the
same yesterday, to-day, and for ever.—IRENÆUS.

WE have now traversed all the great nations of antiquity, and have found everywhere the most profound belief in the action of invisible spirits, guiding the destinies of man, and revealing by seers, by oracles, by Pythonesses, by Sibyls, by dreams and augurial diagnoses, glimpses of the events which awaited him. Everywhere the soul of man has acknowledged the impingement of soul in disembodied life, and, like Thisbe, has listened through the broken wall of flesh to the whispers of the near yet unseen Pyramus. It is true that, in all lands and ages, there has been a small section of the race defective in the spiritual vision and the spiritual ear, as there have been others defective in the corresponding outer organs. There have been the blind and the deaf, physically and spiritually. But blindness and deafness, whether psychical or organic, have been the condition, not of the race, but of the deficient of the race; in the language of the common people, it has been ‘not all right with them.’ Whether these unfortunates have borne the name of Sadducees, Pyrrhonists, sceptics, atheists, or rationalists, they have always been few till our time, when

Protestantism, which Goethe has represented under the character of Mephistophiles, the principle of denial, has produced these deaf, dumb, and paralytic progeny in an alarming brood:—

Mephistophiles : — Ich bin der Geist der stets verneint.
I am the spirit that still denies.

Such, as we have seen, was not the case of old. But, says Dr. Ennemoser, ‘There are now false critics, who, like false prophets, rather accuse the whole former world of folly and deceit than confess that they do not know how to grapple with undeniable facts, and who, with their own statutes and foolish imaginations, fall far short of the prudent simplicity of old, which taught harmony and a regular correspondence between the visible and invisible world; which is truly little acknowledged because, besides the clear brilliancy of the outward eye, it requires a certain unction of the inner, whilst the mere *στοιχεῖα τοῦ κόσμου* do not contain the substance and origin of things.’ He adds, ‘there are so-called philosophers who admit of no miracle, and who pass their lives in believing nothing—not even believing what they see, especially if they do not understand it. The most wonderful point about these is that their own brain is not a miracle to them.’

But all history shows that these men are the misbirths of humanity. Every age and every nation is, on the whole, loyal to the instincts of eternity. My proofs of this in antiquity I could have extended to numerous and large volumes. I might have passed into the nations of less bulk and figure in the world, but the result would have been the same. Tacitus found spiritual belief in Velleda, and other Alrunes or prophetesses amongst the Germans; it was the same with the Druids of Gaul and Britain, amongst the Scythians according to Suidas; and if we turn now to the descendants of these great nations we find them still holding fast the great truth of spiritual communion, in spite of the

Mephistophilean philosophies of the present day. For nearly two thousand years, sound in heart and intellect, they have held fast this faith. It still exists in its strength and its weakness, in good and in evil, in its highest and lowest conditions, exalted as worship, or degraded as sorcery. It is still Spiritualism, though, in many cases, its actuation is by spirits of an indifferent or earthward order. It has, in many places, changed the objects of its faith; but the faith in invisible life and motivity, in spiritual principedoms, principalities, and powers, colaborators and instructors, is the same. Greece and Rome have abandoned their ancient gods, but they, through the vast regions of their supremacy, hold firm the belief in the miraculous heritage of Christendom. Over the immense East, whether Mahomet, Brahma, Buddha, or Zoroaster dictate the creed, the belief in the miraculous foundation of their religion is immoveable, and men seek, by deep devotion and stern asceticisms, a spiritual union with God, which lifts them into the unseen, and makes them freeholders in its marvellous activities. Through all these regions, Spiritualism, in its less exalted form—that of magic—is as universal as the light. Magic may there, indeed, be said to have thoroughly debauched the human mind, for whatever bases itself on low influences becomes a weed, and infects where it was meant to elevate. Wherever Moham-
medanism prevails its followers imagine magic limitless in its powers, and missionaries tell us that this is the almost insurmountable impediment to their work of Christian conversion. The miracles of Christ are at once accepted as the results of magic, and, therefore, as nothing very remarkable, and as, consequently, no reason for assigning to his faith any superiority over their own. We cannot open a book of travels to any part of the East without meeting with the evidences of all-prevailing magic. Some of the most striking examples of this have been collected by the very able and industrious writer giving the initials ‘T. S.’ in the ‘Spiritual Magazine’ (vol. ii., p. 107). As they may be read there, and still more fully in the works there referred to, I

shall satisfy myself with a short narrative of them. The first relate to Egypt, and are familiar to many readers already in Dr. Joseph Wolff's 'Travels and Adventures,' and in Mr. Lane's 'Modern Egyptians.' I have Wolff's own account now before me, as well as the article of 'T. S.' I shall add some other particulars. Wolff was asked, in Egypt, whether he believed in magic? He replied, that he believed in everything to be found in the Bible, in magic, witches, wizards, in spirits in the air, in instigations of the devil, and that he can still enter heaven to calumniate man, for all these things are stated as truths in the Bible. He says he was dining with Mr. Salt at Cairo. There were present Bokhti, the Swedish Consul-General, a nasty atheist and infidel; Mr. Ross, of Rosstrevor, in Ireland, a gentleman of high character; Spurrier, an amiable English gentleman; and Carviglia, captain of a Genovese merchant vessel—the only believer in magic there, except Wolff. Salt complained that he had been robbed of some silver spoons, knives and forks. Carviglia said he must send for the magician. Salt and the rest laughed, but they sent for one. He came, and promised to come again the next day at noon, when they must have ready a pregnant woman, or a boy seven years of age. Bokhti, the scoffing infidel, declared that he would unmask the impostor, and brought a boy who had come only a week before from Leghorn, who had never been out of his house, knew nobody there, and spoke no word of any language but Italian. The magician appearing with a large pan in his hand, poured some black liquid into it, and bade the boy stretch out his hands. The boy not knowing Arabic, did not move, but Wolff interpreted in Italian what the magician said, and the boy stretched out his hands. The magician put some of the black liquid upon his palm, and asked him if he saw anything. This being interpreted, the boy shrugged his shoulders and said, 'Vedo niente!'—I see nothing. This was repeated twice without any effect, but the third time the boy suddenly exclaimed, 'Io vedo un uomo!'—I see a man!—at which all started and, Wolff says,

trembled. More black liquid was poured into his hand, and he screamed out 'Io vedo un uomo con un capello!'—I see a man with a hat!—and from repeated enquiries, he so completely described a servant of Salt's that all exclaimed 'Santini is the thief!' Santini's room was searched, and the missing articles found. Wolff says no one except the boy could see anything.

Mr. Lane, hearing of this transaction from Mr. Salt, was desirous to test the matter himself, and was introduced to the magician, an Egyptian Sheikh, who professed to produce the wonders through the agency of spirits. Everyone is familiar with what took place. A boy suddenly brought in from the street from amongst a number playing there, on having the black liquid poured into his hand, and the magician muttering words and burning successively slips of paper in a chafing dish, on which Arabic figures were inscribed, saw first a man sweeping, then a number of flags brought, a tent pitched, a troop of soldiers ride up and encamp round the Sultan's tent: then a bull brought, killed and cooked: then the Sultan arrive on horseback, describing his dress; alight and take coffee, &c. Afterwards Mr. Lane desired that Lord Nelson should be called, and the boy described the great admiral both as to his person, his dress, and his one arm, the empty sleeve being attached to the front of his coat. The boy, of course, knew nothing of Lord Nelson. He afterwards described an Egyptian gentleman resident in England, and who had adopted the English dress. This person had long been an invalid. The boy described him as lying on a couch wrapped up, pale, and in all respects accurately. Mr. Lane gives other instances equally remarkable.

Mr. Kinglake records, in his 'Eothen,' that he was not successful in obtaining such results. But what is remarkable, he offered a sum of money to the magician to raise the devil, and he engaged to do it on a certain day; the day arrived, and not the magician, who had died of cholera! He was considered the chief magician of Cairo.

Mrs. Poole, the sister of Mr. Lane, in her 'Englishwoman in Egypt,' written more than two years afterwards, says that her brother thought he had then become able to explain the mystery of these things, but his explanations are only that there are leading questions, good guesses, and that the interpreter helps in the matter. Everyone must see that these explanations explain nothing, for in the case of Mr. Salt's spoons, the boy had only Mr. Wolff for interpreter, and knew nothing of Santini, the thief whom he described. But M. Leon Delaborde purchased the secret from Achmed, a magician, and found it connected with physics and magnetism. He says he could produce the same results through boys who could know nothing whatever of the persons and things which they saw; and though he could produce them, he could not understand how. The phenomena were obtained by him either in his own room, in the open air, or in a boat on the Nile. 'The exactitude and detailed descriptions of persons, places, and things could by no possibility be feigned.' Baron Dupont obtained the same results in Paris through persons selected on the moment from his audience: but these persons, unlike the boys in Egypt, did not recollect what they had seen when the crisis was over. An English gentleman, quoted by the 'Quarterly Review' in its notice of Mr. Lane's book, bears testimony to the absence of all collusion betwixt the magicians and the boys selected as mediums. He says that it is only those who know little or nothing of these things who think they can so readily explain them. He distinguishes these magicians from the swarm of clever conjurors who abound in Egypt, and says they do not perform for money, and the one whom he employed was a physician attached to the Cadi's court. He adds, that on one occasion M. Delaborde asked for 'le Duc de la Rivière.' The boy said a cavass was gone for him, and he appeared in uniform, with silver lace round his collar, cuffs, and hat. M. Delaborde said that was most extraordinary, as M. de la Rivière was the only officer in France whose uniform was decorated with silver lace. It is the uniform of *le grande*

veneur. The boy being asked how he knew that the Sultan — for such was the representation — had sent for M. de la Rivière, he said he saw the Sultan's lips move, and heard the words in his ear.

A Nubian boy was brought in, and one of the party asked for Shakspeare. The boy burst into a laugh and said, 'Here is a man who has his beard upon his lip, and not upon his chin; and he wears on his head a candeel (a glass lamp shaped like a tumbler with a narrow bottom) upside down.' On being asked by another person, 'Where did he live?' he replied, 'It was in an island.'

Mr. Salt, Dr. Wolff, Lord Prudhoe, Major Felix, and others subjected the Sheikh to long and severe examination, and all came to the conclusion that what occurred in their presence was effected by supernatural power. Miss Martineau, as well as others — as is the case in clairvoyant and spiritualistic *séances* frequently — met with failure; but she took the place of the boy, and soon found such influences operating upon her, and such figures passing before her eyes, that she cut short the operation, and concluded that it was mesmeric, of which there can be no doubt, for in all spiritual developements mesmerism has its agency.

Mr. Lane says that magic, in Egypt, is divided into two kinds—'*il'wee* or high, *soof'lee* or low; the one is believed to depend on the agency of God and good spirits, the other on the devil and evil spirits, or unbelieving genii. Mr. Lane gives this example of the power of Abóo Roo-oo's, a very celebrated magician of the holy kind: — 'One of the most sensible of my Moóslim friends in Cairo informs me that he once visited Abóo Roo-oo's, at Desoo'ck, in company with the Sheikh El-Emeér, son of the Sheikh El-Emeér El-Kebee'r, Sheikh of the sect of the Ma'likees. My friend's companion asked their host to show them some proof of his skill in magic; and the latter complied with the request. "Let coffee be served to us," said the Sheikh El-Elmeér, "in my father's set of finga'ns and zurfs, which are at Musr." They waited a few minutes, and then the coffee was brought; and the

Sheikh El-Emeér looked at the finga'ns and zurfs, and said they were certainly his father's. He was next treated with sherbet, in what he declared himself satisfied were his father's ekool'lehs. He then wrote a letter to his father, and giving it to Abóo Roo-oo's, asked him to procure an answer to it. The magician took the letter, and placed it behind a cushion of his dewa'n, and in a few minutes after, removing the cushion, showed him that this letter was gone, and that another was in its place. The Sheikh El-Emeér took the letter, opened it and read it; and found in it, in a handwriting which, he said, he could have sworn to be that of his father, a complete answer to what he had written, and an account of the state of his family, which he proved on his return to Cairo, a few days after, to be perfectly true.'

We are assured, by those familiar with the Arabs, that their familiar belief in genii, good and bad, and their intercourse with men, is faithfully described by the 'Arabian Nights.' They have not altered a whit in their opinions on this head. As for éfreets, or earthy spirits, they seem to abound as much in the East as they do here. Mrs. Poole, in her 'Woman in Egypt,' gives us a most extraordinary account of what happened to themselves, that is, herself and Mr. Lane, her brother. She professes not to believe in ghosts; but if we are to credit her own account, and she says we may entirely, what does she believe in? They took an eligible house in Cairo, but in a few days were greatly disturbed by continual knockings; and the servants began to quit them. Two maids left almost directly. They said the house was haunted by éfreets. They themselves were greatly disturbed by these knockings; and one morning, hearing a noisy dispute betwixt their servants, they demanded the cause of it, and were informed that there was a devil in the bath; that nobody had been able to live in the house for a long time on account of this devil; only one person, who had soldiers and slaves, had been able to hold out nine months—for the rest a month at most was enough.

This was agreeable intelligence, and it now came out that

a former tenant of the house had murdered a poor tradesman who had entered the court, and two slaves, one of these a black girl, in the bath. The éfreet continued to annoy them by marching round and round the gallery leading to the different rooms as if in clogs : striking the doors as he passed, as if with a brick. They hunted after him, but could detect nobody. One night a servant shot at the éfreet, and for some time they were quiet ; but it began again. The loud knockings went on ; heavy weights seemed to fall under the window of the room in which they sate ; there were loud tramlings, as in clogs, and blows on the doors and the water-jars placed in recesses in the gallery. These noises continued the greater part of the night, and one servant left after another. At length they were compelled to quit too, and Mrs. Poole, at the time of her writing, said that six other families had gone in, and were driven out again, their windows and their china being demolished even in the day time. Mrs. Poole, though not professing to believe in ghosts, is obliged to confess that ‘ ’t is passing strange.’ The strangest thing is that people can witness such things, and yet have any doubt about the cause.

Throughout Syria, once the country of wonderful divine manifestations and of inspired prophets, the same belief in spiritual agency, and the extraordinary proofs of it, prevail as in Egypt. I need not do more than refer the reader to an article in ‘ Once a Week ’ for September 1860. The writer is an Englishman who had spent six months amongst the Druses of Mount Lebanon. He informs us that these remarkable people are divided into ‘ Akkals, or initiated, and Djalhils, or the uninitiated.’ The Akkals, are not, however, separated from the rest of their countrymen by their initiation, but in other respects are found living like the rest. Amongst the most famous of the Akkals was the Sheikh Bechir, who afterwards fell in the terrible outbreak between the Druses and Maronites. The writer says that an English gentleman, long a resident in Lebanon, and whose word may be implicitly relied on, gave him the following information :

That he had seen the Sheikh cause a stick to advance alone across the room, and an empty jar move across the room towards a full one, and the full one advance to meet it, and pour its contents into it, when each jar returned to its own place. At the request of this gentleman, he caused a jar full of water to spin round on the floor without anyone touching it, till the water inside made a singing noise as if boiling. He could cause the jar, by certain motions of his hands and certain recitations, to move or stop as he pleased. He did this, however, with reluctance, because he made it a rule not to have anything to do with unseen powers, except for healing sickness. He assured this gentleman, on being questioned, that his power depended on spiritual agency. His cures, the same gentleman asserts from his own knowledge, were most wonderful, especially of epilepsy and confirmed madness. These cures he performed by merely making mesmeric passes, and repeating incantations; or, if at a distance, he sent a piece of twine for the patient to tie round his wrist, and the fever or sickness vanished. The wife of a relative of the Sheikh's had been afflicted with a tumour for three years. The European doctors at Beyrout had tried all their power without effect, when the Sheikh was consulted. The Sheikh shut himself up in his room for thirty days, living only on bread and water, before he attempted the cure. What European doctor would do as much for any patient in the world? He then took the case in hand, and making several passes over the woman's body, she was in five minutes perfectly cured. The Englishman had the account from the husband of the woman himself.

‘But what surprised me more,’ he says, ‘than anything else about the Sheikh, was the singularly correct description he gave of countries, towns, and even portions of towns, which he could have never seen — having never been out of Syria—and even of some of which he could not have read much. He can only read Arabic, in which tongue works of information are very limited, and the number of Europeans with whom he has had any intercourse whatever might be

counted on his ten fingers. Moreover, he had never been further from his native mountains than Damascus or Beyrout, and that for only short periods, and at long intervals. He asked me to name any towns in which I had resided, and which I wished him to describe to me. I mentioned, amongst others, London, Edinburgh, Calcutta, Bombay, Cabool, Candahar, and Constantinople, each of which he literally painted in words to the very life, noticing the various kinds of vehicles, the dress of the different people, the variety of the buildings, and the peculiarities of the streets, with a fidelity which would have been a talent in anyone who had visited them, but in a man who had never seen them was truly marvellous.'

If we proceed to India, the case is the same there. In the country of Calanus, the philosopher who, on his funeral pile, told Alexander of Macedon that on the third day he would be in the spirit world with him, the same spiritual clairvoyance, the same prophetic powers, still live. Whether the people are followers of Brahma, Buddha, or Mahomet, they all pay homage to the invisible, and believe it present and active around us. What India was in religious belief thousands of years ago it is still. The Fakirs, Djogis, and other devotees, seek the same inward illumination, enjoy the same divine vision, and relate the same spiritual wonders as their predecessors ages ago. According to Colebrooke, the philosophic conditions of the Brahmins are transferred from generation to generation, maintaining this contemplation in full activity. They endeavour to draw to the central light of Brahma, and pray that he who illuminates the seven universes may unite their souls to his. They have prescribed forms for the shutting up the outer senses, and the descending into the great cavity of the heart, where burns the small flame of Atma—the soul. By this light they come to see Brahma himself, and so become Brahma-Atma. Atma reveals the form of Brahma in a light a hundred times greater than that of the sun. In this sublime condition all things become visible to them—the past, the present, the future. There is

neither day nor night, nothing but Atma: and Brahma is everything. The same is the doctrine of Buddha, who was the ninth incarnation of Vischnu; by contemplation and rejection of the outward men must finally be absorbed into the deity, and become one with him. As it is said in the Gospel, Christ himself must in the end yield up all to the Father, and God be all in all.

Even in the lower forms of Indian spiritualism the Hindoos believe in the direct agency of spirits. 'Ghost-seers and astrologers,' says Forbes, 'are innumerable in India, and millions believe in their supernatural powers; many wander about like gipsies, but a few Brahmins use the prophetic powers with a certain dignity and modesty.' Even the Indian jugglers are held to have intercourse with demons; and though many of their feats are done by legerdemain, in others they themselves claim to require the aid of spirits, and after thousands of years no one has ever yet succeeded in explaining some of them on any other principle.

In 'All the Year Round,' April 19, 1862, one of those swallow-the-camel-and-strain-at-the-gnat writers who make the most violent efforts to avoid a plain fact which they do not happen to like, has alluded to these Indian jugglers, as a proof that everything in the world that his poor brain won't take in is jugglery. He confesses that the mode of effecting this jugglery has never yet been discovered. Surely, if it be discoverable, it is time; for these things have been doing in India, before the open public, for many thousand years. He contents himself with saying simply and exultingly, 'It is all jugglery! sheer jugglery!' But he does not explain it. The only wonder is that he has not included the miracles of Christ as clever jugglery. The Mohammedans say they were mere magic, and it is just as easy for this voluble asserter to say they were jugglery. A thing is soon said, but we wait for the proof, and this writer confesses we must wait in vain. Well, an Indian juggler appears in a public square. He is as naked as Adam, except for a tight cloth round his loins. He has a light tallish basket in his hand. You look into it—it

is quite empty. Around the square stand closely ranked a regiment of soldiers. The juggler points to the ground, where there is nothing but the earth. You may examine it as much as you please; dig it up if you like. He lays his basket over it, and with a few gesticulations, and a few 'wuff! wuffs!' or sounds very like that, he takes up the basket, and behold something is sprouting out of the earth. It may be a bean, a mango, or a pine-apple. From time to time he puts his basket over it, repeats his gesticulations and form of words, and on each time of removing the basket the plant has rapidly grown. Thus, in a very little time, it shoots up, flowers, goes into fruit, the fruit ripens, and you eat it. I am speaking of what thousands have witnessed; and of what friends on whom I can rely have themselves seen and tasted. This the camel-and-gnat writer in 'All the Year Round' says is mere sleight of hand; but then it has never been explained, and cannot be explained! On what *ground*, then, does he pronounce it sheer jugglery? The jugglers themselves say that they require spirit aid. The feat of Houdin at Saint Cloud, which he gives, was either done by great previous preparation and collusion on the part of the people of the palace, or it was not mere sleight of hand. To send several handkerchiefs out of a room, in the presence of spectators, into the palace garden, introduce them into the tub of an orange tree guarded by officials, into an old iron chest, and under the root of the tree, requires something more than the cleverest legerdemain. The camel-and-gnat writer might as well tell us that the Fakir who was buried at Lahore in 1837 for six weeks, in a closed chest, suspended in a vault, that the white ants might not eat him, and was thus buried, and taken up again in the presence of British officers, kept his life in him by legerdemain. Captain Osborne, who, with other officers, saw the man thus closed up and the lock and seal of Runjeet Singh put on the tomb; and Sir Claude Wade, who saw the opening of the tomb, on which the seal had not been broken, nor the lock forced, nor the mortar with which the door up to the lock was covered

over, disturbed; who saw the chest opened, and the stiff, emaciated body of the man resuscitated by a careful process, have related the whole circumstances, which may be found in Captain Osborne's book, and in Dr. Braid on Trance.

Such cases of interment have often taken place in India; the tomb sunk into the ground having been covered with earth, sown with barley, and the barley grown and reaped before the tomb was reopened. To this easily satisfied writer, where it suits him to be satisfied, it would suffice to say, 'mere jugglery!' But this and the like reasoners, who always sit with monkey grimace on one horn of dilemma, leave out of their account the tens of thousands of cases where most wonderful spiritual phenomena have taken place, and still take place, in private families and amongst friends who are neither conjurors nor legerdemainists; who could neither explain nor perform the least of Houdin's, Robin's, or Frikell's tricks, but who daily witness things much more surprising, and more morally satisfactory. To have daily conjuring in thousands of sober and unartistic families, without conjurors, is a feat beyond Houdin, or this clever writer, who rejects Spiritualism, but believes in old ballads, as the 'Oak Tree of Ashwell Thorpe in Sir Thomas Knevet's Time,' or Jack-the-Giant-Killer, as facts.

All of us have seen more clever legerdemain than we can explain; but when phenomena take place in the absence of any legerdemainist—and spirits announcing themselves, and often showing themselves, bring intelligence from the unseen world, and from friends long ago departed into it, which your own secret consciousness attests must be true, which is based on facts known only to yourself, and which effects great and good changes which mere legerdemain, however perfect, never does—it requires no conjuror to tell you the mighty difference betwixt the two things. To return to our Indians.

Equally wonderful with what we have already stated are the prophecies which the most respectable Brahmmins sometimes make. My space does not allow me more than a single

mention of such prophecies, and I take the following from 'Forbes's Oriental Memoirs,' London, 1813.

When Forbes arrived at Bombay, in 1766, there were three parties in the government. At the head of one stood Spencer, at that of the other Crommelin; the third was under the leadership of Mr. Hodges, who, it was said, had been deprived of the governorship in an unjust manner. Hodges had on this account written a violent letter to the governor and council, and was, as he refused to retract what he had written, removed from his governorship at Surat, recalled to Bombay, and dismissed from the Company's service. The government of Bombay had sent a report of these things to England. Mr. Forbes thus continues:—

'A Brahmin, when a young man, had made the acquaintance of Hodges. He was but little known to the English, but was much celebrated amongst the Hindoos, at least on the west coast of India. I believe that Hodges had become acquainted with him when he was English Resident in Bombay. Both became as intimate friends as the difference in religion and caste would permit. The Brahmin, an upright man, often admonished his friend never to depart from the path of virtue, which would lead him to success and honour, and to eternal happiness. To impress this exhortation upon his mind, he assured him that he would rise from the situation he filled in Bombay to higher posts in the Company's service; after that, he would be Collector of Tellicherry and Surat, and, lastly, Governor of Bombay.

'Mr. Hodges often mentioned these prophecies to his friends, but himself paid little attention to them. It was only when he gradually rose to those posts of honour that he placed more confidence in the Brahmin, particularly when he was named Collector of Surat. When, however, in course of time, Spencer was named Governor, and Hodges was dismissed from the service of the Company, he sent to the prophet, who was at that time living at Bulpara, a sacred village on the banks of the Tappj. He went to Hodges and listened to the disagreeable end of his hopes and endeavours.

Hodges finished by saying that he should sail for Europe, and, therefore, did not expect the brilliant fulfilment of the Brahmin's promises. It is even said that he let fall some reproaches during the conversation, on account of those deceitful prophecies. The Brahmin listened to all with the greatest composure, did not move a muscle, and said, "You see this ante-chamber, and that room to which it leads. Mr. Spencer has reached the portico, but will not enter the palace — he has placed his foot on the threshold, but he will not enter the house. Notwithstanding every appearance to the contrary, you will reach the honours and fill the elevated post which I have foretold, and to which he has been appointed. A black cloud hangs before him."

'This surprising prophecy was soon known in Surat and Bombay; it was the topic of conversation in every society. Hodges had, however, so little confidence in it, that he prepared to commence his voyage home. In the meantime, however, the despatches had been received from Bombay, and an answer was returned with unusual rapidity. The Court of Directors condemned Spencer's proceedings as Governor of Bengal, reversed his appointment to the Governorship of Bombay, dismissed him from the Company's service, and Hodges became Governor.

'From this time the Brahmin gained the greatest influence over his mind, and he undertook nothing of importance without having asked the counsel of his friend. It is remarkable that the Brahmin never prophesied anything beyond the government of Bombay, spoke of his return home; but it was well known that he maintained a mysterious silence regarding the time after the year 1771. Hodges died suddenly in the night of February 22, 1771.'

Forbes gives a second account of the predictions of this Brahmin to a widow who was mourning for her son. The prediction was literally fulfilled. A third is as follows:—
'A few months before my return from India, a gentleman who was to fill a high situation in India, landed in Bombay with his wife. Both were young, and they had one child.

He left his wife with a friend, and went to Surat to arrange his household: she was to follow him in a short time. On the evening before she was to set out for Surat, the friend with whom he was staying entertained a large company, and amongst others the Brahmin. He introduced him to the company, and begged him in joke to foretell the future of the young couple who had just arrived from Europe. To the astonishment of all present, particularly the young lady, the Brahmin cast a look of pity upon her, and said, after an impressive pause, to the master of the house in Hindustanie, "Her cup of happiness is full, but rapidly vanishing. A bitter draught remains, for which she must be prepared." Her husband had written that he would be at Surat with a barque. He was not, however, there, and in his stead came one of my friends with the message that her husband was dangerously ill. When she arrived he was suffering from a violent attack of fever, and died in her arms. I returned in the same vessel with the widow. During the passage the anniversary of her husband's death took place.'

The Karens, an extensive tribe who inhabit the mountains of the south and east of Burmah proper, and the provinces of Tenasserim, extending into the western portions of Siam, and northward into the Shyans, have had the Baptist American Missionaries labouring amongst them. The Rev. Howard Malcolm and the Rev. Dr. Francis Mason, two of those missionaries who have lived long enough amongst them to know them well, assert that Spiritualism is universal amongst them. Their only religious teachers are a kind of prophets called Bokhoos, who predict events, and are greatly venerated by the people. Besides these there is a more numerous body of wizards called Wees, who profess to cure diseases, to know men's thoughts, and to converse with the spirits. The Rev. Howard Malcolm gives the people a high character for truth and honesty. Dr. Mason was much opposed to their Spiritualism, which, he says, has existed amongst them from time immemorial. The Karens, he says, believed

that the spirits of the dead are ever abroad on the earth. 'Children, and great grandchildren,' said the elders, 'the dead are amongst us. Nothing separates us from them but a white veil. They are here, but we see them not.' Other genera of spiritual beings are supposed to dwell also upon the earth, and a few gifted ones (mediums, in modern language) have eyes to see into the spiritual world, and power to hold converse with particular spirits. These accounts are confirmed by others.

Amongst the scientific residents of Ghizni, during the reign of Mahmoud, was Abu Rihan, sent by Almanor from Bagdad, where he was venerated almost as the rival of Avicenna. Besides metaphysics and dialectics, he studied deeply what are now called magical arts. Of this, d'Herbelot relates a remarkable instance. One day Mahmoud sent for him, and ordered him to deposit, with a third person, a statement of the precise manner in which the monarch would quit the hall where he then sate. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit; but how was he humbled and amazed when, on the paper being examined, there was found a specification of the precise spot through which he penetrated. Hereupon the prince with horror denounced Rihan as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed, but Rihan, who had also seen this event, had had a soft cushion laid there, so that he fell unharmed. He was then called before Mahmoud and requested to say whether, by his boasted art, he had been able to foresee the proceedings of the day. The learned man here desired his tablets to be sent for, in which were found regularly predicted the whole of the above singular transactions.

Proceeding to China, we find the ancient spiritualism there equally active now. As the Chinese have always been more addicted to the pursuits of ordinary life than to religion, in spite of the efforts and doctrines of Tao-tse, Kong-fu-tse

(Confucius), and Buddha, whose faith spread from India to China, their spiritualism is rarely of a high character. Since the very earliest ages, according to Kircher and other missionaries, they have cured sickness by the laying on of hands, by breathing on the affected spot, and, according to Osbeck and Torceno, they strengthen weakly persons by gentle pressure on various parts of the body by the hands. These are mesmeric operations, but they combine with them consultation with the spirits of their ancestors, and receive prescriptions from them. It is part of the duty of the Emperor to observe dreams, and the phenomena of nature, as well as the eclipses and positions of the stars, and then to become the public oracle. In all cases of difficulty he must consult the oracle of the Tortoise or the plant Tsche, and act accordingly. As they have no regular priesthood, they are the more disposed to seek information from the spirits of their ancestors. M. Hue says the followers of Confucius have temples, chapels, and oratories, dedicated to their ancestral spirits and to Confucius, in which are large tablets of chesnut inscribed with large characters, indicating that these tablets are the thrones or seats of the particular spirits to whom they are inscribed. They address the spirit to whom the tablet belongs, and they inform their ancestors thus of whatever has happened to their descendants. The Tao-tse of China, Cathay, and the other Eastern countries, have priests and priestesses, who maintain celibacy, and practise magic, astrology, and necromancy. Mr. Medwin confirms this, saying the followers of Taou believe in demoniacal possession, and are said to perform wonderful effects through magic. They profess to have intercourse with, and control over, the demons of the invisible world; and another writer says they say there is a kind of spirit called the Wu-tung, which makes rappings about houses, and can cause flames to be seen.

Mr. Newton, an American writer in the 'New England Spiritualist,' says that some years ago the spirit of a Chinaman presented himself repeatedly at a spiritual circle in Boston,

and congratulated them on being able to pursue their investigations into the spirit-world in security, as such was not the case in his native country. That spiritual enquiries were extremely ancient there, but of late more exalted spirits had come forward, and endeavoured to impart light to his countrymen, to give them purer religion and freer government. That this had excited the opposition of the governing classes, who had put the enquirers to death, and himself amongst the rest. He announced a rebellion as having broken out, and this he did two weeks before the news of this rebellion had reached America. But perhaps Dr. Macgowan, through the 'North China Herald,' and by lectures in this country, has thrown the fullest light on the present ordinary spiritualism of the Chinese. Table-turning, he says, was frequent amongst them, the table being placed upside down, and boys placing their hands on the legs. To enable the table to move freely, it was placed on a couple of chopsticks laid at right angles on a mortar or bowl. They obtained writing by making a clumsy sort of planchette of a basket, turned down, and a reed or style thrust through it, so as to write when the planchette moved, in sand, dust, or flour sprinkled on a table. They then invoke the spirit, and generally not in vain, the basket often moving rapidly, as it rests on the tips of the fingers of two boys, and writing perfectly intelligible communications. Dr. Macgowan says it was in great practice when he arrived at Ningpo in 1843, and was the revival of an old custom. A club of literary graduates were in the Pau-teh-kwan, a Taouist temple, near the temple of Confucius, for practising the Ki, as the ceremony was called, and many and marvellous were the revelations said to be obtained. They were required to desist by an intendant, on the pretext that evil might result from these communications with the Kwei, or spirits. The reason of this soon became apparent. A Mr. Li, in the village of Manthan, near Ningpo, was greatly consulted. He gave prescriptions from the Kwei, which, Dr. Macgowan says, were found to be quite proper; but he also announced

from the spirits a new pretender to the throne. Three of the invoking party were arrested and beheaded; Li escaped, but was obliged to conceal himself. This perfectly corroborates what the Chinese spirit announced in America, anticipating the news by the mail. At first the communications of this spirit were treated with incredulity, but Mr. Newton says they were found, in course of time, to be perfectly in accordance with the events afterwards reported in the newspapers of a revolution in China, and the tortures and death inflicted on those concerned in it.

M. Hue says also, that in the thirteenth century Rubruk, the French Ambassador to the Khan of Tartary, witnessed magic 'by rapping on a table.' This was done by the soothsayer, who was summoned on the occasion of the illness of the mother of the Khan. He says that table-rapping and table-turning were, at that period, familiar to the Mongols in the wilds of Tartary, and that the soothsayers frequently asked the spirits by the sound of the tambourine.

Dr. Brownson says, that in Cochin China it is customary to invite the tutelar genii of the towns and villages to games on public festivals, who give visible proofs of their presence and strength. He says he saw a long heavy barge with eight benches of oars, pushed along by the spirits on the floor of a large hall without any water.

We might follow the like manifestations over all the far East. Travellers find them in Cochin China; in Thibet, M. Hue gives us striking instances of spiritualism amongst the people there. The grand Lama is said to be afresh incarnated as one dies, and the priests discover him by spiritual direction. He gives other instances of spiritualistic practices. We have already seen them amongst the Siberian Schamans, who use narcotic substances to procure clairvoyance, in which state they relate the most remarkable things passing even in distant countries. This acts like the Soma-drink which the Hindoos use for the same purpose. It is the same amongst the East and West Jakes, the Samoyeds, the Tunguses, Burates, Katschinzes, and other north Asiatic people (see

Pallas's Travels). The Lapps vaticinate in the same manner, passing, they say, according to Högstrom, out of the body, entering the regions of the dead and conversing with them. They are so easily excited that they are often thrown into a trance state in the church when the preacher speaks too loud or gesticulates too much.

The Turkish Dervishes see visions after their whirling dances. From Europe and Asia we might pass to Africa, for the African race is especially susceptible of the spiritualistic influences, and has carried with it to America and the West Indies its wild Obi faith. Friends of mine who have gone much amongst the negroes in the Southern States, found them full of spirit-influence and illumination, and many of their women acting as fortune-tellers to the white ladies. Negroes are asserted, by those who know them, to be much opener to such influences for good and for evil than the white race; whence they throw themselves with so much ardour into religious exercises and excitements. Those who would see what are the practices and opinions of the Abyssinians, may consult Bruce's Travels in that country. I shall in the next chapter give a separate recital of the ancient and present spiritualism of the American Indians, from north to south of that great continent. They who would see the full account of the spiritualism of the Lapps both in ancient and modern times, may consult the translation of Scheffer's History of Lapland, published in London, in 1704. To this is added the travels of Dr. Alof Rudbeck in Lapland. From these authorities we learn that the Lapps, from the most ancient times, have held familiar intercourse with spirits. Olaus Magnus, Olaus Petri, Tornæus, and other old authorities, are adduced. The Lapps consult their spirits by means of a magical drum, having a number of hieroglyphical figures written on the skin with which it is covered. They have a brass ring or a lump of brass in shape of a frog which they place on the skin or parchment of the drum, and beat it with a sort of hammer. As the brass dances about they note the figures over which it passes, and from this learn the meaning

of the response. After the drumming, the magician falls down, places his face downwards, lays the drum on the back of his head and sleeps, and in this sleep gives spirit-messages. Sometimes he does not use the drum, but leaps about, and twirls round exactly like the Schamans of Siberia, then falls down in convulsions, and so becomes clairvoyant. In this state the Lapps relate what is taking place at great distances, see apparitions and visions, dictate cures, and foretell future events with wonderful accuracy. As the Chinese call their spirits Kwei, the Lapps call theirs Sveis. No woman is allowed to touch or go near the drum. Like Epimenides, and Hermodinus, the Greeks, and Swedenborg, they have persons who say their spirits leave their bodies, the bodies lying as if dead during the time, and the faces black. They lie often for twenty-four hours thus, and in other cases for days. They profess to have power over the winds, and the captain and scientific men sent on a voyage of northern discovery in 1647 by King Frederick III. of Denmark, give an extraordinary account of their purchasing a wind. Where, indeed, are we to go not to find the most palpable traces of this great law of humanity? It lives amongst the Esquimaux of the north; it is everywhere amongst the Australian natives at the antipodes. The native Australian will not turn out at night because the Dibble-Dibble is abroad. Like the highest and the lowest of his human brethren, he feels the proximity of the spirit-world; and he is not philosopher enough to deny the instinct of universal nature. He touches by his spirit the spirit of the departed, and lest he should bring him startlingly before him in his solitary traverses of the forest, he never more mentions the name of the dead; and if that name be synonymous with any other word in the language, as Fox, Wolf, and Smith, are amongst us, he expunges that word from his language, and coins a new one.

In many of these countries spiritualism has sunk to its lowest grade, mere magic and necromancy, but even these are spiritualism, though in disgrace. They are moved by a spirit-power as real, though not as pure and exalted, as in

its highest and holiest forms. Just as the power of life is equally shown in health and disease — life still, whether normal or abnormal. In the very lowest manifestations, as in the Australians and Negroes, the eternal law is still operating, though under mountains of encumbrance. O! sacred force of eternal inextinguishable truth in the simplicity of nature, which lives through the universe, as lives the electric fire, though appearing to sleep all around us, yet waking now in a spark, now in a thunderstorm; yet in its faintest movement acknowledged by all manner of men, all ages, all creeds — denied by none but the philosopher who has lost this instinct in addition to those which we all have lost — a blindness from too much light, the ophthalmia of the schools.

In here taking leave of the pagan world, and all its confusion of gods, now melting into each other, now branching out of one another in endless chaos, we may, in the following passage from the Vishnu Purána, show, what we have so often found asserted by the pagan philosophers, that the whole race of such gods consisted but in the various powers of nature deified: —

‘I adore him, that first of gods, Purushottama, who is without end and without beginning, without growth and without decay, without death; who is substance that knows not change. I adore that one inexhaustible spirit who assumed sensible qualities; who, though one, became many, who, though pure, became as it were impure, by appearing in many and various shapes; who is endowed with divine wisdom, and is the author of the preservation of all creatures. I adore him who is the one conjoined essence and object of both meditative wisdom and active virtue. . . . I constantly adore him who is entitled heaven, air, fire, water, earth and ether; who is the bestower of all objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtle, who is imperceptible. May that unborn, eternal Hari, whose form is manifold, and whose essence is composed

of both nature and spirit, bestow upon all mankind that blessed state which knows neither birth nor decay' (p. 665).

This is a striking exponent of the highest idea of paganism. In the words of Dean Trench, 'Though Paradise was gone, man kept in his soul the memory of that which once had been, and with the memory the confidence and the hope that it would be again; that, perhaps, though his eyes could see it nowhere, it had not wholly vanished from the earth. If there bloomed no Paradise in the present, at least there lay one before him and behind. If it lay not near him, yet in the distance—in the happy Iran — among the remote Hyperboreans—in the land of the blessed Ethiopians.'

'Yet,' in the words of the same writer, 'each of the great divisions of the Gentile world had but a fragment, even in thought, of the truth; the Greek world, the exaltation of manhood; the Oriental — the glorious humiliations of Godhead; and thus each of these, even as a speculation, was maimed and imperfect' (Unconscious Prophecies of Heathendom, 58).

It was in the gospel alone that the perfect whole was to be found, and in the next chapter but one we shall have arrived at the times of the gospel. In the next we must notice more particularly the spiritualism which has remained amongst the Aborigines of America to the present moment; for it demands a chapter of itself.

CHAPTER XVII.

THE SUPERNATURAL AMONGST THE AMERICAN INDIANS.

‘Gehst du in die naturgemässe Urzeit zurück, in der noch nicht die sogenannte Cultur das innere Leben bedeckt, in die Geschichte des alten Testaments, oder auch jetzt noch dahin, wo die Wiege des Menschengeschlechtes war, wie zum Oriente, so siehst du auch dort noch Ueberreste, die von gleichem innerem Leben bei ganzen Volkstammen zeugen, das wir hier nur als Krankheit an Einzelnen zu beobachten glauben.’—DR. JUSTINUS KERNER.

LET us now take a glimpse of Supernaturalism amongst the aborigines of the New World; for it is and has been for ages prevalent there. All the traditions of the American Indians describe their ancestors as coming from the north-west. They came from Asia by traversing its north-eastern regions, and descending on America somewhere near Behring's Straits. They brought with them eastern characteristics both bodily and mental. Many persons have been so struck by their resemblance to the Jews, not only in their features, but in their customs and traditions, that they have assumed them to be the lost Ten Tribes. William Penn was so much struck by this likeness that he says they continually reminded him of faces in Monmouth Street. Elias Boudinot wrote a large work to prove the hypothesis of the lost Ten Tribes being found in America. He showed that the North American Indians had traditions of the creation of a first human pair; of God walking with them in their state of innocence; of their fall; of the flood; of the law being given from Heaven amid thunder and lightning. That they had in some tribes an ark which they bore about with them; had their feasts of new moons, and other customs;

and had so true an idea of the spirituality of God that, whilst other heathen nations had idols, they would suffer no image of Him to be made.

All these are curious coincidences at least; but as people have imagined the Ten Tribes to be found in so many places, in India especially; as Mr. George Moore and as Dr. Thorne are now endeavouring with much learning to prove that we, the Saxon tribes, are also the lost Ten Tribes, and therefore our great destiny; I will leave this point, and merely assert what appears unquestionable, that the American aborigines are an Eastern people, who brought with them the most ancient Eastern traditions. So strong is their hereditary tendency that they still lay their heaven in the West. They say spirits follow the sun. They brought all the ancient spirituality with them, and retain much of it to this day; though dimmed and debased, yet strong and extraordinary. They have their prophets, or medicine-men; their dreams and *séances*; their firm persuasion of the visitations of good and bad spirits.

If this portraiture of the American natives, North and South, seems too highly pitched, to those who have known the diminished tribes only since their debasement by contact with the vices and sensuality of the white invaders, we have only to turn to the accounts of those who saw them in their fresh glory, when the Spaniards first arrived—to Columbus, Herrera, Oviedo, Gomara—aye, even to Cortez and his companions; to the words of Peter Martyr: ‘*Dryades formosissimas, aut nativas fontium nymphas, de quibus fabulatur antiquitas, se vidisse arbitrati sunt.*’ ‘Their forms,’ continues the same authority, ‘were light and graceful, though dusky with the warm hues of the sun; their hair hanging in long raven tresses on their shoulders, unlike the frizzly wool of the Africans, was tastefully braided. Some were painted, and armed with a light bow, or a fishing spear; but their countenances were full of gentleness and kindness.’

Such was the opinion of the North American Indian by West the painter, who saw an image of him in the Apollo

Belvidere. Such is that of Captain, since Sir George Head, of the natives of Brazil and Chili. In his 'Rough Notes' he says, 'They are as fine a set of men as ever existed, under the circumstances in which they are placed. As to their strength, which we have been taught is deficient, I have seen them in the mines using tools which our miners declared they had not strength to work with, and carrying burthens which no men in England could support.'

Such are the races that Europeans have exterminated as much as possible, as inferior. Of their moral qualities, all the discoveries bear testimony to their being far more honourable, hospitable, and kind than their so-called Christian oppressors. Columbus himself exclaims, 'This country excels all others as far as the day surpasses the night in splendour. As for the people, they love their neighbours as themselves; their conversation is the sweetest imaginable; their faces always smiling, and so gentle and affectionate are they that I swear to your Highness there is not a better people in the world.'

Once, as I had the pleasure of gazing on the South American coast, warm with its tropical hues, and the feathery palm hailing us from the hills, I could not but think in deep sadness of that great mystery of Providence by which this simple race was hidden for ages from the rest of the world, and then suddenly exposed to the hordes of Europe, rabid with thirst of gold.

Much of a Southern Sea they spake,
 And of that glorious city won,
 Near the setting of the sun;
 Throned in a silver lake;
 Of seven kings in chains of gold,
 And deeds of death by tongue untold:
 Deeds such as breathed in secret there,
 Hast shaken the confessor's chair.

ROGERS.

As I wandered amongst their hills and plantations, gorgeous with the most resplendent flowers, over which sported the magnificent blue butterflies, large as a man's hand, amongst which the pale-green chamelion threaded its way; as I

traversed their palm-groves and orange-groves, their fields luscious with the ripe pine-apple; their thickets of melting bananas, above which towered the lofty cocoa-nut and bread-fruit trees, the mango and the custard-apple, and saw the swarth children of Africa torn from their country to supply the labour of a half-extinct race, I could not help remembering the words of Jeremiah, 'Woe is me, my mother, that thou hast born me a man of strife, a man of contention to the whole earth.'

Yet the terrible catastrophe of the invading and desolating race had been for ages revealed to the Mexicans by spiritual agency. It had hung, like a huge sorrow, over them for generations. Throughout the American natives, indeed, ancient prophecies prevailed, that a new race was to come in and seize upon the reins of power; and before it the American tribes were to quail and give place. In the islands, in Mexico, and Peru—far and wide—this mysterious tradition prevailed. Everywhere these terrible people were expected to come from towards the rising of the sun; they were to be completely clad, and to lay waste every country before them: circumstances so entirely verified in the Spaniards, that the spirit of the Americans died within them at the rumour of their approach, as that of the nations of Canaan at the approach of the Israelites coming with the irresistible power and the awful miracles of God. For ages these prophecies had hung on the public mind, and had been sung with loud lamentations in the public festivals. Cassiva, a great Cacique, declared, after much fasting and watching, that one of the Zemi had revealed this terrible event to him. These Zemi were spirits whom they believed to be the messengers of God, and of whom, contrary to the practice of the North American Indians, they made little images. Montezuma, though naturally haughty and warlike, on the fulfillment of this ancient prophecy, lost all power of mind, and exhibited nothing but utter vacillation and weakness, whilst Cortez, in defiance of his order, was advancing on his capital. When he and his companions appeared at the gates

of Mexico, the young exclaimed, 'They are gods!' But the old shook their heads saying, 'They are those who were to come and reign over us.'

Clavigero relates the following facts of Paranzin, the sister of Montezuma. She, to all appearance, died and was buried, but broke from her tomb, and returned to the world. She said: 'In my death-state I found myself placed in the centre of a great plain, which extended further than I could see. In the middle I saw a road, which, at some distance, separated into several foot-paths. On one side a torrent flowed with a terrible noise. I was about to swim across, when I perceived a beautiful youth clothed in a snow white shining garment, who took me by the hand and said: "Hold! the time is not yet come. God loves you, although you know it not." He then led me along the river bank, where I saw a number of human skulls and bones, and heard lamentations. On the river I saw some great ships, filled with men of a foreign colony and in foreign dresses. They were handsome, and had beards, helmets, and banners. "It is God's will," said the youth, "that you should live and be witness of the great changes to come over this kingdom. The lamentations arise from your ancestors, who are expiating their sins. Those in the ships will, by their arms, become the masters of this kingdom; and with them will come the knowledge of the only true God. At the end of the war, when that faith which cleanses from all sin, shall have become known, you are to receive it first, and by your example to incite others to the same."

'After this speech the youth vanished, and I found myself alive. I pushed aside the stone of the sepulchre, in which I had been placed, and was once more amongst men.' The princess, it is said, lived many years in retirement. She was the first who was baptised at Tlatlalolko, in 1524.

When the Spaniards wanted slaves to work the mines in Hispaniola, they availed themselves of the faith in a paradise to which they went after death, to inveigle away the natives of the Lucaya Isles. They told them that they had

discovered the paradise of their friends and ancestors, and were come to carry them thither in their ships. What a tale is that of the wrongs of this unhappy race at the hands of pretended Christians. But let us turn from the dark history to the pleasant task of noticing how, through all, they have clung to the spiritual gifts and nature of their forefathers, and after an experience, enough to have blackened all the heavens and shut out the vision of them, they still, though amongst much darkness and superstition, retain their kinship with the invisible.

Kohl, the German traveller, has given us a complete picture of the spirit-life of the Ojibbeway Indians in his 'Kitchi Gami; Wanderings round Lake Superior.' He describes their manner of life, and enters into all their sentiments with an honest sympathy which credits much, and without comment, tolerates more. He describes their charms and medicine-bags, without ridiculing them, and so as to leave us doubtful whether they have the powers which their owners attribute to them. To their medicine bags, which contain a variety of things, appearing to us very trumpery, they themselves ascribe much spiritual power. They have written signs and charms made on birch-bark, which they believe, having been duly prepared by the medicine man, to have a wonderful efficacy in enabling them to secure game, and would think their rifle and ammunition of little value without them. They have all the faith of the ancient Hebrews in dreams, and seek disclosures from them on important occasions, but through severe fasting and prayer. Their youths, at a certain age, seek, by fasting and watching, the dream of their life—that is, to discover in a dream the future course and character of their existence, and they firmly believe in the realisation of it. From the character of this dream, they generally assume a new name. There are several relations of these life-dreams by Kohl, but they are too long for quotation. I select the mode by which they are obtained, as illustrative of the general custom.

'Agabe-gijik,' or the cloud, said, 'Kitchi Manitou, the

good spirit, sent us our Midés from the East, and his prophets laid it down as a law that we should lead our children into the forest as soon as they approach man's estate, and show them how they must fast, and direct their thoughts to higher things; and in return it is promised to us that a dream shall there be sent them as a revelation of their fate—a confirmation of their vocation—a consecration and devotion to deity, and an external remembrance and good omen for their path of life.

‘I remember that my grandfather, when I was a half-grown lad, frequently said to my father in the course of the winter, “Next spring it will be time for us to lead the lad into the forest, and leave him to fast.” But nothing came of it that spring; but when the next spring arrived, my grandfather took me on one side and said to me, “It is now high time that I should lead thee to the forest, and that thou shouldst fast, that thy mind may be confirmed; something be done for thy health, and that thou mayst learn thy future and thy calling.”’

‘My grandfather then took me by the hand, and led me deep into the forest. Here he selected a lofty tree, a red pine, and prepared a bed for me in the branches, on which I should lie down to fast. We cut down the bushes, and twined them through the pine branches. Then I plucked moss with which I covered the trellis work, threw a mat my mother had made for the occasion over it, and myself on the top of it. I was also permitted to fasten a few branches together over my head, as a sort of protection from wind and rain.

‘Then my grandfather said to me that I must on no account take nourishment, neither eat nor drink, pluck no berries, nor even swallow the rainwater that might fall. Nor must I rise from my bed, but lie quite still day and night, keep by myself strictly, and await patiently the things that would then happen.

‘I promised my grandfather this, but, unfortunately, I did not keep my promise. For three days I bore the lying and

hunger, and thirst, but when I descended from the tree into the grass on the fourth day, I saw the acid and refreshing leaves of a little herb growing near the tree. I could not resist it, but plucked the leaves and ate them. And when I had eaten them, my cravings grew so great that I walked about the forest and sought all edible sprigs, plants, mosses and herbs I could find, and ate my fill. Then I crept home and confessed all to my father and grandfather.'

'Wert thou not severely punished?' I interposed.

'Not further than that they reprov'd me, and told me I had done wrong, at which I felt ashamed; and as I had broken my fast, it was all over with my dream, and I must try again next spring; I might now have been a man, but must remain for another year a useless fellow, which was a disgrace at my age.'

At this point of the conversation the Cloud explained that they placed the bed of the dreamers in a tree, because of the Matchi-Manitou, or evil spirit, which they imagine has most influence on the ground, and show it in toads, snakes, and other venomous reptiles. He said that the boys were warned that as soon as a nightmare, or bad dream, oppressed them, to return home, and then try again and again till the right dream came. The next attempt that the Cloud made was by going alone into the forest and making his bed on a small island in a lake. He described the place to his friends, that they might find him when necessary. He had a friend also going through the same process in the same locality, but two or three miles off. It could not have been a very warm lodging, for the ice on the lake was so strong that he walked across it, and made his bed on a red pine tree at the usual elevation of about twenty feet from the ground. He then continues:—'The three or four first days were as terrible to me as at the first time, and I could not sleep at nights for hunger and thirst. But I overcame it, and on the fifth day I felt no more annoyance. I fell into a dreamy and half-paralysed state, and went to sleep. But only my body slept, my soul was free and awake.

‘In the first nights nothing appeared to me; all was quiet; but on the *ninth* I heard rustling and waving in the branches. It was like a heavy bear or elk breaking through the thickened forest. I was greatly afraid. I thought, too, there were many of them, and I made preparations for flight. But the man who approached me, whoever he may have been, read my thoughts and saw my fear at a distance; so he came towards me more and more gently, and rested quite noiselessly on the branches over my head. Then he began to speak to me, and asked me, “Art thou afraid, my son?” “No,” I replied, “I no longer fear.” “Why art thou here in this tree?” “To fast.” “Why dost thou fast?” “To gain strength, and know my life.” “That is good, for it agrees excellently with what is now being done for thee elsewhere, and with the message I bring thee. This very night a consultation has been held about thee and thy welfare; and I have come to tell thee that the decision was most favourable. I am ordered to invite thee to see and hear this for thyself. Follow me.”’

‘Did the spirit say this aloud?’

The Cloud replied, ‘No, it was no common conversation. Nor do I believe that I spoke aloud. We looked into each other’s hearts, and guessed and gazed on our mutual thoughts and sensations. When he ordered me to follow him, I rose from my bed easily and of my own accord, like a spirit rising from the grave, and followed him through the air. The spirit floated on before me to the east, and though we were moving through the air, I stepped as firmly as if I were on the ground, and it seemed to me as if we were ascending a lofty mountain, and higher and higher eastward.’

In the regions to which he was conducted he was introduced to four white-haired old men, sitting under a splendid canopy, who approved of him, and gave him powers, in consequence of his high spiritual tendencies, to be a successful hunter, and live to a great and honourable age; all of which have been fulfilled. When he returned to his body he had been ten days without food, and his exhaustion was such that

he could not move; but his grandfather came just in time to save him. He was carried home, and restored with nourishing food.

In this account there are several circumstances worthy of note. In it, as in all the modes of procuring pure dreams, the body is reduced till the mind becomes liberated from its domination, and clairvoyant. In the spiritual state into which he entered in his trance, he describes seeing the whole compass of the sky at a glance; and he tells us that he and the spirits amongst whom he went had no want of words; they read each other's thoughts and sensations. Now, this poor Indian had neither read Swedenborg, nor the writings of the spiritualists; yet in all these points he agrees perfectly with them. The liberation of the spirit from the despotism of the flesh by abstinence and watching, the vast horizon of a spirit-eye, and the thought-reading of spirits, are all facts asserted by Swedenborg, the spiritualists, and these poor Indians alike, and without any intercommunication—a reciprocating proof that they are facts. But now for another curious extract.

‘The Indians have, for a lengthened period, been great spiritualists, ghost-seers, table-rappers, and perhaps, too, magnetisers, which we educated Europeans have only recently become, or returned to. The lodge which their jossakids or prophets, or, as the Canadians term them, jongleurs, erect for their incantations, is composed of stout posts, connected with basket-work, and covered with birch-bark. It is tall and narrow, and resembles a chimney; it is firmly built, and two men, even if exerting their utmost strength, would be unable to move, shake, or bend it; it is so narrow that a man who crawls in has scarcely room to move about in it.’

‘Thirty years ago,’ a gentleman told me, who had lived among the Indians, and was even related to them through his wife, ‘I was present at the incantation and performance of a jossakid in one of these lodges. I saw the man creep into the hut, which was about ten feet high, after swallowing a mysterious potion made of a root. He immediately began

singing and beating the drum in his basket-work chimney. The entire case began gradually trembling and shaking, and oscillating slowly amid great noise. The more the necromancer sang and drummed, the more violent the oscillations of the long case became. It bent backwards and forwards, up and down, like the mast of a vessel caught in a storm and tossed on the waves. I could not understand how these movements could be produced by a man inside, as we could not have caused them from the exterior.

‘The drum ceased, and the jossakid yelled that “the spirits were coming over him.” We then heard through the noise, and cracking, and oscillations of the hut, two voices speaking inside—one above, the other below. The lower one asked questions, which the upper one answered. Both voices seemed entirely different, and I believed I could explain this by very clever ventriloquism. Some spiritualists amongst us, however, explained it through modern spiritualism, and asserted that the Indian jossakids had speaking media, in addition to those known to us, which rapped, wrote, and drew. . . .

‘Thirty years later, the Indian had become a Christian, and was on his death-bed. “Uncle,” I said to him, recalling that circumstance; “Uncle, dost thou remember prophecying to us in thy lodge thirty years ago, and astonishing us, not only by thy discourse, but by the movements of thy prophet-lodge? . . . Now thou art old, and hast become a Christian; thou art sick, and canst not live much longer; tell me, then, how and through what means thou didst deceive us?”

‘My sick Indian replied, “I have become a Christian, I am old, I am sick, I cannot live much longer, and I can do no other than speak the truth. Believe me, I did not deceive you; I did not move the lodge; it was shaken by the power of the spirits. Nor did I speak with a double tongue; I only repeated to you what the spirits said to me. I heard their voices. The top of the lodge was full of them, and *before me the sky and wide lands lay expanded; I could see a*

great distance round me ; and I believed I could recognise the most distant objects." The old jossakid said this with such an expression of simple truth and firm conviction, that it seemed to me, at least, that he did not believe himself a deceiver, but had full faith in the efficacy of his magic arts, and the reality of his visions.'

Here is another remarkable case of clairvoyance. An Indian, named Peter Jones, was descended from a family which had lived on Lake Superior long before the white men came. 'I asked him,' says Kohl, 'who first brought information regarding the whites.' 'No one,' he said, 'had brought the news, and no one had described these strangers to the Ojibbeways ; but when the white men—the French—came up the Lower St. Lawrence, one of his forefathers, who was a great jossakid, immediately had a dream, in which he saw something highly astonishing—namely, the arrival of white men.

'The seer busied himself for days, and very earnestly, with his dream. He fasted, took vapour baths, shut himself up apart from the rest in his prophet-lodge, and did penance in such an unusual manner that it caused a great excitement in the tribe, and people asked each other what would be the end of it all ? Whether it meant a universal war with the Sioux, or a great famine, a very productive hunting-season, or something else equally grand ? At length, when the old prophet had examined into everything carefully, and had the whole story arranged, he summoned the other jossakids and Midés, and the Ogimas (chieftains) of the tribe, and revealed to them that something most extraordinary had happened.

'That men of a perfectly strange race had come across the great water to their island—America. Their complexions were as white as snow, and their faces were surrounded by a long bushy beard. He also described to them exactly the wondrously large canoes in which they had passed the big sea, and the sails and the masts of the ships, and their iron corslets, long knives, guns, and cannon, whose fire and

tremendous explosion had filled him with terror even in his dreams and convulsions. His clairvoyance extended even to the smallest details, and he described exactly how the boucan—smoke—ascended from their long tubes into the air, just as it did from the Indian pipes.

‘ This story of the old jossakid, who spent a good half-day in telling it, was listened to by the others in dumb amazement; and they agreed on immediately preparing an expedition of several canoes, and sending a deputation along the lakes and the great rivers to the eastward, which could examine these matters on the spot, and make a report on them to the tribe. This resolution was carried out. The deputies voyaged for weeks and months, through the lands of many friendly tribes, who knew nothing, as yet, of the arrival of the white men, probably because they had not such clairvoyant prophets and dreamers among them as the gifted man on the Anse.

‘ When the deputies from the Anse at length came to the lower regions of the river, they found, one evening, a clearing in the forest where the trees, even the largest, had been cut down quite smoothly. They camped here and inspected the marvels more closely. They examined the stumps of the trees, which seemed to have been cut through by the teeth of a colossal beaver. They had never seen such a thing before, and their jossakid explained to them that this must have been a camping place of the white men, and that the trees had probably been felled by the long knives that he saw in his dream. This circumstance—the trees being cut through with such ease and in such numbers—filled the poor savages with terror, and tremendous respect for the white men, and gave them the first tangible impression of their superiority. With their stone-headed axes they could not achieve such feats.

‘ They found also long, rolled-up shavings, which not one of them was able to account for, and they thrust them, as something most extraordinary, into their ears and hair. They also examined very carefully the pieces of gay calico and woollen rags the French had left behind them, at their

camping ground, and fastened them round their heads, as if they were magical productions. Thus bedizened, they at length came up with the French, among whom they found everything—the great ships, the long knives, the bushy beards and pale faces, just as their prophet had seen them in his dreams and described them. They were very kindly received, and dismissed with rich presents of coloured cloth and pieces of calico.’

This was a splendid piece of spiritual revelation. There are other indications of ancient traditions in Kohl’s account, bearing singularly on the scriptural history. They have not cities of refuge like the Hebrews, but they have various places of refuge. Kohl heard of such an asylum on Leech Lake. That murderers could flee to those places of refuge, and were there sacred from pursuit. He heard that the murderer of a Governor of the Hudson’s Bay Company, from the Red River, was living in security in such a place. It is clear, too, that they have traditions of the Saviour: ‘Paradise, they say, was made by Menaboju. He aided the Great Spirit in the creation of the world, and at first neither of them thought of a Paradise. Men, such was their decree, were to be happy on the earth, and find satisfaction in this life; but, as the evil spirit interfered and produced wickedness, illness, death, and misfortunes of every description amongst them, the poor souls wandered about deserted and hopeless. When the Great Spirit saw this, he grieved for them, and ordered Menaboju to prepare a Paradise for them in the West, where they might assemble. Menaboju made it very beautiful, and he was himself appointed to meet them there’ (p. 216). It may be imagined that the Christian missionaries introduced these ideas amongst them; but the singularity is that the missionaries themselves found them on their first arrival amongst them.

It is equally singular that they have received, from the most ancient times, several of the spells of witchcraft. ‘When they wish a neighbour grief, death, or anything unlucky, they make a small image of wood, which represents

their enemy or victim; take a needle and pierce holes in the head of the figure, or in the region of the heart, or wherever they desire their foe to suffer. If he is to die of it, they bury the image with certain magic spells, and place four red pegs on the grave. At times they will burn the image in effigy. If he really die, they boast of it, as a proof of their supernatural power.'

They treat diseases the same that they wish to destroy. They make a human figure, a phantom of clothes stuffed with straw, to represent the disease or evil spirit that occasions it, carry this to their medicine-lodge, and shoot arrows at it in the presence of the sick man, till it is reduced to atoms. Such practices, Kohl says, abound amongst the Pillagers and other remote Ojibbeways on the Upper Mississippi, as well as on Lake Superior.

Thus have these primitive children of the forest spiritualism amongst them, descended from the most remote ages, and which has still retained some of its purer elements, but in other respects has degenerated into the impure. In some instances it ascends into religion, in others it descends into downright sorcery. But the modern spiritualist will not fail to perceive how genuine are its manifestations and its characteristics. The reading of each man's thoughts by the spirits, the vast horizon presented by clairvoyance, and the necessity of giving the spirit freedom from the flesh by abstinence and prayer, are diagnoses of the power recognisable by all the initiated as genuine and permanent truths.

Longfellow in his poem of 'Hiawatha,' founds his machinery confessedly on the statements of Schoolcraft in his 'Algie Researches,' and his 'History, Conditions, and Prospects of the Indian Tribes of North America.' These completely agree with the accounts of Kohl. We have the same spiritual phenomena, the same visions, dreams, ancient legends and prophecyings; 'Hiawatha,' in fact, is but another name for Menaboju, the divine person, who, like Christ, takes the human form to work benefits to the Indians. He has his fasting in the forest in his youth, and the same

messages from heaven to inform him of his future career. On the fourth day of his fasting, the heavenly messenger appears and says:—

From the Master of Life descending,
I, the friend of man, Mondamin,
Come to warn you and instruct you
How by struggle and by labour,
You shall gain what you have prayed for.

As in Kohl, so in 'Hiawatha,' we have abundance of magic and its effects. Hiawatha too—

In his wisdom taught the people
All the mysteries of painting,
All the art of picture-writing
On the smooth bark of the birch-tree,
On the white skin of the rein-deer,
On the grave-posts of the village.

Thus, like many of the most eminent men of Europe, they believe that the arts and sciences are the result in many cases of revelation. Hiawatha, like Christ, is assaulted by devils. During a great famine we have ghosts appearing by the evening fire-light; and before they leave they give Hiawatha a piece of good advice, exactly such as spirits have repeatedly given to spiritualists amongst ourselves:—

Cries of grief and lamentation
Reach us in the Blessed Islands;
Cries of anguish from the living,
Calling back their friends departed,
Sadden us with useless sorrow.
Therefore have we come to try you—
No one knows us, no one heeds us;
We are but a burden to you,
And we see that the departed
Have no place amongst the living.
Think of this, O Hiawatha!
Speak of it to all the people,
That henceforward and for ever
They no more with lamentations
Sadden the souls of the departed
In the Islands of the Blessed.

These extracts are sufficient from a book so well known as 'Hiawatha'. The poem is full of spiritual matter which

the poet has only adopted from the matter-of-fact historian. They are a striking testimony to the existence of that spiritual life amongst the Aborigines of the vast Western world, which every age, and every nation, and every class of men have claimed except modern Protestants. We may close this chapter with an extract from the Journal of David Brainerd, the well-known missionary amongst the Indians of Pennsylvania and New Jersey, something more than a hundred years ago, a man of a most pious and truthful character.

‘In August, 1745, I baptised,’ says Brainerd, ‘a conjuror, and one who had been a murderer.’ He came to hear Brainerd in the fork of the Delaware, and as he was himself a great Pauwau or conjuror, when he heard of Christ healing the sick and doing many miracles, he told the Indians that Christ was, undoubtedly, a great Pauwau, and did his healing and miracles by magic, and this had a most mischievous effect on the Indians, who could not suppose Christ more divine than their own medicine-men, as they call them. But the man found a certain fascination in Brainerd’s preaching, and could not keep away. He at length became convinced of the truth of Christianity, and he was soon convinced, too, that it was something more than magic; for he said that, as soon as the word of God entered his heart, all his magic power departed. It was in vain that he tried his former supernatural potency; it was gone; he could do nothing. He was still very miserable on account of his former crimes, and though he believed, he believed, too, that he never could be forgiven; but at length he came to feel himself pardoned, and was full of joy and wonder. In the following spring an old Indian was listening to Brainerd’s preaching, and menaced him aloud that he would bewitch him and all his congregation; but this converted Pauwau told the conjuror to his face that he might do his worst, for that he had been a greater conjuror than himself, but the word of God had driven the magic power out of him, and that no magic had any power over the Christians.

CHAPTER XVIII.

THE SUPERNATURAL AMONGST THE EARLY FATHERS.

Nec erit alia lex Romæ, aut Athenis, alia nunc, alia posthâc ; sed inter omnes gentes, et omni tempore, una lex, et sempiterna, et immutabilis continuabit. CICERO, *De Republica* iii.

Those who were before us, thought it good to speak, and let not us who come after obstruct the beginning of wisdom.—*Book of Enoch* p. 37.

AS we pursue our way—though systems, philosophies, religions and even nations are overturned—the miraculous still survives and attends us. Babylon and Assyria have fallen before Persia, Persia before Greece, Greece is in its decline, and even Rome shows no dubious symptoms of it ; the God-raised and God-prostrated Judea has been by God deserted and destroyed. Jerusalem has fallen as Christ and the prophets predicted, and its inhabitants, through a baptism of unexampled horrors, have been dispersed into all lands. Nay, the Church of Christ itself, whose promise is to pervade and bless all the nations of the earth, is already rent by fierce feuds, and that about mysteries which the human intellect will never in this world, and possibly, in no other, fathom—namely, the nature of and mode of the Divine existence. Trinitarians and Arians, Gnostics and Sabellians, Pelagians and Montanists, Homousians and Homöousians, Substantialists and Consubstantialists, are hurling anathemas at one another with a malignant fury that has more of the aspect of the fiend than of the tolerant and mild spirit of Christ in it.

Under such circumstances, we might suppose that the Saviour had withdrawn those glorious gifts of supernatural manifestations which he had conferred on His church ere He took visible leave of it. But He had promised to be with it alway to the end of the world. Though great corruptions of many kinds had stolen into it confessedly before the fourth century, He still was manifest by many signs within its fold, giving it, even in its speedy degeneracy, a distinguishing royalty in the eyes of the pagan world. Some of its leaders in the fifth century, as the Chrysostoms and Augustines, complained of the decline of miracles, at least from the early splendour of their manifestation, though, in other parts of their writings, they attest their still remaining presence. They even took up the fallacious maxim, the language of declining faith, that they were no longer necessary, the truth of Christianity having been once fully proved—a doctrine which the Protestant divines in after ages were only too ready to echo in defence of their rationalistic creed. Yet, though such was the condition of the Christian church at so early a period, and though the decline of living faith and the spread of worldliness might have accounted for a total cessation of miracle, miracle still abounded. It did not retain, indeed, the sublime and uniform greatness which it displayed in Christ and his immediate apostles; for the Christ-like and apostolic spirit was, in a great measure, gone. Its concreteness, its homöousian nature had been invaded, broken up, and debilitated by the spirit of the world and of worldly ambitions; but it still existed, in a degree infinitely superior to what might have been expected. Though the church had degenerated, there were great and good men in it, on whom the mantle of both prophecy and theurgy had fallen. The fathers of the first ages, as the Rev. John Henry Newman in a very fair and candid ‘*Essay on the Miracles recorded in the Ecclesiastical History of the Early Ages,*’ has shown, admitted the reality of the miracles performed by the pagans. Living amongst pagans they saw them, and were compelled to acknowledge them; but they ascribed them

to the devil, as they did those which took place amongst those Christians whom they deemed heretics, and as the Catholics do now by the manifestations among the spiritualists.

All the fathers of the first six centuries declare, more or less, the existence of miracles in the church. Even Chrysostom dwells emphatically on that great one, the divine apparition by fire and earthquake at the rebuilding of the Temple of Jerusalem by the orders of Julian the Apostate, in the middle of the fourth century, in Chrysostom's own time. Justin Martyr, who was born near the end of the first century, and died later than the middle of the second—namely, in 161—in contending with the unbelieving Jews, says, that the Incarnation took place ‘for the sake of unbelievers, and for the overthrow of evil spirits;’ and he adds, ‘You may know this now from what passes before your eyes; for many demoniacs all over the world, and in your own metropolis, whom none other exorcists, conjurors, or sorcerers have cured, these have many of our Christians cured, adjuring by the name of Christ, and still do cure.’ And again, ‘With us, even hitherto, are prophetic gifts, for which you Jews ought to gather, that what formerly belonged to your race is transferred to us.’ In another place he says, ‘With us may be seen both males and females, with gifts from the Spirit of God.’

Irenæus, who lived at the end of the second century, and suffered martyrdom in 202, speaks most plainly, as quoted by Eusebius (v. 214 of English translation):—‘Far are they—the churches—from raising the dead in the manner the Lord and His apostles did, by prayer; yet even among the brethren frequently, in a case of necessity, when a whole church has united in much fasting and prayer, the spirit has returned to the exanimated body, and the man has been granted to the prayer of the saints.’ Again, p. 215, ‘Some most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others *have* the knowledge of things to come, as also visions and

prophetic communications. Others *heal* the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised, and *continued with us* many years. And why should we say more? It is impossible to tell the number of the gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, who was crucified under Pontius Pilate, and this too every day for the benefit of the heathen, without receiving any or exacting any money. For as she freely received, she also freely *ministers.*' In another place Irenæus says, 'We hear of many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.'

These are the passages which Bishop Douglas, with whom we shall have hereafter to deal, has endeavoured to make appear as only relating to the apostolic times. The attempt is preposterous; no language can more forcibly apply to the times of Irenæus himself, towards the end of the second century. He tells us that they were the gifts of God to the *church*, not to the Apostles alone; and Eusebius adds the reason why these gifts had declined in the church in his time—namely, not that the heritage of miracle had ceased, but that the churches were 'unworthy' of them (p. 215). Yet in his own times, the commencement of the fourth century, he says in his 'Theophaneia' (p. 300 of translation), 'Who is he who knows not how delightful it is to us that through the name of our Saviour, coupled with prayers that are pure, we cast out every kind of demon? And thus the word of our Saviour, and the *doctrine which is from Him*, have made us all to be greatly superior to the power which is invisible, and impervious to enquiry,' &c. And again at p. 340 of the same work, 'Who is not instantly amazed at the things which usually come to pass in times such as these?'

Irenæus also admits that Mark, the founder of the sect of Marcosites, conferred the gift of prophecy by command in

the name of Christ, and that there were several prophetesses in that body of undoubted power.

In the second century—namely, about 171—appeared in Phrygia, Montanus, who was treated as a heretic, and especially because he declared that the gospel had not received its full developement; that it was to receive this under the Paraclete or Comforter, and he asserted that the Paraclete often spoke through him. He was often thrown into a state of ecstasy, or inspiration, during which he said that what he spoke was, in fact, spoken by the Paraclete. On this account he was denounced by the orthodox as giving out *himself* to be the Paraclete, and a terrible outcry was raised against him and his followers. Various charges of heresy were made against him, one of the chief of which was that his preachers received money for their services—a heresy to which no church of the present day, except that of the Society of Friends, can have much to say, for they have all fallen into it. However, Montanus and his followers may have committed or spoken extravagances, they appear to have had the true spirit of inspiration amongst them, a circumstance which astonished their opponents. Montanus also taught strict morals and unusual asceticism. Wherever a society of Montanists sprang up, there appeared in it a number of *energumens*, or mediums. These went into ecstasy or clairvoyant trance even in their religious assemblies, and whatever they said under such circumstances was carefully noted down. Amongst these were two ladies of rank and fortune, Maximilla and Priscilla, who were held in the highest estimation as spiritual seeresses and prophetesses: so that the Popes Zepherinus and Victor granted them *letters of peace*—that is, papal protection.

Tertullian, the most celebrated father of that age for eloquence, in his work ‘*De Anima*,’ says, ‘We had a right, after what was said by St. John, to expect prophecies; and we not only acknowledge these spiritual gifts, but we are permitted to enjoy the gifts of a prophetess. There is a sister amongst us who possesses the faculty of revelation.

She commonly, during our religious service on the Sabbath, falls into a crisis or trance. She has then intercourse with the angels, sees sometimes the Lord Himself, sees and hears divine mysteries, and discovers the hearts of some persons; and administers medicine to such as desire it; and when the Scriptures are read, or psalms are being sung, or prayers are being offered up, subjects from thence are ministered to her visions. We were speaking of the soul once when our sister was in the spirit—I do not recollect exactly what. After the service she allowed the rest of the people to go away, as she always did on such occasions, and then communicated to us what she had seen in her ecstasy, which was then more closely enquired into and tested. She informed us that she had seen a soul in a bodily shape—*ostensa est mihi anima corporaliter*; that it appeared to be a spirit—*spiritus videbatur*; but not empty or formless—*inanis*—and wanting a living constitution—*et vacua qualitatis*; but that its form appeared so substantial that you might touch or hold it—*teneri*. It was tender, shining, of the colour of the air, but in everything resembling the human form—*tenera, lucida, et aeris coloris*.'

Thus the early church had its clairvoyants just as we have, who saw into spiritual regions and beheld spiritual beings as ours do. This *new* thing is, therefore, like so many others, proved to be old, and the cavillers of to-day have only been proclaiming their amazing ignorance of history, by treating as mere new-fangled fancies facts familiar more than a thousand years ago. In this, as in numerous other cases, the law exists in nature, yet men calling themselves philosophers, when they come across them, treat them as something new, as the monks thought Greek, on its reintroduction, a new and barbarous language sent by the devil. All the great writers on magic have assured their readers that nearly everything which at first astonished them will, if they only patiently search, be found quite natural. Such is the doctrine of Cardan, of Pomponazzi, of Benedict Pererius (lib. i. c. 1), of Campanella (lib. iv. c. 1); and Paracelsus says

that faith and research would find all the wonders of natural magic in natural existing laws and promises of God ; so that he declared no conjurations necessary. In his ' *Philosophia Occulta*,' in the book *Azoth*, he contends that we are to seek command over nature by the same means as the Apostles, by faith and prayer ; and that in good magic (where we may now read spiritualism), all adjurations and godless ceremonies are forbidden.

It is a very striking circumstance that the spiritual body, substantial to the touch of the spirits, seen by the Montanist clairvoyant, accords perfectly with the doctrines of both ancient and modern times. It is the vehicle of Plato and Aristotle ; the spiritual body of St. Paul ; the nerve-spirit of the Seeress of Prevorst ; the spiritual man of Swedenborg ; the spiritual corporeity of Isaac Taylor ; the inner being of Davis, and is precisely the experience of all modern clairvoyants.

Tertullian gives us a bold proof of his confidence in the spiritual power of Christians. If a man, he says, calls himself a Christian and cannot expel a demon, let him be put to death on the spot. ' Let some one be brought forward here at the foot of your judgement-seat, who, it is agreed, is possessed of a demon. When commanded by any Christian to speak, that spirit shall as truly declare itself a demon as elsewhere falsely a god. In like manner let some one be brought forward of those who are believed to be acted upon by a god, who by drawing their breath over the altar conceive the deity by its savour, who are relieved by vomiting wind, and prelude their prayers by sobs,—that very virgin *Cœlestis* herself, who promiseth rains, that very *Æsculapius* that discovereth medicines, that supplied life to *Socordius* and *Thanatius Esclepiadotus*, doomed to die another day ; unless these confess themselves to be demons, not daring to lie unto a Christian, then shed upon the spot the blood of that most impudent Christian.' (Apol. 23.)

He adds that all this is done by the name of Christ ; that the demons are subjected in fear by God in Christ and Christ

in God, and cry out, and are burned by the very touch of a Christian and come full before his face. He says, however, that the demons try to ape this power themselves; that when prophets are speaking, they snatch at times fragments of foreknowledge, and so steal, as it were, the oracles of God. But of themselves they can never predict *good*. He says farther that exorcists appeal to the power of angels and demons, who prophesy through goats and *tables*. What the prophecy-ing through goats may mean is not clear, but modern tables illustrate the other practice. This has been seized on as an evidence that modern communications through tables is evil; but these objectors forget that anciently, according to Tertullian, both angels and demons were invoked, and that he gives as a test that the communications of demons are never *good*.

St. Cyprian, who was a pupil of Tertullian, and suffered martyrdom in A.D. 258, bears the same testimony. He declares that the word of the Christian exorcist *burned* evil spirits. 'There is no measure,' he says, 'or rule in the dispensation of the gifts of heaven, as in those of the gifts of earth. The spirit is poured forth liberally, without limits or barriers. It flows without stop, it overflows without stint.' By this, he says, they cleansed unwise and impure souls, restored men to spiritual and bodily health, and drove forth demons who had violently made lodgement in men, smiting them by the spirit and scorching them with its fire. He invited Demetrius, proconsul of Africa, to witness such an exorcism of demons. 'You may see them by our voice, and through the operation of the unseen majesty, lashed with stripes, and scorched with fire, stretched out under the increase of their multiplying penalty, shrieking, groaning, entreating, confessing from whence they came, even in the hearing of their own worshippers, and either leaping out suddenly or gradually vanishing, as faith in the sufferer aids, or grace in the healer conspires' (Life by Cyprian's Deacon Pontius, 17). Well may he exclaim, 'What a dominion is this—what a power of mind.'

This fiery torture of demons on expulsion, is attested also by Theophilus, Origen, Athanasius, Lactantius, Minucius Felix, and others. Minucius says, 'They are expelled out of the bodies of men by the torture of our words and the fire of our speech.' Lactantius says, 'They cry out, after much howling, they are scourged and bound.' St. Hilary says, that 'They groan at the bones of the martyrs, and are burned without fire.' This spiritual burning by the divine word is very curiously corroborated by J. F. Emmett, B.A., in the 'Spirit Dialogues' of Cahagnet, translated from the French. A spirit being strictly questioned as to who and what he was, complained that the persevering scrutator burned him. Here, again, is another of those numerous corroborations in the present day, of the familiar knowledge of the ancients which the astounding ignorance of history of literary and learned men of this age has converted into novel fancies.

St. Cyprian relates that he had a vision, whilst quite awake, of a young man of more than mortal stature, who showed him himself led before the proconsul, and condemned to be beheaded as a martyr to Christianity: so that when it came to pass, he knew exactly when and how it would take place.

Origen, who was contemporary with Cyprian, says, 'There are no longer any prophets, nor any miracles amongst the Jews, of which there are large vestiges amongst the Christians;' namely, in the middle of the third century, Gregory, Origen's pupil, and bishop of New Cæsarea in Pontus, was so famous for his miracles that he was styled *Thaumaturgus* or *Wonder-Worker*. St. Gregory of Nyssa wrote his life 120 years after his time, yet he founds his statements on the writings of his contemporaries, and on the statements of the church which he founded, the members of which preserved all his institutions, and would not allow any others to supersede them, such was their profound veneration for his memory. St. Basil, whose see was in that neighbourhood, speaks of the great admiration still entertained for him, and that no usage, no word, no mystic rite of any sort was allowed to be added to what he had left. A miracle is recorded of him as

astonishing as that of raising the dead. On one of his journeys two Jews attempted to deceive him—the one lay down as if dead, and the other pretended to lament him, and implored Gregory for money for a shroud. St. Gregory threw his cloak over him, and walked on; his companion then told him he had imitated death well, and bade him arise, but he did not move, and to his horror he found him really dead. Origen arguing against Celsus (iii. 24), says ‘By the use of the name alone of God and Jesus, we too have *seen many* set free from severe complaints; from loss of mind, from madness, and numberless other such evils, which neither man nor devils had cured.’

For the testimony of Athanasius to the miracles of his time, we have only to turn to his life of St. Anthony, whom he knew personally, and where all kinds of miracles are given. St. Ambrose, who lived to the end of the fourth century, is stated to have fallen asleep as he knelt at the altar on a certain Sunday at Milan, and continued so for two or three hours, the people waiting all that time in wonder. On being at length awoke, he related that St. Martin of Tours was dead, and he had been attending his funeral, and performed the service which he had nearly finished when they woke him up—the day and hour being noted, it was found that St. Martin had died at that time. On the discovery of the bones of St. Gervasius and St. Protasius, Ambrose speaks of the circumstance of his having discovered them, and of a blind man receiving his sight on touching them, with a multitude of other miracles. In his fourth epistle he says, ‘You know, ye yourselves saw that many were cleansed from evil spirits, very many, on touching with their hands the garments of the saints, were delivered from the infirmities which oppressed them. The miracles of the old time are come again, when by the advent of the Lord Jesus, a fuller grace was shed on earth.’

St. Augustine, who lived to near the middle of the fifth century (430), bears ample testimony to the continuance of the miraculous power in the church then. In particular

he relates the case of Innocentia, a religious woman, who in her sleep was ordered to go to the font where she had been baptised, and there to mark with a cross her breast, affected by a cancer, pronounced by the physicians incurable, and that it was immediately healed. He relates twenty miracles, including the restoration of a child to life, within two years, at the shrine of St. Stephen.

St. Jerome, also living in the fifth century, relates numerous miracles, such as the restoration of the sight of a woman who had been blind for ten years, the instant cure of the bites of serpents, of paralytic persons, of the casting out of devils, etc. Sulpicius in his dialogues and life of St. Martin in the fifth century, relates a number of miracles which he professes to have seen himself.

We might thus proceed through all the fathers of the first five centuries; the statements are precisely the same. Their assertion of apparitions is universal. Origen says that the angels, though thought by many to be *ἀσώματος*, yet could make their bodies visible to man. Augustine, *De Cura pro Mortuis*, imagined that the devils appeared in the likeness of the dead; but he also asserts the apparition of the martyr Felix at Nota. St. Jerome contends earnestly against Vigilantius for the souls of the saints being everywhere doing the work of the Saviour. ‘What dost thou mean?’ he asks. ‘Wilt thou prescribe laws to God? Are the Apostles to remain bound in chains till the day of judgement? Is it not written of them that they shall follow the Lamb everywhere? Is the Lamb then everywhere? then they are everywhere too, and where they will.’

We have numerous instances of apparitions in the Fathers, and the early historians too. Sozomen in his *Church History* (lib. vi. c. 28), gives us a scene very like that of St. Dunstan as occurring to the smith Apelles, a great theurgist, and who struck the tempting demon, in the shape of a beautiful woman, in the face with a hot iron, and put it to flight amid terrible shrieks. He gives us another apparition in the next book. St. Ambrose, in his fortieth sermon tells

us that Agnes the martyr, was seen one night at her grave surrounded by a choir of shining maidens. Eusebius relates that Potamiæna, who suffered martyrdom under Severus, promised to appear to Basilides, an officer who had showed her kindness at the time, and that she did, thereby convincing him of Christianity, for which he too soon suffered martyrdom. St. Gregory gives us many narratives of the apparitions of saints and martyrs as well as of demons. Origen contends that the souls of the wicked were often turned into the shapes of beasts, according to their natures, and appeared after their death as such. He contends that these souls, after their death, are bound to the earth by their base and earthly desires, and have often appeared to and disturbed men. (See Ad. Cels. vii., and in other places of his writings). Both he and Irenæus declare the gates of Paradise, somewhere in the middle state, set open to the righteous since Christ's resurrection, but the evil and gross cannot enter it. They frequently appear to men, and also *living persons* can appear in places where they are not bodily (Adv. Hæres, books second and fifth of Irenæus). This is a most extraordinary phenomenon, but confirmed by many instances in those days. (See also Tertullian, De Anima c. vii. De Resur. Carnis xvii). Clemens says (Opp. t. 1020) just the same of the proceeding of the good spirits to Paradise, and the drawing of the earthly towards the earth. Their being changed into the shapes of beasts or thrust into the bodies of other men: but Valentinus believed all the bad to be annihilated (see Walch's History of Heresies, b. i. s. 367). In the later ages, the belief in the apparitions of devils was encouraged by the Roman Church, as it gave the priests great power and profit as exorcists, and led to that prevalence of diablerie, which caused the Protestant Church to renounce the whole idea of apparitions, swinging its pendulum of reaction as far in this direction as it did in the case of miracles; pulling up the wheat with the tares, the natural fact with the abundant harvest of lies.

And here it may be as well to show that some of the

sternest and most logical writers are perfectly satisfied of the historical authenticity of the miracles recorded by the Fathers. Amongst these are Grotius the great jurist, and John Locke the great moral philosopher. Grotius avows his belief in the continuance of a miraculous agency down to this day (see his comments on Mark xvi. 17). He illustrates that text from St. Jerome, Irenæus, Origen, Tertullian, Minucius Felix and Lactantius, as regards the power of exorcism, and refers to the acts of Victor of Cilicia in the Martyrology of Ado, and the history of Sabinus, Bishop of Canusium, in Greg. Turon. for instances of miraculous protection against poison. As to missions, he asserts that the presence of miraculous agency is ever a test whether the doctrine preached is Christ's. 'Si quis etiam nunc gentibus Christi ignaris (illis enim proprie miracula inserviunt 1 Cor. xiv. 22,) ita ut ipse annunciari voluit, annunciat, promissionis vim duraturam arbitror. Sunt enim ἀμεταμέλητα τοῦ θεοῦ δῶρα. Sed nos cujus rei culpa est in nostrâ ignaviâ aut diffidentiâ, id solemus in Deum rejicere.' Elsewhere he professes his belief in the miracles wrought upon the confessors under Hunneric, who spoke after their tongues were cut out; and in the ordeals of hot iron in the middle ages (De Verit. i. 17); and in the miracles wrought at the tombs of the martyrs (Ibid. iii. 7. See also de Anti-christ. ii. 502, as quoted by Mr. Newman.)

Locke, in his third Letter on Toleration, fully admits the many miracles performed by the Fathers. He refers to the numerous miracles recorded of Ammon by St. Athanasius in his Life of St. Anthony. That Ammon was borne by angels over the River Lycus, and that St. Anthony saw the soul of Ammon leave the body, and then carried up to heaven by angels. The miraculous deeds of St. Athanasius; which are also confirmed by Chrysostom. He says, St. Jerome in his lives of Hilarion and Paul, as well as in his De Vero Perfecto, affirms numerous miracles as of unquestionable authenticity, and he refers also to the numerous miracles in Rosweyde's Lives of the Fathers, to those recorded by

Ruffin, St. Augustine, Chrysostom, Basil, Hilary, Theodoret, and others. In short, he says, you must destroy the authority and common honesty of all the Fathers, or admit the miracles.

Precisely the same are the opinions of Dr. Ralph Cudworth on this subject. In his 'Intellectual System of the Universe,' which Dr. Henry More designates an effort of gigantic mind, and which Mr Wise, in the Introduction to the Abridgement of the work, says is 'the vastest magazine of reasoning and learning that ever singly appeared against atheism,' he, unlike Middleton, Farmer, Douglas, and that school, asserts the reality of miracles even as performed by evil spirits. He quotes the words of our Saviour, who warned his disciples that false prophets and false Christs should come with signs and wonders, and *τέρατα ψεύδους* should not be mere juggling tricks, but 'the working of Satan *with all power.*' And those of John in the Apocalypse, where he says the beast shall do great wonders, and deceive those who dwell on the earth by means of 'those miracles that he *hath power to do.*' So also of the unclean spirits who were to go forth to the kings of the earth. These, Cudworth says, are plainly not feigned and counterfeit miracles, but true and real ones which God Himself permits them to do; for He positively states that He has given them the power to do them.

These testimonies, and those which might be quoted from Milton, Bacon, Sir Thomas Browne, and many other great men of Cudworth's time, or prior to it, show how much more faith in miracles existed in both churchmen and laity before the principles of Hobbes, Toland, and Tindal had culminated in the infidelity of Hume and the ribald school of Voltaire. Nothing can be more palpable than that this infidelity has insensibly infected, not merely professed sceptics, but the whole body of the Church, whether Established or Dissenting, and that this virus is now breathed from all pulpits, as well as almost all books, under the guise of enlightenment, abandonment of superstition, and pure

reason. It is, in fact, not Christianity that is preached—strong, healthy, in uncrippled leviathan power, but Humism, Voltairism, Volneyism, and Straussism, which, like the deadly lianas of the tropics, have coiled round the trunk of Christian faith, and left it only a rotten, sapless stem, smothered in the ropes and tangles of a demon creed. It is not the faith and core of Christianity that we have now, but the sickly parasitism of school theosophy. There is hardly a man amongst the religious teachers of to-day who had not rather stand at the mouth of a well-charged Armstrong gun than risk the faintest whisper of superstition—that is, the honest assertion of the plain Bible truth.

Cudworth scouts with disdain the fear that miracles by evil powers can ever establish any evil creed; for whatever is evil or immoral, is in itself a standing proof against itself, though it came with all power of miracles; and the history of the world has shown that God only permits such evil powers to a certain extent, and accompanies them by marks of their origin as unmistakeable as the rattle of a rattlesnake or the hood of a cobra-capella. ‘The conclusion,’ says the royal-hearted Cudworth, ‘that though all miracles promiscuously do not immediately prove the existence of a God, nor confirm a prophet, nor whatever doctrine, yet they do all of them evince that there is a rank of invisible, understanding beings, superior to men, which the atheist cannot deny. And we read of some such miracles also, as could not be wrought but by a power perfectly supernatural, or by God Almighty himself. But to deny and disbelieve all miracles, is either to deny all certainty of sense (which would, indeed, be to make sensation itself miraculous), or else monstrously and unreasonably to derogate from human testimonies and history. The Jews never could so stiffly and pertinaciously have adhered to the ceremonial law of Moses, had they not all along believed it to have been unquestionably affirmed by miracles; and that the Gentiles should have at first entertained the faith of Christ without miracles, would itself have been the greatest of miracles’ (ii. 125, 6).

On the same ground, Cudworth asserts that there was real prophetic matter in the books of the Sibyls, as to a new kingdom to be set up. That this made Cicero so averse to these books, lest they should refer to a monarchy in Rome ; and Virgil, on the other hand, to have turned the matter that way. Though nominal and merely professing Christians no doubt introduced spurious matter into these books, yet what can be made apparent to have been in them before the time of Christ may be regarded as genuine.

So much for the Christian Fathers ; but it is not in the Fathers only that the miracles of the first six centuries of christendom are maintained. We turn to the whole series of the historians of the church through those ages, and the affirmation is the same. As in all the pagan world of all times, so in all the Christian Church, there is but one voice in the matter. We have a series of five historians of the church, reaching from the apostolic times to the end of the sixth century, Eusebius, Socrates Scholasticus, Sozomen, Theodoret, and Evagrius. Eusebius quotes Hegisippus and Papias, who went before him ; Socrates, Sozomen, and Theodoret all treat of nearly the same period of time, from about 300 A.D. to 445 ; Evagrius advances from 431 to 594 A.D. ; yet all maintain the same great doctrine of the copious existence and free exercise of the miraculous power in the church during those six centuries. To state, even in brief terms, the whole of these miracles, would fill a large volume ; it is sufficient for my purpose merely to touch slightly upon them. Those who would learn these relations in detail can refer to those histories which are translated and perfectly accessible.

Eusebius, the earliest of them, gives many facts not miraculous, but which are strong proofs of the truth of the Christian history. He affirms the truth of the statement that Agbarus, Prince of Edessa, wrote to our Saviour, begging him to come and heal him of his otherwise incurable sufferings, and offering Him the half of his little state. But our Saviour sent him word this His work in Judea did not

permit him to go to Edessa, but that after his resurrection He would send a disciple to heal him. That, accordingly, Thaddeus, after the death of Christ, was sent by the Spirit, and not only cured Agbarus, but converted the whole population of the place. The whole of this account, Eusebius says, he copied from the public records in the archives of Edessa, and he adds that the whole population of that city was, in his time, Christians. It is impossible for historic evidence to be stronger.

He tells us that Pilate wrote to Tiberius an account of the trial and crucifixion of Christ, and of his reputed resurrection. That Tiberius, according to Roman custom, wished to include Christ amongst the gods of Rome, but that the senate refused, as he supposes, from divine ordinance, because Christ was not to associate with heathen gods, but was to expel them from the world. That Tiberius, however, was so much impressed by the statement, that he refused to persecute the Christians; and that, as for Pilate, he became so miserable as to commit suicide. The Greek historians confirm this, and it was said that Pilate was banished to Switzerland, where he killed himself at the mount, thence named Mount Pilatus.

Eusebius says, and in this is supported by Clemens in his sixth book of Institutions, and by Papias, Bishop of Hierapolis, that St. Mark wrote his Gospel in Rome at the desire of the Christians there. That St. Peter, with whom he was, dictated this Gospel under inspiration, and, with an admirable candour, made full mention of all his own faults. Peter, in his first Epistle, mentions St. Mark being at Rome with him, and stamps Rome as the Babylon of the Gospel in the thirteenth verse. Eusebius adds, that St. Mark was the first to preach the gospel in Egypt; and that Philo, speaking of the Egyptian Christians, says that they were the first to demonstrate the hidden sense of the Scriptures; so that here we have another proof of what has been thought a *new* doctrine in Swedenborg, but one of the old familiar ones. ‘The above law,’ says Philo, ‘appears to these

persons—the Therapeutæ—like an animal, of which the literal expressions are the body, but the invisible sense, that lies enveloped in the expressions, the soul.’

Eusebius tells us that Paul and Peter were put to death by Nero; Paul being beheaded and Peter crucified, and their tombs, he says, remained in the cemetery in his time. He adds, that Caius, in the time of Zepherinus, Bishop of Rome, when disputing with Proclus, said, ‘I can show the tombs and trophies of the Apostles, if you will go to the Vatican, or the Ostian road. There you will find the trophies of those who laid the foundation of this church, and who suffered martyrdom about the same time.’ The same, he says, is confirmed by Dionysius, Bishop of Corinth (105).

Eusebius farther states that Domitian, who persecuted the Christians, learning, according to Hegisippus, that the grandchildren of Judas, the brother of Christ, were of the race of David, had them seized, intending to put them to death, but so despised their meanness of condition that he let them go. He adds that Trajan also enquired after all the race of David, being apprehensive of them. That the Apostle John wrote his Gospel after the other three, because they had omitted much relating to Christ’s birth and early life. That Simon Magus went to Rome and gave himself out as Christ, as did Menander after him, both having great powers of divination. But, perhaps, the most interesting statements of this kind by Eusebius are the following:—

In his time (the fourth century), he saw at Cæsarea, of which he was bishop, a statue of Christ, and a woman kneeling and touching the hem of his garment. The Saviour was clad in a mantle — *διπλοίδα* — and stretching out his hand. The woman was of that city whence the commemoration. Before her feet was sculptured a plant famed for curing all diseases. He adds that there were also portraits of Christ, and Peter, and Paul, which had descended to his time. Of the facts, being the bishop, and a resident in the place, no stronger authority could exist. Equally interesting and

important is his information regarding Philip the apostle, and his daughters.

Philip lived, it appears, to be an old man. In the Acts it is said he had four daughters, who prophesied. Two of these lived at Hierapolis, remained to old age, and were buried there, as their father was; another daughter, probably married, died at Ephesus, where John the Evangelist, who also lived to a great age, was also buried. Simeon, the son of Cleophas, also lived to be a hundred and twenty, thus reaching into the second century, and being put to death under Trajan. By these very old individuals, apostles, or of the apostolic time, the evidences of the Gospel history were carried down to a period which would enable old people nearly, if not all out of the third century, to say they had seen them. In fact, Papias, Bishop of Hierapolis, and the first historian of the church, was a hearer of St. John, according to Irenæus, who says himself that he drew his accounts from the companions of the Apostles (150). He says he received much information from the daughters of Philip. He relates that Barnabas the apostle, on one occasion, had drunk a deadly poison, but that it did him no harm; and Papias also says that, in his own time, one was raised from the dead. Quadratus, also, who lived in the reign of Adrian, and addressed an appeal to that monarch on behalf of the Christians (that is, in the second century), says, ‘The deeds of our Saviour were always before you, for they were true miracles. Those that were healed, those that were raised from the dead, were seen, not only when healed, and when raised, but were also present. They remained living a long time, not only whilst our Lord was on earth, but likewise when He left the earth: so that some of them have lived to our own time’ (155).

These statements of Eusebius and the other earliest historians of the church, though not wholly miraculous, are most important, as giving force to the miraculous relations which accompany them. Amongst these Eusebius gives the apparition of Potamiæna, just noticed. He relates mira-

culous circumstances regarding the martyrdom of Polycarp. This veteran saint at the age of eighty-six, whilst praying in bed, saw his pillow as all on fire, and as being wholly consumed. This he felt to be an intimation of his martyrdom by fire. As he was brought into the city, a spirit-voice spoke to him aloud, so that it was heard by the brethren attending him — ‘Be strong, Polycarp, and contend manfully.’ When the executioner set fire to the pile, the flames curved out round him like an oven, and would not touch him: and he stood within like a figure of gold and silver, and a fragrant scent spread around from the pile, as of most aromatic drugs. As the fire would not touch him, the executioner thrust him through with his sword.

Natalius, in the third century, he tells us, having accepted the bishopric of an heretical church at a salary, was lashed through the night by angels to such a degree that he renounced the office the next morning. Narcissus, the thirteenth Bishop of Jerusalem, only about fifty or sixty years before Eusebius’s own time, during the watch of the Passover, being informed by the deacons keeping the vigils that the oil failed, ordered them to fill the lamps with water, and having prayed, they were lit and not only burned brilliantly, but that some of the water thus converted into oil was kept to his time. Narcissus, having been falsely charged with a great crime by three men, one of them prayed that if the charge were not true, he might perish by fire; the second, that his body might be wasted by a foul disease; and the third that he should be struck blind: and everyone had his prayer fulfilled.

Amongst a great number of other miracles, during the terrible persecutions of the Christians in Egypt by Domitian and Maximian, the wild beasts, though they would turn on the keepers, frequently would not touch the martyrs, so that they were obliged to despatch them with the sword; and this in the third and fourth century. Many miracles occurred during the persecutions in Palestine, in the time of Maximinius, contemporary with Constantine. The fate of this tyrant

was a miracle. He was consumed by fierce and agonising internal fires. He was thrown on the ground and consumed as to a very skeleton; his heart beating violently; his marrow burning in his bones, and his eyes falling out. And thus he died, confessing the judgement for his cruelties to the Christians.

One of the most completely attested miracles to be found in Eusebius, is that of the rain given in answer to prayer. He says Marcus Aurelius, when about to engage in battle with the Germans and Sarmatians, was with his whole army suffering the utmost distress from thirst, in consequence of a long drought. The Christians belonging to the Militine legion kneeled down and prayed for relief. This was a singular sight to the enemy, but the effect was more singular still, for a thunder-storm, driving in the face of the enemy, confounded them, and the rain copiously refreshing the Romans, they put the foe to the rout (211).

Eusebius quotes this account from an Apology for Christianity, addressed to this very emperor by Claudius Apollinaris, about A. D. 176. The event had occurred to the emperor but a year or two before, and, were it not real, would at once have been contradicted. Apollinaris says that on this account, the emperor named the legion, the 'Thundering Legion.' It has been objected by Moyle, Scaliger, and others, that this is a mistake. That there was a 'thundering legion' in Trajan's time, and even in that of Augustus. This might be so, and yet the name having fallen into desuetude, Aurelius may have renewed it in this same legion on this occasion. However that may be, both Christians and pagans admitted the miracle, the pagans in the regiment wishing to attribute it to their gods. Tertullian also, referring to it, attributes to this the favour shown to the Christians by Aurelius, by decreeing a penalty against anyone accusing them to the authorities. Whether, indeed, the emperor's decree was for this cause, it is certain that the memory of this event was preserved by sculpture on the celebrated Antonine column at Rome, and by a medal of Antonine.

The intercession is there ascribed to Jupiter Pluvius, and Mercury, according to the views of the pagans as we have them in Dion Cassius, Julius Capitolinus, and Themistius: but the Christians claimed the miracle evidently on the best grounds, having directly prayed for it.

The last of the miracles recorded by Eusebius which I shall notice are those of the cross appearing to Constantine, and the discovery of the sepulchre and cross of Christ by Helen, the emperor's mother. In the first case, Eusebius says that he himself heard Constantine declare, and confess it with an oath, that when he was going to attack the tyrant Maxentius, and was full of doubt, as he was resting in the middle of the day, and his soldiers about him, he and all the soldiers saw a luminous cross in the heavens, attended by a troop of angels, who said, 'O Constantine! by this go forth to victory!' He asked the soldiers if they saw and heard this, and as they replied they did, he knew that it was real. At night Christ appeared to him in a dream, having the same cross, which He ordered him to have wrought upon his banners with the words, 'Ἐν τούτῳ νίκα—by this conquer. On this he ordered the army to mark on their shields the first letter of the name of Christ, χ , and thus rushing on the enemy defeated him near the Milvian Bridge, before the gates of Rome, Maxentius himself being drowned in the river. On entering the city in triumph, he had the banners of the army modelled according to the form he saw in the vision, with the same words inscribed upon them. This standard was thenceforward called the Labarum, or Standard of the Cross.

In support of this account we find Constantine not only new-modelling his banner, but about three years afterwards erecting a triumphal arch in Rome in honour of the victory, and inscribing on it that the victory was won *instinctu divinitatis*. We have Nazarius, a pagan orator, in an oration in A.D. 321, though, as a pagan he omits to name the cross, acknowledging that heavenly warriors appeared in the air in armour, flashing a celestial effulgence, who, gliding down

from heaven, declared that they meant to fight for Constantine. We have Lactantius, before A.D. 314, asserting in his *De Mortibus Persecutorum*, that Constantine had the letter χ inscribed on the shields of the soldiers, in consequence of a dream, and conquered Maxentius in consequence. Socrates, Philostorgius, Gelasius, Nicephorus, and Sozomen all declare the truth of the appearance of the cross in the sky; the last, however, on the authority of Eusebius.

With respect to the discovery of the sepulchre and cross of Christ, Eusebius is somewhat meagre, and his account is not given in his history, but in his *Life of Constantine*. We are informed that his mother the Empress Helena made a pilgrimage to Jerusalem in A.D. 326, when nearly eighty years of age, in order to discover these sacred memorials. Relying on the fact that the Jews buried the instruments of death with the corpses of the malefactors, they calculated with much confidence on finding the crosses on which Jesus and the thieves had been suspended. They ascertained the exact spot by the aid of Jews as well as Christians, whose ancestors had continued to live in Jerusalem. They found that Hadrian had endeavoured to disguise the place by building over it a temple of Venus. By the orders of Constantine, this was demolished, and the earth which had been thrown over the ancient sepulchre removed, and the cave of the sepulchre found. Eusebius himself says nothing of the discovery of the cross, but instead gives a letter of Constantine's to Macarius, Bishop of Jerusalem, in which he speaks of the discovery of 'the token of the Saviour's most holy passion,' being discovered buried under the earth, and of its identification by 'miracle.'

This account was confirmed, but not much more particularized by St. Cyril, one of the clergy of the Church of the Holy Sepulchre, which Constantine built over it. He then in A.D. 361, or twenty-five years after, speaks of the Holy Sepulchre, and the Church over it, as well as of the Holy Cross in a letter to the Emperor Constantine. St. Ambrose, and Chrysostom, speak of the three crosses as having been found

by Helena. The historians Theodoret, Socrates and Sozomen all relate the circumstance that the inscription written by Pilate was found loosened from the true cross, and that the cross of Christ was identified by miracle;—namely, by a certain woman (Sozomen says a lady of rank in Jerusalem), who had for years been afflicted with an incurable disease, and who, Socrates says, was in a dying state, being borne to the crosses. Having been enabled to touch two of them, she remained still unrelieved, but on touching the third was instantly healed, and restored to her full strength. Sozomen adds that it was said also that a dead person was restored by the same application. Paulinus, and Sulpicius on his authority, add the latter circumstance. Rufinus agrees mainly with the other historians: Socrates, Sozomen and Theodoret say that Helena sent the nails of the cross to her son, who had one or more welded to his helmet, to defend his head from hostile weapons, and the rest made into a bridle-bit to fulfill the prophecy of Zechariah xiv., ‘That which shall be upon the bit of the horse, shall be holy to the Lord.’ Paulinus adds that, like the widow’s cruse of oil, the true cross had the property of giving off fragments for relics, without diminishing in bulk.

Of the many volumes of fierce controversy regarding these two last miracles; the denial of their truth in toto by Protestant writers; the assertion that even the true place of the sepulchre and crucifixion was not hit upon by Helena, &c., it is unnecessary for me here to speak. My business is alone with historical evidence of the time when these occurred and immediately afterwards; with the circumstance that the highest authorities of the church of those ages attested the facts, and that the early church accepted them as true. These specimens may serve for the first six centuries. I can only glance cursorily at a few more of the numerous mass of miracles which extend through the histories of these ages. Sozomen, one of the historians of the church during this period, tells us that his grandfather and all his family

had been converted to Christianity at Gaza, through seeing Hilarion expel a devil by the mere name of Christ, which had resisted all the efforts of Jews and pagans. Theodoret says, that James, Bishop of Antioch, in the fourth century, had power to raise the dead, and perform many other miracles. The death of Arius is related by all these historians, as by a sudden and signal judgement at the moment that the Emperor Constantine was going to force him on the orthodox church. Sozomen and Socrates both relate of Spiridion, Bishop of Trimithon in Cyprus, that when a country farmer, he had robbers in his sheep-fold by night, whom he found bound fast there in the morning, and that this had been done by protecting spirits. They relate, also, a circumstance bearing a marked resemblance to the spiritual manifestations of to-day. An individual confided a deposit to the care of his daughter named Irene. She buried the money for greater security, and soon after died. The owner called on Spiridion for the money, who, knowing nothing of it, searched all the house for it in vain. The man tore his hair, wept, and was in great distress. Spiridion bade him be calm, proceeded to his daughter's grave, called on her to inform him where the deposit was concealed, received the information, and restored it to the owner. The reader will recollect the similar case in the chapter on Greek spiritualism, where Periander, the tyrant of Corinth, obtained the same information of a deposit from his deceased wife, by going to the oracle of the dead; and later in the history of the church, we have a similar statement regarding Synesius, Bishop of Cyrene, which is still more remarkable as, since the case of Belshazzar, in Daniel, it is, perhaps, the oldest instance of direct spirit-writing on record. Evagrius, a philosopher, was, after much labour, converted to Christianity by the bishop, and brought him a bag of three hundred pounds in gold for the poor, saying Synesius should give him a bill under his hand that Christ should repay him in another world. Synesius gave the bill, and the third day after the funeral of Evagrius he appeared to Synesius in the

night and bade him go to his sepulchre, and take his bill, as Christ had satisfied his claim. On relating this to the sons of Evagrius, they remarked that it was very curious, as their father had insisted on their burying the bill with him, and they had done so. They then all proceeded to the grave together, opened it, and found the bill in the hand of the dead man, thus subscribed in the undoubted hand of the deceased philosopher:—‘I, Evagrius the philosopher, to thee, most holy Sir, Bishop Synesius, greeting. I have received the debt which, in this paper, is written with thy hand, and am satisfied; and I have no action against thee for the gold which I gave to thee, and by thee, to Christ our God and Saviour.’

Socrates and Sozomen both confirm the account of Ammi-anus Marcellinus, of the philosophers endeavouring to discover the successor of the Emperor Valens by a table and alphabet, and of their success.

Sozomen says, that Eutychian, a monk of Bithynia, in favour with Constantine, having desired the gaolers to take off the fetters of a prisoner who was grievously tortured by them, and being refused, went to the prison attended by Auſcanon, a venerable presbyter of the church; the doors of the prison opened at their approach, and the chains fell from the prisoner’s limbs. They then went to the emperor, and procured his release, as he was found innocent. All these historians assert that the Asiatic Iberians, a nation to the north of Armenia, were converted to Christianity by means of a captive Christian woman, who cured the child of the king, when all other means failed, by laying her hand on it in the name of Christ. They add, that the king afterwards building a Christian church, one of the columns could not be raised by any human power, but the same captive remaining in the temple in prayer all night, the next morning the column was found standing erect, but suspended in the air at some distance above its base. Whilst the king and the workmen were gazing in amazement at the phenomena, the column slowly descended to the base and

became fixed. The suspension and descent of tables now-a-days, is nothing to this, and without the tables no one could credit the suspension of the column in A.D. 331. St. Martin of Tours, is declared by Sozomen to have restored a dead man to life, besides performing many other miracles. Socrates and Theodoret relate that Julian the apostate, desirous of receiving an oracular message from the temple of the Daphnean Apollo at Antioch, the reply was that the oracle could not speak whilst the body of Babylas the martyr, and those of other Christians, remained buried near the temple, and Julian was obliged to allow the Christians of Antioch to remove these remains to the city in public procession. They add, that Julian, the uncle of the emperor, having committed indecent profanations in the church at Antioch, was, with his assistants, struck with a loathsome disease, and that he died eaten by worms. His wife, a Christian, implored him to repent of his impious conduct, and he endeavoured to undo his deed when too late.

All these historians relate the attempt of Julian to rebuild the temple of Jerusalem, in much the same manner as Ammianus Marcellinus the pagan, as already given by me in the chapter of spiritualism of the New Testament. Julian himself alludes to it in a letter quoted by Bishop Warburton, who treats it as one of the most perfectly proved facts of history. The same three historians relate that Julian having put to death a young Christian of Antioch, named Theodore, fire fell from heaven and destroyed the temple of Apollo there which Julian was constructing. That Julian, having at Cæsarea Philippi, thrown down the statue of Christ healing the woman with an issue of blood, mentioned by Eusebius, and erected his own in its place, it was immediately smitten by thunder, and prostrated on the ground, face downwards. That the pagans dragged the statue of Christ round the city, and mutilated it, but the Christians collected the fragments and preserved them in the church, where Sozomen says they were in his time. Sozomen says that when Julian was killed in Persia, his death was seen in

Asia by one of his own officers on his way to join him, but at twenty days' distance of travel; and by Didymus the blind Christian at Alexandria in Egypt. Theodoret says his death was also seen by his namesake Julian, a monk, in his monastery at many days' distance. These historians relate that nothing was more common amongst the ascetics in the desert of the Thebais, than curing diseases by the laying on of hands and anointing with oil. Sozomen says that John the apostle raised a man from the dead at Hierapolis, and that the daughters of Philip living there did the same. In these histories are many instances of remarkable prophecies, and of visible interposition of armed angels in defence of the Christians, as in the case of Gainas the Goth, attempting to take Constantinople against Arcadius, in support of the Emperor Theodosius.

The last miracle in the histories of the Christian church of the first six centuries which I shall refer to, is that of the sixty-six Christian professors at Carthage, whose tongues Hunneric the Vandal cut out in the year 484. He also cut off their right hands, besides putting numbers of others to most barbarous deaths. It is stated, and that by numerous eye-witnesses and contemporaries of the highest character, that these confessors, though their tongues were cut out to the very roots, continued to speak during their lives as perfectly as before. Victor, Bishop of Vite, who published his account only two years after the event, says that he saw one of these men at Constantinople, named Reparatus, who had become a sub-deacon there, and in great favour with the Emperor Zeno, and that his speech was perfect. Æneas of Gaza, says he saw a number of these men at Constantinople, found their articulation admirable, and examined their mouths to satisfy himself that they had no trace of a tongue. Procopius, the well-known historian, gives the same evidence of some of them living in his own time, and adds that two of them, on becoming dissolute, immediately lost the use of this miraculous speech.

The Emperor Justinian, in an edict, states that he had seen

some of these wonderful men; and Marcellinus, the emperor's chancellor, adds his personal knowledge also. Besides these who had seen more or less of these men, the writers near the time received the account as unquestionable, as Victor, Bishop of Tormo, Pope Gregory I., etc. One of the most remarkable cases amongst these was that of a youth who was dumb up to the moment that his tongue was extracted, and who spoke immediately, and ever afterwards.

The Rev. J. H. Newman, in summing up this irresistible evidence in his 'Essay on Miracles,' is indignant at Middleton and Douglas, when they could not deny the completeness of the evidence, endeavouring to prove it no miracle, asserting that there have been other cases of people speaking without tongues. Mr. Newman need not be astonished. These men were, in reality, disbelievers in *all miracle* whatever, but dare not avow this as regarded the miracles of Scripture. Being resolved on denying all miracles out of the Bible, had they heard of martyrs miraculously speaking when their heads were cut off, if they could not deny the excision of the heads, they would have coolly asserted that nothing was more common than for people to speak when their heads were off.

The spirit of Mr. Newman in his Essay is much to be admired for its fairness. He makes no attempt to attach weight to doubtful evidence; he makes none to deny the notorious fact of the corruption of the church in the fourth and fifth centuries, and of the reckless manufacture of miracles in the ages of the Roman Church preceding the Reformation. He says candidly, 'There have been at all times true miracles (p. xiii.) and false ones; some of the miracles were true miracles; some were certainly not true; under these circumstances the decision in particular cases is left to each individual according to his opportunities of judging.' (Introduction.)

In fact, when we have gone over history, its miracles in all ages and countries must be judged by the same evidence

as the rest of the narratives of these historians. From all history which, as Lord Bryon well says—

Lies like truth, and yet most truly lies,

we must make a liberal deduction of falsehood; but when that is done, there must be left a substantial residuum of truth, of which miracle claims its legitimate dividend. To say that all the miracles of the early Christian church were sheer fiction, would be to stamp that church, instead of being, with all its faults, undoubtedly the best church which the world had seen, the most infamous, not only of all churches, Jewish, pagan, or others, but the most infamous of all human institutions. The characters of many of the holy and great men who vouched for many of these miracles, and the historic evidence first produced, repel such a charge. In common with all ages and peoples, the early Christian church must claim its share of miracle as its hereditary human right, if it claimed no more. We must admit proper historic evidence on all subjects, miraculous or ordinary, or in the words of Cicero and John Locke, we destroy history altogether.

CHAPTER XIX.

SUPERNATURALISM OF THE NÉO-PLATONISTS.

Divination is not a human work, but is divine and supernatural, and is supernaturally sent from heaven.

IAMBlichus, *De Mysteriis Ægyptorum*.

'Tis Apollonius sage, my trusty guide
And good instructor. KEATS'S *Lamia*.

COINCIDENT with Christianity arose the Alexandrian school of philosophy, the last school of the philosophy of Greece. It was based on the psychological systems of Pythagoras and Plato, but not on them alone. It embraced the original sources whence those philosophers had drawn their most potent and spiritual ideas, the profound and primeval teachings of the sages of Egypt and India, which it merged into and amalgamated with the new life of Christianity. 'At Alexandria,' says Ennemoser, 'the point of union between the East and the West of the spiritual and temporal life and traffic of the time, soon after the Christian era, originated that remarkable school which at once combined all the tendencies of the Greek philosophy with the doctrines of the Orientals, of the Jewish Cabala with the reflections and speculations of the Occidentalists. The Neo-Platonists sought to present the elements of theosophy and philosophy according to the primeval doctrines of the Oriental prophets in combination with the poetical Platonism and the Aristotelian philosophy in the form of Grecian dialectics. The Oriental doctrine of emanation, the Pytha-

gorean number of harmony, Plato's ideas of the creation and the separation from the world of sense, constitute the proper fabric of the so-called Neo-Platonic school.'

In this philosophy the soul of man was represented as in Egypt and India, and by Plato and Pythagoras in their creed drawn thence, as descending from the Divinity to earth on a course of trial and purification. This purification was thought to be greatly promoted by conquest over the senses, and this conquest to be accomplished at once by prayer and temperance and purity of body. By these means men became endowed with power, not only from on high but from surrounding nature, which entered into union with it by certain secret influences, which were resident in nature but tending upwards into a higher nature. They were, in fact, fully cognisant of what are now called the mesmeric and magnetic principles which open the gates of clairvoyance, and through the same admit the disembodied spiritual natures to approach ours sensibly. This school thus taught all the sublime theories of Brahminism, and Buddhism; of the ascension by means of spiritual abstraction and ecstasy into the unity with the divine whilst still in the body; and at this point they came in contact with the clearer light and flame of Christianity, and were elevated by it into a nobler spiritual sphere than unassisted paganism had hitherto reached.

Porphyrus, one of the greatest teachers of this faith, says Apollonius of Tyana, who may be termed its prime practical demonstrator, was four times united to the Deity by inward life; and by pursuing the plan laid down in the Banquet of Plato, the Deity was manifested to him, though He has neither form nor ideas, but is established above intellect and everything intelligible; and he adds, that he himself, when sixty years of age, was thus also united to the Deity.

It might have been supposed that men with such ideas would have been the first to receive Christianity, seeing its miracles, and hearing its kindred doctrines in their original power. But like learned men now-a-days who cannot accept spiritualism, they were already educated into another

intellectual mould, and could not get out of it. They saw Christianity from the temple-door of their own philosophy, and found it so *homousian* that they thought it ought to enter in, not they go out to it. The pride of Greek philosophy could not stoop to Hebrew revelation, but rather sought to draw strength from it, than become absorbed by it. It is on this account that the Neo-Platonists have been regarded as rivals and antagonists of Christianity, and as embodying the last effort of paganism to maintain itself against the new and more powerful faith. But this is a total mistake on the part of Bishop Lloyd, Küster, Mosheim, Brucker, and others, who have represented the Neo-Platonists as having set up Apollonius Tyanæus as a sort of rival of Christ. Meiners, in his 'History of the Origin, Progress, and Decline of the Sciences in Greece and Rome,' has fully exposed the absurdity of this idea. He says that these writers have not only forgotten all chronology, but they have made the foulest charges on Pythagoras, Porphyry, and Iamblichus. That the miracles which they say Porphyry and Iamblichus invented and attributed to Pythagoras, are related by the very oldest biographers of Pythagoras. That Apollonius of Tyana was born about the time of Christ, and began his public teachings quite as early, and that Philostratus even wrote his Life of Apollonius before Ammianus Sacchas, the first of the Neo-Platonists, began to teach. That to attribute the invention of the miracles of Pythagoras to Philostratus, Porphyry, and Iamblichus, is a display of such ignorance as he could not understand how the most moderate scholarship could have fallen into it. That so far from the Neo-Platonists showing any antagonism to Christianity, they confess the highest respect for Moses and Jesus Christ: never thought of impeaching their miracles; that neither Porphyry nor Iamblichus have ever been convicted of a single fiction; and finally, that, in their writings, there is not a single trace of a comparison and assimilation of the miracles of Pythagoras with those of our Saviour.

This is quite true, and as the forerunner of this celebrated

school of spiritualists, let us take a concise view of Apollonius of Tyana:—

This great Theurgist, so much celebrated by the Neo-Platonists, was born at Tyana, in Asia Minor, about the same time as Jesus Christ. He was a man of fortune, and devoted himself to the philosophy of Pythagoras. He abstained from animal food, went barefoot, and wore only the skins of animals—a rather inconsistent thing to eat no meat, but to encourage those who did by buying the skins of the slain beasts. He imposed a five years' silence on himself. He also entered for a time a temple of Æsculapius at Ægas. He divided his patrimony with his brother, and the brother having spent his half, he divided the remaining half with him. He travelled to Babylon, to Susa, and even to India to acquire the spiritual philosophy of those regions. He was of a remarkably handsome and impressive person. He became not only profoundly informed in Eastern philosophy, but developed by his dietary and ascetic habits, and by earnest prayer into a great medium. He travelled, not only to the places already mentioned, but to nearly all the great oracles, to that of Amphiaraus, to Delphi, and Dodona; he visited Egypt, Æthiopia, Crete, Sicily, and Rome, everywhere conversing, not only with the philosophers, but with the people of all ranks, learning their real experiences. Wherever he went, he incited to purity, to prayer, and morality; he cured the most dangerous diseases, and predicted future events. A terrible pestilence raging at Ephesus, he was sent for, and there, it is asserted, discovering a demon incarnated in a human body, he ordered him to be stoned, and the plague was at an end.

At Corinth he became much attached to a young man named Menippus, who, contrary to the philosopher's advice, married a rich and beautiful woman. On the wedding-day Apollonius walked, unbidden, into the house, and commanded the demon which animated the body of this woman to come out of her. After a vain resistance she came out, confessing that she was an empuse, or sort of vampire, who meant to

have sucked up the life of Menippus. On this story Keats has framed his beautiful poem 'Lamia.'

On another occasion Apollonius is said to have met a bridegroom in great agony of grief following the bier of his bride. He ordered the procession to stop, and recalled the young woman to life. Probably these accounts have been a great deal embellished, but there is no reason to doubt from the immense reputation of Apollonius, that his theurgic power was enormous. He cured all kinds of diseases by precisely mesmeric means. He was a great magnetist as well as spiritualist, having studied all the scientific and psychologic arts of the time in the schools and temples of every renowned country. Like the Emir Bechir of our time, he sent his magnetic remedies to any distance, and they expelled disease. He made a constant distinction betwixt magic and sorcery. Magic he held in the original sense, as a power conferred by science and the Divinity to promote health and virtue; sorcery as the abuse of it, practised by the aid of devils for base purposes. His own words in his letters preserved by the Emperor Adrian, are worthy of all attention at this day:— 'A sorcerer I am not, but a better man, sustained by God in all my actions. Sacrifices I have no need of; for God is always present to me, and fulfills my wishes, so that I leave all these cheats and evil-doers far behind me.' After denouncing sorcerers, whose sordid souls, he says, are only bent on collecting riches, he adds, 'I believe, from firm conviction, that young people should not even speak with such persons.'

The philosophy of Apollonius was purely Platonic and Pythagorian. Plato, in the *Timæus*, says that between God and man are the daimones, or spirits, '*who are always near us, though commonly invisible to us, and know all our thoughts.*' They are intermediate between gods and men, and their function is to interpret and to convey to the gods what comes from men, and to men what comes from the gods.' How exactly accordant with the Christian doctrine of angels and *ministering spirits!* Both Plato and Pythagoras recom-

mended pure diet and habits to procure pure spiritual lucidity. 'My mode of life,' says Apollonius, 'is very different to that of other people. I take very little food, and this, like a secret remedy, maintains my senses fresh and unimpaired, as it keeps everything that is dark from them, so that I can see the present and future, as it were, in a clear mirror. The sage need not wait for the vapours of the earth and the corruption of the air, to foresee plagues and fevers; he must know them later than God, but earlier than the people. The gods see the future, men the present, sages that which is coming. This mode of life produces such an acuteness of the senses, *or some other power*, that the greatest and most remarkable things may be performed. I am, therefore, perfectly convinced that God reveals His intentions to holy and wise men' (vii. 2, 9).

In the latter part of his life Apollonius was accused by Domitian of conspiring with Nerva to put an end to him; but the philosopher proved his innocence, and in bold words set the tyrant at defiance. He then retired to Greece, where he lectured on his doctrines to the most distinguished audiences. In the midst of such a lecture at Ephesus, he suddenly stopped, gazing earnestly as at some wonderful scene, and then exclaimed, 'Strike the tyrant! strike him!' In the midst of the astonishment of his hearers, he then said, 'Domitian is no more! the world is delivered of its bitterest oppressor!' The next post from Rome brought the news of the emperor being killed exactly on the day and the hour at which Apollonius saw the event at Ephesus.

Nerva, who succeeded Domitian, maintained the greatest friendship for Apollonius. After his death, which took place when nearly a hundred years old, the people of Tyana built a temple to his honour. Adrian collected his letters and the original documents regarding him, and preserved them as of the highest value. These the Empress Julia, the mother of Severus, delivered to Philostratus to write the life of the philosopher from; which he did. Bishop Douglas, in his book against miracles, endeavours to destroy the credit of

the biography by Philostratus, on the ground that a life of Apollonius written soon after his death did not contain many of the marvels done by him ; and that these first appeared in the life by Philostratus years afterwards. But he takes care not to tell you that Philostratus wrote his life from the private and authentic data preserved by Adrian, which explains the whole mystery, and adds that very authenticity to the later life which he sought insidiously to annihilate. How many books do we see now-a-days published, which are based on no authentic documents, and have to retire when the work thus legitimately produced appears. Apollonius nowhere represents himself as a Messiah, but simply a prophet and theurgist inspired by God.

Though Apollonius was the herald of the new school, he was not its founder, only its great foundation stone. Ammonius Sacchas is regarded as the organiser of the school or sect about 220 A.D., and its most distinguished disciples were Plotinus, Porphyry, Proclus, and Iamblichus. Ammonius drew the origin of his spiritual philosophy avowedly from the East. He said that the philosophy which originated there was brought by Hermes to Egypt, and which, darkened and disturbed by the disputations of the Greeks, was restored to its purity by Plato. He knew truly whence his system came, for the identity of God and the universe taught by him is that of the Indian Vedas and Puráñas ; and the practices which he enjoined—namely, mortifying the body by outward abstinence and inward contemplation to attain to union with the Supreme Being, are those of the Yoga, described in several of the Puráñas. From this source, one would think, too, must have been engrafted on Christianity the monachism and asceticism of the devotees of the Thebaic desert, the Yogees of the church. In fact, Ammonius, who was born of Christian parents, says that the religion of both peoples was at bottom synonymous with this, and only required to be freed from its errors, which Jesus Christ especially, an excellent man and friend of God, had done. That he had the art to purify the soul, so that it

could perceive spirits, and by their help could perform miracles.

Plotinus, one of the earliest disciples of Ammonius, has all the character of an Indian Yogi, a Buddhist devotee, or a Christian ascetic. He lived in the deepest abstraction, fasted often, and fell into ecstasy or clairvoyance, in which condition he seemed to see through all around him, perceived the moral condition of every man, and penetrated the most concealed mysteries. An humble widow, who lived with her children in his house, on one occasion had a valuable necklace stolen. She caused all the inmates to pass in review before Plotinus, who looked sharply at them, and then pointed to one with the words, 'This is the thief;' and the man, after some denial, confessed. Porphyrius, his disciple and biographer, also relates that Plotinus once came suddenly to him and said, 'Thy intuition, Porphyrius, has not its foundation in the spirit, but proceeds from bodily ailment;' and he, therefore, advised him to travel to Rome, where, indeed, he was cured.

These may seem rather instances of natural sagacity than of spiritual clairvoyance; but the same clear vision is represented by Porphyry as so habitual, that it amounted to more than sagacity, to infallible intuition. It was, moreover, accompanied by great theurgic power. One Olympius, who held the first rank in philosophy, challenged him to a trial of magical arts. Plotinus let loose upon him all his spiritual potency, and said to his disciples, 'Now Olympius shrinks together like a purse;' which Olympius found, and that so painfully, that he abstained from his hostility, and acknowledged Plotinus to be possessed of the highest spiritual power.

The teachings of Plotinus, as detailed by Porphyry, are precisely those of the Indian Brahmins and Buddhists. They are the unity attainable with God by spiritual abstraction and bodily subjection. That God is not merely without but within us, not in a place, but in the spirit. God is present to all, but men fly from Him, and go forth out of Him, or

rather out of themselves. Disembodied things are not separated by space, but by the difference of qualities; if this difference ceases they are immediately near each other. In the perfect union with God, which, as thus stated, can only be by being like Him in quality and disposition, the soul looks into herself and into God, glorified and filled with divine light, without any earthly weight, which only again shows its power by darkening. Out of the eternal light-fountain of God flow increasing images, powers, shapes or spirits like the idolon of Heraclitus; that we may regard the universe as filled with spirits, and animated by them. To this community of spirits which surrounds us in manifold forms, man can only arrive by withdrawing himself from the outward sensual attractions. Thence such community is obtained in ecstasy, which generally is the work of spirits. Plotinus possessed this community, and from it drew all his power; by this he healed the most dangerous diseases, and obtained an amazing reputation by foretelling future events, and performing superhuman acts. He declared, like Socrates, that he had an attendant demon, and held familiar conversations with him. When Emilius invited him to attend the services of the church, he replied, 'The spirits must come to me, not I to the spirits.'

The doctrines of Porphyrius are, of course, those of his master. We find these not only in his *Life of Plotinus*, but in his work, *De Abstinencia*, and in a letter to Anebo, an Egyptian priest, given by Iamblichus in his *Mysteries*. Porphyry thought that not even the presence of spirits was absolutely necessary for vaticinating. When once the soul is brought into harmony with nature, he contends, that all nature is open to the soul as in a mirror, for nature is one, and man in harmony a part of that whole. This he thinks a natural attribute of man, but only revealed under certain circumstances.

Iamblichus, who amongst the number of the New Platonists perhaps approached nearest to Christianity, and was so famous for his learning and his powers of healing by spirit-influence

that Cunapius styled him *ἱανμάσιον*,—worthy of admiration, and Proclus *θεῖον*, or divine, was not of Porphyrius's opinion, that we received our intimations simply from harmony with nature, but rather from that harmony with God which Plotinus inculcated, and with the spirit-train descending from him in uninterrupted succession.' The idea of God is imprinted on our souls as well as of spirits which are perceived, not by reason, nor the processes of reason, but by a pure and simple conception, which is eternal and contemporary with the soul. These spirits are mediators between God and man, and succeed each other in regular ranks; so that those nearest to God are ethereal, the demons of air next, and the souls more earthy last.

He teaches that these spirits confirm our dreams of the future; that their prescience extends over everything, and fills everything capable of it, as the sunshine does. They give us also intimations in our waking hours. They who do not deserve these intimations, or disregard them, do not believe in them, precisely because they have them not. In ordinary dreams we sleep, but in extraordinary, or divine dreams, we are in something more than a waking state. The soul which unites itself to the pure spiritual natures, receives power of a wider perception of things from them; powers of healing and restoring; of discovering arts and new truths. But there are different degrees of this inspiration; sometimes the soul possesses the highest, sometimes the intermediate, sometimes only the lowest degree.

Thus Iamblichus was perfectly familiar with clairvoyance in all its stages. In his work on the Mysteries, he gives an exact description of the cataleptic condition of a person in the mesmeric trance. 'Many through divine inspiration are not burned with fire when it is applied to them. Many also, though burned, do not apprehend that they are so, because they do not then live an animal life. Some, though transfixed with spits, do not perceive it; others who are struck on the shoulders with axes, and others who have their arms cut off with knives, are by no means conscious of what is

done to them.' In fact, the author of the clever American work called 'The Apocatastasis or Progress Backwards,' says truly that the ancients had all the following kinds of manifestations, as we have them, physical, psychological or mixed:—

Lights, both fixed and moving.
 Halo encircling the Medium.
 Spectra, luminous, or otherwise visible ; self-visible spirits.
 Sounds, cries, voices in the air, trumpets, speaking spectres, musical Intonations, musical instruments played.
 Inert bodies moved, and suspended in the air.
 Mediums suspended, and moving in the air.
 Trance,—magnetic sleep — magnetic insensibility.
 Spirit-speaking, spirit-writing.
 Speaking unknown languages.
 Answering mental questions.
 Clairvoyance, both in relation to time and space,
 Magnetisation by the eye, the hand, by music and by water.
 Spirits answering questions through Mediums and without Mediums.

Iamblichus explains what is said by Porphyry, that some immediately fall into a trance on hearing music ; and he shows that he was acquainted with instances of persons hearing most divine spirit-music, as persons approaching death so often hear it, and as we have some remarkable living examples of persons in full health, who hear magnificent spirit-music, and where, in one case, much of this has been copied down. Iamblichus says that the soul having originally proceeded out of the divine harmony, when, in the body she catches tones of this harmony, she is so affected that she is carried away by it, and drinks in as much of it as she can contain.

He contends that the power of divining is confined to no spot, and in fully harmonized souls depends not on external means, such as the water at Colophon, the subterranean vapours of Delphi, or the stream of water at Branchis, but throws itself into the soul unfettered by sense, thoroughly pervading it, being everywhere and always present (c. 12). He denies that sickness, or enfeebled health, or passions can be the source of divination ; they are but the fissures through which spiritual light escapes. We cannot give a more fitting idea of the purity of the philosophy of Iamblichus than by transcribing his remarks on prayer, which are worthy of a Christian:—

‘Prayer constitutes a portion of the sacred service, and confers a universal advantage on religion, by creating an unerring connection between the priests and God. This in itself is praiseworthy and becoming, but it farther conducts us to a perfect knowledge of heavenly things. Thus, prayer procures us this knowledge of divine things, the union of an indestructible bond between the priests and God: and thirdly—and which is the most important—that inexpressible devotion which places its whole strength in God above, and thus imparts to our souls a blessed repose. No act prospers in the service of God where prayer is omitted. The daily-repeated prayer nourishes the understanding, and prepares our hearts for sacred things; opens to man the divine, and accustoms him by degrees to the glory of the divine light. It enables us to bear our sufferings and our human weaknesses; attracts our sentiments gradually upwards, and unites them with the divine; produces a firm conviction and an inextinguishable friendship; warms the holy love in our souls, and enkindles all that is divine. It purges away all waywardness of mind; it generates hope and true faith in the light. In a word, it helps those to an intimate conversation with the gods, who exercise it diligently and often. From this shines forth the reconciling, accomplishing, and satisfying strength of prayer. How effectual it is! How it maintains the union with the gods! How prayer and sacrifice mutually invigorate each other, impart the sacred power of religion, and make it perfect! It becomes us not, therefore, to contemn prayer, or only to employ a little of it, and to throw away the rest. No, wholly must we use it, and above all things must they practise it who desire to unite themselves sincerely with God’ (sect. v. c. 26).

It is clear that this remarkable school of full-length spiritualists came so near to Christianity that it is wonderful that they did not come altogether into it. But perhaps the Christians and the spirit of the age were as much to blame for this as themselves. ‘Upon the early introduction and diffusion of the Christian doctrines,’ says Colquhoun in his

‘History of Magic, etc.,’ ‘everything that related to the philosophy as well as to the religion of the pagan world, was rejected by the new converts with violent abhorrence, as heathenish impiety, and was, moreover, presumed to be diametrically opposed to the purer tenets embraced in the new faith. Those phenomena especially which were alleged to have been manifested in the ancient temples of heathenism, and generally regarded as the offspring of supernatural agency, were now deemed peculiarly obnoxious, and consequently they were zealously anathematized and proscribed by the orthodox Christians, as the impure and infamous works of the devil. These phenomena, indeed, were universally acknowledged to be, not only authentic, but miraculous; but these very miracles, produced beyond the pale of the Christian church were accounted satanic or demoniacal’ (p. 209).

But these principles came on many sides so near to Christianity, that they at length unconsciously produced a powerful influence on the professors of that religion, and the views of the Neo-Platonists eventually passed over, through Dionysius Areopagita, to the Mystics of the middle ages. That wall of separation over which the Fathers of the church looked upon the heathen oracles, and the heathens on the Christian miracles, as sorcery, was now broken down. Sorcery was no longer held to be illegal miracle, and miracles legitimate sorcery. The natures of sorcery and pure spiritual action were properly separated and put into their true places. ‘Sorcier,’ says M. Bodin Angevin in his old French (1593), ‘est celuy qui par moyens diaboliques seiements s’afforce de paruenit à quelque chose.’ Sorcery is, in fact, the abuse of the law of spiritual action for base purposes, and by diabolical agency. It is the infernal shadow haunting the divine light. This once recognised by the Christians, the doctrines of the Neo-Platonists blended with their own. The Mystics adopted it, and by Mystics, I do not mean empty dreamers, but mystics in the sense of Dr. Ennemoser, who says, ‘Mysticism is common property. All men are mystics: but true mysticism consists in the direct relation of the human mind to

God: in the idea of the absolute, in which, however, objective revelation contains no more than corresponds with the subjective powers of man. True mysticism must include the idea of truth and goodness, of beauty and virtue, as beams of spiritual perfection and religious self-consciousness; and as a universal illuminating centre, must penetrate the whole spiritual organism.'

In this sense, mysticism and Neo-Platonism have found votaries and defenders through all succeeding ages. Amongst the most distinguished later ones we may enumerate Tauler and the rest of the 'Friends of God.' Fénelon, Madame Guyon, Gall, Cudworth, Glanville; and especially Dr. Henry More. Such, too, are the Theosophists of the sixteenth and seventeenth centuries, who united the search after the secrets of nature with those after the secrets of the soul. Of these were Theophrastus, Paracelsus, Adam von Boden, Oswald Croll, and later, and under fresh modifications, Valentine, Weigel, Robert Fludd, Jacob Böhme, Peter Poiret, etc.

Mysticism, which is but another name for a clear and full spiritual consciousness, traces itself up to Neo-Platonism and Christian asceticism; these trace themselves to Egypt and India, and Egypt and India trace their psychologic philosophy to the primal illumination of mankind. Well, therefore, did Iamblichus affirm that admissibility to spirit-power 'is eternal and contemporary with the soul.'

CHAPTER XX.

THE SUPERNATURALISM OF THE ROMAN CATHOLIC CHURCH.

From ungrounded belief, gross superstition, by which true religion is not a little infected and adulterated, hath proceeded; but from the contrary, right down Atheism. MERIC CASAUBON *Of Credulity and Incredulity in Things Natural, Civil and Divine*, 1668.

Those who hate the very name of a miracle, in reality suppose the greatest of all miracles; the tying up the hands of the Almighty from disposing events according to His will.

BISHOP BURNET'S *History of his own Times*, Book ii.

THE Church of Rome has, in all times, held so firmly and openly the doctrine of the heritage of the miraculous in it from Christ, that it seems scarcely necessary to do more, so far as it is concerned, than to state the fact. In truth, the Roman Church has so run riot in this belief that it is to it that we owe the total revulsion of Protestantism from this doctrine. The thorough corruption of the church previous to the Protestant era, and the terrible as well as degrading deeds which it perpetrated in that corruption, I believe no truly pious Catholic of to-day will be found to deny. It has been the fate of every church, Christian or Pagan, which has been made political, or which has been placed in possession of absolute power, to become tyrannous and demoralised. As no church ever for a long period enjoyed such absolute dominion, spiritual and temporal—dominion over the purses, the property, and the opinions of mankind—as the Roman Catholic Church; so none ever rose to such a pitch of sheer secularisation, of immorality, of the teaching and practice of

delusions, as this church. The frightful tale of its persecutions, its wholesale martyrdoms, its trampling on every opposing thought and principle in the heart of man, its turning the sacred uses of religion into a trade for money, and its suppression of the use of the Bible to the laity, are all matters of unquestionable and notorious history. The enlightened professors of this faith do not attempt to deny these things, but, like enlightened Protestants, they attribute them to the natural abuses of the truth attendant on worldly power and its inevitable corruptions. The great principles of the Roman Catholic religion are, for the most part, true and gospel principles, which have been abused by priestcraft for selfish purposes. The doctrines of miracles and of an intermediate state, which Protestantism has abandoned, are founded ineradicably on both the Old and New Testaments; but have been so abused by the Catholic Church in past ages, when it had the Christian world wholly to itself, that Protestantism has, in its indignation, renounced them, and renounced them to its cost. The abuse of the doctrines of purgatory and of miracle, and demoniacal possession, in the later ages of Catholicism, were, in truth, so enormous that, operating on the ignorance which the exclusion of the Bible and the discouragement of learning produced, and which the church thought favourable to absolute power, the Christian world was in the fifteenth and sixteenth centuries overrun with absurd legends of diabolism and lying miracles. Rival orders of monks and friars manufactured miracles, and cast out pretended devils to obtain popularity and preference over each other, till the whole of the public mind was debauched by these acts, and the ignorant people saw devils and ghosts, and miraculous events everywhere. It was high time that a reform took place, but the Protestants, in their impetuous zeal, were not content with reform, they demanded a revolution, in which some great and imperishable principles were, for a time, swept away amid the rubbish of superstition and priestcraft. The truth lay midway betwixt Credulity and Incredulity; but the Reformers were in no mood to take any middle

way; to destroy one extreme, they rushed to another. In the reigns of the Tudors and the Stuarts even, they abused the same political power as the Catholics had done, and burnt, destroyed, imprisoned, and banished those who differed from them in religious belief. We shall have more to say on these heads when we come to Protestantism. For the present, it is only necessary to remark that, though the Roman Catholics received a severe chastisement for their abuse of the great principles of Christianity during their enjoyment of a power grown licentious, they have never for a moment abandoned their faith in the eternal truths of sensible spiritual communion with humanity; in other words, in 'the communion of saints;' in the existence of an intermediate state, the *scheol* of the Old and the *hades* of the New Testament; nor in the power of the church and of its worthy servants to work miracles. They behold with a certain satisfaction the consequences to Protestantism from the abandonment of these truths, consequences which they have always foretold—namely, a sterile deadness of faith, an incapacity for the higher spiritual receptivity of evidence, a wide-spread and ever-spreading infidelity, disguised as rationalism; a materialism fast enveloping the world, and in its rear the inevitable soul-frost of atheism.

Punished by the great onslaught and giant breach of Protestantism, the Roman Catholics, nevertheless, hold their faith in these truths, though somewhat quietly, before the world. Deeply sensible that their lavish feigning of diabolic agency was a crime which brought its severe penalty, their priests are now affected by a demonophobia, which is equally mischievous. Whatever does not arise in the bosom of this church, however holy in its nature and salutary in its effects, is calmly assigned to diabolism. When spiritualism again lifts its head to crush the bloated hydra of materialism, its only competent antagonist, they join the Protestant sceptic in denouncing it. But in the bosom of their own church miracle still holds its onward, though silent, career, and this they acknowledge, though they do not proclaim it.

The miraculous powers of healing and other features of a living spiritualism are continually appearing amongst them, to some instances of which I shall, anon, advert. We will now pass cursorily over the face of the spiritualistic history of Romanism.

In the chapter on the Early Church I brought down my notice of its spiritualism to the seventh century. The Roman Church may be said to have acquired the title of Roman in A.D. 323, when Constantine made it the religion of the empire. When Boniface III., in A.D. 606, assumed the title of Universal Bishop, its character of Roman Catholic Church may be said to have become complete. It is to this point that I have carried down my notice of its spiritualism, and from this point I might go on quoting whole volumes of the miraculous from its annals. But neither does the proof of the matter require this, nor will my space permit it. The reader may turn to Mosheim, Döllinger, Milner, and other historians of the church, to Ranke's 'History of the Popes,' and, above all, to Alban Butler's two massive volumes of the 'Lives of the Saints,' to Newman's 'Lives of the British Saints,' and Görres' 'Christliche Mystik.' Every page of these latter works teems with the miraculous. The narratives are of a character to startle a faith not perfectly Roman. That there is much that is true in them the noble and sacred characters of many of the actors and assertors forbids us to deny; that there is much that is exaggerated, if not absolutely false, the very nature of all history compels us to believe. But we are bound to take the whole as we take all other history, as true with exceptions and embellishments, and as having in it a substantial mass of reality. As I have touched on many facts included in Alban Butler's first volume, we will open the second, and there we find the following, amid a host of similar statements.

St. Dominic, when the Lord Napoleon was killed by a fall from his horse, and was carried into a neighbouring church, by his prayers restored him to life. He also restored a deceased child. St. Francis of Assisium had the five

wounds of Christ in his hands, feet, and sides. These stigmata are said to have been impressed on a great many saints, male and female, down to the present time. St. Tarachus, when upbraided with his folly in not avoiding death by sacrificing to idols, said, 'This folly is expedient for us who hope in Jesus Christ. Earthly wisdom leads to eternal death.' He wrought miracles. St. Winifred had his life prolonged at the prayers of his friends four years. Six blind men recovered their sight by praying at the tomb of Edward the Confessor, besides other miracles being thus performed. His body was quite fresh nearly forty years after his death. St. Malachy restored a lady to life. St. Hubert and many others cast out evil spirits. Wonderful miracles of healing are recorded of St. Winifreda at her well, in North Wales. St. Charles Boromeo was fired at whilst performing mass, but the bullet only struck on his rochet and fell to the ground. He cured the Duke of Savoy only by showing himself to him when given over by the physicians. St. Martin of Tours restored, at different times, three or four dead persons to life; caused a tree that was falling on him to fall another way, by making the sign of the cross, &c. St. Gregory Thaumaturgus stopped a terrible flood that was sweeping away houses, people and cattle, by striking down his staff, which also struck root and became a large tree, known to all the country round, for a vast many years, as the Staff-tree; and when it fell through age, a monument was built on the spot, which some of the early historians, already quoted, say they saw. He also turned a lake into dry land by his prayers. Numerous miracles were performed at the tomb of St. Elizabeth; the blind recovering their sight, the dead recovering life, &c.

St. Columban, in truth a saint of the old British church, foretold to Clotaire that the whole French monarchy would come into his hands in less than three years, which was so. He also blew upon an image of the god Woden, and thus shivered it to splinters. St. Francis Xavier raised several people from the dead. When a ship in which he was, struck

on the sands, he took the line and plummet, and dropping them into the sea, cried to God, and the ship was in deep water, and they pursued their voyage. When thieves came to steal the sheep of St. Spiridion they were fixed to the spot till the morning, and only liberated by his prayers. St. Dominic not only restored a child to life, as already stated, but foretold his own death, saying, 'Now you see me in health, but before the glorious Assumption of the Virgin I shall depart to the Lord,' which took place. Many saints foretold their own deaths. St. Hyacinth, born in Silesia, and called the apostle of the North, is said to have crossed the Vistula in a flood when the boat dared not venture, making the sign of the cross, and walking over in the sight of four hundred people, being expected to preach at Wetgrade. St. Bernard is said to have restored to life a certain lord, Josbert de la Ferté, and to have cured a canon at Toulouse instantly by prayer.

I might continue these statements into the history of the English saints, but my space forbids; the reader can find abundance of them by turning to Newman's History, to our old Chroniclers, and most famous old British writers, as Roger of Wendover, William of Malmesbury, the Venerable Bede, the Lives of St. Cuthbert, &c. The late Dr. Arnold in his lectures on Modern History thinks, as a general rule, that the student should disbelieve these accounts; but still, he observes, there are some miracles against which there is no strong *à priori* improbability, but rather the contrary, as in the cases of the first missionaries into barbarous countries, where their labours are said to have been greatly promoted by the manifestations of divine power, and that if he think the evidence sufficient he may yield his assent. In doing this, he adds, he will have the countenance of a great man, Edmund Burke, who, in his fragment of English History, has conceded the same point. Dr. Arnold might have added, and a great many other great men too.

There is a particular species of miracle which all Roman

Catholic writers affirm to have been very common in the church in all ages—namely,

RISING IN THE AIR.

‘We have, in history,’ says Calmet, ‘several instances of persons full of religion and piety, who, in the fervour of their orisons, have been taken up into the air, and remained there for some time. We have known a good monk who rises sometimes from the ground, and remains suspended without wishing it, without seeking to do so, especially on seeing some devotional image, or on hearing some devout prayer, such as “Gloria in excelsis Deo.” I know a nun to whom it has happened, in spite of herself, to see herself thus raised up in the air to a certain distance from the earth; it was neither from choice, nor from any wish to distinguish herself, since she was truly confounded at it.’ He mentions the same thing as occurring to St. Philip of Neri, St. Catherine Colembina, and to Loyola, who ‘was raised up from the ground to the height of two feet, while his body shone like light.’ More remarkable still, perhaps, was the case of Christina, a virgin at Tron, who is said to have been carried into the church for burial, when her body ascended from the coffin, and being recovered from her trance, she related her visions, and ever afterwards was so light that she could outstrip the swiftest dogs in running, and raise herself on the branches of trees or the tops of buildings. A nun is also mentioned who, in her ecstasies, rose from the ground with so much impetuosity, that five or six of the sisters could hardly hold her down. One of the oldest instances of persons thus raised from the ground by invisible power is that of St. Dunstan, Archbishop of Canterbury, who died in 988, and who, a little time before his death, as he was going up stairs to his apartment, accompanied by several persons, was observed to rise from the ground; and as all present were astonished at the circumstance, he took occasion to speak of his approaching death. In 1036, Richard, Abbot of St.

Vanne de Verdun, ‘appeared elevated from the ground while he was saying mass in the presence of the Duke Galizan and his sons, and a great number of lords and ladies.’ St. Robert de Palentin rose also from the ground, sometimes to the height of a foot-and-a-half, to the great astonishment of his disciples and assistants. We see similar elevations in the life of St. Bernard Ptolomei, teacher of the congregation of Nôtre Dame of Mount Olivet; of St. Philip Benitas, of the order of Servites; of St. Cajetan, founder of the Theatines; of St. Albert of Sicily, confessor, who, during his prayers, rose three cubits from the ground; and St. Francis of Assissium, and lastly of St. Dominic, founder of the order of preaching brothers. To these we may add Savonarola, who was seen, when absorbed in devotion, previous to his tragical death at the stake, to remain suspended at a considerable height from the floor of his dungeon. ‘The historical evidence of this fact,’ says Elihu Rich, in the ‘Encyclopædia Metropolitana,’ ‘is admitted by his recent biographer, and we feel no little satisfaction in citing it, because the same priesthood that use these phenomena as an argument for the veneration of their saints were the very men who committed Savonarola to the flames as a heretic. The most instructive part of these phenomena in recent times, indeed, is the light they cast on ecclesiastical history, and the proofs they afford that one and the same sanctuary of nature is open to all.’

‘The author of “Isis Revelata” has clearly wrested,’ says Rich, ‘these powers from the hands of the materialists and the sceptics, and used them to prove that the spiritual nature in man is a *real force*.’ The same truth is religiously and philosophically enforced by Dr. George Moore in his ‘Poem of the Soul and the Body.’

The same is related of St. Edmund, Archbishop of Canterbury, by Trivet. Butler says that Dom Camlet ‘an author still living, and a severe and learned critic,’ gives cases of his own personal knowledge of holy men so raised during their devotions. St. Theresa relates the same of herself in

her own autobiography. Living Catholics assert such cases as frequently occurring now. We know one lady of high literary eminence who is of this church, and who says she is frequently lifted from the ground as she kneels at prayer. Nor is the case confined to Catholics. I have seen a lady repeatedly lifted from her feet and that against her will, and another to my knowledge was compelled to absent herself from a Protestant church on account of this happening more than once to her during the service. The celebrated Anna Maria Fleischer during the Thirty Years' War in Germany, who was noted for many wonderful manifestations, as testified by Superintendent Möller of Freiburg, where she lived, was frequently during convulsive paroxysms, 'raised in bed, with her whole body, head and feet, to the height of nine ells and a half, so that it appeared as if she would have flown through the windows.' The Earl of Shrewsbury in his work on the 'Estatica' relates similar phenomena. This was the case also with the Seeress of Prevorst.

In ancient times St. Philip was borne aloft and carried a great distance. It is related of Iamblichus that, during his devotions, he was so raised ten feet above the earth, and his body and clothes at such times assumed the colour of gold. Numerous such cases in the present age are recorded by the spiritualists of America, and there are some dozens of persons of undoubted veracity now in England who have witnessed the floating of Mr. Home in the air; and in one case from one room to the next. Thus the oldest and the present times unite to confirm the assertions of the Catholics on this point.

But, perhaps, there are no persons who claimed the miraculous gifts of the gospel in the Catholic church, and for whom they are claimed by all the historians of the church, more remarkable than a certain number of its female saints, especially Saints Catherine of Sienna, Lidwina of Schiedam, Hildegarde, Theresa, and that greatest of all uncanonised saints, Joan of Arc.

'The life of St. Catherine of Sienna,' says the historian, 'was but short, thirty-three years; but her deeds were

great and numerous. With a very weak and fragile body, she was sometimes sunk in religious meditation in her cell; at others, bearing her words of fire through cities and countries, when the people who flocked around her were taught and instructed. She entered hospitals to visit those struck by the plague, and to purify their souls; accompanied criminals to the place of execution, and excited repentance in their obstinate hearts. She stepped even into the fierce tumults of battle, like an angel of the Lord, and restrained the combatants by her own voice; she visited the Pope at Avignon, and reconciled the church. She changed the unbelief of sceptics into astonishment; and where her body was not able to go, there her mind operated by her fiery eloquence in hundreds of letters to the Pope, to princes, to peoples. She is said to have shown a purity and inspiration in her poems which might have ranked her with Dante and Petrarch. Here is divine inspiration,—holy and miraculous power!

The London 'Athenæum,' as I have already noticed, a journal accustomed to pooh-pooh spiritual topics, remarks on the history of St. Catherine, March 26, 1859, that such persons 'have united themselves to a strength not their own, and transcending all human obstacles. . . . A strength not amenable to any of "the laws of right reason," but appealing to the deepest religious instinct, which is the strongest feeling of human nature, and underlies all the differences of clime and race, and makes of one blood all the nations of the earth. Catherine had this religious enthusiasm; she had that faith which could work miracles and move mountains.'

Passing over St. Brigitta, a descendant of the Gothic kings, whose deeds and writings were so remarkable, that the Council of Basle in the fourteenth century had them circulated by authority, let us see what Thomas à Kempis says of St. Lidwina. She was afflicted with various bodily ailments of a most grievous kind, and with blindness of one eye; yet 'she performed such miracles, radiant with her own

holiness, that from the rising to the setting of the sun the name of the Lord was praised in those two maidens, Lidwina and the Maid of Orleans.'

Such also was St. Hildegarde, a woman of wonderful vision, which she was commanded by an inward voice to communicate, and equally wonderful powers of healing. For the greater part of her life, which was in the twelfth century, she was confined to her bed, and suffered incredible pains, yet she became the oracle of princes and bishops by her spiritual insight, amounting to actual prophecy. She had even predicted the exact time of her own death, though she lived to be old. She possessed the same faculty as Zschokke in recent times, of reading the innermost thoughts—nay, the very life, past and future, of those she was in company with, which, however, she revealed only to her confessor. The list of her cures is extensive, and comprehends a variety of diseases, some of which she cured at a distance by sending to the patients holy water. She had the faculty also of appearing to persons at a distance, a phenomenon which, in modern times, perhaps has astonished psychologists more than any other. In her clairvoyant state, she said that her spirit vision knew no bounds; it extended itself over various nations, however distant. 'These things, however,' she said, 'I do not perceive with my outer eyes, nor hear with my external ears, not through the thoughts of my heart, nor by means of any comparison of my five senses; but in my soul alone, with open eyes, without falling into ecstasy; for I see them in my waking state, by day and by night.' I and many others are familiarly acquainted with two ladies who have always enjoyed this psychologic condition, and daily give the truest indisputable proofs of it.

St. Theresa has left us the record of her own life, and amongst the extraordinary circumstances occurring to her, she describes her being frequently lifted from the earth in her devotions. She says that, when she strove to resist these elevations, there seemed to her such a mighty force under her feet, that she did not know to what to compare it. That

at first it produced great fear in her, though the miracle was done with the greatest sweetness; for the idea of so heavy a body being quite lifted from the earth had something awful in it. These liftings occurred sometimes in public at mass, and the Bishop of Ypres and others testify to their witness of them. As these public demonstrations were painful to her sense of humility, she prayed for their discontinuance, and for the last fifteen years of her life she was free from them.

But of all the great spirit-mediums which have appeared in the Roman Catholic history, there is none which surpasses, or perhaps can equal, the peasant maiden of Domremy, the heroic and maligned Joan of Arc. No history of events is better known or better authenticated than of those wrought by the agency of Joan; no hero or heroine has been so infamously treated by historians and by public opinion. She was burnt for a witch by the English, whom she had defeated, and nearly every succeeding historian has endeavoured to explain the marvels which she wrought by the mere machinery of enthusiasm. Southey and Schiller have treated her better—they have written poems in her honour; but as it is allowed to poets to honour people on principles which they repudiate in ordinary life, such honour amounts to little. In Cassell's 'History of England,' the text of which was written by me, I boldly took the only feasible and honest ground, and treated her case according to the established laws of evidence. If a person comes forward and offers before a whole nation to perform some stupendous act, and does it, that person is surely entitled to belief. The greater the achievement compared with the visible means, the greater ought to be the credence reposed in the performer. Now, in examining the case of Joan, we find her professing to be directed by heavenly messengers, visibly and repeatedly appearing to her for that purpose, to save her country from the invaders, when all other means had failed; when all the powers of the crown and government, all the wisdom of the diplomatists, the prayers of

bishops and priests, the skill of the generals, and the bravery of the soldiers, had been exerted in vain. A simple country girl then announced her mission to the king, and accomplished that mission, wondrous as it was. She did everything that she undertook to do, and neither did nor attempted anything more. There was no trace of wildness, insanity, or fanaticism about her; she accomplished her task by the simplest means; by marching at the head of the army, and inspiring it with a courage which flowed from the same divine source as her own faith. She drove the English from Orleans, and crowned the king at Rheims. That was her promised mission; it was done, and she desired to return to her shepherding at Domremy. But the human wisdom of the court, which had not been able to save itself without the Divine wisdom operating through Joan, and which *had* saved it, now thought to make farther political capital out of so valuable an instrument. Joan protested that her mission was ended; that she was now no more than any other person. They refused to listen; ordered her to do this and that, and she replied that it was impossible, for she had discharged that for which she was sent, and 'no longer heard her voices.' They forced her upon what she earnestly declared to be unauthorised, unempowered courses, and she failed, was taken and burnt.

Now it is, in my opinion, impossible to find any fact in all history more clearly and more naturally flowing from its own avowed source. There is not in the sacred history any case in which the proofs of verity and divine ordinance, are more clear, palpable, and incontrovertible. There is no Scripture mission which is more plainly the work of God, more demonstrative of its genuineness, by its perfect accomplishment in all its parts. What she failed to do is equally convincing with what she did, because it was equally asserted by her beforehand, as the certain result. There was no means found of forcing what was *not* foretold.

The orthodox race of historians and philosophers who would believe the announcement of an eclipse or a comet,

as the result of scientific calculation, but who would not believe the announcement of the salvation of a nation even after the fact, as the plain grounds offered by the effector, think it sufficient to account for Joan's success, by the argument that her supernatural claims were enough to move the enthusiasm of a superstitious soldiery, and strike terror into the equally superstitious English. But this is simply begging the question, and refusing to grant to Joan's prophetic assertions their legitimate consequences, and fails altogether to account for Joan's failure when urged beyond the limits of her own engagement. She still marched before the army in its career, the same heaven-sent, and hitherto victorious heroine, but the victory-inspiring power was gone. How? Why? Joan knew why, and said why, and the simple question is, Shall we believe historians who dared not assert that she was heaven-sent, if they secretly believed it, in preference to a noble, simple-hearted woman, who, in every act and stage of her life, displayed the most unswerving character for truth, for piety, and clearheadedness; who did all the wonders she promised, and pretended not to do more? It must be conceded that no case can be more complete in all its parts, and what is not the least remarkable in it is, that though Joan knew and declared just when she was to stop, she still foretold that what she had done would end in the expulsion of the English from her country. Though the English captured and burned her for a witch (for the story of her escape is not worth notice), this did not prevent the fulfilment of her prophecy. From the hour that Joan advanced her banner against the invaders, they sank, and continued to sink.

According to human reasoning, when they had destroyed the witch, the witchery was at an end—the spirit of their soldiers ought to have revived; but it never did; for the words of Joan were true words, and the fiat of the Lord had gone forth against the foe.

Why did not the church canonize this its most illustrious daughter? Was it because Joan had not thrown herself

into a convent, and made herself a saint on the orthodox pattern? Did the people of that day believe that witches could work the salvation of nations? Were not the divine credentials written on her fair maidenly brow, spoken in her pure maidenly words, and destined to blaze for ever through the ages, palpable to infallible eyes? Now, more than four centuries after the event, canonization is talked of. Alas! my masters! it is too late! God canonized her 431 years ago; history, in spite of itself and its thousand leaden prejudices, has crowned her, as the empress of heroines; poetry, not the miserable tinsel in the *Pucelle* of Voltaire, has woven her laurel wreath, and the heart of man, slow to surmount the torpor-touches of education, is beginning to acknowledge her as God's great missionary, as womanhood's eternal glory. The noble-hearted and gifted princess of France, Maria Christiana Caroline, the daughter of Louis Philippe, and afterwards Duchess of Würtemberg, was the first to pay a woman's homage to the immortal shepherdess, and sculptured that form of her which was inaugurated at Orleans, Sept. 13, 1851, and which has become familiar to all eyes in copies and casts over all Europe. In the Champs Elysées, in Paris, there is a statue to her with this inscription: — 'Statue destiné au Village de Domremy (Vosges). Quand je voyais mes saintes j'aurais voulu les suivre en Paradis.' — *Paroles de Jeanne d'Arc*.

Oui ! je l'entends cette voix qui me crie,
 O ! Jeanne tiens le glaive, et combats pour ta foi ;
 Va ! sauve ta patrie.
 Va ! va ! fille de champs ; le ciel marche avec toi !
 ROBERT VICTOR, *President de l'union des Poets*. 1855. E. PAUL.

We ought here to notice one of the purest spiritualists of the Catholic Church, Madame Guyon, but I propose to speak more expressly of her and of her noble spiritualistic friend and patron Fénelon.

One of the most remarkable men who have been at once the glory and disgrace of the Roman Church, was Jerome Savonarola. This great man was born at Ferrara in 1452,

and became a Dominican friar at Bologna. He opposed boldly the despotism of Lorenzo de Medici and of Alexander VI., and became one of the most influential of the harbingers of the Reformation.

Luther like Phosphor led the conquering day,
His meek forerunners waned and passed away.

JAMES MONTGOMERY.

Yet Savonarola was by no means one of the very meek ones. He had much of Luther's own dauntless spirit in him, and Luther greatly admired his character. Savonarola was, like Luther, a great medium, and, like him, had continual combats with the devil. He predicted the delivery of Italy by Charles VIII. of France, and that it should take place in 1498. He warned the people of Brescia that their walls would be bathed in blood, and this took place when the Duke of Nemours took it, and delivered it over to a frightful massacre. He called on the people to repent of their corruptions, and foretold still fresh calamities in case of their continued luxury and wickedness. Becoming a resident in the convent of St. Mark at Florence, his spiritual combats grew fearfully. The devils uttered terrific threatenings to frighten him, but he expelled them by making processions with the brethren through the monastery, singing hymns in chorus, and sprinkling holy water. Sometimes whilst thus engaged, the devils would suddenly arrest his steps, and make the air so thick before him that he could not advance.

When Charles VIII. of France did approach Florence, Savonarola was deputed by the citizens to address him, and this he did with all the authority of an apostle, calling on him to spare the inhabitants, to restrain the licentiousness of his soldiers, and to respect the sanctity and chastity of the convents. He assured him that, if he did this, his wars would be everywhere victorious. When the king did *not* restrain the disorders of his soldiers, he announced that God would punish him severely, and the death of the Dauphin soon after fulfilled the prediction. Charles VIII. turned away from

Florence, and directed his march on Pisa. In all his actions Savonarola displayed the same lofty integrity. He refused Lorenzo de Medici the last sacrament till he renounced his absolute power. His continued opposition to the vices of the pope and the priests proved more dangerous to him than the assaults of the devils. He was arrested on the convenient charge of sorcery — a confession of his miraculous endowments—and was burned alive in the year 1498, on this false charge, with his two disciples Dominic Bonvichini and Silvester Maruffi. (Sismondi 'Hist. des Republ. Italiennes.')

Another martyrdom, equally disgraceful to the Roman Church, was that of Urban Grandier, a parish priest of Loudun in the diocese of Poitiers, in 1634, on the same charge of sorcery. Grandier was a very different man to Savonarola. He made no pretences to spiritual, supernatural power. He was a handsome and accomplished young fellow of good family, and a very eloquent preacher. At the same time that he was a rising, popular man, he was loose in his morals, and a corrupter of women. This would probably have brought him into no trouble; but the jealousy of the other clergy, and his uncompromising hauteur towards those who offended him, caused Mignon, another priest of the town, and Trinquant, the *Procureur du Roi*, the uncle of Mignon, to get up a plot against him, which ended in his destruction. The enmity of Trinquant arose from Grandier being said to have seduced his daughter. They introduced another priest, Barré, the curé of Saint Jacques at Chinon, into their plot, who became a most zealous coadjutor. In Loudun was a convent of Ursuline nuns, which was extremely poor, and these priests induced them to feign themselves possessed by devils, and to accuse Grandier of having caused the possession by sorcery. They were led to hope that this would bring them into notoriety, that their case would excite the compassion of the wealthy, and bring them certain affluence. Some of these nuns were of noble families; the mother superior was Jeane Belsiel, called in the convent Sister des Agnes, the daughter of the late Baron Cose of Xain-

tonge. They fell into the scheme, and were tutored to act the possessed to perfection. The Bishop of Poitiers was brought over to the conspiracy against Grandier; he was accused before him of causing the possession of these nuns by presenting them demonised roses. Grandier, on the accusations of these nuns, or professedly of the devils speaking in them, was suspended and thrown into prison. The Archbishop of Bourdeaux, however, on being appealed to by Grandier, made an investigation of the case, and absolved him of all the charges. He strongly advised him, however, to give up his benefices at Loudun and remove to some other part of the country out of the sphere of his implacable enemies. Grandier, who never gave way a moment to any opponents, refused, and fell their victim. They found one of the ladies of the queen-mother named Hammon, who had a pique against the all-powerful Cardinal Richelieu, the Minister of Louis XIV., and, in fact, the real ruler of the country. Madame Hammon had circulated a satire on Richelieu; Grandier had once been this lady's curate, and had also had some feud with Richelieu when he was merely prior of Coussay, and through M. Loubardment, who had been sent down to Loudun to superintend the affair of the nuns, and on other business, Mignon and Barré conveyed to Richelieu the suggestion that Grandier was the author of the satire. From that moment his utter destruction was resolved on. The infernal malice of Richelieu, that devil incarnate, let loose on Grandier all the power of the kingdom in the hands of the most desperate tools. Grandier had a mock-trial, was condemned contrary to any direct evidence, or rather on the professed evidence of devils, and after being racked most horribly, he was squeezed betwixt two planks, and wedges were driven betwixt the planks and his legs till the bones were crushed, and the marrow spurted from his feet! In this mangled condition he was burnt alive, still protesting his innocence of all sorcery or concern with the nuns. From the midst of his burning pile Grandier summoned Father Lactance, one of his most active persecutors, to meet him at

God's judgement-seat within a month, and, though perfectly well then, he died at the end of the month. Such were the things which could be done in France at that day by the Catholic priests and by the demon Richelieu.

But the death of Grandier was the least part of the scandals which were exhibited at Loudun on this occasion. The priests had from time to time public exorcisms of the devils, whom, however, they were in no hurry to expel from the nuns, as the affair became noised not only all over France, but all over Europe, and brought vast numbers of visitors, English amongst others. These scenes were carried on from 1629 to 1638, or nine years, and a year longer by the priests at the neighbouring town of Chinon. They became the subject of various volumes, some contending for the genuineness of the possessions, others treating them as impostures. Of the latter kind is a volume called 'The Cheats and Illusions of Romish Priests and Exorcists discovered in the History of the Devils of Loudun,' translated into English in 1703. Almost all persons, however, who have read both sides have come to the conclusion that the manifestations were in many instances more than assumed. The magnetists explain the whole to their satisfaction by the theory that the nuns became thoroughly magnetised or mesmerised under the operations of the exorcists; the spiritualists, on their part (and I think with good cause) believe that the devils, at first invoked for a delusive and infamous purpose, were only too happy to appear in earnest. It is difficult on any other ground to imagine that women, some of them of rank, all previously of honourable characters, could at once pretend that they were possessed by devils and act like devils. The prioress declared herself possessed by seven devils, stripped herself sometimes utterly naked before the priests and spectators, and used language of the most horribly blasphemous kind. The contortions which she and some of the other nuns went through were apparently beyond the force of nature, and the demoniac fury and ferocity of their countenances, assuming now the visage of one demon, now of

another, seem to have had something more than magnetism in them.

The Catholics asserted that the prioress of the Ursulines was frequently lifted into the air during the exorcisms; the Protestants denied this. The Catholics also asserted that the names of St. Joseph and the Virgin came out upon her hands, and remained there; the Protestants ascribed this to artificial means, but without any proof; and, on the other hand, a Mr. Thomas Killigrew, an Englishman present, recorded as follows:—‘I saw her hand white as my hand, and in an instant change colour all along the vein, and become red, and, all on a sudden, a word distinctly appeared, and the word was JOSEPH.’

This is very curious; this sudden appearance of red letters coming out on the hand, arm, or other part of the person of a medium, being common in America, and having recently been witnessed here. Here, too, it has been charged with being artificial, and, in truth, nothing is easier to produce artificially, when it can be done *unseen*. Numbers, however, have seen words come out suddenly on a medium's arm, the arm having been bared and exposed before any particular word has been called for, in which case it is not so easy to imagine a delusion. These names continued on the hands of the prioress for years, but towards the end of her life faded away. In estimating the evidence in this case, it should be borne in mind, that if the Catholics, on the one hand, had the object of winning wealth and prestige, on the other, the Protestants, besides their habitual tendency to discredit anything supernatural, had been robbed by these Ursulines and their priests of a fine old mansion and its gardens, which they had compelled them by royal authority to evacuate, and had taken possession of as their convent.

The end of all, however, was that the convent became very rich, and raised its buildings and domains to a princely pitch. The case is only one of many in which the priests in those and earlier times practised infamous impostures, and in

which the devils very probably stepped gladly in and rendered their exorcisms real.

Disorderly spiritualism, including witchcraft, a flagrant species of it, abounded in past times in the Catholic as well as in the Reformed Churches. The miracles of the Jansenists at the tomb of the Abbé Paris, also in Louis XIV.'s time, which I shall have occasion to notice more particularly, were followed by much disorderly spiritualism amongst the Convulsionists. The Flagellants, who astonished all Europe in 1260, and in spite of magisterial authority and papal excommunications, continued for a hundred years—thousands wandering about in almost every country of Europe, whipping and tearing themselves—present another remarkable case of disorderly inspiration. Such were the strange disorders that broke out amongst the children of the Orphan House at Amsterdam in 1566, according to P. C. Hooft, called the Tacitus of Holland. These children climbed up the walls and over roofs like cats; made the most horrible grimaces, and spoke foreign languages, relating things doing at the same moment in other places, even in the courts of justice. Similar to these were the disorders amongst the children, boys and girls, in the Orphan House at Horn, in Holland, as related by Franz Kneiper. Sometimes they became cataleptic, were as stiff as trunks of trees, and might be carried about in the same manner. Let us, however, turn to more agreeable phenomena.

The Roman Catholic Church can enumerate a great number of persons endowed with healing powers. Amongst the most remarkable of such therapists may be mentioned the following:—St. Patrick, the Irish apostle (claimed, however, by the ancient British Church) healed the blind by laying on of his hands. St. Bernard is said to have restored eleven blind people to sight, and eighteen lame persons to the use of their limbs, in one day at Constance. At Cologne to have healed twelve lame, to have caused three dumb persons to speak, ten who were deaf to hear; and when he himself was ill, St. Laurence and St. Benedict are said to have ap-

peared to him, and to have cured him by touching the part affected. Even his dishes and plates are said to have cured sickness after his death! Sts. Margaret, Catherine, Elizabeth, Hildegarde, and especially the holy martyrs Cosmas and Damianus, belong to this class. Among others they freed the Emperor Justinian from an incurable sickness. St. Odilia embraced a leper, who was shunned by all men, warmed him, and restored him to health.

The saints of the ancient British Church, St. Columbo, St. Columbanus, Aidan, Scotus Erigena, Claude Clement, and others, possessed the like divine power. They did everything through faith in Christ, and, therefore, were able to perform such miracles. 'Those, however,' says Ennemoser, 'who are wanting in the power of the spirit and in faith, cannot perform these acts like the saints on whom they cast doubt because they cannot imitate them.' The ancient Scandinavians claimed the power. King Olaf cured Egill on the spot by merely laying his hands upon him and chanting proverbs over him (Edda, 216). To return, however, to the Catholic Church, the pious Edward the Confessor cured diseases by the touch, and hence the practice handed down till recent times of the Kings of England touching for the king's evil. In France the same practice was inherited from Philip I., and continued till the Revolution. Amongst the German princes this power was ascribed to those of the house of Hapsburg, and they are said to have cured stammering by a kiss. The Salmadores and Ensalmadores of Spain were celebrated for healing almost all kinds of diseases by prayer and by the breath. Michael Medina and the child of Salamanca performed numerous such cures; and the inn-keeper, Richter, at Royen in Silicia, cured in the year 1817-18, many thousands of sick persons in the open field, by laying on of hands. Under the popes, laying on of hands was called *Chirothesy*. Diepenbroek wrote two treatises on it, and according to Lampe, four-and-thirty *Chirothetists* were declared to be holy.

But of all the marvellous cures in the Church of Rome,

none is perhaps so fully and irrefutably authenticated as that of Mademoiselle Perrier, the niece of the celebrated Pascal, at Port Royal, in 1656. This miraculous cure has been related by many authorities; amongst the rest by Pascal himself, the uncle of the young lady; by M. Nicole in a note to Pascal's 'Lettres Provinciales' (iv. 321-6); by the Abbess of Maubisson in her Life (part ii. 497); by Besogne, 'Histoire de l'Abbaye de Port Royal (i. 364-9); in the Memoirs of Nicholas Fontaine (tom. ii., article, Pascal, Perrier, &c.); and recently by Mrs. Schimmelpennick.

Amongst the pupils at Port Royal was the daughter of M. Perrier, councillor of the Court of Aids at Clermont in Auvergne. She was the niece also of the celebrated Pascal. She was then between ten and eleven years old. From the age of three years and a half her left eye was consumed by a lachrymal fistula; the malignant and purulent humour of which had decayed the bone of the nose and that of the palate, and fell into the mouth. The humour was so foetid and offensive, that they were obliged to separate her from the rest of the boarders. It was, in fact, an exactly similar case to that of Madame Carteri, who was cured at the tomb of the Abbé Paris in 1731. It was resolved to try the effect of the actual cautery, and her father had come to Port Royal for the purpose, a few days before. In the meantime Mademoiselle Perrier had been induced to have her eye touched with a holy thorn, professed to be a genuine one from the crown of our Saviour, and, to the astonishment of all present, was wholly healed, and the decayed bones perfectly restored. The surgeon who was come to perform the operation, and the physician too, both intimately acquainted with the apparently hopeless case, were amazed beyond measure. The father was transported with delight. Six physicians affirmed the miracle—one of them M. Bonvard, physician to the king. Five surgeons of eminence did the same. The miracle was obliged to be admitted by the Court, by Cardinals de Retz and Mazarine, who had themselves

ordered the destruction of Port Royal for the heresy of Jansenism, and the Grand Vicar of Cardinal Mazarine, who had received orders to make the visitation of the monastery, was compelled to authenticate it too.

The father and mother of the young lady instituted for ever, at the cathedral of Clermont, a mass in music, to be celebrated there every year on March 24, the anniversary of the occurrence of the miracle. The Archbishop of Paris and the doctors of the Sorbonne made a severe investigation into the whole of the circumstances, and were compelled to admit, by their sentence of October 22, 1656, that 'this cure was supernatural, and a miracle of the omnipotence of God.' The Pope Benedict XIII. authenticated it by quoting it in his printed Homilies as one of many proofs that miracles have not ceased. The picture of the cure is still to be seen in the church of Port Royal, in Paris. Mademoiselle Perrier lived twenty-five years after this event, without any return of the malady, and the poet Racine drew up a narrative of the circumstance, which was not only attested by Pascal, but by Arnauld, Felix, and others.

Nothing can exceed the completeness of the authentication of this miracle. Such men as Pascal, Nicole, Arnauld, and the like, were not men to give their names to any fraudulent or untrue statements; much less were the Jesuits, who were the deadly enemies of the Jansenists, and were now taking measures for their destruction, likely to admit such a signal miracle amongst them, if they could, by any means, have avoided it. Such was their malice, that even this plain proof that the hand of God was with the Jansenists, did not prevent them from carrying out their vengeance and destroying Port Royal.

The Cardinal de Noailles, who had been instigated by the Jesuits to sign the order for the demolition of Port Royal des Champs, so called to distinguish it from Port Royal de Paris, was seriously warned by his proctor M. Thomasin, that it was a scheme of the Jesuits to blacken his character, and rather than sign the decree M. Thomasin resigned this

office. The decree was signed by the cardinal, and on October 29, 1709, was carried into execution. Thus fell that famous monastery and those schools of Port Royal, whence the printing press had sent forth so many famous works of learning and piety all over Christendom, and which had been the abode and scene of the labours of a most illustrious constellation of men—Pascal, Arnauld, Nicole, Quesnel, Racine the dramatist, Racine the historian, Rollin the historian, and many others. The nuns were carried off by force, and scattered into separate and distant convents. The following year the church was destroyed, and the bodies of the dead torn from their graves and carted away amid circumstances of horror unexampled in history. The whole of these fearful details are given by Mrs. Schimmelpennick in her history of the destruction of Port Royal. Nor did the judgements of God on these impious atrocities appear less marked than the miracle of Mademoiselle Perrier itself. The chief perpetrators came to miserable ends. Terrible tempests raged during the work of destruction, so that it was, for some time, obliged to be stopped. At Port Royal and Versailles especially, they raged so furiously that all the fruit trees were destroyed. Madame de Chateau Rénard, who seized the spoils of Port Royal, was struck with sudden death. The judgements of God fell concentratedly on the head of the crowned Jesuit tool, the impious Louis XIV., the destroyer of the Huguenots and the Cevennois, the man who preferred for his grandson and successor a tutor who was an avowed atheist. When this tutor was recommended to him, he objected that he was a Jansenist, but being informed that, so far from being a Jansenist, he did not believe in a God, he replied, ‘Oh, that is another affair; I have not the least objection!’ This monster king soon received his reward. The grand dauphin, the Duke and Duchess of Burgundy, the Duke of Brittany, the three successive heirs of the crown, were struck by death, awful and inexplicable, and France was left with an aged and decrepid old man at her head, surrounded by

triumphant enemies. The victories of Hochstet, Ramilies, and Malplaquet, rapidly succeeded each other. Tournay, Lisle, Mons, and Douay opened their gates to the enemy. The man who had signed the revocation of the Edict of Nantes, who had desolated the Protestant Cevennes, who had banished Fénelon and destroyed Port Royal, was left amid a thousand terrors and humiliations, and such overwhelming poverty that he was obliged to tear the gold ornaments from his throne; died miserably, and left to his heirs the retribution of the French Revolution and all its horrors. Cardinal Noailles, who signed the decree for the destruction of Port Royal, lived bitterly to repent of the deed, and to acknowledge the justice of M. Thomasin's warning.

But what, some one will say, of the holy thorn by means of which Mademoiselle Perrier was cured? The answer is that she was not necessarily cured by the so-called holy thorn, but by the power of God and of her faith in it. It is by no means likely that the thorn was a real thorn from the cross of Christ, but to the child who sincerely believed it so, it was all the same, and thus a real instrument of divine grace. Mr. Colquhoun, who regards this miracle from a magnetic point of view, says, we should be inclined to treat the thorn as entirely apocryphal; but, he asks, 'How are we to get rid of the facts and the evidence?' Exactly so! The case is only one of thousands. I for one do not believe in the thorn nor in astrology, but I am compelled to believe many astrological predictions; for instance that of Dryden regarding his son Charles, which, after Dryden had been in his grave, verified itself in all particulars. Why should true oracles have proceeded from pagan temples? Yet we have seen that they did, and Plutarch, who lived in those times, says that nothing was more certain than their general truth. Schelling, the great German philosopher and theologian, was so struck with this that he asks, 'How, if in the Grecian mythology, the ruins of a superior intelligence, and even a perfect system were to be found which would reach far beyond the horizon which the most ancient written records

present to us.' A very clever fellow, when Perkins's metallic tractors were in vogue for mesmeric manifestations, made some tractors of wood, and coloured them like the metal ones, and on their proving equally efficacious made a great jubilation on his imagined discovery that all was illusion and fancy. Poor man, he did not know that the power was not in the tractors, metallic or wooden, but in the manipulator himself. The solution of all these mysteries must be found in the condescension of God to honest and heartfelt seekers of aid, however erroneous in their mode of seeking, but with a genuine and prevailing faith. Christ, when visibly upon earth, used to ask of those seeking cures, 'Believest thou?' And when the suppliant replied in the affirmative, the miracle took place. Christ is still upon earth, and shows himself often ready to answer the same question in the same way.

The cases of the Estatica in the Roman Catholic Church are amongst the most remarkable and interesting of the marvellous facts of this church. The late Earl of Shrewsbury published a volume containing his personal visits to different Estatica, and a mass of facts impossible to be set aside. Many of these ladies had not only the palpable marks on their bodies of the five wounds of Christ, but the most unquestionable witnesses affirmed that these were produced by no natural means; and though they bled occasionally, the medical men declared they could be produced by no natural means, for they exhibited no soreness whatever. Besides this, many of these persons were possessed of the most extraordinary power of clairvoyance. Several of the ancient Fathers had these stigmata, as they were called. Dr. Ennemoser has collected most of the cases of this kind known in history in his 'History of Magnetism.' Amongst these he refers to the bleeding wounds and stigmata of St. Francis de Assisi, and of Sts. Catherine of Sienna, Hildegarde, Brigitta of Sweden, Pasithea of Croyis, &c. The recent ones to which he devotes especial investigation are those of Catherine Emmerich of Dülmen, Maria von Mörl, and Domiica

Lazari. Catherine Emmerich, a nun in the convent of Dülmen, had the mark of the crown of thorns in 1802, and in 1815 her attendant physician published the particulars of her case. She was highly clairvoyant, and at once knew the difference betwixt noxious and harmless plants, though she had never seen or heard of them before. She had also higher revelations as to persons and events, which always came true. Maria von Mörl had the stigmata, but her higher conditions were not so pure and distinct as those of Catherine Emmerich. When Ennemoser wrote, she was in a convent at Kaltern. Dominica Lazari was also living, and her marks were very prominent, and bled every Thursday and Friday. From 1834 to 1844, Ennemoser says, it was well ascertained that she had taken neither food nor drink, and he refers to the works of Görres and his *Life of Suso*, for numerous other cases of year-long fasting, such as those of Nicholas de la Flüe, Lidwina of Schiedam, Catherine of Sienna, Angela de Fuligno, and many others. Ennemoser also cites numerous other cases of *Estatica*, with some remarkable ones related by Clement Brentano, in which they foretold deaths, marriages, and military movements from visions. Rolewink also relates the case of a girl at Ham in 1414, ‘*quæ veracissima stigmata dominicæ passionis habuit in manibus, pedibus, ac latere.*’

But perhaps the most extraordinary instances of the prophetic powers of Catholic women, though not possessing the stigmata, is that recorded by the Abbé Proyaid, in his ‘*Louis XVI. detroné avant d’être Roi,*’ and fully confirmed by Cardinal Maury in 1804, on enquiry by M. Bouys, in which a simple peasant girl of Valentano, in the diocese of Montefiascone, predicted the death of Pope Ganganelli, the inveterate persecutor of the Jesuits. Ganganelli hearing of it, had the girl arrested and thrown into prison. She manifested no concern at this, saying calmly, ‘*Braschi will liberate me.*’ The curé of Valentano, the confessor of the girl, was arrested at the same time; but he showed equal indifference, saying to the officer who arrested him, ‘*What*

you have just done has been three times announced to me by my parishioner ;' and he handed him some papers in which, not only the prophecy as to the death of the Pope and its exact time, but his own arrest, imprisonment, and liberation, were stated. The day fixed by the peasant girl for the Pope's death was September 22, 1774 ; but his Holiness declared himself quite well, and seemed resolved not to die. Notwithstanding which Bernardine Renzi, the peasant girl, a prisoner in the convent of Montefiascone, on that day went to the superior, and said to her, ' You may order your community to offer up prayers for the Holy Father. He is dead !' This was before 10 o'clock in the morning of September 22, and the news was brought by the first courier in the afternoon that the Pope died at 8 o'clock that morning. What was more extraordinary was, that Cardinal Braschi, although no one, on his entering the conclave, ever dreamed of electing him pope, *was* so elected. Still more extraordinary was the fact, that Braschi, having been rallied on becoming pope through the prophecies of a peasant girl, determined to defeat her prediction of being liberated by him. He therefore appointed such persons to try her as had most reason to condemn her ; but these persons could not deny the truth of the prophecies, and they acquitted both her and her confessor on the ground that they were innocent of any evil design, and were only dupes of the powers of darkness. They were liberated, and the prophecies thus wholly fulfilled ; for even popes had been accused of being influenced by the powers of darkness—in fact, being actual sorcerers—but still remained popes. Naudi in his Apology for great men accused of magic, includes several popes. Amongst them were Gerbert, Sylvester II. He is said, like Friar Bacon, to have made a brazen oracular head. Cardinal Benno accuses him of being attended by demons ; that by their aid he was made pope, and that they promised that he should live till he performed high mass in Jerusalem. This was fulfilled in sound only, for he died shortly after performing mass in the church

of the Holy Cross in Jerusalem, which is one of the seven districts of the city of Rome. He died 1003.

In the same category Benno places Benedict IX., John XX., and Gregory VI. and VII. The latter was the notorious Hildebrand, who, Benno says, had a magical book, in which some of his servants were beginning to read, when suddenly a number of devils appeared before them, demanding why they had called them, and that they only prevented them destroying the house in anger at being called for nothing, by setting them to throw down a wall, after which they quietly withdrew. He says Gregory could shake lightning out of his sleeve. Is this the origin of the celebrated thunder of the Vatican?

But we have here been led away by the Estatica and the prophetesses from the therapeutics of the Catholic Church. One of the most remarkable of Catholic therapeutists of modern times was the celebrated priest Gassner in the Tyrol, of whom I have given an account in the chapter on Spiritualism in Germany. Prince Hohenlohe, some forty years ago, was said to do marvellous cures by prayer and laying on of hands. A very recent case was that of the Curé D'Ars, near Lyons. A very interesting life of the curé has been published, by which it appears that, like Luther, Savonarola, and a number of other holy men, he had terrible conflicts with Satan; and that his cures were so marvellous that omnibuses were established to run regularly from Lyons to his house.

The Curé D'Ars died early in 1859. He had for above thirty years astonished all France by the continued series of miracles occurring through him in his parish of Ars, not far from Lyons. His life, in two volumes, by the Abbé Alfred Monnin, has already run into three editions. It represents the curé as a man of no extraordinary talents, and of but small learning, but as a man of the most sublime and self-denying piety, utterly regardless of self-enjoyment or self-aggrandisement—spending his whole life in indefatigable exertions for the temporal and eternal benefit of his flock. He was the first to establish at Ars

what he called *Providences*—that is, homes for orphans and young women in destitution, maintained by direct faith in Providence. They succeeded wonderfully, and have since spread all over France. The establishment of Mr. Müller, near Bristol, partly of this kind, is not more marvellous in its maintenance by faith than was that of the Curé D'Ars. The curé was hotly opposed and calumniated for a long time, even by his fellow-clergymen. The miraculous events continually taking place at Ars were represented as impudent impostures, and he was assailed as a hypocrite, a cheat, a fanatic; in short he went through the usual ordeal on all such occasions. Yet the bitterest enemies were compelled to confess themselves mistaken after proper examination, and the facts related in his history were familiar to hundreds of thousands, and made fully known in the face of all France. For thirty years 20,000 persons annually, of all ranks, and from every country in Europe, flocked to Ars. His church was densely crowded day and night, and the curé, it is asserted, allowed himself only four hours sleep each night; his endurance being the greatest miracle. These are not facts of the past, but of the present age, capable of being tested.

A French paper of Oct. 5, 1859, said —

‘The death of the Curé D'Ars, at Lyons, has caused the whole devout population of the rest of the empire to hurry in crowds to his tomb. The Abbé Lacordaire, who has remained with him for several months, was with him at his dying hour, and promises the most wonderful revelations concerning the passage from life to death of the saint, whose canonization already occupies the authorities of the church. The miracles already wrought at the tomb of the Curé D'Ars exceed, if one may believe the tale, both in quality and quantity those once enacted at the grave of the Diacre Paris. The blind are made to see, the lame to walk, and every human ill is set at nought by a prayer at the stone which covers the remains of the Curé D'Ars. The Empress, who publicly declared the birth of the Prince Imperial to be owing to this holy man's intercession, is said to have been in close cor-

respondence with him during the whole of the Italian war. To show the enthusiasm inspired by the event of his death, the omnibus service from Lyons to the village where he lived, and which was started to drive straight to his door, has been doubled since his death, and drives nowhere but to the cemetery where his corpse reposes. A nine days' vigil is established for the different *confrères* throughout France, in order to facilitate the transmission of miracles for the convenience of those who cannot make the journey to Lyons.'

Lastly, I believe there is still living in Rome the Sœur Collette, a Carthusian nun, whose miracles, says a French paper, 'have rendered her name so renowned throughout the Roman states.' This nun, it appears by the same authority, quoted at the time into the 'Court Journal,' was said by the Pope to calm the excited brain of the Emperor of the French after the Italian campaign, which, after the battle of Solferino, allowed him no sleep, but brought continually before him the scenes of terrible carnage witnessed in that conflict. Her visit was said to have produced the desired effect, and the same journal added this information regarding this great Catholic medium :—

'Sœur Collette, although French by birth, has been for years in the entire confidence of his Holiness. She first went to Rome, impelled by a revelation concerning the birthright of Louis Dix-sept. Soon after her arrival in the holy city, Baron de Richemont was sent for by the Pope, and remained for some time the honoured guest of his Holiness. It was during the period of the Pope's exile at Mola di Gaëta, and the astonishment of the strangers gathered at that place may be conceived when, seeing all the royal and noble personages crowding round in reverence to the Head of the Church—among whom the Royal Family of Naples, the Archbishops of Austria, and the Princes of Bavaria, were not the least conspicuous—the Pope was observed to abandon all upon the approach of an humble-looking individual, who was known to be living poorly and upon small means, at one of the lowliest inns of the place, and taking the obscure indi-

vidual's arm, walk apart with him, holding secret converse with him, pass and repass before the great personages without farther notice. Ever since that time, Sœur Collette has reigned triumphant in the Pope's private councils, and no affair of importance is commenced without consulting her. Her arrival is therefore considered to have the greatest signification.'

This may suffice for the volumes of miracles which might be taken from the annals of the Church of Rome. To whatever amount of these we accord verity (and without doubt a considerable number are real), one thing is beyond all controversy, that the Church of Rome stands boldly and persistently for the authenticity of miracles, both Christian and demoniac.

GUARDIAN ANGELS.

The faith of Catholicism in guardian angels is so full and beautiful, compared with the dim and mythical belief of Protestantism in them, that it may form a brief *pendant* to this chapter. Protestants do not deny 'ministering spirits,' because in doing that they would deny the 'letter' of the Gospel; but they treat them under the name of guardian angels just as they treat Hercules, or the Lares and Lemures; they introduce them into poetry, but not into actual life. It is their education, and they cannot help themselves, any more than the toes of the Chinese lady educated into a crumple, can stretch themselves out into the freedom of a feminine European foot.

The second of October in the Catholic Church is the Feast of Angel Guardians. Alban Butler says, 'Amongst the adorable dispensations of the divine mercy in favour of men, it is not the least, that He has been pleased to establish a communion of spiritual commerce between us on earth and His holy angels, whose companions we hope one day to be in the kingdom of His glory.' He adds that the name of angels given them, is indicative of their office, that of being messengers to us, and executors of God's will towards us in our

favour and defence. Here, again, we have another proof of the truth, by the statements of different parties agreeing; for all spirits announcing themselves to spiritualists as guardian spirits, give names, not of persons who have lived on earth (though they probably have done so), but names indicating their qualities and office.

The Fathers abound in their expressions of joy on their angel guardians. St. Augustine has some beautiful observations on them. 'They watch over and guard us with great care and diligence in all places, and at all hours assisting, providing for our necessities with solicitude: they intervene betwixt us and Thee, O Lord, conveying to Thee our sighs and groans, and bringing down to us the dearest blessings of Thy grace. They walk with us in all our ways; they go in and out with us, attentively observing how we converse with piety in the midst of a perverse generation; with what ardour we seek Thy kingdom and its justice, and with what fear and awe we serve Thee. They assist us in our labours; they protect us in our rest; they encourage us in battle; they crown us in victories; they rejoice in us when we rejoice in Thee; and they compassionately attend us when we suffer or are afflicted for Thee. Great is their care of us, and great is the effect of their charity for us. They love him whom Thou lovest; they guard him whom Thou beholdest with tenderness; they forsake those from whom Thou withdrawest Thyself; and they hate them that work iniquity, because they are hateful to Thee.'

St. Bernard says, 'We owe to our guardian angels great reverence, devotion, and confidence. Penetrated with awe,' he says, 'walk always with circumspection, remembering the presence of angels, to whom you are given in charge, in all your ways. In every apartment, in every closet, in every corner, pay respect to your angel. Dare you do before him what you dare not commit if I saw you?' In another place he says, 'Consider with how great respect, awe, and modesty we ought to behave in the sight of the angels, lest we offend their eyes, and render ourselves unworthy of their company.'

Woe to us if they who could chase away our enemy, be offended by our negligence, and deprive us of their visits.' St. Basil gives the same reasons for purity of conduct.

We unfortunate modern Protestants, 'suckled in a pagan creed forlorn,' must feel very much, in reading such sentiments as these, like Hood when he wrote that exquisite stanza :—

In faith 't is little joy,
To know I'm further off from heaven,
Than when I was a boy.

The office of the guardian angel is finely painted in Exodus xxiii. 20, where God tells the children of Israel, 'Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Respectfully observe him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I shall speak, I will be an enemy to thy enemies, and will afflict them that afflict thee; and my angel shall go before thee, and shall bring thee into the place which I have prepared.'

This applies as much to the journey of life as to the journey of Israel through the wilderness. Our guardian angel, if we obey him, will not only attend and defend us here, but will bring us into the place that is prepared for us. There is nothing so much as the revelations of spiritualism which show us practically how completely the spirits about us see and hear everything that we do. When a medium is present, they attest their presence by knocking on the table at which we sit; often move it about; sometimes lift it up; and at others make everything vibrate upon it. As you converse, they continually knock assent to or dissent from what is said; and when something particularly pleases them, they testify it by the vividness and loudness of their raps. Everyone who enters into spiritualism very soon becomes aware how perpetually he is under the observation of invisible eyes

and ears, and I have heard different persons say that they never realized this in any degree before. That the assertion that we had angels and spirits about us, was a sort of indifferent or poetical idea in the mind, but was not a living truth. Spiritualism at once makes it palpable, and awfully real, and people begin to say, 'I can no longer say and do things as I could before. My whole being is open to these spiritual realities. A fair outside will no longer do, I see that I must be genuine and pure all through and through.'

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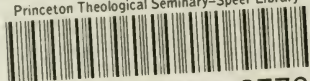
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THE
HISTORY OF THE SUPERNATURAL.

CHAPTER I.

MAGIC IN ITS RELATION TO THE SUPERNATURAL.

The awful shadow of some unseen Power
Floats, though unseen, among us ; visiting
This various world with as inconstant wing
As summer winds that creep from flower to flower.
Like moonbeams that behind some piny mountain shower,
It visits with inconstant glance
Each human heart and countenance ;
Like hues and harmonies of evening,
Like clouds in starlight widely spread,
Like memory of music fled,
Like aught that for its grace may be
Dear, and yet dearer for its mystery.—SHELLEY.

AS the belief in the supernatural, or spiritualism, has, from the earliest ages, had a constant tendency to degenerate into magic, because human nature has that downward bias, it is very desirable to have a clear notion of what magic is, that we may the more sacredly guard the great gift of spiritual life, which, more or less, is conferred on us, from everything but its own holy uses and objects. For this purpose I here take a summary view of magic, that it may also save me the necessity of farther extended reference to it in the course of this history.

MAGIC IN GENERAL.

Magic, in the highest sense of the word, and in its construction into an art, is clearly traceable to high Asia, and to its south-eastern regions. The most ancient accounts of it, if we except Egypt, which may almost be said to belong to that quarter of the globe, are altogether from Asia. The books of Moses make us acquainted with several distinct, artistic, and highly perfected kinds of conjuration, and certain positive laws against it. The same is the case with the Indian Law Book of Menu, who, according to Sir William Jones, lived about 300 years before Christ. We say nothing of the Persians and their Magi. We find the same traces of magic as an art amongst the most ancient Chinese. Amongst the Chaldeans and Babylonians magical astrology and soothsaying are as old as the history of these people, and the same is the case with the Phœnicians.

If we turn from eastern, central, and northern Asia to high Asia, we find Prometheus paying on Caucasus the penalty of endeavouring to make man independent of the gods. Prometheus and Sisyphus are, as far as magic power is concerned, the Faustus of the ancient world. It is in the vicinity of the Caucasus, too, that we find the notorious magic family, which come before us so frequently in Homer and the later writers of Greece and Rome—Æetes, Pasiphae, Circe, and Medea. Homer shows distinctly that magic is not of European, expressly not of Grecian growth. Wachsmuth thinks that the whole family, by a visible syncretism in the early ages of Greece, were deduced from Helios in order to bring them nearer to the national and mythologic sphere, and thence to introduce their magic mysteries into the Greek literature. Circe herself was a goddess, sister to Æetes, both the children of Helios and of Perseis, the daughter of Oceanos. Their magic art is not Greek, but points to Asia; as they, to effect their metamorphoses, were obliged to mix *φάρμακα λυγρὰ* (Odyssey x. 236; Pindar, Pyth. iv. 415), and touch the Grecians with a magic rod.

Even the latter and very characteristic magic term *ἰέλγειν* does not appear in Circe's first conjuration, and she does not use the magic formulæ. In order to defeat her sorcery, human science is not sufficient, but Hermes, a god, is sent to find the *μῶλυ*, Moly. Men cannot easily pluck it — *θεοὶ δὲ τε πάντα δύνανται!* The gods can do all things; and hence we see the reason for their constant invocation in all such magic processes. Let the reader clearly understand this. Notwithstanding this later developement of magic in Greece, this foreign art brought from Asia, which strove to make itself independent of the higher gods of the country, the oldest popular faith of Greece, as Hesiod shows, had its under-world, and its good and bad subterranean gods and demons, and along with it, as in all other nations, an original belief in magic power; but this expanded and perfected itself, through the later influence of the East, into an artistic system. The old national under-world was drawn into the sphere of the new magic; the machinery and operations of the arts of sorcery were attached to it, and men sought through the dark and destruction-pregnant powers of fate, what could not be accomplished by the gods of the country. The best commentary on this is in Virgil:—

Flectere si nequeo Superos, Acheronta movebo.

The under-world, before the importation of the new Asiatic doctrines of magic amongst the Greeks, was detested, as everywhere else, by both gods and men (Hesiod, *Theog.* 743; Homer *ii.* 4, 157). Terrific monsters haunted it; the hostile races of giants and Titans were banished thither; there stagnated the mysterious Stygian flood. Hence in Lucan *vi.* 432, '*Ille supernis detestanda Deis noverat:*' hence Erechtho, the celebrated Thessalian sorceress, '*grata Diis Erebi arcana Ditis operti,*' &c. Hence in the later Greek and Roman magic eras, the original powers of the under-world, Pluto, Proserpine, &c., are not the masters and protectors of the new foreign art, but it is Hecate. This

power, who in Hesiod had been placed over the elements, in this later mythology is transferred to the under-world with Selene — no doubt, because adjurations, magic arts, and offerings were made by night — Artemis, Persephone, &c., and a whole infernal court and environment of spectres, phantasms, dogs, serpents, &c., being made obedient to the great queen of sorcery.

This includes a complete outline of the origin of magic in Greece and Rome, and of its main features to the latest period. We may now take a hasty glance at it in other regions. Turn again to the East. The belief in good and bad spirits prevailed universally amongst the Chaldeans, Persians, Egyptians, Phœnicians, Indians, Carthaginians, Canaanites, &c.; and everywhere the idea of magic was associated with it. Amongst the greater part of the Asiatics and Africans there could be no conflict betwixt their mythology and this art; for their gods were of the class of powers invoked. As for the Scythians, Germans, Slaves, Celts, Gauls, &c., from the meagre knowledge that we have of their mythologies, the same ideas appeared to prevail as amongst all other people in the same degree of cultivation. Pliny (H. N.) tells us, ‘*Britannia hodieque attonita Magiam celebrat tantis ceremoniis, ut dedisse Persis videri possit.*’ Helmont shows us that the Slaves had their *Zerne-Bog*, their black, bad god; and the very name reveals a dualism, for *Bog* is yet in Polish God, and *Zerne* black. Thus, amid all these people, and still more distinctly amongst the Scandinavians — see the *Eddas* — the faith in magic was universal.

The religion of most of these nations consisted chiefly in a corrupted star and fire worship. The Persians alone appear to have preserved this in any degree of purity. Over the whole East extended the intellectual system, but under the most varied forms, and everywhere connected with dualism. Wherever the Greeks and Romans planted colonies their mythology soon received the Oriental inoculation of the dark and hostile powers. Thus the magic of the Romans and

Greeks, carried back to those regions, naturally coalesced with the Asiatic ideas and became doubly strong. In Persia, Egypt, and Carthage, this was the case. But it was in the system of Zoroaster that the dual strife assumed the most positive form. Ormuzd and Ahriman stand as the representatives of the two principles in perpetual conflict. In a less distant degree the same is the case in the teachings regarding Osiris, Isis, and Typhon. In the mythologies of both these peoples, prevails the demon system, the good and the bad principle, and each has its subordinate powers. The dualism of the Chaldeans is less known, but Plutarch says that they had two good and two bad gods, and numerous neutral ones.

Dualism lies equally at the foundation of the Indian mythologies. They have whole troops of contending demons or Dews, which do not confine themselves to the theology, but spread through all their poetry, dramas, and tales, as in *Sacotala*, &c. Sir William Jones, in the *Asiatic Researches*, (ii. 49), points out the relationship of the language of the *Zend Avesta* to that of the Sanscrit; and Ammianus Marcellinus tells us that Zoroaster made acquaintance with the Brahmins; and Arrian in the Indian expedition of Alexander, and Strabo, also tell us abundance of things about Indian magic, and about the little men three spans high, which proclaim their kinship to our fairies.

The Jews brought back from the Babylonian captivity all the ideas of the Persian dualism, and they accused our Saviour and the Apostles of performing all their miracles by magic, and the great master of sorcery, the devil. Horst, in his '*Zauber Bibliothek*,' in quoting a long list of instances from the Gospel narratives, says, 'It is in vain to attempt to clear away from these Gospel narratives the devil and his demons. Such an exegesis is opposed to the whole faith of the world at that time. If we are to make these statements now mean just what we please, why did no single man in the ancient world understand them so? Are we become wiser? Then let us congratulate ourselves on our good fortune: but we cannot,

on that account, compel those venerable writers to say what they, in their own time, neither could nor would say' (vol. ii. 31).

The Cabbalah contains a most comprehensive account of the magic of the Jews. Of the Kischuph or higher magic; the Monen, the astrological; and the Nischusch, or prophetic department.

'According to the Cabbalah, there is, besides the angels, a middle race of beings, which men usually call the elementary spirits, but known to the Jews under the general name of Schedim (the male being called Ruchin, the female Lilin), and described as the dregs or lowest of the spiritual orders. These spirits of the elements, the head of whom is the better Asmodeus, are divided into four principal classes. The first, which consist of the element of fire, and therefore cannot be seen with the eye, are well disposed to the good. They willingly help and support men. They are white, and understand the Thorah or law, since they stand in connection with the angel-world. They possess many secrets of nature. Solomon made use of them, and addressed himself to their king. The second class, formed out of fire and air, is lower, but yet good and wise, but invisible to human eyes. Both classes inhabit the upper regions. The third class consist of fire, air, and water, and are sometimes apparent to the senses. Their soul, according to Loriah, is of the vegetable nature. The fourth class, besides the former elements, has a component of fine earth, and their soul is of the mineral nature, and can be fully perceived by the senses. All these spirits of the elements eat and drink, propagate, and are subject to dissolution. The greater part of the two last kinds are of wicked disposition, mock, and deceive men, and are glad to do them mischief. Therefore they are under the authority of the evil Asmodeus, who is on the side of Smaëls, the devil. Whence they are called, like the dark satanic spirits, Masikim and M'chablim. There are amongst them some individuals of a more friendly nature, who mean well to men, and employ themselves in all sorts of domestic

services. These two classes divide into different sorts; some live amongst men, others in the waters, a third kind in filthy places, and a fourth in mountains and deserts; each loves that element out of which it had its origin. Some called Jemim are of hideous aspect, and appear bodily in the open day, amongst the mountains.

‘The two higher orders of these elementary spirits, who form the transition link betwixt the visible and invisible, stand bodily next to man, and are very dangerous, being endowed with various extraordinary powers, and having great insight into the hidden kingdoms of the lower nature; and, through their connection with the spirit-world, have some knowledge of the future, but chiefly in natural things. Hence men so soon began to worship them, and make offerings to them.

‘Some of these answer to our Hobthrushes and Brownies, others to the gods of the heathen and the oracles. The higher these spirits, says the Cabbalah, though they can predict something of the future, are not much to be depended upon, because they are more connected with the natural than the spiritual world, and see only through such media. The lower of these natures are still less trustworthy; since, from their lower position, their vision is more obscure, and they often seek to deceive men by lies. These spirits of the elements live in the birds both of the upper and lower air, in beasts, and in the earth and its minerals. Hence the augurs obtained instructions from them through birds of prey, and magicians through stones, metals, and crystals.

‘Maimonides says that it was not only allowed the Jews by their traditions, but commanded them to maintain an intimate connection with their departed friends, not out of curiosity or selfish purposes, but for fellowship in and through God. Therefore the Israelite was bound to pray for his brother who was yet in the region of purification; but only in cases of the highest necessity, and for the good of those left behind, was it permitted to enquire of the dead. They had a feast of blood on such occasions. A hole was

dug, blood poured in, and over it a table was set at which they ate, and the Schedim or spirits of a middle nature appeared and answered their questions, even about the future. The Jews had the practice of tattooing certain names or pictures on their hands by which they came into rapport with these spirits, and they used many magic ceremonies for the same purposes. They put to flight fierce beasts by the utterance of the sacred name, and cured many hurts and diseases by means of magic.' (Maimonides in *Abodah sarah* 12, *Absch*: 11 *Abth.*)

By the *Monen*, they produced what the Scotch call *glamour*, making imaginary things appear real; but this delusion would not bear the test of water. (*Trakt. Sanhedrin*, fol. 65).

In the *Sohar* it is taught that, in the hour of death, a higher *Ruach* or spirit is imparted to men than what they had in life, by which they see what they never saw before; see their departed friends and relations. (*Maichi*, fol. 218.; *Trumah*, fol. 141). The Jews, however, believed that the soul was not wholly sundered from all connection with the body, but that the *Habal de Garmin*, the elementary body, or what the Germans call the *Nerve-spirit*, remained in the grave incorruptible, till the resurrection, when it was reunited to the soul. That this *Habal de Garmin* had all the form of the body, and was the real resurrection body. That it had a certain consciousness, and passed the time in pleasant dreams, unless disturbed by the nearness to some wicked or hostile body. Hence the necessity of burying friends together, and enemies far apart. Hence the desire of those who love each other to rest together in the earth. (*Nakanti*, fol. 66).

The soul, in the other world, is held in connection with this elementary body in the grave by the *Zelem* or shade in which it is wrapped, the vehicle of the Greek philosophers. All souls must pass through a condition of purgation; when the purer souls passed into the *Gan Edin* or subterranean paradise, till the general resurrection, and the impure into the place of farther purgation and punishment. In the

middle, betwixt the outer world and G'hinham or hell, lies the region of the spirits of the elements, or of nature (Sopher Makiäl, fol. 12).

To these spirits of the elements, or Schedim, no doubt St. Paul alludes where, in our vague translation of the passage, speaking of the spiritual powers against which we have to contend, he names amongst them spiritual wickedness in high places, 'but which should be rendered the spiritualities or spirits of wickedness in the upper regions τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις: which the French have more correctly rendered, 'les esprits malins qui sont dans les airs,' and Luther 'den bösen Geistern unter dem Himmel.'

As it was in the ancient world both amongst cultivated and uncultivated nations, so it is in the present age. We find the same faith in both classes of spirit-power, in good and bad, and in magic arts everywhere, and even amongst nations who seem to have had, for ages, no intercourse with the Old World—namely, those of America. Locke says, 'We find, everywhere, no other ideas of the powers and operations of what we term spirits than those which we draw from the idea of our own spirits, as we reflect on the operations of our own souls, and carefully note them. Without doubt, the spirits which animate our bodies possess a very inferior rank; whence the belief in higher and more powerful, better or worse spiritual natures operating on the earth, is very natural to the human soul.'

We find these ideas in Greenland, where, according to the missionaries, Kranz and Egede, the inhabitants pay little regard to the good Pirksama; meaning, in their language, He above there; because they know that he will do them no harm, but they zealously worship the evil power, Angekok, from whom their priests, medicine-men, and conjurors are also named; and all the operations of the magicians are supposed to become effectual from the cooperation of Angekok and his inferior spirits. So in Greenland, too, that widely diffused dualism exists. We find, again, very much the same class of ideas and practices in Kamtschatka,

according to Pallas, Kraschinikow, and others. So, also, amongst the Samojedes and Siberians. Herr von Matjuschkin, who accompanied Colonel Wrangel on the North-pole expedition in 1820, gives us a remarkable account of the incantations of the Schamans in northern Asia. These men enter into a wild dance, in which they throw their heads about in a wonderful manner, every now and then pausing to take some stupifying drink. They finally fall into unconsciousness, followed by convulsions and groans, and wild howls. The Schamans then stare wildly and terribly, and in this state questions are put to them. Matjuschkin says that at Alar Süüt, a day's journey from Werschojansk, he saw a Schaman who, in this state, answered him questions regarding his far-distant friends, which he afterwards found to be quite true. The Schaman could possibly have known nothing of him or his friends. On awaking, like all the clairvoyants, he knew nothing of what had passed.

In Loskiel's 'History of the Missions of the Evangelical Brethren amongst the Delaware and Iroquois Indians,' we learn that these as well as the Illinois tribes and Hurons, and other North American natives, not only believed in good and bad spirits, but in the operations on man through magical and therapeutic arts. In another part of these volumes I have given particular relations of such things amongst the Ojibbeways, from Schoolcraft and Kohl; others from the Mexicans, Peruvians, Caribs, &c. Such is the faith in magic and demon-power also, according to Father Antonio Zuchelli, and other writers, amongst the Africans of Congo and Loango, who pay particular reverence to a black goat; such also amongst the Mandingo negroes; according to Campbell and other missionary travellers, amongst those of South Africa, the Bushmans, the Namaquas, &c. In Dutch Guiana, says Howe, the natives believe in the existence of a host of subordinate evil spirits who produce thunder, storms, earthquakes, and diseases. These they name Yowahoos (probably the origin of Swift's name, Yahoos), and seek, by magic, to win them over, so as to render them innocuous to them.

The natives of California hold the same faith. The Koschimer, in the north of California, declared to the missionaries that the highest good God, he who lives, created a great number of subordinate spirits who fell away from him, and are now in hostility to him, and torment us. In a word, the faith is universal, and Home, Lord Kaimes, says truly, in his 'Sketches of the History of Man,' that the faith in mingled good and evil spirits amongst savage and uncultivated peoples, is one and the same with their faith in magic.

A celebrated German poet has equally well expressed this great fact :—

Ein alter Stamm mit tausend Aesten,
 Die Wurzeln in der Ewigkeit,
 Neigt sich von Osten hin nach Westen
 In mancher Bildung weit und breit.
 Kein Baum kann blüthenreicher werden,
 Und keines Frucht kann edler seyn,
 Doch auch das 'Dunkelste' auf Erden —
 Es reift auf seinem Zweig allein.

On this cosmopolitan and ineradicable persuasion was gradually erected the artistic system of magic, which has not yet lost its hold even on the most cultivated nations. Who was the original discoverer of it? Adam, Enoch, Seth, Abraham, Solomon, Zoroaster, Hermes Trismegistus, or some other more remote and mysterious personage according to Egyptian or Indian theories? To all these has the science been attributed, and Pliny tells us that a certain great magician, Osthanes, brought it from Asia into Greece. But to none of these does it owe its origin; it lies in the very foundations of the human mind. Given a conviction of the existence of spiritual and mighty powers exerting their influence over men, the attempt to find means of propitiating those powers, and of cooperating with them for the restraint and subjection of one section or the other of them, is a certainty.

As there are good and evil spiritual powers, so the art of invoking them soon naturally directed itself into the good and the evil; the *μαγεία* and the *γοητεία*. Cicero derives the name of magic from the Persians. 'Magi augurantur atque

divinant. Sapientum et doctorum genus Magorum habebatur in Persis' (De Div. i. 41, 46). So too Apuleius. 'Si quidem Magia id est, quod Plato interpretatur *θεῶν διαπαίαν*, si, quod apud plurimos lego, Persarum lingua Magus est, qui nostra sacerdos; sin vero more vulgari eum isti proprium Magum existimant, qui communione loquendi cum diis immortalibus ad omnia, quæ velit, incredibili quodam vi cantaminum polleat' (De Magia, 30). Suidas tells us the difference exactly betwixt *μαγεία* and *γοητεία*. Undoubtedly, the word is of Median, or old Persian origin; Meh, or Megh, meaning something great, excellent, and revered; and the Magi of the Persians, Medes, Chaldeans, and Indians, being their highest class of religious philosophers. Mog is still the Persian word, and Mogbed, their high priest, as the high priest of the Parsees at Surat is called Mobed.

When magic arrived in Greece, it found a mythology essentially built on the elements of nature, and, therefore, essentially congenial to it. In Chaldea it had already been combined with astrology, or with the powers supposed to preside over the stars. The Greeks had already discovered more of those secret powers of nature, electricity, magnetism, mesmerism, clairvoyance through means of particular vapours or manipulations, which we suppose the moderns only to have discovered, and thus gave a significance and a strength to their ideas of magic, which carried it to its highest perfection. (See 'Ennemoser's History of Magic'). The Greeks conveyed it to the Romans. Let anyone refer to the passages in Homer and the Greek tragedians, in Virgil, Horace, Ovid, Propertius and others, where magic is mentioned, and to their celebrated enchantresses, Medea, Circe, Erchtho, Canidia, &c.; and then they at least see what was the popular opinion of the art, and of those women as commanders and compellers of the gods, as rulers over fate and men.

We see in the Bible striking examples of the art as it existed in ancient Egypt; and even after the Christian era, the Neo-Platonists, and, indeed, some classes of Christians, were

deeply devoted to it. Christianity, on the whole, from its higher and purer knowledge, must necessarily reject it; yet it found its way into the church through the practice of exorcism, employed in imitation of Christ, to cast out devils. The formulas of the church, as time advanced, became more and more ceremonious, and approaching in character, at least to White Magic, in opposition to Black Magic, or Black Art, in which appeal was made to demons to assist in obtaining hidden treasures, acquiring honours, wealth, and other worldly advantages, or in which the sacred names of God and Christ were blasphemously used for the same base ends.

In what came to be called *Pneumatologia Occulta et Vera*, all the forms of adjuration and conjuration were laid down. The exorcist was, in a well-washed and cleansed room, or under the open sky, having the preceding morning well-washed his body all over, to enter a circle, but not before midnight. He must be newly and purely clad in a sort of surplice, having a consecrated band falling in front, hanging from the neck, and written over with sacred characters. He must wear on his head a tall, pointed cap of fine linen, on the front of which is attached a paper label, having written upon it in Hebrew the holy name **TETRAGRAMMATON**: a name not to be spoken. The ground must be purified from all uncleanness, and well fumigated. He must fumigate the sacred name on his cap, the letters of which must be written with a never-before-used pen, dipped in the blood of a white dove.

When the exorcist wishes to release a miserable spirit which haunts some spot on account of its hidden treasure, he is recommended to take one or two other persons, properly purified, into the circle with him; so that, whilst he exorcises the spirit, the others may make two different kinds of smoke, one to allure the spirit, and the other to drive it, or any evil spirits, away when necessary. They are to carry each a piece of chalk, and on the four outsides of the circle draw as many pentacles. One of the associates must hold in one hand a glass of holy water, in the other a cup

containing the mixed blood of a black lamb, not a year old, and of a white pigeon, not two months old. The exorcist must hold in his right hand a crucifix, and four wax-lights must be lit within the circle; the staff Caroli standing in the centre. They must then sprinkle the mingled blood and water all round the circle, and, kneeling down, each must cross himself on the forehead, the mouth, and the heart, in the name of the Father, of the Son, and the Holy Ghost. The exorcist then makes a prayer for the success of their attempt. Scarcely shall this be done when the wicked spirits will begin to torment the unhappy soul which they seek to release; and the adjuration must recommence, saying, 'All good spirits, praise the Lord with us.' At this the poor soul will sigh and complain, and say, 'With me too.' The incense is at the same time to be waved, and the associates to repeat, 'Amen!' to all the prayers of the exorcist, which are made in succession. The poor soul reaches the outside of the circle, but its gaolers hold it fast, and when the exorcist bids it depart to its eternal rest, in the name of the Father, the Son, and the Holy Ghost, the devils set up a horrible raven-cry, croak like frogs, and fly like ravens around the exorcists' heads, but they must trust in God's name and presence. The devils will try all kinds of illusions to put them off their guard, but they must not be alarmed. They must have three bits of bread, and three bits of paper, on which the name of Jesus is written, and the instant the demons are compelled to deliver into the circle the treasure, the exorcist must lay a piece of bread and the inscribed paper upon it, that it may not be whisked away again, or changed for something else, as will be the case if this be not promptly done.

Then the exorcist must abjure the evil spirits and princes of hell, Acheront, Ashteroth, Magoth, Asmodi, Beelzebub, Belial, Armagmon, Paymon, Eggson, with their subordinates and aiders, and all present spirits, keepers, and damned souls, in the all-sacred mighty name Jehovah, Adonay, Elohab, Saday, and Sabaioth, which is and was the God of Abraham, Isaac,

and Jacob, who appeared face to face with Moses on Mount Sinai, who dwelt in the Urim and Thummim—to depart, and that in the strength of Tu Hagiū, Hagiōtatu, which the holy angels adore in heaven with singing and cries of ‘Holy! holy! holy! Lord God of Sabaiōth!’ And as the rebellious spirits left their seats in heaven, never to return, so shall these evil ones evacuate the earth in the name of Jesus, Amen!

Then the damned souls will fling in the face of the exorcist that he is a sinner, and in no condition to force the treasure from them, and will mock and insult him; but he shall answer that all his sins are washed out in the blood of Christ, and he shall bid them depart as cursed ghosts and damned flies, and, though they shall still resist, the exorcist shall utter fresh prayers and bannings in all the holy names, cross himself and his companions, who shall, during the same, make fresh consecrated smoke, and he shall point to the pentacles and extacles described on paper with various sacred characters, and shall add the last adjuration in the sacred names:—Hel, Heloym, Sotter, Emmanuel, Sabaiōth, Agla, Tetragrammaton, Agyros, Otheos, Ischyros, Athanatos, Jehovah, Va, Adonai, Saday, Homousion, Messias, Eschereheye, Uncreated Father, Uncreated Son, Uncreated Holy Ghost, Christ conquers, Christ rules, Christ triumphs.

Still fresh adjurations and prayers are necessary before the cursed spirits will relinquish the poor soul and depart; but the exorcist adds fresh and more terrible adjurations, and banishes them, as cursed hell-hounds, into dark woods and fetid pools, and into the raging floods of hell, by the name of Christ and all the Evangelists. He holds up the cross before them, and fresh and stronger fumigations are made till they are compelled to depart, and the poor tormented soul is comforted in the name of the Saviour, and consigned to the care of good angels, and the rescued treasure, of course, is secured for the church, and then all is concluded by hymns of praise and the singing of Psalm xci.

Certain days are laid down in the calendar of the church

as most favourable for the practice of exorcism; and, if the devils are difficult to drive, a fume of sulphur, assafœtida, bear's gall, and rue, is recommended, which, it was presumed, would outstetch even devils.

BLACK MAGIC.

As its name imports, Black Magic, or the Black Art, was a machinery constructed for compelling the devils, by the power of the divine names, to submit to the magician, and do his will for all or any of his earthly purposes; to bring him money, render him successful in love or war, or in any other ambition. It is a most blasphemous art, presuming to use the most holy names for the most unholy purposes. That the divine names ever did convey any such power, it is absurd to suppose; but it is certain that the devils, under appearance of compulsion, are only too ready to answer such summonses, and that infernal magic is a real power, and has done strange things.

The magician and his companions, if he took any, entered a circle nine feet wide, inscribed round with the names and intervening crosses—Elohim + Adonay + El Zebaoth + Agla + Jehovah + Alpha + Omega + On. On means the word Oum, said in the Talmud to be the omnipotent word, by the pronounciation of which God created the world. The magician clad as the exorcist, in pointed cap and long robe, with magic signs on the cap, and a scapulary thrown over the robe, bearing also magic characters, holds a rod of peeled hazel, on which are written, in the blood of a white pigeon, Jesus Nazarenus Rex Judeorum. The conjuration must not take place before midnight, and if in a house, the doors or windows must stand open, with no more persons in the house than are engaged in the business. It is most securely performed in the open air, in solitary woods, fields, or meadows. The smoke used must be from poppy, hemlock, coriander, parsley, and crocus seeds. The conjuration must take place on a Wednesday or Friday, and in a house sacred to Mercury or Venus.

The magician takes with him the signs and seals of the spirits he wishes to command, for the seals and signs of all of them are drawn. These he lays close to the fire which he makes in the circle, and strikes them with his hazel rod; and, if they do not appear, he begins to burn them, on which they become obedient. As he and his assistants enter the circle, they say;—Harim, Karis, Astecas, Enet, Miram, Baal, Alisa, Namutai, Arista, Kappi, Megrarat, Sogisia, Suratbala. Then the signs of the spirits called upon are exhibited, and their names pronounced. But not the names of the summoned spirits alone, but all sacred names are invoked. Here is a conjuration of the spirit-prince Aziel—‘I conjure thee, Aziel, by these words of power—Mongrad, Gratiel, Lalelai, Emanuel, Magod, Vagod, Saboles, Sadai, Ai, Sadoch, Oseoth, Mayne, Lalli, that thou bringest me as much money as I desire, in good coin and unchangeable gold; and I command thee to do this in the power of Tetragrammaton, Agla, Ephbiliaon, Sia, Osion, Zellianole, Elion, and, descend to me: appear to me in friendly guise before my circle, and bring what I demand from thee, Azil, in the name of Jesus. Amen!’

When the conjuration has succeeded, praises are sung to God, equally impious. The most frightful curses were heaped on the head of Lucifer, the prince of the devils, if he did not compel Aziel to appear in the shape of a boy twelve years old, and do all that was required of him, bringing a specific sum, 299,000 ducats, in payable coin but unchangeable gold. If the last condition was not imposed, the gold would, the next morning, be found dissolved into withered leaves, or even horse-dung. The magician, bearding the devil, said that he set his foot on the threshold of hell, and would compel him by the name of Christ and the seal of Solomon to obey, or would heap upon him the most unimaginable pangs and torments to which the hottest hell should seem mild.

This specimen of the infernal art may suffice. Whole volumes, almost libraries, exist of it in all the ancient lan-

guages, but especially in Arabic and Latin, as well as in all the modern languages. Amongst the most celebrated professors of the art, many of whom have left treatises of it, more or less white or black, are Herpentil, Cormeyther, Psellus, Albertus Magnus, Roger Bacon, Tritthemius, Cardan, Pomponazzi, Cæsalpinus, Campanella, Gaffarelli, Pignatelli, Robert Fludd, Casper Pucer, John Dee, Ægidius Gutmann, Heinrich Runath, Jacob Horst, Paracelsus, Cornelius Agrippa of Rhetttersheim, Dr. Faustus, etc., etc.

In the various departments of magic, astrology was deeply interwoven; great power was attributed to amulets, seals, astral and other diagrams; magic roots, or the spring-root, or mandrake, out of which little images were made, and were pretended to have grown so naturally, which were called Alrunes or Alrouns. In ancient times, the herb moly, snakes, hyænas, etc., played a great part; and in later times, the hearts of moles and of black dogs were supposed to possess great magic virtues. In the witch times, a white otter played a great part. This white otter could, however, only be obtained by pronouncing thirteen words:—Studi, Hadi, Hanadmæ, Comdardne, Kuker, Lice, Unhollzæ, Erns, Lucan, Curide, Sagina, Sagine, Kati, Ecknealy, Trinery; which the devil said he had rather be in the hottest hell than hear. The words, indeed, are almost as barbarous as those which Suidas tells us the Milesian women and children sang to their goddess to get rid of the plague:—Bedu, Zaps, Chthon, Plectron, Sphinks, Knaxzbi, Clithüptäs, Phlegmos, Dro-ops!

Having obtained the white otter, you can go about invisibly on foot or horseback, pass through closed doors; you shall have all the world in your power; magistrates and judges shall decide in your favour: and you have only to desire wealth, honour, or anything else, to have it. The Hypericum, or St. John's wort possessed wonderful powers, like the ancient Aglaophtis, whatever that might be, and the Osyris herb mentioned by Pliny, Ælian, and others. With the wonderful story of the beautiful gardens raised by magic

by Albertus Magnus, for the entertainment of William Earl of Holland at Cologne, with wonderful fruits and tropical flowers, scenery and climate in the midst of winter, the reader is familiar. Such were the notions of magic power in that age!

The professors of the occult sciences, as Albertus Magnus, Paracelsus, Agrippa, &c., not only believed in astral influences operating on the earth, but they had a perception of secret potencies in physical nature, which have since been proved realities by the discoveries of electricity, magnetism, the odylic force, mesmerism, &c. The astrologists and alchemists were foster-fathers of the more actual sciences, astronomy and chemistry. In both of these, as in the moon's influence on the tides, in the recent discoveries in the properties of the solar rays, and the varied developements of chemistry, they were already in contact with facts which they had not the instruments and the modern science to bring forth to the light of demonstration.

I have thus sketched at once an outline of magic, the shadow haunting the course of spiritualism, that I may have no farther occasion to dwell upon it, except it may be in a mere passing reference. Those who would inform themselves farther of Jewish magic, may consult the Talmud and the Cabbalah, with the book *Shemhamphorash* founded on the latter, printed in 1686 by Andreas Luppilus of Wesel; the *Shemhamphorash* being not the sacred name, but the description and meaning of it. (See Rosenroth's '*Kabbalah*,' and the Introduction to Budeus's '*History of the Hebrew Philosophy*;' Paxtorf's *Biblioth. Ratlin.* p. 48; or Hottinger's *Biblioth. Orient.* i. 33).

In contemplating even the less offensive magic, even that so much used by the Catholic Church in the middle ages in cases of exorcism, we are struck with the awful fall from the simple sublimity of the theurgy of the Gospel times, when Christ and his apostles 'commanded the unclean spirits and they came out of' their victims. In its best shape magic is a revolting invasion of the sacred power of the supernatural

in the church; in its darkest form it is concretely devilish. Yet there have not been wanting journals which have been repeatedly inviting spiritualists to this prostitution of a divine power, to predict the winner of the Derby, or to enable sordid speculators to make profitable transactions on the stock exchange.

CHAPTER II.

THE SUPERNATURAL IN THE GREEK AND OTHER
EASTERN CHURCHES.

Perhaps, with the exception of Protestantism, there is not a faith recorded in the world's history, which has leant not upon supernatural revelations, and these the most bright and frequent in proportion as we approach the primitive ages.—Dr. J. J. GARTH WILKINSON.

There is a great difference betwixt philosophy and other arts ; and a greater yet betwixt that philosophy itself which is of divine contemplation, and that which has a regard to things here below. Divine philosophy is much higher and braver ; it seeks a larger scope, and being unsatisfied with what it sees, it aspires to the knowledge of something greater and fairer, and which nature has placed out of our view. The one only teaches us what is done upon the earth ; the other reveals to us that which is actually done in heaven.

SENECA'S *Morals*.

IT is scarcely necessary to produce evidence of the spiritualism of the Greek Church ; for it was for six centuries identical with the Roman Church, and on separating, did so politically and not polemically. The tenets of the Greek Church continued, and still continue, the same in all essentials except with regard to the procedure of the Holy Ghost, and in rejecting purgatory—without, however, expressly rejecting the intermediate state. All the historians of the first six centuries are the historians of the Church at large, up to that time including both Rome, Greece, and Syria ; all were Syrians or Greeks. Eusebius was the Bishop of Cæsarea in Syria. Socrates was a native of Constantinople ; he was educated at Constantinople ; commenced his career there as a special pleader, and, on retiring from practice, employed himself in writing his history. Sozomen was a Syrian,

born in Palestine, educated at Berytus, the modern Beyrout; and afterwards removed to Constantinople. Theodoret was a Syrian; was educated under the celebrated Chrysostom, Patriarch of Constantinople, and himself lived most of his life at Antioch. Evagrius also was a Syrian of Antioch.

Thus, for the first six centuries the doctrine and practice of the Roman, Greek, and Syrian Churches were identical. Their historians were, as I have observed, Syrian or Greek, and are all redolent of miracle. Without encumbering my page with voluminous examples of the continuance of this faith both in the Greek and Syrian Churches, I may refer to the works of recent travellers, where the same belief and practice are shown to remain. In the Syrian Churches, whether Nestorian, Maronite, or Jacobite (the latter professing to be the church of the primitive Jews at the time of our Saviour), we find the liturgies full of the expressions of the presence and action of spiritual beings, both good and bad. In the Jacobite liturgy we find the deacon saying, 'The gates of heaven are opened, and the Holy Spirit descends upon these mysteries to overspread them. We stand in the dreadful place, with cherubim and seraphim surrounded! Brethren and companions are we made in the watches and services of angels and spirits, who are flames of fire' (Etheridge's 'Syrian Churches,' p. 202).

Like the Roman Church, this Church prays to the 'Holy Virgin,' the 'Mother of God,' and for her intercessions. Unlike the Protestant Churches, it and the other Syrian Churches preserve distinct in their gospel, the *sheul* and the *gihana*, the *scheol* and *gehenna* of the original Hebrew and Greek Scriptures, the hades, or intermediate state and hell. In the passage in the Gospels where our Saviour comes walking on the water, Mr. Etheridge has truly translated the word *φάντασμα*, a *spectre*, and not a spirit, as our translators have done; the term showing that the Jews at that time perfectly understood the theory of ghosts.

The priest prays for 'Those who by evil spirits are persecuted and troubled.' 'To be defended from every attack

and violence of demons' (*Ibid.* p. 208). He prays for the 'exorcists' and others who have fallen asleep. The Nestorian liturgy represents the people as drawing near, 'with thousands of cherubims and myriads of seraphims to sanctify, adore, confess, and glorify the Lord of all' (*Ibid.* p. 222). He calls on the people to join their voices to those of seraphim and archangels, and glorifies God because, through His mercies, 'the earth-born have communion with the spiritual' (p. 227). He prays to be delivered from the evil one and his hosts; and gives thanks that 'mortal men, weak by nature, are enabled to sanctify His name with the heavenly hosts.' The Maronite liturgy approximates still more to the Roman Catholic, as does their system in the multitude of monasteries. (See Jowett's 'Christian Researches.')

This is, as it might be expected in churches founded by Thomas the Apostle; Thaddeus, who 'performed signs and wonders amongst them;' St. Peter, Chrysostom, Jerome, Leo, Innocent, and other founders and builders of the church at Antioch; Nestorius, Ignatius, Serapion, Babybas the Martyr, and Jacob Zanzala, the consolidator of the Jacobite Church. It is what might be expected of churches which had Eusebius, Sozomen, and Theodoret for historians; which had Ephrem of Edessa, the famous Solitary, Joseph the Seer, of Nisibis, in the sixth century; Gregory Bar-Hebraeus, the chronicler of saints and patriarchs, in the thirteenth century, and from which proceeded Simeon the Stylite, and Cosma his biographer.

The same causes render our dwelling on the spiritualism of the Greek Church unnecessary. It preserves all its faith in miracles derived from its common origin with the Roman Church. The works of travellers show this amply, and the 'Travels in Greece' of Miss Bremer, just published, record her attendance at a Greek Church festival, where a miraculous picture, found by miraculous means, was exhibiting. This was in the island of Tenos. The church had been built in 1821, in consequence of the dream of a drunken schoolmaster, who declared that the Pan-Hagia,

or Holy Virgin, had appeared to him in a dream, and revealed to him that, if they would dig into the foundations of the ancient temple of Poseidon, they would find a picture of her. Nobody took any notice of the man or his dream till a contagious disease broke out in 1821, when they began in earnest to delve for this promised picture. They soon came to a half-ruinous vault of a Christian church, and, on removing the rubbish, discovered a small picture of the Annunciation of the Virgin. The picture was carried in solemn procession through the island, and it is asserted that the pestilence was forthwith stayed. It is farther affirmed that the discovery of the picture took place on the very day that the Greek independence was achieved, thus elevating the banner of the Cross over the Crescent. A church was, therefore, raised on the spot where the picture was found, and the anniversary was instituted for the Christians of both the Eastern and Western Churches to meet there, and every year celebrate the event. Miss Bremer saw the priests touching the eyes of a young nobleman with the picture, which, she said, was evidently an ancient one. The young man was quite blind, and had come very far in hopes of restoration of his sight by the operation, but that it did not take effect. Numbers of other persons afflicted with divers complaints were crowding to the church to seek relief from the picture, and the people asserted that many cures were done through its means. She met, however, with a priest who expressed disbelief in any miracles, and in such hands no miracles were very likely to be performed. Still, the mode of the picture's discovery, and the use made of it, testify to the professed belief of the Greek Church in its ancient doctrine of miraculous powers.

Dr. Thompson, who was American Missionary in Palestine for twenty-five years, says, 'Exorcism of demons and evil spirits is still practised, and with many superstitious rites and magical powers; but this is so common in all the ancient churches that it needs no illustration.' . . . 'There are many who pretend to discover thieves and stolen goods by

incantations and other means.' We have seen how Mr. Salt of Cario recovered his plate. He says what the means are by which serpent-charmers act with impunity, and by which persons handle live scorpions, and even put them into their bosoms without fear or injury, are yet a secret. He adds that he has often seen small boys even put scorpions into their bosoms, notwithstanding that they are the most malignant and irascible of all reptiles. He notices the riding of dervishes over boys laid side by side flat on the ground, without their receiving any material injury; and the practice is called Dousch, and is accompanied by a multitude of magical ceremonies. He quotes the account of seeing into the ink in boys' hands in Egypt as given by Lane; says he has met with English and other gentlemen who witnessed things equally astonishing through the same celebrated magician, Abd el Kader el Mugarby, and he gives us Mugarby's formula of invocation:—

Turshoon, Turyooshoon, come down,
Come down; be present. Whither are gone
The prince and his troops? Where are el Ahhmar,
The prince and his troops? Be present,

Ye servants of these names. And this is the
removal; and we have removed from thee the veil, and thy sight to-day is
piercing: *correct, correct.*

Dr. Thompson asked a magician in Sidon whether Turshoon and Turyooshoon were known to him and employed by him; and he said they were; and Dr. Thompson adds:—'In short, this whole subject is involved in no small mystery. It exercises a prodigious influence on Oriental society, and always has done, and merits a thorough examination. The boys evidently see just such scenes as are depicted in the wildest stories in the "Thousand Nights;" and I expect that this very art was in greater perfection than than now, and that the gorgeous creations of that work were, in many cases, mere verbal pictures taken from the mirror of ink' ('The Land and the Book,' pp. 157-159).

Dr. Thompson also says that the people of the East believe that spirits or jins watch over treasures hidden in the

earth. Numbers of people are continually employed in seeking hidden treasures, and many spend their last farthing in the search. They have a notion that people of the Western nations have a knowledge of the signs by which these treasures are discovered, and the spells by which the spirits who guard them are overcome; and they, therefore, follow Englishmen who visit the remains of old cities and buildings, believing that they are seeking hidden treasures, and no arguments can convince them to the contrary. They will frequently offer to go partners with them in the pursuit.

I will here give a remarkable instance of prophecy taking place, not precisely in the Greek Church, but in the region of its prevalence. Dr. Wolff mentions in his travels that being at Aleppo in 1822, at the house of John Barker, Esq., British Consul-general of Aleppo and Antioch, he was enquiring after Lady Esther Stanhope. ‘She is crazy undoubtedly,’ said Mr. Barker; and he told him, in proof of it, that she kept in her house a French gentleman of the name of Lustenau, who had formerly been a general of Tippoo Sahib in India, and who was deemed a prophet. He had declared to Lady Esther the precise day and hour of Napoleon’s escape from Elba. Mr. Barker then, in the presence of M. Lesseps, M. Derche, his interpreter, and M. Maseyk, the Dutch Consul, read a letter of Lady Esther’s, dated April 1821, begging him not to go to Aleppo or Antioch; as M. Lustenau declared that both those places would be destroyed by an earthquake in about a year. The time had nearly arrived, and M. Derche said that she had recently warned him not to go to Aleppo, for that it would be destroyed by an earthquake in less than a fortnight.

These gentlemen made themselves very merry over the prophecy at dinner. A few days afterwards Wolff quitted Aleppo in the afternoon, and encamped that evening on the road to Latakia in the desert, near the village of Juseea. As the people of Juseea were talking with Wolff and the people of his little camp, they felt the first motions of an earthquake. In another instant the village of Juseea dis-

appeared, being swallowed up by the gaping earth, and the thunder as of cannon came from a distance. Shock after shock succeeded, and presently came troops of wild Arabs and Bedouins, flying over the plains on their terrified horses, and with the hoods of their burnouses drawn down, crying, as they fled past one after another, 'This is of God! this is of God!' For, says Dr. Wolff, the people of the East always come to the primal cause in everything—to God Himself. They do not, as Europeans do, invariably dwell upon the second causes, but refer everything at once to the Governor of the world.

Wolff immediately sent an express messenger to Aleppo to Mr. Barker. He found the whole of Aleppo, Antioch, Latakia, Hums, and Haina had been destroyed by the earthquake, with all the villages for twenty miles round, and that 60,000 people had been plunged at once into an awful eternity! Mr. Barker himself had escaped marvellously by creeping, with his wife and child of six years old, from beneath the ruins of their house!

Amongst those who perished in the ruins of Aleppo was Ezra de Piccitto, a Spanish Jew, the Austrian Consul-general of Syria. He was a man detested for his tyrannies by the inhabitants of all nations. A hundred days before the earthquake he had sent an Austrian subject out of the town in irons. A Turk who had heard of it coolly asked M. Maseyk to count a hundred upon the beads which he held; for, said he, 'on the hundredth day from this act of his tyranny Ezra de Piccitto will die.' This, in fact, was the hundredth day, and, as M. Maseyk had counted the ninety-ninth bead, the earthquake came, and Piccitto was killed. This M. Maseyk told Dr. Wolff himself.

Very little can be found in Church of England writers on the Eastern Churches regarding their belief in the miraculous. They pass it over, as they do not themselves believe in it, as matter that no one cares to know of. Without this, however, no work on these churches is really of much value, and, therefore, the volumes of Etheridge, Appleyard, &c., are of little

use in endeavouring to arrive at a sound view of the Greek, Syrian, and Russian Churches. In Dr. Stanley's 'Lectures on the Eastern Church,' you find a few slight allusions to the subject; but it is to native writers that we must go for real information. In the native historians we have already found abundant matter on this head. We may now glean the few light ears of fact which Stanley affords us. He assures us, however (and this includes all the rest), that 'the theology of the East has undergone no systematising process. Its doctrines remain in the same rigid yet undefined state as that in which they were left by Constantine and Justinian' (p. 35). They are, in fact, the same as we have seen them in Eusebius, Soerates, Sozomen, and Evagrius. 'A general expectation,' he says, 'prevails, that, by some unknown process, the souls of the simple will be purified before they pass into the Divine presence; but this has never been consolidated into a doctrine of purgatory.' No: the belief of the middle state, as we see in the Syrian gospel, has been left as it existed there and amongst the Jews. Hades has not been converted into Gehenna, nor metamorphosed into a paying purgatory. At p. 46, Dr. Stanley passingly says, 'Remember that Athos can boast its miraculous pictures and springs, no less than Rimini or Assissi.' Speaking of the Moslem faith, he says, 'The sanctity of the dead man is attested by the same means as in the Eastern Churches generally, the supposed incorruptibility of the corpse. The intercession of a well-known saint is invested with peculiar potency' (p. 278).

'The frantic excitement of the old Oriental religions,' says Stanley, 'still lingers in their modern representatives. The mad gambols of the Greek and Syrian pilgrims have been sufficiently told.' That is, there are more life and active faith in these religions than in modern Protestantism. They, he tells you, assert that St. Andrew first planted the cross on the hills of Kieff, and foretold that a great city and many churches should arise there. Dr. Stanley quotes Sir Jerome Horsey, who wrote in 1570. 'I saw this impostor or magician, Nicolas of Rokoff, a foul creature; went

naked both in winter and summer. He endured both extreme heat and frost; did many things through the magical illusions of the devil; much followed, praised, and renowned both by prince and people. *He did much good,* &c. (p. 333).

Speaking of the siege of the Troitza Monastery near Moscow, in 1613, he says, 'rude pictures still represent, in strange confusion, the mixture of artillery and apparitions, fighting monks and fighting ghosts, which drove back the Polish assailants from the walls of the beleaguered fortress' (p. 342). In the story of the Russian Patriarch, Nikon, in 1667 (chiefly drawn from Mouravieff), in his banishment to the monastery of Therapontoff, on the shores of the White Lake, when shut up at night in an empty house in the depth of a Russian winter, an old woman came up through a trap-door, and assured him that she had been shown his coming in a dream, and ordered to provide all things necessary for his comfort. By such repeated interpositions his fearful journey was made tolerably easy. When he was about to die, one of his worst enemies, the Archimandrite Sergius was warned of it in a dream, and led to meet him, and implore his forgiveness (p. 377). Peter the Great, in his reforming career, declared that he would have no false miracles ascribed to holy pictures (p. 407).

These slight passages show that Dr. Stanley could have told us more than he has done both of the faith of the Russian and Eastern Churches in the miraculous, and of the abuses of this faith which priestcraft has introduced into the Greek as well as into the Latin Church; for in both there is the true and the false, as in everything else on earth.

Turn now to the native historians of the Greek Church, and you find in full what Stanley and other Anglican Church writers only hint at. The assertions of the miraculous stand on almost every page. Of the Greek Church as it still exists in the East, I have given as many of these proofs as my space allows. In Platon and Mouravieff, the historians of the Russian Church, a patriarchate of the Greek, they are so abundant, that I shall confine myself to Mouravieff, as he is of

our own time. He says, 'When the Church of Georgia, now, only a short time back, became an integral portion of the Russian Church and empire, after having stood alone, cut off and isolated from all other churches ever since the fourth century, there was not found to have arisen in the course of fifteen hundred years the slightest difference between them in doctrine—no, nor even in ceremonies; but they agreed in all points with us and with the other œcumenical thrones of Constantinople, Alexandria, Antioch, and Jerusalem, and with the other churches dependent upon the first of them in Moldavia, Wallachia, Servia, Montenegro, Transylvania, Illyria, and in a word, throughout all Slavonia' (Preface p. 4).

This is decisive as to the continued belief in all things which I have quoted from their ancient historians, reaching down not to the fourth century, as here noted, but to the seventh. This may save us much farther quotation. This assertion is fully supported by the Rev. R. W. Blackmore, the translator of Mouravieff, graduate of Merton College, Oxford, and chaplain in Cronstadt to the Russian Company. In his preface, he says, 'This history exhibits the instructive spectacle of a church, which, ever since her first foundation, has faithfully retained that creed which was at the first delivered to her; which has not altered her doctrines, or her services, her rites, ceremonies, or discipline, and very slightly her internal government (and that more in form than in spirit), for nearly nine hundred years, during which long period, both clergy and laity have enjoyed free access to the sublime liturgies of St. Basil and St. Chrysostom in their native tongue. Her apostolic hierarchy and priesthood, first received from Greece, she has venerated through all the periods of her history alike, and has preserved with the utmost care in all their integrity. She has always founded on her unbroken succession from the patriarchal throne of Constantinople and from the apostles themselves, her claim to divine authority in teaching and administering the sacrament,' &c. (Translator's Preface, p. xiv.)

Accordingly throughout his history, we find M. Mou-

ravieff and his church acknowledging the metropolitans Peter, Alexis, and Jonah, as 'wonder-workers' (p. 303). He tells us that his or her 'angel' is the customary phrase in Russia for the patron saint after whom anyone is named; but that they also believe in guardian angels appointed to each baptised person (p. 360). The church counts, as its chief guardians and intercessors, a considerable number of saints (p. 81). The Russian Church believes firmly in 'the doctrines of the holy Icons (pictures of saints and the Virgin), in relics, the sign of the venerable cross, of tradition, of the mystery of the most pure blood and body of Christ, of the invocation of saints and angels, of the state of souls after death, and of prayers for the departed' (p. 273). In the time of Peter the Great, the Anglican Church made application to be admitted to unity with the Œcumenical Church, and desired the Russian patriarch to transmit their prayer to Constantinople; but the Russian prelates, having consulted, declined, because the Anglican Church had heretically renounced the traditions of the Fathers, the invocation of saints, and the reverencing of Icons—sacred pictures (p. 287). Warnings received in divine and prophetic declarations by eminent prelates, as well as cases of miraculous cure at the tombs, or from the prayers of holy men, the successful drawing of lots laid on the altar, and like proofs of spiritual intervention, will be found numerous throughout Mouravieff; and with this I may conclude the ample substantiation of my assertion of the universal credence by the Christian church of the divine and imperishable powers of that church—Protestantism alone having fallen from that faith. Who must not lament that a church which has done so much to purify Christianity from the falses and corruptions which have crept into it, should have been led by the arch-enemy to run into an error which has done far more than neutralising these great benefits, has laid the foundation of an incredulity, which, under the name of philosophy, is going like a dry rot through the timbers of the whole temple of religious faith?

CHAPTER III.

SUPERNATURALISM IN THE WALDENSIAN CHURCH.

Moti milhier d'angels seren en sa compagnia ;
 Tuit faren festa e auren grant alegria
 Del cavalier vittorios, compli de vigoria,
 Que vence lo demoni cum tota sa baglia.

Lo novel Comfort. Old Waldensian Poem, A.D. 1100.

THE Vaudois or Waldenses have furnished a topic of much contention to the ecclesiastical writers. Some have asserted that they have been a church from the days of the apostles, continuing pure in doctrine and in constant opposition to Rome ; others that they date only from the twelfth century, and originated with a certain Peter Waldo of Lyons. Some have stated that they were only a branch of the Albigenses, and descended from the Manichæans, who appeared at Albi, near Toulouse in Provence, in the twelfth century ; but the simple truth seems to be that they were from the time of Pope Silvester, about A. D. 314, when the corruptions of the church became obvious, through its being constituted a state church. At that period being pure members of the church, they became a protesting party ; but were not for a long time afterwards absolutely separated from the Roman Church, and thus forming a separate church or sect. They protested against the assumption of worldly power by the Pope ; declared Rome the true Babylon, and the Pope Anti-Christ ; declared that those only who read and followed the Gospel were the true Church of Christ ; that there were no ranks in the church except bishops, priests,

and deacons. They protested against the mass and its ceremonies as damnable, and against all the tribes of monks and nuns; against benedictions and consecrations; against all oaths and pilgrimages; against purgatory, which they declared an invention for gain; against confession to priests; against all pictures and images in churches; against the forty days' fast, and fasts in general; against extreme unction; against invocations of saints, and prayers for the dead. In fact, they were in their creed and practice strictly primitive. Being violently persecuted by the Papal Church in consequence, they retired into the fastnesses of the Piedmontese Alps, and there maintained themselves against their enemies. In the early part of the twelfth century, they became conspicuous by the simple fact that Popery had then become powerful and extremely domineering, and was determined to crush all who differed from it, wherever they could be found. Hence the terrible persecutions which continued, not only against them, but against the Albigenses in France, the Cevennois, the Huguenots, and the Lollards, and succeeding Reformers in England and everywhere.

The Waldenses drew their name from the valleys in which they lived; they were first called Vallenses, or Valdesi, or Vaudés, according to the French or Italian prevalence of pronunciation. The Papal Church endeavoured to heap upon them, according to its custom towards all which it deemed heretics, the most base calumnies. They were represented as monsters, having four rows of teeth, hair like wild beasts, as being addicted to the most vile habits, and rebels against the magistracy and the holy church. Numerous authorities, however, both of friends and enemies, as those of De Thou, Claudius, Seyssel, Coggeshall, Gerard, and others having opportunities of personal knowledge, pronounce their character for piety and purity of the most admirable kind. They were, in fact, amongst the earliest Protestants, far prior to the times of Huss, Wycliffe, and Luther, and continue so to this day. During the Protectorate, Cromwell interfered to check the terrible persecutions of them by

their ruler, the Duke of Savoy; and Milton not only wrote flaming letters in Cromwell's name to the Duke of Savoy, to Louis XIV. of France, and to the States of Holland; but also penned that noble sonnet on their behalf, commencing—

Avenge, O Lord, Thy slaughtered saints, whose bones
Lie bleaching on the Alpine mountains cold.

Cromwell did not satisfy himself with writing and threatening, but he sent Sir Samuel Morland to Piedmont to use personal exertions in favour of the Waldenses, and to relieve their necessities. Morland collected one-and-twenty volumes of MSS. regarding the history and doctrines of this 'Israel of the Alps,' which were deposited in the University of Cambridge; but of these, seven of the most important volumes were abstracted by the Catholics during the reign of James II., and are lost for ever. Morland, however, had made good use of them in his 'History of the Church in Piedmont,' and from him, Perrin, Brez, Leger (who was a pastor in the valleys in the seventeenth century), from Henry Arnaud (who also died the pastor of the Württemberg colony of the Waldenses in 1721), we derive a striking history of this noble people, whose characteristics and condition have been made more recently familiar to the British public by the Rev. Prebendary Gilly of Durham, and to foreigners by Hahn's 'Geschichte der Ketzler,' and Muston's 'Histoire des Vaudois.' Peter Waldo, who has been vainly advanced to the honour of being the founder of this people in the twelfth century, was, no doubt, a man who had visited the Waldensian mountains and brought thence the faith to his native place, Lyons—whence he, of course, obtained the surname Waldo or Waldensis, and whence the doctrines of his alpine Protestantism spread through the south of France. In the writings of the Waldenses, we find little mention of miracles. They were too much opposed to the teaching of Rome, too much afraid of its dogmas to touch much on miracle, knowing that Rome was, by that time, too apt to

mingle fable with the truth. It is not, therefore, in their writings that we are to look for miracle, so much as in their history. That history was one of continued persecution for four long centuries, and of frequent deliverances of so striking a kind that the narrators of them are compelled to exclaim that they are divine.

The persecutions, which had paused for some time, were renewed in 1400 with increased fury. In 1487 Pope Innocent VIII. issued a bull against them, and his legate with 18,000 men, supplied by the Duke of Savoy and the King of France, committed many horrible atrocities in the valleys of Lucerne, Angrogne, and other places. In 1550 the Marchioness of Saluzzo, Magaret de Foix, perpetrated a monstrous amount of devil work in her territories. Francis I. of France, making himself master of Piedmont in 1534, continued this devil work in God's name. This was perpetrated on his own subjects when Duke Emmanuel Philibert regained his estates, under a certain Earl of the Trinity—of all men; and raged on under the instigations of the Pope, and of a society founded in 1650 for the propagation of the faith and extirpation of heresy, till 1658, under such horrors of extermination; their valleys desolated with fire and sword, women dishonoured, ripped up with swords, children stuck on spears and hurled down rocks, &c., that Cromwell and other Protestant princes were compelled to interfere. These interventions, however, produced little effect. Victor Amadeus II., their sovereign, incited by Louis XIV. of France, pursued them still with horrible ferocity.

In these wars of extermination, this Christian people performed deeds which resemble nothing but the marvellous acts of the Jews under the direct guidance of God. On one occasion, only seventeen men, of whom six only were armed with slings, drove before them enemies fifty times more numerous. They defended the little hamlet of Rora, consisting of but fifty houses, for some time against the combined attack of 10,000 men, and, when no longer able to resist this overwhelming force, made good their retreat. At another

time, being compelled to march in the night, they had to wrap their guides in white sheets that they might discern them, and in this manner they proceeded along the faces of the most frightful precipices, and carrying their wounded on horseback along this terrific path; yet all escaped in safety. When, by daylight, they saw over what awful places they had passed, they were terrified at the view, and Leger, their pastor, says, anyone who had not been in the transit would treat the whole recital as a fiction.

Frequently they succeeded in sallying from the rocks and caverns in which their enemies were endeavouring to suffocate them with smoke of burning wet straw or brushwood, or to burn them alive in their retreats, and chased them down headlong into the plains, till the French and Savoyard troops declared they must be aided by God. But in April 1686, the united power of France and Savoy made a tremendous onset on the unhappy people, and so completely conquered them that, after two days' hard and unequal contest, the Waldenses laid down their arms and sued for mercy. Fourteen thousand of them, says Arnaud, their gallant leader and pastor, were thrust into the prisons, which were glutted with them, and there, he asserts, that no fewer than 11,000 perished of cold, of heat, of hunger, of thirst, and all the miseries accompanying them. Only 3,000 of the 14,000 issued out alive. Those who had refused to submit dispersed themselves into Switzerland and the Protestant states of Germany—Wurtemberg, Durlach, Hesse Darmstadt, and Brandenburg.

There was one little band of less than nine hundred men which determined to return and fight their way into their own mountains—this was headed by Henri Arnaud, their pastor. In the night betwixt August 16 and 17, 1689, they crossed the lake of Geneva in boats, and commenced a march which, to all human calculation, could be only one to certain destruction. They had to cross snow-capped mountains, and thread passes through a country swarming with hostile troops, French, Swiss and Savoyard

Catholics. Did they escape, there was at least a fifteen days' probable march, and a host of inveterate enemies to receive them. Arnaud, in reviewing this wonderful march, as admirable, though not so long, as the retreat of Xenophon, cannot help exclaiming in wonder, 'L'Éternel s'est servi, non pas d'un homme versé dans l'art de la guerre, mais d'un pauvre ministre qui n'avait jamais fait de la guerre qu'à Satan, pour faire paraître d'autant mieux sa force et sa puissance. Et cependant, vous avez vu cet homme, sous les étendards célestes, s'ouvrir son passage partout, faire prisonniers comtes, barons, gentilshommes, avocats, syndics, châtelains, moines, prêtres et autres, presque au nombre de 67, qu'il menait avec lui pour contempler les merveilles que la véritable foi est capable d'opérer, et pour être au même temps les témoins oculaires du bon ordre qu'il maintenait dans sa troupe, n'ayant rien pris partout où il a passé qu'il ne l'eut payé; et enfin, avec dix pistoles seulement, il pénètre avec toute sa troupe jusque dans les vallées, dans le Chanaan qu'il cherchait, et où en arrivant, il ne lui restait plus qu'un demi-louis.'

He expresses his wonder that he did not fall into the hands of the Catholic Swiss, who were on the look-out to seize and carry him to Constance, to burn him as the Austrians had burnt Huss and Jerome of Prague. Equal wonder how they managed to force passes against countless enemies where a few hundred men might have defied thousands. How, with a little band, covered only with rags, and subsisting on the most scanty and wretched fare, he cut his way through the lately victorious bands of France, Switzerland, and Savoy. 'Is it not wonderful,' he asks, 'that such a handful of starving men, few of whom had ever handled a musket, forced the passage of the bridge of Sababertran against 2,500 well-entrenched men, killing 600 of them, and losing only fourteen or fifteen, of whom more than eight were shot through the inexperience of their comrades? Who is so dull,' he asks, 'as not to see that God alone could give victory to a mere parcel of men, without money and almost without arms, against the King of France, before whom all

Europe trembled, and whose banner the Pope had blessed in certain assurance of triumph? Who could be stupid enough to ascribe it to nature, and not to a divine providence, that the people of the valleys had not in summer reaped their crops, but found, on their return to the valley of St. Martin, bread, wine, meat, rice, legumes, flour, corn, cut and uncut, their gardens in fine condition, and a plentiful gathering of chestnuts and grapes; and, moreover, that the corn which they were not able to cut in time, was preserved under the snow, through a long and hard winter, till the following January, February, and even May, without being spoiled? Can anyone believe that about 367 people of the valley of Balsill had been able, on a diet of herbs, beans, and water, and lying on straw, to resist 10,000 French and 12,000 Piedmontese, who had besieged them, not only with abundance of arms, ammunition, provisions, and everything, and who had brought mules loaded with ropes to hang them with, and had done this by any other power than the direct power of God, who is the King of kings, and jealous of His honour? That the Waldenses fought more than eighteen battles against these swarming hosts which had penetrated into their valleys, and destroyed above 10,000 of them in their march of nine days, yet lost only about seventy of themselves? And that, at length, their unnatural ruler should be compelled to seek the aid of the very men whom he had thus hunted down, whose fields and houses he had burnt, and whom he had given up as prey to the French and papal commissioners?’

This last event was occasioned by the French and Amadeus II. coming to open feud and war. Thus the miserable duke sought humbly to these his outraged subjects to save him from the very hell-hounds that he had turned loose on them. Thus this despicable duke published in all haste an edict in May 1694, by which he restored the Waldenses to all their property and rights, and gave them full freedom of religion. Then he whiningly told them that, if they would be true to their duke as they had been to their God, he

would love and cherish them as dear children. The loyal people joined his standard, helped him to beat back his most formidable foe, and were immediately rewarded for their gallant conduct by being deprived again of all rights; and all who were not born in the valleys were ordered, on pain of death, to quit them within two months. The number of these amounted to 3,000. They were driven away in the most destitute condition, and the noble Arnaud volunteered to lead them into Protestant countries. They marched to Geneva, and thence into Prussia, Hesse Cassel, Hesse Darmstadt, Würtemberg, and other states, where lands and villages were assigned them, and there they remain, as Waldensian colonies, to this day. For many years they received a considerable money allowance from England, the English Government also paying annually 250*l.* for the support of thirteen pastors in the valleys of Piedmont. Arnaud received a pension from England, and was made a colonel of the British army by William III. He died the head of the Würtemberg colony in 1721. It is only in very recent times that the Waldenses have received decent treatment from their own Government, but their faith is now rapidly revolutionising the north of Italy.

Such was the spiritualism of the Waldenses. Well might Arnaud declare that the interpositions of God on their behalf were 'non seulement extraordinaires, mais même surnaturels.' Well may Leger, their historian (*Histoire des Eglises Evangéliques Vaudoises*) declare their deliverances as 'most miraculous.' On one occasion he says, they were carried off in great numbers from their harvest fields, and cast into different prisons, but their enemies, to their unbounded astonishment, soon found them all at liberty again, equally to the amazement of the captives themselves, who knew nothing of the arrest of their fellows in different places at the same time, and were set free again 'miraculously,' and in a wonderful manner.

It was of this miraculously preserved church that even the venerable St. Bernard, of Clairvaux, in 1140, said,

‘ There is a sect which calls itself after no man’s name, which affects to be in the direct line of apostolic succession, and rustic and unlearned though it is, yet it contends that we are wrong and that it is only right;’ and he adds in the true spirit of Catholic priests of to-day, as expressed towards spiritualism, ‘ It must derive its origin from the devil, since there is no other extraction which we can assign to it’ (Sermo sup. Cant. 66). What their faith was the great Bernard might have read in the ‘ Nobla Leyçon,’ the poem expounding their doctrines, and extant at least forty years before. This people, whose origin was thus charitably ascribed to Satan, is now being held as especial favourites of the Church of England, and has wrung from one of its members William Stephen Gilly, Prebendary of Durham, otherwise so incognisant of the miraculous, this sentence, ‘ It was the will of God that they should be left as a remnant, because it was written in the counsels of heaven that they should continue *as a miracle* of divine grace and providence’ (‘ Waldensian Researches,’ p. 289).

CHAPTER IV.

THE SUPERNATURAL AMONGST THE SO-CALLED HERETICS
AND MYSTICS OF THE MIDDLE AGES.

That effect, that sanguinary struggle with which humanity wrestling, so to speak, against itself, seizes one by one the most necessary truths, the bad grace with which it is done, and the incapacity of not doing otherwise, indicate two things at once; the first, that man cannot do without the truth; the second, that he is not in fellowship with the truth. But truth is one, and all those truths successively discovered are only parts, or diverse applications of it.

VINET'S *Vital Christianity*, p. 72.

Spricht man aber, wie jetzt die Zeiten laufen, solche Worte aus, sogleich wird aus der Ferne dumpfer, immer näher kommender Schall der Lärmtrommel vernommen; wie der Staub auf den Wegen, so wird ein zahlreich Volk vom geschlagenen Wirbel aufgerührt; Väter und Älterväter und ihre Kinder und Kinders Kinder kommen in Hast herbeigelaufen, alle rufend: Mystik, Aberglauben, Pfaffentrug, Mönchbethörung, nieder mit der Mystik.

Die Christliche Mystik von J. GÖRRES, i. 1.

But if, as the times go, one but utter such words, immediately we hear from a distance the dull, but ever-approaching sound of the alarm-drum. Like the dust on the roads, a swarm of people are roused into a furious whirlwind; father and grandfather, and their children and children's children, come running in hot haste, all shrieking, 'Mysticism! Superstition! Priestcraft! Monkscheatery! down with Mysticism!'

BESIDES the Waldenses there were numbers of other so-called heretics, so called by the Roman Church. In every age of the church these so-called heretics have abounded, from the earliest Manichæans, Pelagians, and Montanists to the Flagellants and the Anabaptists of Westphalia. The idea which numbers of writers have employed to account for these manifestations, that they result from mere delusion,

from excited imaginations, and hallucinations, is the shallowest of ideas; the result of the profoundest ignorance of the human soul. The cause assumed is utterly inadequate to the production of the effects; it is an attempt to raise a fountain higher than the spring-head. In the worst of these demonstrations things have been done and prophecies enunciated which nothing but a spiritual power, seeing farther than man sees, could originate. It is not the property of disease and delusion to strike out truths, and truths lying often buried in the depth of years and distances. I have produced too many instances of such things arising out of the most disorderly spiritualism in every age and in every country, to make it requisite to reproduce them here. Even fools, so called, have often astonished the so-called wisest and soberest men by their flashes of superhuman knowledge. Take ancient or modern times, we find it the same. Nicetas Goniates relates in his life of Isaac Angelus that, when the emperor was at Rodostes, he paid a visit to a man called Basilicus, who had the reputation of possessing the faculty of seeing into futurity, but who was otherwise regarded by all sensible persons as a fool. Basilicus received the emperor without any particular marks of respect, and returned no answer to his questions. Instead of doing so, he walked towards the emperor's picture, which hung in the apartment, scratched out the eyes with his staff, and attempted to strike the hat from his head. The emperor took his leave, setting him down as a perfect fool. Nevertheless, all that Basilicus intimated came to pass. The emperor was deposed in a rebellion, and his brother Alexis, being placed on the throne, put out his eyes.

Claus, the court-fool at Weimar, rushed into the council-room on one occasion, as the council was sitting, exclaiming, 'There you all are, consulting, no doubt, about very important matters; but nobody gives a thought about the fire at Colmar, nor how it is to be extinguished!' On the arrival of the mail it was found that at that moment an alarming fire was raging at Colmar.

How did these fools come at knowledge which none of the wise could pretend to? To say that it was the result of their foolishness would be to confound all human ideas; it was clearly no delusion in either case, it was no hallucination, but a reception of a fact from some spiritual source, as certain as that of the most orthodox prophecy. And what is curious, the sane and the learned receive precisely the same sudden and unerring oracles. At Perouse in 1616, says Bodin Angevin in his 'Démonomanie des Sorciers,' a priest of the name of Jacques, one day, while celebrating mass, turned round to the people, and instead of saying, 'Orate, fratres!' he exclaimed, 'Orate pro castris ecclesie, quæ laborant in extremis.' 'Pray for the army of the church, which is in extreme peril.' And, at the moment that he was speaking, the army in question was defeated about twenty-five leagues from Perouse.

It was under similar circumstances that Apollonius of Tyana, in the midst of a lecture at Ephesus, announced the death of Domitian at Rome.

Even in what appears as disease, the patients speak things that no *disease* can teach. In St. Cyprian's Epistles we find Fermilianus writing to him that, when all the faithful took to flight in the persecution A.D. 260, a woman suddenly appeared who fell into fits of ecstasy, in which she showed herself a wonderful prophetess. She not only foretold extraordinary things which came true, but she did marvellous things, and performed real miracles. But these Fathers did not foolishly imagine that her abnormal state was mere disease, or that miracles done and true prophecies made could result from hallucination, that illusion could be the parent of truth. They were incapable of any such shallow logic; they at once attributed the effects to spirits, and the woman asserted the same thing.

In the 'Pastoral Letters' of Jurieu, we have an extraordinary account of a young girl amongst the Protestants of the south of France, who was about seventeen years of age, and was known by the name of the Shepherdess of Cret.

She fell frequently into ecstasies and convulsions, and a deep accompanying sleep, in which she uttered the most striking and real predictions; and though she was ill-educated and spoke a wretched patois in her waking state, in these sleeps she spoke excellent French. She recollected nothing of what she had said after being awoke. She was a clairvoyant, exhibiting the exact phenomena of clairvoyants of to-day. She was a mystic, according to Görres's classification, of the lower or natural order, as distinguished from the higher class of mysticism, the spiritual revelation which ascends above all natural causes, and is in communion with purified spirits, not with lower spirits, but with God Himself, or the highest and holiest of His angels.

Fernelius gives the account of a young gentleman who was attacked by convulsions which came on him several times a-day. As these fits proceeded, he became very clairvoyant in them; began to speak in Latin and Greek, though he was thoroughly ignorant of Greek. He read the thoughts of everyone about him, and rallied the physicians on their ignorance of his complaint and their absurd remedies. He asserted that a spirit gave him the knowledge and language which he clearly had not from any natural source; yet the magnetists satisfy themselves that magnetism will explain all. In fact that magnetism can teach a man in a moment not only to understand, but to *speak* Latin and Greek. In scores of cases such patients have spoken learned languages; in the Witch cases there were abundance of such instances. If this explanation be true, why do not the magnetists introduce magnetism at once into our classical schools, and save our poor lads a world of crucifying labour? If illusion can teach languages, why not our wise literary and scientific men introduce illusion to the schools, which is obviously a much more efficient teacher than all the ordinary masters put together? What matters it by what means our children are endowed with the full mastery of the classics, whether it be by magnetism or illusion, or hallucination, if *these* can give that in one hour which Dr. Birch and the Rev. Prosody

Long Labour take seven years to do at Harrow or Eton? It is amazing to find people, who have such glib and off-hand explanations of wonderful effects, taking no pains to give us the practical advantage of their discoveries.

We find the apparently most ridiculous means producing most astonishing ends. The niece of Pascal was undoubtedly cured of an otherwise incurable disease by the touch of a thorn called holy; some of the most otherwise incurable cases were cured at once by the wiping with a napkin brought from the tomb of the Abbé Paris, as people were cured by napkins and handkerchiefs taken from the body of St. Paul. Cotton Mather in his '*Magnalia Christi Americana*,' says nothing was so common for the old set of Quakers as to proselyte people by merely stroking or breathing upon them. It was the same in the pagan world; causes as apparently trivial or foolish produced effects out of all proportion to them. Laplanders, according to Olaus Magnus, fell asleep after certain ceremonies, when required to obtain exact information from far-distant places, or countries, and, after perhaps twenty-four hours of such profound sleep, woke up, assured the enquirers that they had been at the place, seen the persons required, and brought certain information, which rarely, if ever, was found to be untrue.

Elian, in his '*Variæ Historiæ*,' &c., says that the celebrated Aspasia had, when very young, a tumour on the face which extended below the chin, and thoroughly disfigured her. Her father refused to pay the sum demanded by the physicians for her cure, and Aspasia, in an agony of distress, retired to her room, bewailing her fate; there fell asleep, and dreamed that a dove appeared to her, gradually assuming the form of a woman, who bade her to be of good courage: to despise the physicians, and pulverise and apply the powder of the roses in one of the wreaths hung on the statue of Venus, and she should be cured. She did so, and was not only cured, but became gradually so beautiful that she enchanted all men, and became Queen of Persia.

What shall we say, then, to all these things which are

scattered thickly over the whole mass of history and literature, sacred and profane, Christian and Pagan? If, I repeat, the theory of their being illusions, or that diseases can do these wonders and inspire prophecies; if imagination, that darling resource of so many *soi-disant* philosophers, can effect them, in the name of common sense, why do they not abandon science and physic and hard years of study, and betake themselves to imagination, and illusion and disease, which, according to their own showing, are far more potent than health and reason, philosophy and science? But they do not resort to these agencies, so promptly and continually invoked, to help them out of their difficulties; and never will, simply because they know, in their own souls, that they are mere shams brought forward to conceal their ignorance. We must, therefore, look to some other and really adequate cause of the ever-recurring, ever-extending phenomena called miraculous. And this brings us back to the old and only paramount cause—spirit operating on spirit encased in matter. ‘That which is born of the spirit is spirit: that which is born of the flesh is flesh,’ Christ said to Nicodemus; but that great master in Israel found it hard to understand this. ‘Like the fathers of Israel,’ says Dr. Ennemoser, ‘the new fathers do not willingly take cognisance of things which are not a part of their faith, and which are out of their horizon, whether temporal or heavenly things be in question.’ We must, therefore, leave the new fathers, the Nicodemuses of to-day, and draw from all history a cause more potent than their causes to unlock the mystery of miracle which arises again and again in the successive generations as surely as the sun rises and the winds blow.

We find, then, a great spiritual power, the *Lex magna* of the universe, as fixed, and permanent, and omnipotent as the law of specific gravity itself, operating on the human mind in every age and country, and under every variety of circumstance. No human force can suppress it, though it may distort it. It comes forth like light and darkness, with features of good and evil. It stands forward in prophets and inspired

warriors, sublime, clear as the sun, and irresistible as its beams. It speaks, and distant ages hear it; it acts and nature takes the impression of its blows. God descends and wields infinite power, apostles and martyrs follow and triumph over kings and hierarchies, over mind and matter, even in subjection and in death. Churches arise, and even in their corruption and inhuman pride work signs and wonders. They stamp on pure spirit and pure conscience; they endeavour to crush out all opposition to their boasted self-will by fire and dungeons and desolating arms; and the same spiritual potence bursts forth in the varied shapes of heresy, of damnable doctrines and even of devilry confessed. The great spiritual power is a power residing in good and evil agents, in God and His hierarchies, in the devil and his legions. The combat of sin and soul are going on for ever, and exhibit their effects over all this beautiful but serpent-haunted and blood-stained earth. Where faith and religion triumph, the malignant and envious spirits of darkness seek to undermine and corrupt. They push prosperity into pride and despotism, into sensuality and voluptuousness, tending to rottenness. They rouse the venom of vengeance in the powers which have changed from holy to unholy, to stamp out the fires of denunciation and reform, which begin to kindle under their feet, to crush the purer souls who cry for God and truth. Hence arise sects and heresies; hence the mystic incensed by outrageous denunciation rushes forward into dangerous utterances, into paradoxes from which develop licentious falsities as surely as fungus is developed from the fermentation of decaying wood.

You cannot check the invincible operation of this Lex magna of the universe. It will burst up ever and anon, through the dry crust of petrified society, as underswelling floods burst up the ice-cover of frozen rivers. It will burst up in good or evil, in truth or fanaticism. It is there, mighty, vast, untameable, diffused through all things, through mind and matter as universally as the electric principle. Whether you notice it or notice it not; whether you repudiate it,

ignore it, or treat it as disease and delusion, it will appear amongst you as an inevitable apparition, laughing at your theories, throwing down your philosophies, and shattering your churches. It must and will exert itself in utter contempt of learned dogmas, of church creeds; it recks not whether it be denied or admitted; but, in proportion as it is coerced or recognised, it will produce blessings or monstrosities.

Like the pent-up gases of the world's interior, it will make itself felt in moral earthquakes, or show itself in blazing volcanoes of crime and fanaticism, if it cannot steal freely through fissures and earth-pores, and fructify the roots of tree and herb. Thus it has ever been, from the days of the Manicheans to those of the Mormons. Whether it be good or evil, it is all spiritualism, and it is most important that men should recognise its real nature; and, instead of mocking at it, endeavour to open the eyes of the multitude to discern that nature too; to teach them that it is about them as sure as God and the devil exist, and operate unperceived around us and within us; that we may open up our souls to one or the other to our infinite hurt or advantage; but that, whether we cultivate or reject, this great eternal principle in its conflicting elements will operate upon us whether we will or not. We may turn our backs on the sun — that will not prevent his shining: we may shut our eyes to the tempest, but that will not chain the winds or arrest the forked lightning. Good and evil are set before us, we may choose which we will; spiritualism is upon us, we may have *its* good or evil; we cannot, by any abjuration of it, exempt ourselves from its influences, any more than we can from that of time bringing age and death.

Let us now notice the progress of this great power in and around the churches during the ages preceding the Reformation. Besides the Albigenes, who were so fearfully persecuted and exterminated in the twelfth and thirteenth centuries, the south of France had also its Waldenses, or Poor Men of Lyons, the followers of Peter Waldo; called also *Insabbatati*, or people wearing sabots or wooden shoes, on

which they are said to have had the sign of the cross to distinguish them from other peasants, not of their faith. These also had their plentiful persecutions. These had been preceded by the sects of Peter de Bruys, of Heinrich, of Eudo de Stella of Brittany, and Tranchelin of Utrecht in the Netherlands, in the twelfth century. All these sects were equally opposed to the corruptions of the Church of Rome, though differing in many points one from another. They most of them rejected fasts, priestly confessions, oaths, purgatory, priestly absolution, the authority of the pope, the celibacy of the clergy, the extreme unction. Many of them denied the lawfulness of capital punishments and of war by Christians. All were spiritualists, holding that the ancient power of Christianity remained amongst true disciples.

Of this character especially were the Apostolikers, who may be regarded as a section of the French Waldenses, though arising in Italy. The founder of this sect was Gerhard Segarelli of Parma, who instituted it in 1260, which thence spread into France, Spain, Germany, and England. Segarelli was burnt for his heresy in 1300; but his place was supplied by his disciple Tode Dolcino of Novara, who spread the faith in the Tyrol and Dalmatia, and was also put to death by the papal authorities in 1307. In their doctrines they condemned the corruptions of the Church of Rome, and declared that the Church of Christ in its purity possessed the power of the apostles, and the spirit of prophecy and of revelation. That oaths, persecutions, and papal assumptions, are deadly sins; the Gospel is the only creed of true believers.

Allied to the Apostolikers are the Beghards and Beguinen, who, however, took their rise in the eleventh century, and spread through the Netherlands, Germany, France, and other countries. They were so called from the old Saxon term *beggen*, the same as the German *beten*, to pray; they were thus literally praying brethren. They lived in large houses called *beguinages*, though not bound together by any oath, or belonging to any particular monkish order. There were

also associations of women who lived together in the same manner. Some of these remained in the Romish Church, and continue to the present day; others were pronounced heretical, and were exterminated or dispersed. From these sprang two great sects, the Brothers and Sisters of the Full Spirit or Fratricelli, and the Brethren and Sisters of the Free Spirit, of whom the Lollards were an off-shoot. The Brethren of the Full Spirit prevailed chiefly in the south of France, Italy, and Sicily. They seem to have amalgamated themselves in a great degree with the Tertianis, or Franciscans. Like the Franciscans, they bound themselves to obedience, chastity, and poverty. They denied that the pope, or any other power of the church had any right to interfere with their ordinances, or to absolve any of them from their oaths. They believed that the reform of the church must proceed from them; that a new outpouring of the Holy Ghost would take place on them, as great and abundant as the first; and that through them the world would be eventually converted, and so filled with love that the faithful would exceed even the apostles in virtue and grace. That they had ere this, however, to fight the great fight with Anti-Christ, as it had been revealed to St. Francis.

The Brethren and Sisters of the Free Spirit appear to have arisen at Cologne in 1210. Amalrich von Bena has been named as their founder by Gieseler; but Hahn thinks this improbable and not demonstrated. Amalrich, however, held the mystical pantheistic notions afterwards ascribed to Eckhardt, who unquestionably belonged to this body. He believed in the perfectability of man by the union with God and the Spirit of Christ, and that no happiness was possible except through this union—a genuine Christian Buddhism, which he partook with the ancient anchorites, and also with St. Paul. But this doctrine was not held by him, as by too many of the Brethren and Sisters of the Free Spirit, as a warrant for all sorts of licentiousness. This sect became more prominent nearly thirty years later—namely, in 1238, when Albertus Magnus noticed it in Cologne. In 1261 they

excited several convents and monasteries in Swabia to break their rules, as inconsistent with spiritual freedom. In 1292, under the general name of Beghardos and Beghardas, their proceedings were condemned, and in 1306 the Archbishop of Cologne issued an edict against them. He charged them with preaching that God Himself would, some day, cease to exist; that anyone was at liberty to abandon his wife in order to follow God more strictly; but that, as those who were blest by the Spirit of God were no longer under the law, they were at liberty to indulge their appetites as they pleased, or as Hudibras expresses it:—

For saints may do the same things by
The spirit in sincerity,
Which other men are tempted to,
And at the devil's instance do;
And yet the actions be contrary,
Just as the saints and wicked vary.

They begged 'bread in the name of God,' and were, therefore, nicknamed 'Bread-through-God.' They wore a particular dress and had a particular system of associated life. Whether they carried their licentiousness so far as their papal enemies asserted, may, in many cases, be well doubted. But it is probable that there were some of them who used their Christian liberty in a genuine sense as a liberty in God; a freedom, through the power of His Spirit, from vice and the temptations to vice; and another and a large section who were led by their lusts to wrest the doctrine of St. Paul, that they who are in Christ are no longer under the law, into an assumed charter for the commission of any crime whatever. These declared that man, becoming perfect, could do anything without doing it sinfully—a sophism which only the devil and the flesh could make possible. A great deal of licentiousness would have passed in that corrupt age with the church, but as these Beghards and Brethren of the Free Bands set themselves to denounce the sacraments of Romanism, they were fiercely assaulted by its authorities, and many of them were burnt in the different countries into which they had spread themselves—Saxony, Hesse, Thuringia, the

Netherlands, &c. They appealed to the pope at Avignon, John XXII., but he confirmed the decrees against them, and condemned twenty-six articles of opinion of the famous Master Eckhardt of Cologne. Eckhardt will claim our attention again particularly, but just now we may follow the disorderly spiritualism of this sect to its farther issues.

The great head-quarters of the sect remained in Cologne, but its archbishops continued such a war upon them that, about 1357, they fled from that city and spread themselves over the north of Germany. There, at Constance and in the Netherlands, in France and Savoy, they were persecuted, and many famous men and professors burnt. Bulls were issued by Pope Urban V., Boniface IX., and Gregory XI., against them, on which both Beghards and Beghins or Swestronæ Conventualæ, Conventual Sisters, were painted in blackest colours. Still more heretical sects sprang out of them, as the Luciferists, Adamites, Turlupins, &c. The Luciferists maintained that Lucifer, after his battle with Michael the archangel, was restored to heaven and all his glory: the Adamites held the same doctrine, and all these sects held that the Virgin Mary was not an object of worship, and that the Church of Rome was a fallen church. The Lollards were frequently confounded with these, but unjustly. They acquired the name of Lollards from the Flemish word *lollen* or *lullen*, to sing in a muffled undertone, as they did in burying those who died of the plague in Antwerp, in 1300.

Licence having been carried to its extreme by the wild section of the Brethren of the Free Spirit, there arose another fashion of people, the Penitents, who declared that God was angered at the sins of the world, and must be appeased. To effect this object they commenced a system of the most astonishing self-chastisements. They regarded the great plague which ravaged both Europe and Asia in 1348, as the manifest sign of God's wrath, and from this date they commenced their fearful discipline. They went about naked to the waist, cutting themselves with wire-

lashed scourges till they ran down with blood, and at the same time singing the hymn of the last judgment, 'Dies iræ, dies illa;' weeping and groaning piteously at the same time. They obtained the names of Cruciferi, Crucifratres, Flagellatores, Verberantes, Pusserer, or Büsser. They declared that an angel had brought them a letter commanding these self-inflictions, and they published this letter, one of a considerable length. An army of Flagellants made their appearance at Avignon, and called on Pope Clement VI. to submit himself to the same discipline; but he not only refused, but commanded them to cease their processions under pain of excommunication. But the papal bull did not stop the Flagellants, nor could all the severity of the Inquisition. They spread into Italy, where 70,000 at one time appeared, including in their ranks princes, bishops, clergy of various ranks, and monks. Boniface IX. caused their leader to be seized and burnt alive, and they were scattered by main force. But other armies appeared in Germany, where other burnings took place, and fresh dispersions by military. In the beginning of the fifteenth century, Vincent Ferreri, a Spanish Dominican of great popularity, led a great troop of Flagellants through Spain, France, and Upper Italy, nor did this extraordinary manifestation totally disappear from Europe till 1481, having lasted 132 years.

Contemporary with the Flagellants, were the Dancers. They appeared in 1374 on the Rhine and in the Netherlands, and continued till 1418 or the greater part of half-a-century. They appeared like the ancient Bacchanti, half-naked, and with garlands on their heads—driven, say the old writers, and plagued by demons. Not only in the open air, but in churches and houses, they danced their wild dances, men and women; and in their hymns used the names of hitherto unheard-of demons. Enormous licentiousness resulted from this dancing mania, and, as it was attributed to possession by demons, exorcism was diligently applied, and the aid of St. Vitus, famous for dancing, was, on the homœopathic principle, invoked to put it down. The dancers, like the other

sects, called loudly for a new church, a church of the spirit. Other sects, as the Pastorells, which lasted seventy years or more of the same era, joined in the cry for the removal of the corrupt church and for a new one; and they did their best to put the Roman Church down by killing the priests and plundering the monasteries, and were only subdued by the soldiery.

In the meantime, whilst the demon powers were thus taking advantage of the condition and the coercive domination of the church, to urge men into a delirium of sin and blasphemy, mingled with cries for a new order of things; a new order was silently springing up in the souls of men who were seeking for the kingdom of heaven, not from without, but, as Christ had taught them to seek it, within. The papal hierarchy was seized suddenly with consternation by learning that the renowned Master Eckardt had joined the sect of the Brothers of the Free Spirit—was become, in the words of Schmidt, in his ‘*Studien und Kritiken*,’ their *amicus et patronus*. Eckardt, the celebrated teacher of Aristotle and Plato, doctor of theology, formerly professor of this science in Paris, and now Provincial of the Dominicans at Cologne, had not only joined this heretical sect, but had put forth six-and-twenty propositions, not only asserting, but farther developing their doctrines. These Henry, the Archbishop of Cologne, condemned; and, on the Brethren appealing to Pope John XXII., then at Avignon, he confirmed the condemnation, by an edict in A.D. 1330, of the first fifteen as heretical, and of two others beyond the six-and-twenty, also ascribed to Eckardt. Before the issue of this edict, Eckardt had recalled his propositions, and was dead. The propositions, nevertheless, were accepted by the Brethren, and, as we have seen, some of them wrested to their own corrupt purposes by the wild and sensual.

Master Eckardt’s propositions were, in substance, as follows:—Being asked why God did not create the world sooner, he replied, ‘God could not produce the world at first because a thing cannot act until it is; whence, no sooner was

God, than He created the world ; and hence we may infer that the world was eternal. God cannot be without the world : it is His other self, and eternal with Him. God brings forth His Son continually, for the producing His Son is the speaking forth His creative power ; and He speaks all things in Him. All created entities, from the highest angel to the humblest spider, are one in the first origin of things. They who love not honour, nor usefulness, nor inward devotion, nor reward, nor the kingdom of heaven—they out of whom all these things are gone—yet of these people God still has honour, and they pay Him what is His own. I thought lately whether it were good to desire or accept anything from God ; and I am anxious still to deliberate earnestly on this ; because, if I accept from God, I place myself under Him as a servant or a slave, and He Himself becomes a Lord over me by the very act of giving ; and thus we ought not to be in the eternal life. As in the sacrament the bread is wholly changed into the body of our Lord, so shall I be changed into Him, as He operates in me His own being, the same and not merely like. Whatever God the Father has given to His only-begotten Son in human nature, he has given as fully to me ; whatever the sacred Scriptures say of Christ, they say of every good and divine man. Men ask, How can man work with God the works which He did thousands of years ago ? and they understand not that in eternity there is neither before nor after ; and therefore, all that God worked thousands of years ago, and is yet working, is nothing but a work in eternity ; and so the man who is in eternity works all these works, for he is one with God and the same. I am in God ; therefore, he who takes not these works from God, takes them not from me. I cannot be shut out from them ; or God, with whom I am one, must be shut out. The Father rests not, therefore it is of necessity that the Son is born in me ; He operates and strives in me at all times, that I may be as the Son to Him. The man who exists in God conforms himself to the will of God ; he will not have it otherwise, since what is of God is the will of God.

Some people fast, others eat ; some watch, others sleep ; some pray, others are silent ; but they who practise internal devotion derive more advantage in a moment than through all the outer works that they can work. Quod bonus homo est unigenitus Filius Dei. Homo nobilis est ille unigenitus Filius Dei, quem Pater eternaliter genuit. Or, as God produces his Son in me, I myself am that Son and no other. God begets the Son in the soul in the same manner as He begat Him in eternity, and not otherwise. God is one in all modes and according to all reason, and without distinction ; for he who sees things sees not God. God is one, without number and above number, without intellect and above intellect. No distinction can possibly be comprehended in God. All creatures are absolutely nothing. I say not that they are small, or that they are not, but they are an absolute nothing. There is something in the mind which is uncreated and uncreatable ; if the whole mind were such, it would be altogether uncreated and uncreatable, and this is intellect. God is neither good, nor better, nor best. He who says that God is good, does him as much injustice as to say that white is black.'

I give these propositions because, not only a great theological school was based on them, called the Friends of God, but because they have had, and continue to have, a deep influence on theological metaphysics. Hegel has asserted in his 'Lectures on Religion,' that Master Eckardt had penetrated to the very depths of religious philosophy ; and Martensen, in his Works, and Baur, in the 'Tübingen Year-Book' of 1843, declared that he was not only the father of German mysticism, but by anticipation, of modern theologic speculation.

From these propositions we see at once that Eckardt's was a mind of the intensest metaphysical nature ; and such minds love to push profound psychologic propositions into utter paradox ; and, in seeking to sound the abysses of thought, emerge at the antipodes, wrapped in the cobwebs of the incomprehensible, and swart with the nether flames of blas-

phemy. So, at least, Eckardt will appear to the general religious mind. Yet in his sermons he explained these propositions so as to deprive them of much of their startling audacity; and it will be observed that he limited their operation by declaring that whoever becomes one with God, conforms, by consequence, his will to the will of God. It suited the sensual to overleap this limitation, and hence the worst portion of the Brethren of the Free Spirit rendered Eckardt's doctrines thus: — Becoming one with God, we are invested with the liberty of God. To God all things are lawful, and, therefore, to us who are in God and one with Him, all things are lawful. Master Eckardt says, there can be no distinction or difference of things to God, all are one; therefore, there is no distinction or difference of things to us, all are one to us. And there were three or four propositions included amongst those condemned by the pope, so outrageous, that Martensen and others imagine them to have been foisted in by enemies who regarded them as the legitimate results of his propositions. Namely, articles fourth, fifth, and sixth, which assert, in every work, whether good or bad, God is equally glorified. That whoever vituperates God praises Him; and the more he vituperates, and the greater the sin, the more he praises God. And again, the fifteenth, sixteenth, and seventeenth, which assert, that if a man commit a thousand sins, if such a man were rightly disposed, he ought not to desire not to have committed them, and that this is true repentance. That God does not particularly regard outward actions. That an outward act is not properly good, nor divine; nor is it, properly speaking, originated by God.

Whether, however, these propositions are really part of those of Eckardt, as Mosheim, Ullmann, Hase, Gieseler, Baur, Schmidt, Thomson, and other German theologians contend they are, the rest are sufficiently daring and dangerous to repel the generality of readers from his teaching. Yet, stripped of their more extravagant dialecticisms, they probably meant no more, in the mind of Eckardt, than that Christian Buddhism common to all mystics, and which, in

fact, is founded in the teaching of Christ and of St. Paul :— That the soul may become so purified that it shall retain nothing but what is absolutely divine, absolutely that which it brought from God, and carries back to Him. That in this pure and perfect unity of nature with God, it acquires the perfect liberty of God. That this liberty is not a liberty to commit sin, as the sensual interpret it, but is a perfect liberty and freedom from all sin and power of sin. That it can do nothing but what is pure and holy, because it has nothing left in it but what is pure and holy. It is in that state to which the Buddhist aspires, and to which the solitaries of the early church aspired, and for which their victories over all fleshly tendency were the preparation and the avenues. That state which Christ described when He said the Father was in Him, and He in the Father ; and in which the disciples should also be in Him and in the Father, and He and the Father should be in them, and that they should be all one. In which St. Paul said that when Christ had put all things under His feet, including death and sin, He should render up the kingdom to God, and God should ‘ be all in all.’ It is this state in which the nature of God becomes the nature of all living souls, from which all sin and frailty and tendency to sin and frailty are purged out ; a condition of perfect and boundless holiness, power and perfection, towards which all earnest aspirants, Pagan or Christian, a Socrates, a Plato, a Buddha, St. John, a Simon Stylites, a Fénelon, a Fox, a Wesley, or a Swedenborg, have, in all ages and regions, striven and suffered, walking the rugged paths of life in tears, in daily martyrdom, in shame and persecution ; but at the same time in joy and triumph, far beyond the conception of the rejoicing and the triumphs of the world—seeing before them, and above them, and within them that Paradise of God long since shut out from our vision by the clouds of mortal passion, but never lost from the memory and the hopes of the most abject—that home-land in which God had walked with Adam, and is still walking with the saints—the land of divine liberty, which is divinest

love; it is this state which Master Eckardt really sought to designate, though his speculative genius led him into tropes and figures made unbecomingly by his intensest yearnings.

So Suso, his admiring disciple, read him; so Tauler of Strasburg, Heinrich of Nördlingen, Rulman Merswin of Strasburg, and others, read him; and on these purified interpretations arose, with these great men, the Society of the Friends of God. These Friends of God, like the Methodists of the present day, did not abandon their union with the church to which they belonged; they sought only to organise an association for mutual comfort and strength, not to found a new heretical sect. They sought to imitate Christ, and to restore the original purity of the church. Their opposition was not to the church itself, but to the corruption of its doctrines and the immorality of the clergy. Their zeal was not to throw down the organic constitution of Catholicism, but for the purification of it and for comfort for the people at large. They stood as a middle link betwixt the church and the Waldenses, and in the bosom of the Waldenses also arose another Society of the Friends of God, at the head of whom stood Nicolas of Basle, who was eventually burnt as a heretic at Vienne; Berthold von Rohrbach, put to death at Speir; and Martin of Mayence, who also was burnt at Cologne in 1393.

None of these wholly rejected the doctrines of Catholicism. They honoured the Virgin highly, but rejected the worship of images; some of them frequented mass, but contended that the laity might perform it as lawfully as the clergy. They preached and wrote books in the mother-tongue, and thus vastly extended the circle of their operations. In close connection with these associations, was another called the Brotherhood of the Winkelers, a German word indicating workers in corners, or in secret places. Röhrich, in his 'Friends of God,' says, that these Winkelers, or confessors of the people, were not located merely in Strasburg, or were the leaders of the association there merely; but they were missionaries, leading a wandering life, instructing individuals as

they met with them, and confirming in the faith those already converted. They were men of blameless life and strict morals, remaining single not from a notion of the sanctity of celibacy, but to enable them to devote themselves more entirely to their duties. From the impression of a direct divine call, they endured the hardships of a self-denying life, which frequently was terminated by a violent death. They were twelve, after the number of the Apostles, and they were regarded by their followers as the only genuine priests. They were supported by the contributions of the association; and when they came amongst the believing brethren, they were received as guests by those of property. Others gave them money, which they distributed. When a new Master was needed, he was elected from youths of pure morals. For this solemn choice the whole community came together, and seating themselves in a circle around the proposed Master, each one gave his judgement whether he was of a pure life, and worthy of becoming a Master. After proper enquiries and satisfactory answers, the young man was desired to stand up, and was exhorted to lead a chaste life and to remain voluntarily poor; whereupon he solemnly pledged himself never to forsake the faith. So he became Master, and was greeted as such. From this time he must prosecute no other business, nor follow any trade; he must live exclusively the life of a teacher; and possess no property, but subsist on the offerings of the brethren and sisters. There were not only Masters but Mistresses, who were chosen in the same manner; but of their particular duties we have no certain information. In the absence of a Master, one of the community offered exhortations; and meetings were much oftener held when Masters were absent than when present, but when a Master arrived amongst them, the occasion was celebrated by a general feast and rejoicing.

The Winkeliers kept no sacred holiday, except Christmas, Easter and Whitsuntide; as to Mary's days and Apostles' days, they regarded them not. They had no faith in purgatory. They took the sacrament in the churches; but they

held that a material church was no church, and that they could confess to one another, and that wherever they were, they could pray and be heard of God. As for masses, public almsgivings, prayers and singing for the dead, they regarded them as of no real avail ; nor did they put faith in holy water, nor the blessing of meats, cakes, candles, &c. Of these Winkelers, who were regular Protestants, no fewer than eighty were condemned to death at the stake in Strasburg in 1222, together with their Master, Johannes.

But, before closing this chapter, we must take a nearer view of the Friends of God, and especially of Tauler, Nicolas of Basle, and Rulman Merswin. Much light has been thrown upon the lives and characters of these great men by the discovery of a large folio volume found in the archives of Strasburg, and formerly belonging to the convent of the Knights of St. John in that city. The English reader has been made acquainted with the contents of this volume by Miss Susannah Winckworth in her 'Life and Sermons of Dr. John Tauler.' The discovered folio contains the correspondence of Nicolas of Basle with Rulman Merswin, who established a company of Friends of God in the convent of the Knights of St. John on an island in the Rhine, called the Gruenen-Woerth or Green Meadow. In it were found the letters and religious experiences of Tauler, Nicolas, and Merswin up to 1382. And most remarkable they are. The central figure is Nicolas of Basle, who, though only a layman, had, with his pious friends, entered on a course of religious reform which threatened to revolutionise the whole of the Popedom. It was, therefore, necessary that this work should be carried on with all possible secrecy, or their lives would have been cut very short. They attacked the rank corruptions of the church, and even its learning, if unbased on the direct teachings of the Divine Spirit. Nicolas, therefore, comes forth, ever and anon, like an apparition from some hidden scene, whence he sees the movements of the world. He bears no name on such occasions but the 'Man from the Oberland,' and, his mission accomplished, he

retires again to his invisible abode, which is known only to his four intimate friends. Thus we have him suddenly appearing in Strasburg for the conversion of Tauler.

Dr. John Tauler was a learned and eloquent preacher of that city. His preaching excited the wonder of the country far round. Nicolas of Basle came to hear him. Having heard him, he desired to confess to him; but in his confession Tauler is struck with astonishment at his words. He tells Tauler that he is really come, not so much to hear him as to show him that he has not yet qualified himself to preach. That to do that effectually and acceptably to God he must first empty himself of all his mere human learning and self-knowledge, and, like a child, sit down and learn of God, whose Spirit in one hour will teach him more than all the schools in a whole life. Tauler is struck with the truth of this; he desires Nicolas to put him in the way of this new teaching, and here the Man began to teach the Master. It is soon seen which is the real master in God; and Tauler, in amazement and humility, flings himself at the foot of the cross, and for two years, renouncing all preaching, submits to the tuition of the Holy Spirit in solitude, reading of the Gospel, and prayer. Once more he comes forth a new and far more wonderful man. His sermons have a life and fire in them such as had never been witnessed by any of that time. Men and women were struck down under his ministry by scores, and lay for hours as dead, but only to revive to a more genuine life. From that day John Tauler became a great name in the church of Christ, and remains so at this age.

Rulman Merswin was a wealthy merchant of Strasburg who retired from a mercantile life to a religious one. He, too, became acquainted with the 'Man from the Oberland,' and, as to Tauler, it was a new era to him. He became inspired with the true spirit of that real and interior religion which at once reduces all worldly wealth to its proper place, that of making men not nominal, but real Christians. He founded the convent of the Order of St. John, as an asylum for pious persons like himself, who were not bound by any

oath, but lived together for the benefit of mutual edification; seeking not counsel from men, but from the Spirit of God; and, so long as they had it, indifferent whether it flowed through priest or layman. In fact, a society of the Friends of God, based on the declaration of Christ, that they who were His genuine disciples were no longer His servants, but His friends. Rulman, like Tauler, remained in close but secret correspondence with the 'Man from the Oberland' till his death; no doubt actively engaged with these great and mysterious men in spreading the knowledge of Gospel truth through countries far and wide.

Nicolas of Basle and his friends predicted the death of Gregory XI., which took place at the time foretold—namely, in the fourth week in Lent, 1378. They foresaw also the grand schism in the Popedom, which commenced in the following year. So deeply was Nicolas concerned for the shameful corruptions of the church and of the papal court, that in his seventieth year, in the year 1376, taking a trusty 'Friend of God' with him, he went to Rome, and, in a personal interview with Gregory, warned him of the troubles coming, and of his own death, if he did not commence a real and sweeping reform. The pope received this mission kindly, but did not profit by it, and died as they had foreshown. Many wonderful spiritual phenomena and revelations are related as attending the meetings of these Friends of God, who, after this, set out different ways into France, Germany, Italy, Hungary, and other countries to prosecute the work of Gospel reform. They fell in honoured martyrdom in different places; Nicolas himself at Vienne, in France, as already stated, when he was about ninety years of age. Many ladies were distinguished members of the Society of the Friends of God, and amongst them preeminent Agnes, Queen of Hungary, the widow of King Andrew; and the sisters Christina and Margareta Ebner, both nuns.

For a very interesting account of the 'Friends of God,' see the 'Spiritual Magazine' for 1862, Nos. for May and August.

Such were the various sects heralding the downfall of corrupt

Catholicity ; good and bad, all were crying for a new order of things. The good were entering deep into the arcana of the Christian life in the soul ; the bad were driven, as by disorderly and sensual spirits, into crimes and rabid heresies. The true and the false equally maintained the doctrine of spiritual agency, and both good and bad exemplified it in their actions. There were a rabies and an orgasm running through all mortal affairs clearly drawing fire from deeper sources than mere mortal passions. The power of God, long neglected and outraged in the Roman Church, had departed and left it open to vice, luxury, libertinism, and a terrible lust of dominion and destruction. Rome had scourged, martyred, and calumniated the faithful. The devil had shown to the Saviour all the kingdoms of the world, and offered them if He would bow down and worship him. The offer was declined. But it was again made to the Saviour's professed vicars on earth, and the fatal gift had been accepted. The church abandoned Christ and his poverty, and accepted temporal power, and regal instead of apostolic state. The demon virus in the gift soon operated. The church became secularised. Instead of poverty, wealth ; instead of nowhere to lay their heads, the pontiffs and cardinals, and many a proud prelate and mitred abbot, laid theirs on silken pillows in palaces. Instead of being summoned before kings and magistrates for Christ's sake, they sate as kings and judged His honest followers. By the very places the two parties occupied, was plainly indicated which of them were the disciples to whom Christ had promised the kingdom of heaven with persecutions. Instead of fasts there came feasting, instead of being surrounded by the sick seeking to be healed, they were surrounded by martial guards, and sate at banquets on the right hand of kings. In spite of all Christ's warnings, the world had got them and the devil. They sent out their armies and exterminated whole peoples who demanded to serve God in the ancient simplicity. Under Simon de Montfort, the papal legate, they ravaged Provence, drove out Raymond, the rightful sovereign, usurped his lands, and

murdered his subjects. They exterminated the whole of Christian Bohemia, by the hand of their gloomy agent, Ferdinand II. of Austria. They laid waste the mountains of the Cevennes with fire and sword, and their Inquisition in Italy, Spain, and other countries, made hell and Romanism synonymous. Everywhere the flames of burning martyrs, everywhere their instruments of torture, everywhere their arrogance, and insolence, and sensuality, proclaimed that the gift of the devil had done its work, and that Satan reigned in the outraged name of Christ. The very cells of nuns, awful witnesses of the insurrection of nature against spurious religionism, were declared to be paved with the skeletons of murdered children. Luther, in his 'Table-Talk,' p. 307, says Pope Gregory, who confirmed celibacy, ordered a fish-pond at Rome, hard by a convent of nuns, to be cleared out. The water being let off, there were found at the bottom more than six thousand skulls of children, that had been cast into the pond and drowned. He adds, that in his own time, the foundations of a nunnery being removed at Neinburg in Austria, similar revelations were made.

The work of the devil's gift of temporal dominion was equally efficacious on the people at large. Thrust out from all personal knowledge of the gospel, they were grown brutish as the beasts they tended. The spiritualism of the church had become the spiritualism of devils, and rioted in lying miracles, and forced, by its iron repression of conscience, a plentiful crop of heresies and a sanguinary harvest of martyrdom. Millions of groaning souls cried, 'How long, O Lord!' The times were ripe, and men's violated hearts were ripe for the great catastrophe of retribution. The avatar of reformation came at length by the natural weight of rottenness in the apostolical hierarchy, and by the mingled efforts of Huss and Wycliffe, of Luther and the crowned Balaam of reform—Henry VIII. of England, who meaning the work of the devils of lust and murder, did the work of God. It was the era of revival, the memorable sixteenth century. The Reformation was come.

CHAPTER V.

THE SPIRITUALISM OF LUTHER AND THE EARLY REFORMERS.

The Christian system of the spiritual and material world stood for 1500 years unshaken. All at once, the monk Copernicus stood forth! With a mighty hand he pushed away the globe from the centre of creation, fixed the sun in its place, and bade the former make the circuit of the latter in a year, and revolve upon its axis in twenty-four hours. By this fortunate discovery much that was incomprehensible became intelligible, and much that was inexplicable, demonstrable. The pope and the clergy were struck with consternation at it. They threatened curse and excommunication; but Copernicus had already made his escape from them, the earth was now in motion, and no anathema was able to arrest its progress.

But Protestantism was not satisfied with this; it went farther. It promulgated the dogma that there were no such things as apparitions or a middle state. Luther and his confederates renounced all claim to the government of the invisible world; they extinguished the fires of purgatory, and *enlarged the bounds of Hell by adding Hades to it*. No middle state of purification was any longer believed in, but every departed soul entered upon its place of destination, either heaven or hell. Presentiments, visions and apparitions, were regarded either as deception, delusion and imagination; or, where the facts could not be denied, as the work of the devil and his angels. By their decree that the pious were immediately after death received into heaven, and the impious plunged into hell, the gate was closed against the return of departed spirits to this world.

Encouraged by this, the physical philosophers very soon promulgated the doctrine that there was nothing in the world but matter, and its properties. They delved in matter, and, finding nothing by their tests but matter, they declared that there were no powers but such as were material. But Leibnitz was a stumbling-block to the physical philosophers; for he insisted on such things as principles of 'indivisibility' and 'predetermined harmony,' etc.

STILLING'S *Pneumatology*, p. 15 to 22.

IN the above extract Stilling has correctly described the progress of modern infidelity and materialism from the act of Protestantism at the Reformation. Finding the Lord's heritage overrun with a rampant growth of the devil's tares in the shape of fictitious miracle, they forgot to consult the Lord's recommendation so conspicuously given in the Gospel, to let the tares grow with the wheat till the final harvest, lest they should pull up the wheat along with them. To get rid of false miracles, they plucked up the true; and to prevent the return of the false, they determined to root up the very principle of faith in the miraculous, in spite of the whole world, with its five thousand five hundred years of miraculous facts, protesting against so insane a rejection of its laws. In spite of the plain words of Christ and His apostles, that miracle was the patrimony of the Christian church; and that the mark of the true disciple should be that 'these signs should follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up deadly serpents, and, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover' (Mark xvi. 17, 18). (I am aware that a recently discovered copy of the Gospel of St. Mark was found destitute of these words; but is it any wonder that a scroll of parchment so rotten as to resemble an old cigar should want a verse or two at the very end of it? Even had this copy been in good condition, it could not set aside the evidence of copies equally ancient and authentic. The Syrian Gospel, which has been in the hands of the Syrian Church since the time of the apostles, has the passage complete.) In spite of volumes of authentic history by men of undoubted character narrating ages of such facts, prior to the corruptions of Rome. It was a fatal act, and being in open opposition to nature and history, was certain to produce the most deplorable consequences.

But Protestantism does not bear alone the blame; the Church of Rome, by its shameless traffic in miracles and in the fires

of purgatory in later ages, led the Protestants into this overstrained reaction. Rome caused the damage which Protestantism, in its righteous but ill-considered indignation, perpetrated. When the devil's rule is in danger, he rarely fails to find a trap for his opponents. In this case they thought to clip his wings by cutting off miracle, and he recommended them, as an admirable and infallible measure, to cut off the very roots of faith in it, and they fell into the satanic snare. It is not for nothing, says Luther, that the devil has been ranging about these thousands of years.

So profoundly was Luther himself frightened at the very name of miracle, that he would not admit it, or even talk of it as existing in the church, if he could avoid it. 'Luther,' says Michelet, 'did not love to hear anyone insist on the miracles. He looked upon them as a very secondary class of proofs.' Yet he was continually admitting them, if they were only connected with the devil. He observed that 'Christ once appeared on earth visibly, showed His glory, and, according to the divine purpose of God, finished the work of redemption and the deliverance of mankind. I do not desire He should come once more in the same manner, neither would I that He should send an angel to me.' He added, that he desired no 'visions or revelations.' And here we have that mistaken idea adopted so generally by Protestantism, and which has proved, indeed, 'a most deadly error,' namely, that miracles and revelations once made, would serve for ever. That evidence given in one age will serve for a very distant age. Time has shown the fallacy of this idea. It has shown that evidence, like all other things on earth, wears out, and loses its life. It is precisely on this ground that the erroneous materialism of the present day rests. The evidence of the ancient miracles is so far off that people deny that it ever existed, and nothing but new miracles, those miracles which Christ promised to the end of the world, and which would have been the constant attendant of the church, if men had retained their faith, can renew that faith. But more of this anon.

Luther, however, was forced to admit that angels were 'watching and protecting;' but he desired his followers not to trouble themselves about the manner in which it was done: God having said it, it was sure. 'The angels, he said, are all up in arms, are putting on their armour, and girding their swords about them.' Desiring no outward gifts of miracles himself, he yet added, 'Not, however, that I derogate from the gifts of others, if haply to anyone, over and above Scripture, God should reveal aught by dreams, by visions, or by angels.' He, moreover, firmly believed that he was incited to his attack on the Papacy, by direct divine inspiration, and he often spoke things prophetically concerning Charles V., concerning the affairs of Germany and of Protestantism, and he said, 'I certainly am of opinion that I speak these things in the Spirit.'

Believing, then, in direct spiritual inspiration, in the probability that spirits, visions, and angels might appear to others, why did not Luther wish them to appear unto himself? It was because this stout-hearted man, who did not fear the devil, like too many of to-day, was afraid of ridicule and criticism. He confessed that if God gave him the grace to work miracles, the Papists would immediately say that the devil did them by him. He had so bitterly ridiculed, and so heartily abused the Catholics for their manufactured miracles, that he was now afraid to have the power of working true ones, lest they should retort. We have a striking example of this given by Seckendorf in his 'Comment. de Lutheranismo.' Certain persons had brought to Luther a girl eighteen years of age, said to be possessed of the devil. Now Luther believed firmly in possession, but had a fear of using exorcism for the reason just given. He says, 'Men are possessed two ways, corporally and spiritually. Those possessed corporally are mad people, whom he has permission to vex and agitate, but he has no power over their souls. The impious, who persecute the divine truth, are possessed spiritually.' Such men as Annas, Caiaphas, Julian the Apostate; the pope, his cardinals, bishops, and priests

who persecuted Protestantism, he believed were possessed spiritually, and would not be delivered by any human means. He had a notion too, that 'we cannot expel demons with certain ceremonies and words as Jesus Christ, the prophets, and apostles did. All we can do is, in the name of Jesus Christ, to pray the Lord God, of His infinite mercy, to deliver the possessed persons.' And he adds that, if this was done in faith, it will be efficacious. 'But we cannot of ourselves expel the evil spirits, nor must we even attempt it.' In these remarks the great Reformer, so far as the apostles were concerned, makes a distinction without a difference; for the apostles were assured by Christ that the devils did not go out without prayer and fasting. The apostles never pretended to cast out devils of themselves, but by the conferred power of God. But Luther was, no doubt, thinking of the wordy forms of exorcism employed by the Romanists.

The young girl in question being brought before him, he ordered her to repeat the Apostles' Creed, but she stopped at the name of Jesus Christ and could not pronounce it. Upon this Luther said, 'I know thee, Satan; thou wouldst have one begin exorcising with great parade; but I will do no such thing.' On the following day she was brought into the church whilst Luther was preaching, and after the service into a small chapel. She was thrown upon the floor in convulsions, and Luther laid his hand on her head, and repeated over her the Creed, the Lord's Prayer, and the words of John, 'He that believeth in me, the works that I do he shall do also, and greater works than these shall he do.'

These words, one would have thought, might have inspired Luther with a bolder faith in the delegated power of Christ; and had they done so, he would have saved Protestantism a fearful loss of divine potency, and from a long dark reign of rationalistic barrenness. However, he prayed to God with the rest of the ministers of the church, that for Christ's sake He would cast the devil out of the girl. He then touched her with his foot, saying, 'Proud devil, thou wouldst indeed that I should now proceed against thee with great parade,

but I will do no such thing. I know that thy head is crushed, and that thou liest prostrate at and under the feet of our Lord Jesus Christ!' He then went away, and the girl was taken home to her friends, who afterwards wrote that she was no more troubled by the spirit.

On another occasion at Eisenach, a woman was the victim of horrible convulsions, of which no doctors could cure her; for, says Luther in his 'Table-Talk,' it was the direct work of the devil. Her hands and feet were bent into the form of horns, her tongue was dry and rough, and her body much swollen. Luther visited her, and said, 'God rebuke thee, Satan, and command thee, that thou suffer this, His divine creature, to be at peace.' He then prayed for her release from the demon, and the woman said, 'Amen.' That night, for the first time for a long period, she enjoyed refreshing sleep, and awoke in the morning perfectly well.

Thus, it is clear, that Luther was a genuine spiritualist, not ignoring the divine side of it, as our clergy and literati do now-a-days, but was only afraid of throwing himself boldly into its practice from fear of that bugbear, criticism. His wife occasionally saw visions, and Luther fully believed in them. In the night preceding the death of their daughter Magdalen, who died at the age of fourteen, Madame Luther in a dream saw two beautiful youths come to her and ask her daughter in marriage. On telling the dream to Melancthon in the morning, he said, the youths were the angels coming to carry the dear virgin to the true nuptials of the heavenly kingdom. Magdalen died that afternoon. Luther, too, had his own visions. He says that, on one occasion, he saw two signs in heaven. One was the arch of heaven resting without any visible support; and the men of to-day, he said, were trying in vain to find out where the supports were, and to grapple them with their hands, if they could: but he felt a conviction that they never would be able to do it. Then he saw beneath him a rainbow bridge bearing up the heavens, and he saw that God could make even a slight aërial line do His will, and support the whole firmament if

necessary. On another occasion, he says, ‘ On Good Friday last, being in my chamber in fervent prayer, contemplating with myself how Christ my Saviour on the cross suffered and died for my sins, there suddenly appeared upon the wall a bright vision of our Saviour Christ, with the five wounds, steadfastly looking upon me, as if it had been Christ Himself corporeally. At first sight I thought it had been some celestial vision, but I reflected that it must needs be an illusion and juggling of the devil, for Christ appeared to us in His word, and in a meaner and more humble form; therefore, I spoke to the vision thus, “ Avoid thee, confounded devil! I know no other Christ than He who was crucified, and who in His word is pictured and presented to us.” Wherefore the image vanished, clearly showing of whence it came.’

It is pretty apparent that Luther was so possessed of the idea of the devil that, had Christ appeared to him, as He did to St. Paul, or to St. John in the Revelations, he would have said, ‘ Avaunt thee, Satan!’ and lost the benefit of the vision. This was the weak side of Luther. The devil, he imagined, was so outrageous at his war on the Papacy, that he haunted him day and night in a most vindictive manner. In the ‘ Tischreden ’ or ‘ Table-Talk ’ of Luther, written down and published by his friends, we have some scores of pages relating the personal appearances of the devil to Luther, and of his conversations with him, and the Reformer’s defiances of him. Luther saw devils in everything. He saw them in tempests, in diseases, in calamities. ‘ Many devils are in the woods, in waters, in wildernesses, and in dark poolly places, ready to hurt and prejudice people; some are also in the thick, black clouds, which cause hail, lightnings and thunderings, and poison the air, the pastures, and the grounds. When these things happen, then the philosophers say it is natural, ascribing it to the planets, and showing, I know not what reasons for such misfortunes and plagues as ensue.’
 . . . ‘ I see him there, not very far off, puffing out his cheeks till they are all red, blowing, and blowing, and blow-

ing against the light: furious, mad; but our Lord Jesus Christ, who, in the outset, gave him a good blow on his inflated cheek, still combats him vigorously, and will combat him till the end of things.' One day when there was a great storm abroad, Luther said, 'It is the devil who does this; the winds are nothing else but good or bad spirits. Hark how the devil is puffing and blowing!' ('Tischreden,' 219.) 'The devil harasses the workmen in the mines, and often makes them think they have found new veins, and they labour and labour, and it turns out all a delusion.' Luther taking up a caterpillar, said, 'Tis an emblem of the devil in its crawling walk, and bears his colours in its changing hue. I maintain,' he said, 'that Satan produces all the maladies which afflict mankind, for he is the prince of death.' He had absolute belief in the reality of witchcraft. 'Witchcraft is the devil's proper work, wherewith, when God permits, he not only hurts people, but makes away with them; for in this world we are as guests and strangers, body and soul cast under the devil. He is god of this world,' &c. 'Idiots, the lame, the blind, the dumb, are men in whom ignorant devils have established themselves; and all the physicians who attempt to heal these infirmities, as though they proceeded from natural causes, are ignorant blockheads, who know nothing about the power of the demon.' . . . 'In many countries there are particular places to which devils more especially resort. In Prussia there is an infinite number of evil spirits. In Switzerland, on a high mountain, not far from Lucerne, there is a lake they call Pilate's Pond, which the devil has fixed upon as one of the chief residences of his evil spirits, and they are there in awful numbers. In Poltersberg, there is a lake similarly cursed. If you throw a stone into it, a dreadful storm immediately arises, and the whole neighbouring district quakes to its centre. 'Tis the devils kept there prisoners, who occasion this' ('Tischreden,' 212). Luther attributed direct acts of violence and abduction to the devils. 'Satan once tried to kill our prior, by throwing down a piece of wall upon him, but God miraculously saved him.'

‘ At Sassen, the devil carried off, last Good Friday, three grooms who had impudently devoted themselves to him.’ &c. &c.

Now nobody now-a-days need be told that Luther was attributing to the devil on many occasions the simple operations of nature, and nobody is called on to believe that the devil threw down walls, rotten probably by time, or flew away with impious grooms. The fact was, that Luther’s openness to spiritual influences was made one-sided by his horror of being charged by the Papists with doing the sacred miracles, which in them he had charged to diabolism or trick. The whole weight of his spiritualism was thus thrown to the demoniac side, and on that side became exaggerated. He saw where devils were so frequently, that he at length saw them in appearances and causes where they were not. He is one of the greatest warnings against rejecting phenomena from prejudice, and not weighing well both sides, and thus arriving at a well-balanced cognisance of things. Shutting his mind against the fair side of spiritualism, he opened it not only to the palpably evil near him, but to the vague and dark beyond. There was, undoubtedly, in Luther’s experience, a mixture of the real and the unreal, the unreal arising from this fixed one-sidedness.

The palpable personal appearances of the devil to Luther are amongst the most curious passages of his life. Everyone is familiar with the fact of his throwing the inkstand at the devil’s head as he interrupted his translation of the Bible in the castle of Wartburg, and many, like myself, have seen the reputed mark on the wall. The matter-of-fact manner in which he relates these occurrences is amusing. ‘ When, in 1521, on my quitting Worms, I was taken prisoner near Eisenach, and conducted to my Patmos, the castle of Wartburg, I dwelt far apart from the world in my chamber, and no one could come to me, but two youths, sons of noblemen, who waited on me with my meals twice a-day. Among other things, they had brought me a bag of nuts, which I had put in a chest in my sitting-room. One evening, after

I had retired to my chamber, which adjoined the sitting-room, had put out the light and got into bed, it seemed to me all at once that the nuts had put themselves in motion, and jumping about in the sack, and knocking violently against each other, came to the side of my bed to make noises at me. However, this did not harm me, and I went to sleep. By and by I was wakened up by a great noise on the stairs, which sounded as though somebody was tumbling down them a hundred barrels one after another. Yet I knew very well that the door at the bottom of the stairs was fastened with chains, and that the door itself was of iron, so that no one could enter. I rose immediately to see what it was, exclaiming, "Is it thou? Well be it so!" (meaning the devil) and I recommended myself to our Lord Jesus Christ, and returned to bed. The wife of John Berblibs came to Eisenach. She suspected where I was, and insisted upon seeing me; but the thing was impossible. To satisfy her, they removed me to another part of the castle, and allowed her to sleep in the apartment I had occupied. In the night, she heard such an uproar that she thought there were a thousand devils in the place' ('Tischreden,' 208).

'Once,' he says, 'in our monastery at Wittenberg, I distinctly heard the devil making a noise. I was beginning to read the Psalms, after having celebrated matins, when interrupting my studies, the devil came into my cell, and there made a noise behind the stove, just as though he was dragging some wooden measure along the floor. As I found that he was going to begin again, I gathered together my books and got into bed. . . . Another time in the night, I heard him above my cell, walking in the cloister, but as I knew it was the devil, I paid no attention to him, and went to sleep.'

'It is very certain,' says Luther, 'that as to all persons who have hanged themselves or killed themselves in any other way, 'tis the devil who has put the cord round their necks, or the knife to their throats.' 'If we could see for how many angels one devil makes work, we should despair.' There are, according to Luther, three things that he is afraid of, ridicule,

God's word, and sacred songs. He says he has often made him fly by calling him 'Saint Satan!' and telling him that, if Christ's blood shed for man be not sufficient, he had better pray for us. Our songs and psalms sore vex and grieve him. Yet Luther had the profoundest idea of the devil's intellect and power of reason. 'The devil, it is true, is not exactly a doctor who has taken his degrees, but he is very learned, very expert for all that. He has not been carrying on his business during thousands of years for nothing' ('Tischreden,' 224). 'I know the devil thoroughly well; he has over and over pressed me so close that I scarcely knew whether I was alive or dead. Sometimes he has thrown me into such despair that I even knew not that there was a God, and had great doubts about our dear Lord Christ. But the word of God has speedily restored me' ('Tischreden,' 12).

'Tis marvellous,' says Bossuet, 'to see how gravely and vividly he describes the devil coming to him in the middle of the night, and awakening him to have a dispute with him: how closely he describes the fear which seized upon him; the perspiration which covered him; his trembling, the horrible feeling of his heart throughout the dispute; the pressing arguments of the devil, leaving no repose to his mind; the sound of the evil one's powerful voice, and his overwhelming method of disputation, wherever question and answer came immediately one upon the other. "I felt," he tells you, "I felt how it is people so often die suddenly towards the morning. It is that the devil can come and strangle men, if not with his claws, at all events with his pressing arguments"' ('Variations de l'Eglise,' ii. 206).

The case immediately referred to is the grand argument given by Luther in his treatise 'De Missâ Privatâ et Uctione Sacerdotum,' and quoted at length in Audin's 'Vie de Martin Luther.' Luther, according to this famous colloquy, had celebrated private mass nearly every day for fifteen years. The devil, as Luther supposed the spirit to be, commenced by throwing in a doubt whether the wafer and the wine were really the body and blood of Christ, and whether

he had not all that time been worshipping merely bread and wine. He upbraided him with putting the Virgin Mary and the saints before Christ, and thus degrading and dishonouring Christ. In the second place, that he had abused the institution of the mass by using it privately, contrary to its ordained purpose, and thus committed sacrilege as a consecrated priest. He supported his arguments by the most apposite references to Scripture. He reprehended him for depriving the people of the sacrament, taking the elements only himself; whereas it was clear that Christ meant all His followers to partake of His sacrament. He called in question his very consecration as a priest, as having done contrary to the institution of Christ, and, telling him that, in that case, he had performed mass without due authority, and at the same time withheld the sacrament from the people. He upbraided him as impious on this account; that in the mass there was wanting the end, the design, the fruit, the uses for which Jesus Christ established the sacrament—that it should be eaten and drunk by the whole flock. That it was not there that Jesus Christ was Himself taken in the sacrament, but that it was not intended that a priest should take the sacrament himself, but take it with the whole church. With these and many other arguments the spirit pressed home the matter on Luther, threw him into the deepest distress, and so completely convinced him of the sinfulness of private masses, that he never again practised them.

And here we may ask whether this powerful spirit was, as Luther supposed it, the devil, or a devil? Is it likely that the devil, if Luther was in the practice of an iniquity, would come and reason him out of it? All the spirit's arguments are sound and scriptural, and convince the Reformer. Is that the language or the object of a devil? On the contrary, the whole scene, and the whole of the sentiments, go to prove that the spirit was a great as well as a powerful spirit; but which Luther, from his crotchet that all spirits appearing to him were devils, could believe nothing else. Many readers, however, will move the previous question,

and doubt whether Luther really saw and conversed with spirits at all; whether he were not under a mere delusion of his excited imagination. On that point I should myself have doubted too, had I not seen so many things of a like nature of late years, and that only in common with some millions of people. Luther, no doubt, was a great and open medium. This was essential to his great mission. To call a man a great religious reformer is the same as calling him a great spiritual medium. Without this mediumship this communication, intimate and enduring, with the spiritual world, with the Holy Spirit and His holy angels, a man can reform nothing; he is a dead thing, and cannot emit new life and sentiment to the world. That Luther saw and conversed with spirits, good and bad, there can be no doubt; but there can be as little that he received stories of such things from other people too credulously. As little can there be any doubt that his horror of falling into the practices which he had condemned in the Romanists had so completely usurped his mind that to him all spirits who came were devils to his imagination, though they, as in the mass case, convicted him of error, and converted him to the truth. But if Luther, heart of oak as he was, could not see in spirits manifesting themselves to him aught but demons, he was a thorough spiritualist, not only in a most positive faith in them, but also in the power of Christian ministers to cast them out, in the truth of witchcraft, and in the sensible inspiration of the Holy Spirit in true preachers of the gospel.

His contemporaries and coadjutors, if they had not more vigorous convictions than himself in spiritual agencies, had a more equably balanced faith in them. Melancthon, as we have seen, believed in Madame Luther's dream of the angels coming for her daughter's soul. He showed his firm belief in angelic interpositions on various other occasions. He relates a case in which he was an eyewitness. A learned and holy man, named Simon Grynæus, going from Heidelberg to Speir, was desirous to hear a certain preacher in that city, who, in his sermon, did let fall some erroneous propositions

of Popish doctrine, much derogatory to the majesty and truth of the Son of God; wherewith Grynæus, being not a little offended, craved speedy conference with the preacher, and, laying before him the falsehood and the danger of his doctrines, exhorted him to an abandonment of these misopinions. The preacher gave good words and fair semblance to Grynæus, and desiring farther and more particular conference with him, each imparted to the other their names and lodgings.

Grynæus, upon his return to his lodgings, reported the conference to those who sate at table with him—Melancthon was one. Presently Melancthon was called out of the room to speak to a stranger, who had just arrived. A grave old man of a good countenance, and richly attired, in a friend's manner, told him that within one hour would come certain officers as from the King of the Romans, to attach Grynæus, and carry him to prison: wishing Melancthon to charge Grynæus with all possible speed to flee out of Speir. This said, the old man vanished out of his sight. Melancthon returned to his companions, and related to them what he had seen and heard. He hastened the departure of Grynæus, who had no sooner boated himself on the Rhine, than he was eagerly sought for at his lodgings by Roman officers. This worthy divine, as he is styled by Bishop Hall, in his Commentary on Daniel, relates these facts, and acknowledges God's providence in sending His angel to rescue His faithful subject.

It is related by Leckendoye, on the authority of Solomon Glasse, Superintendent-general of Gotha, that Melancthon was recalled from the verge of death by Luther's prayers. 'Luther arrived, and found Philip about to give up the ghost. His eyes were set, his understanding was almost gone, his speech had failed, and also his hearing; his face had fallen; he knew no one, and had ceased to take either solids or liquids. At this spectacle Luther is filled with the utmost consternation—turning away towards the window, he called most devoutly upon God. After this, taking the hand of Philip, and well

knowing what was the anxiety of his heart and conscience, he said, "Be of good courage, Philip; thou shalt not die." While he utters these things, Philip begins, as it were, to revive and to breathe, and, gradually recovering his strength, is at last restored to health.' Melancthon writing to a friend said, 'I should have been a dead man, had I not been recalled from death by the coming of Luther.' A similar detention in life of Myconius by Luther's prayers is recorded, and that six years afterwards Myconius, being again at the point of death, sent a message to Luther desiring him this time not to detain him by his prayers. Melancthon fully recognises the reality of apparitions, and mentions a case occurring in his own family. He says his father's sister appeared to her husband after death, and earnestly conjured him to pray for her.

John Calvin was not of a temperament to imagine groundless or merely airy things. His stern mind bent on establishing the sternest doctrines even by the application of fire, to recalcitrant theologians, as in the case of Servetus, was not one to originate or indulge in dreams of mere spiritual fantasies, yet Beza, than whom no man knew him better, being his colleague at Geneva, both in the church and the university, tells us that 'he regarded satanic wonders as supernatural and real, not mere slights.' He says that he had a genuine spirit of prophecy, and predicted events which came wholly to pass. He had his spiritual ear open to hear sounds quite beyond the reach of the outward sense. 'One thing,' says Beza, 'must not be omitted. On December 19, 1562, Calvin, lying in bed sick of the gout, it being the Sabbath day, and the north wind having blown two days strongly, he said to many who were present, "Truly, I know not what is the matter, but I thought this night I heard warlike drums beating very loud, and I could not persuade myself that it was so. Let us, therefore, go to prayer; for surely some great business is in hand." And this day there was a great battle fought between the Guisians and the Protestants, not far from Paris, news whereof came to Geneva

within a day or two.' For abundant evidence of a like kind see Audin's 'Histoire de la Vie, &c., de Calvin,' and Dr. Paul Henry's 'Leben Johann Calvins.'

As to Beza himself, he gives us his own opinion on these subjects: 'According as God in His righteous judgment grants liberty to the spirit, it is not difficult to evil spirits to misemploy a corpse; and for the purpose of deceiving some one, to speak in it, exactly as he uses the tongues of living demoniacs. . . . So also it often occurs in profane histories that brutes, and even idols, have spoken; which, indeed, is by no means to be rejected as false.' And in his Notes on the New Testament (Matthew iv. 24), he says, 'There are not wanting persons with whom demon or devil means nothing more than madness; that is to say, a natural malady, and one which may be cured by physic. Such persons, however, are refuted both by sacred and profane histories, and by *frequent experience*.' Wolfgang Musculus, one of the stanchest of the continental Reformers, originally a monk of Lorraine, but afterwards professor of divinity at Berne, and a great disciple of Luther's, in his Commentaries on the Scriptures, maintains the spiritual character of Christianity unflinchingly. Speaking of demons, he says, 'These malignant spirits lurk in statues and images, inspire soothsayers, compose oracles, influence the flight of birds, trouble life, disquiet sleep, distort the members, break down the health, harass with diseases.' In fact, he believed both the histories of all the Gentile nations, and those of the Jews and of Christianity too.

Coming nearer home and opening the life of the great Reformer of Scotland, we find the sternest of all stern religionists, John Knox, avowing, 'I dare not deny, lest I be injurious to the giver, that God hath revealed unto me secrets unknown to the world; yea, certain great revelations of mutations and changes where no such things were feared, nor yet were appearing. Notwithstanding these revelations I did abstain to commit anything to writing, contented only to have obeyed the charge of Him who commanded me to

cry.' The 'Truth-seeker,' in the 'Spiritual Telegraph,' has called our attention to the following passage in Mc Crie's 'Life of Knox: '—'It cannot be denied that the contemporaries of John Knox considered these revelations as proceeding from a prophetic spirit, and have attested that they received an exact accomplishment.

'The most easy way of getting out of this delicate subject is, to dismiss it at once, and summarily to pronounce that all pretensions to extraordinary premonitions, since the completion of the canon of inspiration, are unwarranted, and that they ought, without examination, to be discarded, and treated as fanciful and visionary. But I doubt much if this mode of determining the question would be doing justice to the subject. A prudent enquirer will not be disposed to acknowledge as preternatural whatever was formerly regarded in this light, and will be on his guard against the illusions of imagination as to the impressions which may be made on his own mind. But, on the other hand, there is danger of running into scepticism, and of laying down general principles which may lead us obstinately to contest the truth of the best authenticated facts, and to limit the operations of divine providence. That there have been instances of persons having had presentiments as to events which afterwards did happen to themselves and others, there is, I think, the best reason to believe. The *esprits forts* who laugh at vulgar credulity, and exert their ingenuity in accounting for such phenomena on ordinary principles, have been exceedingly puzzled with some of these facts—*a great deal more puzzled than they have confessed*—and the solutions which they have given, are, in some instances, as mysterious as anything included in the intervention of inferior spirits, or in preternatural and divine intimations.'

These passages in the Scotch Reformers and theologians are most important. They show us that the easy mode of whisking away all belief in modern spiritual phenomena,—that of accepting it as a fact, in the very teeth of the most enormous piles of evidence, that miracles ceased with the

apostolic age, and had done the work of Christian credence for ever,—had been applied to these colossal and logical North British heads, and had failed to impress them. With the natural caution of Scotchmen, they were ready to weigh and examine scrupulously all extraordinary things presented to their attention, but they were not ready to toss to the winds the solemn assurance of the most able and conscientious man, the leader and remodeller of their age, at the request of every shallow sceptic. John Knox, sparing no custom, no prejudice, no work of man, that he deemed not based in truth or wisdom, who knocked down steeples as he knocked down Popish mummeries, yet spared the facts and intimations that came to him as they had come to the prophets and martyrs before him; and he not only boldly assumed inspiration in his own case, but in the case of his predecessor George Wishart and of others. ‘Orthodox, orthodox, who believe in John Knox,’ says the acute ‘Truth-seeker,’ ‘and all others whom it may concern, lay these words to heart, and ponder them well.’

Knox, says Mr. Boys, in his ‘Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages,’ delivered predictions so particular in their details, and even regarding particular persons, that they could not be resolved upon any principle into mere inferences or sagacious prognostications. Of this Mr. Boys gives various instances, adding that Knox declared that Wishart, Grindal, and other godly men amongst the Reformers, spoke by special revelations things that were to happen. He asserted, too, that even that ‘blinded prince,’ James of Scotland, had certain spiritual visions that ‘men of good credit can yet report.’ The following passages in Knox’s history, also brought forward by the ‘Truth-seeker,’ are extremely striking and impressive:—

‘Whilst George Wishart was so occupied with his God in preaching and meditation, the Cardinal (Beaton) drew a secret draught. He caused write unto him a letter, as it had been from his most familiar friend, the Laird of Kinnye,

desiring him with all possible diligence to come unto him, for he was struck with a sudden illness. In the meantime had the traitor provided three-score men with jackis and spears, to lie in wait within a mile and a half of the town of Montrois for his dispatch. The letter coming to his hand he made haste at the first, for the boy had brought a horse, and so with some honest men he passed forth of the town. But suddenly he stayed, and moving a space, returned back; whereat they wondering, he said, “I will not go, *I am forbidden of God, I am assured there is treason.* Let some of you go to yon place and tell me what they find.” Diligence made, they found the treason as it was; which being shown with expedition to Mr. George, he remarked, “I know that I shall end my life in that blood-thirsty man’s hands; but it will not be of this manner.”

‘Subsequently Wishart was apprehended and put to death by the machinations of his enemy, the cardinal, according to his own prophecy. The cardinal was present at the martyr’s death, reposing leisurely, with other prelates, on rich cushions, laid for their accommodation in the window of a tower, from which the execution might be seen. The following is the account of it from the “*Biographia Scotiana* :” — “Being raised up from his knees, he was bound to the stake, crying with a loud voice, ‘O Saviour of the world, have mercy upon me! Father of Heaven, I commend my spirit into Thy holy hands.’ Whereupon the executioner kindled the fire, and the powder that was fastened to his body blew up. The captain of the castle perceiving that he was still alive, drew near, and bade him be of good courage; whereupon Mr. Wishart said, ‘This flame hath reached my body, yet it hath not daunted my spirit; but he who from yonder place beholdeth me with such pride, shall within a few days lie in the same as ignominiously as he is now seen proudly to rest himself.’”

‘A few weeks after this the castle was surprised, and the cardinal put to death, and his body was suspended from the

window whence he had witnessed the martyrdom of Wishart, whose prediction was thus fulfilled.'

Thus the chief heads of Protestantism abroad, and even in Scotland, though protesting against the corruptions and the abuse of the doctrine of the supernatural by Rome, seem far from having abandoned their faith in it, and were still found exercising the spirit of prophecy, the spirit of exorcism, and receiving continued inspiration from the Divine Head of the Christian church.

CHAPTER VI.

THE SUPERNATURAL AND THE CHURCH OF ENGLAND.

A certain class adhere firmly to the articles of faith of the Protestant Church, and while they believe all the appearances from the invisible world which are related in the Bible, reject everything of this nature subsequent to the times of the Apostles ; and when undeniable facts are adduced, ascribe them to a delusion of Satan and his angels, rather than detract anything from their system.

STILLING'S *Pneumatology*, Introduction, p. 3.

Ich bin der Geist der stets verneint.
I am the spirit which still denies.

Mephistophiles in *Faust*.

It now appeareth clearly in the light of Christ, that the man of the earth has totally lost his divine instinct, his sensible feeling knowledge of the Deity, as well as that of his own natural humanity; living solely to the vain imagination of his natural reason.—HIEL, old German writer.

This contempt prior to examination, is an intellectual vice, from which the greatest faculties of mind are not free. I know not, indeed, whether men of the greatest faculties are not the most subject to it.

PALEY'S *Evidences*, p. 357.

FROM what has preceded, it appears that the great actors in the Reformation in all other countries, though protesting against the abuses of the doctrine of the supernatural in the church, did not pretend to deny its existence. It remained for the Church of England to take this step in opposition to the universal evidence and practice of man in all countries and all time. It assumed the character which Goethe has conferred on Mephistophiles, that of the spirit which for ever denies. It was a deed as opposed to all philo-

sophy as to all history. To destroy the faith in the perpetual and sensible intercourse of spirit with spirit, whether in the body or out of the body, was to give the lie to a host of great and good men through fifteen hundred years; to undermine all historic credit, and to enthrone that sneering and impotent materialism, which has, in consequence, overspread the world, and infected all science, all sentiment, all religion with dry rot of the soul, from which the pulpit cannot free itself any more than the mere scientific chair. We do wonders in material discovery; we do none in psychology, because we hardly believe in soul at all. We hear in sermons sounding phrases about the operations of the Divine Spirit, and we hear still in the Homilies of the Church of England such words as these at Whitsuntide:— ‘The Holy Ghost doth always declare Himself, by His *fruitful* and gracious gifts—namely, by the word of wisdom, by the word of knowledge, which is the understanding of the Scriptures; by faith *in doing of miracles*, by *healing them that are diseased*, by *prophecy*, which is the distribution of God’s mysteries; by *discerning of spirits*, *diversities of tongues*, and so forth. All which gifts, as they proceed from one Spirit, and *are severally given to man* according to the measurable distribution of the Holy Ghost; even so do they bring men, and not without good cause, into a wonderful admiration of God’s power.’

Similar avowals are made in the second part of this Homily, and in the Homily for Rogation Sunday. In the early copies of the *unabridged* Prayer-book, previous to 1721, still more distinct recognition of miraculous gifts is found. Such words, indeed, are to be found in that book: but when do we see them realised? when do they bring us to this wonderful admiration of God’s power? How long is it since these miracles were done by the church which professes belief in them in its Book of Common Prayer? How long since the gifts of healing were exercised apostolically by its ministers? How long since they cast out evil spirits? How long since they prophesied as a function of the Christian

faith, or practised the discernment of spirits? Never as a church, in most of these departments, since it was a church. How, then, is this? All other branches of the Christian church, save Protestantism, have ever done, and still do profess to believe and practise these gifts of the Holy Spirit, but the Church of England,—and the same deadness has passed by prestige and contact on to the Dissenters, has had a spiritual creed but no spiritual practice since it assumed the position of a church. Hence it is that the Catholics have ever declared that the Protestant faith is no true faith; for it is destitute of God's great criterion, the existence of miracle in it. Hence the Catholics have always declared that Protestantism 'is but a slippery highway to Deism,' and Protestantism has but too fully proved the truth of the accusation.

Look up! cast your eyes abroad over Protestantism, and behold the swarms of rationalists who believe little, and of materialists who believe nothing! See clergymen, who read the Homilies about miracles and healing of sickness by laying on of apostolic hands, and who write in 'Essays and Reviews' to assure you that they think all this nonsense, and impossible from the fixed natural order of things. Ask the *most believing* of clergymen when they have been reading such words, as soon as they have got outside their church-doors, if they believe them, and they will smile at your simplicity. What then? Is this a solemn national hoax? Must we apply to Anglicism the epithet of a stately and expensive sham? And yet between the non-belief in actual and practical supernatural life in the church, and this harsh phraseology, where is the refuge?

Look abroad still, over millions of Protestants, Church and Dissenting, who have weekly drawn their spiritual pabulum from the dry spiritual larders of these pulpits;—are they alive, or are they walking automata of dead morals and deader faith? If they believe in the existence of miracles, and the discerning of spirits, and the healing of sickness by spiritual means, and the revelations of spiritual messages

from the sacred dead, why do they persecute or sneer at those whose vital faith and creed this is? Look onward still, and behold the learned professors of arts and sciences with their souls all shrivelled up by the exsiccating process of this Anglican drying-house, and whose looks and words are of the purest dryasdust order, *capites-mortuum* men—of the earth, earthy. Yet all, or many of these men, profess to believe in the Gospel, and in the Homilies of the church, and think themselves cognisant of the requirements of logic, and yet declare positively in the world their disbelief of doctrines out of the hour of church-service which they solemnly assert in it. Such are the fungus-growths of systems which assert and deny alternately on Sundays and on week-days.

But in this depth of inconsistency there is yet a lower depth. The English Church retains in its formulas of worship sundry traces of the Gospel truth of miracle; but its bishops have systematically disclaimed the creed they were appointed to teach, and some of them, to whom I shall immediately come, have written against all miracle since the days of the apostles with a zeal and a success which have done marvels of spiritual desolation, and have forged the most trenchant weapons of the unbeliever. From the very earliest days of the Anglican Church its great dignitaries and great theological writers have taken up the maxim that all miracles have ceased; and they have followed one another in this parrot-rote with a most wonderful and most infidel fidelity. And in saying this let me add, that it is uttered in no spirit of hostility to these prelates and other writers. They were men profoundly sincere in their views; many of them great and good men; men ready to lay down their lives for their faith, and some of whom did lay down their lives for it. Their error on this head was, therefore, the more to be lamented; and in speaking of such men and doctrines the plainness of our words must be excused for the sacred interests of truth.

ARCHBISHOP CRANMER at the very foundation of the English Reformed Church, took up the cry of the non-ne-

cessity of farther miracle. 'Some there be now-a-days that ask why men work no miracles now?' And he answers, 'If thou be faithful, as thou oughtest to be; if thou love Christ as He should be loved, thou needest no miracles, for signs are given to unbelievers, and not to the faithful.'

But we say precisely so; and why are not signs then given to unbelievers? Christ gave them to the unbelievers of His time, and so made believers of them. He was not sent, He said, to those who were whole, but to those who were sick; and the sick of these days, the unbelievers, ask for signs, and why shall they not get them, as the unbelievers of old did? Is God a respecter of persons? But Cranmer was not yet so thoroughly hardened into the non-miracle creed as his followers. He had full faith in miracles worked by the devil. He quotes a great deal from the Fathers—Lactantius, Chrysostom, Cyril, Irenæus, Cyprian, Augustine, Jerome, Scapulensis, etc.—to show what they did amongst them and amongst the heathen, in the oracles, and in performing many wonders. Ghosts also, he says, appeared; but that he thinks with Chrysostom that the devil's innumerable deceits brought so much fraud into the life of man that, for that cause, God hath shut up the way; neither doth He suffer any of the dead to come again hither, to tell what is done there, lest by that means he should bring in all his wiles and subtelties' ('Unwritten Verities,' vol. iv. of Cranmer's Works, p. 203).

Accordingly, he says, when you hear a dead man's soul cry 'I am the soul of such an one,' you are not to believe it the soul of that man, but of a devil. He does not, however, tell us why God should allow the devil to deceive us, when ghosts are not allowed to do it. He afterwards relaxes a little, and after giving us some 'sham' Popish miracles, gives us what he believes to be 'real.' 'A strange thing it is to hear of the wonderful trances and visions of Mistress Ann Wentworth of Suffolk, which told many men the secrets of their hearts, which they thought no man could have told them, but God only. She cut 'stomachers in pieces, and made

them whole again, and caused divers men who spoke against her delusions, to go stark mad. All which things were proved, and openly by her confessed to be done by necromancy and the deceit of the devil.'

From all this it would appear that Cranmer thought that God had ceased to work miracles to convince and save men, but that He allowed the devil to work them to deceive and destroy men. Yet, like others of our old divines, he must have had better notions when he got out of his ecclesiastical dogmas; for in a letter written from Austria to Henry VIII., he speaks of having seen a great blazing star, called cometa. This was in October, 1532. Others, he says, report having seen other strange phenomena, but he had only seen the 'cometa;' and he adds, that 'God knows what these tokens foretell, for they do not lightly appear, but against some great mutation.' So that, after all, he did believe in God sending wonderful tokens, which is but another phrase for believing in miracles.

Cranmer's contemporary, that good, simple-hearted, honest-souled BISHOP LATIMER, at whose name every heart kindles with a glow of warm affection, what a beautifully and quaintly consistent inconsistent old patriarch he was! He had got his non-miracle theory as glibly as Cranmer, and held it with the same charming inconsequence. 'And peradventure some one will say, "How happeneth it that there are no miracles done in these days, by such as are preachers of the word of God?" I answer, the word of God is already confirmed by miracles: partly by Christ Himself, and partly by the apostles and saints. Therefore they which now preach the same word need no miracles for the confirmation thereof; for the same is sufficiently confirmed already' (vol. i. 161).

Thus, these two great founders of the Reformed Church of England, because the Papists taunted them with having no miracles, and being therefore a mere heretical schism, instead of seeking to the Divine Founder of Christianity to confirm to them His favour of miraculous powers, adopted

the convenient but deadly theory, that miracles had ceased. It would have been in vain to have asked them exactly *when* they ceased, or where was the authority of the Gospels for their ceasing at all; they had got their easy-going answer, and you find most of the old divines repeating it. But what is most singular, and what they do not appear to have seen, is, that most of them at the same time that they held this theoretic notion, held the practical one of believing in miraculous interferences on their own behalf. The proceeding was inconsistent, but their private experience was much nearer the truth, than their public or ecclesiastical creed. Let us, therefore, turn to Latimer's Life. His biographer says—

‘During the reign of Edward VI. God not only gave unto him plenteously of His Spirit, but also by the same Spirit he did most ardently prophesy of all those kinds of plagues which afterwards ensued; so plainly, that if England ever had a prophet, he might seem to be one’ (p. xxi). Thus, according to his biographer, he was miraculously endowed at the moment that he was denying miracles. He adds, that he always prophesied his own death by martyrdom. In his sermons the good bishop is continually quoting miracles, and he dwells with great gusto on the fact that the Jews were driven away by arms by the Emperor Adrian, when, in defiance of prophecy, they assembled from all countries to reseat themselves at Jerusalem. He quotes, at length, and comments zealously on the miraculous dispersion of the Jews again by fire and earthquake, when Julian the Apostate had summoned them to rebuild the temple at Jerusalem. He was fond of introducing stories in his sermons of the personal appearances of the devil. On one occasion he slapped a man in the face for not having bowed at the name of Jesus, saying, if Christ had taken upon Him the nature of devils as He had done that of man, they would have revered Him more than men do. On another occasion he related this anecdote:—The devil came to take a German's soul on its departing from the body, and, pulling out a book, began to make a catalogue of his sins, command-

ing the sick man to confess them; but the man replied that God had promised that, if his sins were as scarlet, He would make them white as snow. The devil passed that over, and bade him go on. On this the man said, that "the Son of God appeared that He might destroy the works of the devil," and at this the devil vanished, and the soul of the man escaped to God.' It is clear that honest Latimer's creed about miracles was a new one, and that he altogether forgot it when he became warm in his sermons, or praised God in his private life for His miraculous interference on man's behalf.

The JUDICIOUS HOOKER was more judicious than these two noble old martyrs in his creed, and more scriptural. His colossal mind could not be wrapped up in the new cobwebs of the new Protestant theory about miracles. He admits the permanent continuance of their working in Christ's church. 'Men may be extraordinarily, yet allowably, two ways admitted with spiritual functions in the church. One is, when God Himself doth of Himself raise up any whose labour He useth without requiring that man should authorise them; but then He doth ratify their calling by manifest signs and tokens Himself from heaven; and thus, such even as believed not our Saviour's teaching, do yet acknowledge Him a lawful teacher sent from God. "Thou art a teacher sent from God, otherwise none could do those things which thou doest" (John iii. 2). Luther did but reasonably, therefore, in declaring that the Senate of Müllhouse should do well to ask of Muncer, from whence he received power to teach, who it was that had called him; and, if his answer were that God had given him his charge, then to require, at his hands, some evident sign thereof for man's satisfaction, because so God is wont, when He Himself is the author of any extraordinary calling.' ('Ecclesiastical Polity,' iii. 23.)

Speaking of St. Augustine's saying, that 'such gifts were not permitted to last always lest men should grow cold with their commonness,' he contends that the words of Augustine,

declaring that the vulgar use of those miracles was then expired, are no prejudice to the like extraordinary graces more rarely observed in some, either then or of later times' (ii. 340).

He says, 'The angels resemble God in their unweariable and even insatiable longing to do all manner of good to men by all means.' 'The paynims,' he says, 'had arrived at the same knowledge of the nature of angels; Orpheus confessing that the fiery throne of God is surrounded by those most industrious angels, careful how all things are performed amongst men.'

Σῶ δὲ θρόνῳ πυρόεντι παρεστᾶσιν πολυμόχθοι
Ἄγγελοι, οἵσι μέμηλε βροτοῖς ὡς πάντα τέλειται.

The fallen angels, he says, 'are dispersed, some in the air, some on the earth, some in the water, some among the minerals, in dens and caves that are under the earth, labouring to obstruct, and, if possible, destroy the works of God. That they were the *dii inferi* of the heathen, worshipped in oracles, in idols, some as household gods, some as nymphs,' &c.

'Angels,' says Hooker in another place, 'are spirits immaterial and intellectual. In number and order they are large, mighty, and royal armies, desiring good unto all the creatures of God, but especially unto the children of men; in the countenance of whose nature, looking downward, they behold themselves beneath themselves; besides which, the *angels have with us that communion* which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow-servants. And from hence there springeth up another law, which bindeth them to works of *ministerial employment*.'

BISHOP HALL OF NORWICH, that excellent poet, like Hooker, vindicated the existence of miracle in the Protestant Church. He wrote an express treatise on 'The Invisible World,' in which he maintains all the doctrines of the primitive times. In his section on 'Apparitions and the Assumed Shapes of Evil Spirits,' he says that, though

much fraud has been mixed up both in the acting and the relating of such things, yet to deny the truth of all would be as foolish as to deny that men were living in those ages before us. He adds that, 'by applying active powers to passive subjects, they can produce wonderful effects, as were easy to show in whole volumes, if it were needful, out of history and experience.' 'So sure as we see men, so sure we are that holy men have seen angels.' He invokes the guardian angels in various places most feelingly, and says that knowing their eyes are on him, he walks carefully but confidently. 'Have we been raised up,' he continues, 'from deadly sickness, when all natural helps have given us up? God's angels have been our secret physicians. Have we had intuitive intimations of the death of absent friends, which no human intelligence had bidden us to suspect, who but our angels have wrought it? Have we been preserved from mortal danger, which we could not tell how by our providence to have evaded, our invisible guardians have done it.'

Father Costerus, whom he saw at Brussels, he said had a dispute with him, and charged the Anglican Church with not possessing one miracle. 'When,' he says, 'I answered that in our church we had manifest proofs of the ejection of devils by fasting and prayer.' Is there a single bishop or priest of the Church of England who would dare now to say as much? Certainly Dr. Hook, present Dean of Chichester, is not such a man; for in his 'Lives of the Archbishops of Canterbury,' he says, 'So far from expecting a miracle, we are bound to reject it if offered.'

In his own Life, Bishop Hall notes sundry miraculous or providential interventions. His mother, whom for piety he compares to Monica, the mother of St. Augustine, and other as famously good women, 'had,' he says, 'much affliction of a weak body and of a wounded spirit; the agonies whereof she would oft recount with much passion, professing that the greatest bodily sicknesses were but as flea-bites to those scorpions.' But she had a dream, in which a physician

appeared and assured her that she should be immediately healed, and that she had now the last fit of it. This dream she that very day related to Dr. Gilby, her parish minister, who replied that he believed the dream to be divinely sent, and would prove true; which, says the bishop, was the case. 'For God,' he adds, 'though ordinarily He keeps the common road of His proceedings, yet sometimes, in the distresses of His servants, He goes unusual ways to their relief.'

Bishop Hall considered that God continually ordered the events of his life, contrary to the determinations of himself and others. He believed his wife to have been pointed out to him by the instrumentality of God. His father, spite of his remonstrances, destined to bind him for some years to a certain schoolmaster instead of letting him go to college. He threw himself in earnest prayer on God, and at the last moment, contrary to all expectations, his father's plans were broken up, and he went to the university. 'Certainly never did I in all my life,' he says, 'more clearly roll myself on the divine providence than I did in this business. And it succeeded accordingly' (vol. i. 14).

When he was given the living of Halstead in Suffolk, he found there John Lilly, supposed to be the dramatist, and author of 'Euphues, the Anatomy of Wit.' 'Euphues and his England,' &c., made so much use of by Walter Scott in his novel 'The Monastery,' and parodied also by Shakspeare in 'Love's Labour Lost,' &c. This Lilly was an atheist, was very witty, and not only annoyed Mr. Hall, but did him much mischief with Sir Robert Drury, his patron. He prayed God earnestly to have him by some means removed, and, contrary to all appearances, this soon took place. In his journey to the Netherlands, he says, he was delivered from robbers by the manifest hand of God. In fact, the good bishop, and as good a poet, all his life through believed in the immediate protection and guidance of Providence, and that by this he was led from small beginnings to his final station of influence and importance. Nothing can be more diametrically opposed than the cold, hard disbelief

in the supernatural of the church of to-day, and the cordial living faith of such men as Hall, Hooker, and Butler in his 'Analogy.'

ARCHBISHOP TILLOTSON in his sermon on 'The Trial of the Spirits,' says, miracles are owned by all mankind to be a sufficient testimony to any person or doctrine that they are from God, providing that the doctrine sought is not contrary to those of the gospel or to the common sense and moral sense of mankind. He does not argue, like Farmer and others, that the Egyptian magicians performed only *seeming* miracles. He believes that God permits the devil to do miracles up to a certain point, and quotes those cases where both Christ and the apostles suppose a false Christ, or false prophet working true miracles to give credit to his doctrines. The apostles in their epistles abound with the assertion of supernatural powers of the devil; thus fully confirming the dark as well as the light side of spiritualism. In his sermons on the joy in heaven over the repentance of a sinner (Luke xv. 7), and in another on the nature and employment of angels (Heb. i. 14), he speaks most fully of the continual intercourse of angels with men for their protection and advantage. That they are God's great ministers here below, he says has been the constant tradition of all ages, and is plainly asserted by Scripture. They are no more dead or idle than they were in Jacob's time, or in our Saviour's, and both good and bad spirits are each in their way busy about us.

BISHOP STILLINGFLEET in his 'Origines Sacrae,' says, 'I lay down this as a certain foundation that a power of miracles is not constantly and perpetually necessary in all who may manage the affairs of heaven here upon earth, or that act in the name of God in the world. When the doctrine of faith is once settled in sacred records, and the divine revelation of that doctrine sufficiently attested by a power of miracles in the revelators of it, what imaginary necessity or pretext can there be conceived for a power of miracles, especially amongst such as already own the divine revelation of the Scripture?' (vol. i. 109).

This is the old song, introduced at the English Reformation, with which the prelates sought to evade the objections of Rome, and which has proved so fatal a doctrine to the church. What of those who *do not* already own the divine authority of the Scriptures? As to the imaginary necessity or pretext for a power of miracles, that, as I have said, exists in the millions who have abandoned Christianity expressly because it no longer works those miracles which it represents its founders to have wrought 1860 years ago.

Stillingfleet goes on to say, ‘ To make a power of working miracles to be constantly resident in the church of God, is to put God upon that necessity which common nature is freed from—namely, of multiplying things without sufficient cause to be given for them, and to leave man’s faith at a stand when God hath given sufficient testimony for it to rely upon.’

The test whether it be sufficient, and whether it is multiplying things without sufficient cause, however, is just whether the causes given do produce the effects required. In this case the effect required is the faith of men in Christianity, and the answer is obvious that this effect is not produced by the record of miracles said to have occurred nearly 2,000 years ago. Stillingfleet argues at great length on these premises; but the premises themselves being unsound, the reasoning is of no value. He contends that, if miracles were a standing order in the church, there would be no faith. But I say, on the contrary, they could not be wrought without faith; and it does not follow that miracles should be commonised, but, existing in the church, should, from time to time, on great occasions, in eras of great scepticism, be renewed to the renewal of faith. He says that, if miracles were a permanent rule for a long time, whenever they happened to cease, ‘ men would throw off their faith concerning the Gospel.’ This is precisely what they have done. Miracles, according to the Scripture history, were the rule from the foundation of the world till the establishment of Christianity: and, according to the Catholic Church, ever since; but Protestants having cast off belief in them, hundreds of

thousands—nay, millions—have cast off all faith in Christianity and in the Bible, declaring that all the miracles of the Bible are myths, or mere natural occurrences metamorphosed in the description of them. He says that the false miracles of Rome have produced atheism. Most true—the *false* miracles, but that is no argument against true ones. What has the renunciation of all miracles by the Protestant Church produced? The rankest and most wide-spread scepticism and rationalism, as the last eighty years of Germany, and the German poison now revended in England as new, too well testify. To spiritualists who see miracles every day, what simpletons do these Essayists and Reviewers appear!

BISHOP BEVERIDGE in his sermons supports all said by the prelates already quoted on the reality of ministering angels and ministering devils being perpetually about us; and that the devils can do miracles, contrary to the opinion of Farmer, Douglas, and others. No one, he says, who believes the word of God can doubt but that the false Christs and false prophets were to perform actual and not merely apparent signs and wonders. He asserts that we may see spirits by a strong faith spiritually. ‘And though we can never see them with our bodily eyes, except they assume, *as they sometimes do, a bodily shape*, yet they are always as evident to our faith as anything can be to our sight. Inasmuch,’ he adds, ‘as we have more cause to believe the word of God than we have our bodily eyes.’ Nothing can be more explicit than this. This is precisely the doctrine of the spiritualists, confirmed by the fact of spirits having, in numerous instances, assumed a bodily shape, or equally tangible objectiveness to the senses.

The bishop fully believes that miracles may be performed to introduce false doctrines, and justly observes that Christ has warned us on this head; and no warning can be more important; for the recent manifestations show nothing more strongly than that evil spirits are exceeding prompt to introduce themselves and their lies into real spiritual manifestations, and to inculcate pernicious notions. Being warned,

however, all Christian spiritualists will say with St. Paul, 'Though an angel from heaven should preach any other gospel than that which Christ and His apostles have preached, let him be accursed.' It is the concern of the spiritualists to embrace all the advantages of the communion, teachings, and strengthening of good spirits, and to reject and despise all the endeavours of the evil.

BISHOP BUTLER, in his celebrated 'Analogy of Religion, Natural and Revealed,' &c., gives a luminous theory of miracles existing in nature:—'Take in the consideration of religion, or the moral system of the world, and then we see distinct particular reasons for miracles; to afford mankind instruction additional to that of nature, and to attest the truth of it. And this gives a real credibility to the supposition that it might be part of the original plan of things, that there should be miraculous interpositions. Then miracles must not be compared to common natural events, or to the events which, though uncommon, are similar to what we daily experience, but to the *extraordinary* phenomena of nature. And then the comparison will be between the presumption against miracles, and the presumption against such uncommon experiences, suppose as comets, and against there being such powers in nature as magnetism and electricity, so contrary to the properties of other bodies not endued with these powers,' &c. (Part ii. c. ii. 366).

BISHOP SHERLOCK thinks the creation of the world, and its daily maintenance, the greatest of all miracles. Like Tillotson, he does not doubt but that miraculous powers are conferred on both good and evil spirits by God. In his tenth discourse he asserts that such powers are permitted to evil spirits for the punishment of men, to deceive bad men by false appearances; but that this power is controlled by the power of God according to His will. He has no doubt whatever that God, who appointed the laws of nature, can direct these laws as He pleases; and that by talking of 'a settled course of nature,' we cannot tie up His hands. In his twenty-first discourse he talks in a perfectly Catholic

strain, and claims supernatural power for the real Christian. 'The Christian only of all men pretends to supernatural power and strength, and an intimate acquaintance with the Spirit of God.' He adds that, though the Christian 'boasts of more than human strength, yet how does he sometimes sink below the character and dignity of even a man!' He says the lives of Christians of our days do not answer to the manifold gifts and graces bestowed upon them.' That this has led unbelievers to treat spiritual gifts as no real gifts or powers; but he reasserts that the graces of the Spirit are the arms of the Christian, with which he is to enter the lists against the powers of darkness, and are a certain indication to us that God intends to call us to the proof and exercise of our virtue; why else does He give us this additional strength?

Probably Sherlock looked for no great outward exhibition of supernatural strength, but he fully believed in the existence of these supernatural powers as the inheritance of the Christian; and on his own ground could not deny that, on requisite occasions, these powers might be more remarkably called forth; for he considered the great modern stumbling-block—'the settled course of nature'—as no difficulty at all with Him who made that course.

These may serve as examples from our chief and earlier bishops and fathers of the Anglican Church, of the faith regarding the miracle-working power of Christianity. The extracts might be drawn from all the earlier prelates and theologians with the same result. Some of them, like Hall, Hooker, and Sherlock, would be found retaining the old Catholic faith on that head, though in a mild and subdued tone; but the greater part of them, like Cranmer and Latimer, repudiating all miracles since the apostolic age, though admitting them in their own lives and experience. Down to the time of Sherlock, the prelates and clergy of the Anglican Church occupied a sort of middle ground on the subject; all believed most firmly in the presence and services of ministering angels, and most of them of ministering devils

in their actuality; all were, more or less, ready to receive spiritual demonstrations if they came, or to reiterate their assumed formula that miracles were needless, and their day over—if they did not come. It was a period when the great writers, not officially belonging to the church, still also retained a great conviction of the truth on this subject; nor did they think, like the *Times* of our day, which, in a review of Mrs. Oliphant's 'Life of Irving,' Oct. 14, 1862, asserted that ours being a *mechanical* age we require a *mechanical* religion! Milton, Bacon, Sir Thomas Browne, Cudworth, and other front-rank men, were avowed spiritualists. How often have Milton's lines been quoted, asserting that

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.

But it is not only in his poetry, of which 'Paradise Lost' and 'Paradise Regained' are substantially and essentially spiritual; in his prose works he avows the same belief, as I shall show in the chapter of Poets. Bacon, the great perspicuous mind of his time, and the father of modern practical philosophy, is most explicit in enunciating his spiritualism. In the preface to his 'Great Instauration,' which included both 'The Dignity and Advancement of Learning' and the 'Novum Organum,' he prays God that in his labours 'what is human may not clash with what is divine; and that when the ways of the senses are opened, and a greater natural light set up in the mind, nothing of incredulity and blindness towards divine mysteries may arise; but rather that the understanding now cleared up, and purged of all vanity and superstition, may remain entirely subject to the divine oracles, and yield to faith the things that are faith's' (Bohn's Edition, preface, p. 9).

As to the enquiry into the nature and being of spirits, and even of evil spirits, which in spiritualists is so often commented upon as dangerous and even impious, Bacon speaks very confidently and very differently:—'As to the nature of spirits and angels, this is neither unsearchable nor forbid,

but in a great part level to the human mind, on account of their affinity. We are, indeed, forbid in Scripture to worship angels, or to entertain fantastical opinions of them so as to exalt them above the degree of creatures, or to think of them higher than we have reason; but the sober enquiry about them, which either ascends to a knowledge of their nature by the scale of corporeal beings, or views them in the mind, as in a glass, is by no means foolish. The same is to be understood of revolted or unclean spirits; conversation with them, or using their assistance, is unlawful; and much more in any manner to worship or adore them; but the contemplation and knowledge of their nature, power, and illusions, appears from Scripture, reason, and experience, to be no small part of spiritual wisdom. Thus says the apostle, "Strategematum ejus non ignari sumus" (2 Cor. ii. 11). And thus it is as lawful in natural theology to investigate the nature of evil spirits, as the nature of poisons in physics, or the nature of vice in morality' ('Advancement of Learning,' 121-2).

In rejecting the 'mere levities,' as he calls them, of Astrology, Bacon seems to infer the actual result occasionally from it of true predictions to the cause assigned by me in an earlier portion of this work. 'The celestial operations,' he says, 'affect not all kinds of bodies, but only the nonsensible, as humours, air, and spirits' (*Ibid.* p. 130). He warns us against allowing our senses to obstruct our spiritual perception. 'The sense,' he says, 'resembles the sun, which shows the terrestrial globe, but conceals the celestial; for thus sense discovers natural things, whilst it shuts up the divine' (p. 31). This should make mere physical philosophers more modest than they generally show themselves in dictating dogmatically on the spiritual; according to their own great leader, the divine being shut up in them as a natural consequence of their constant researches in the regions of sense. He gives them another warning that their dicta on spiritual matters are utterly worthless, and had better be omitted; for he says, 'If we have spoken the truth,

Non canimus surdis, respondent omnia sylvæ;

the voice of nature will cry it up, though the voice of man should cry it down' (p. 149).

In his chapter on the 'use of reason in religion,' he not only recognises spiritual mysteries, but advises us how to act in regard to them. 'We find that God Himself condescends to the weakness of our capacity, and opens His mysteries so that they may be best understood by us, inoculating, as it were, His revelations into the notions and comprehensions of our reason, and accommodating His inspirations to the opening of our understanding, as a key fitted to open the lock. Though, in this respect, we should not be wanting to ourselves; for as God makes use of our reason in His illuminations, so ought we likewise to exercise it every way, in order to become more capable of receiving and imbibing mysteries, provided the mind be enlarged, according to its capacity, to the greatness of the mysteries, and not the mysteries contracted to the narrowness of the mind' (p. 371).

Thus is another useful hint for our present physical men, who are always endeavouring to reduce all mysteries to the miserable narrowness of their own minds. He asserts the reality of direct and immediate inspiration: 'The pure waters of divinity are drawn and employed nearly in the same manner as the natural waters of springs; namely, first, either received into cisterns, and thence derived through different pipes, for the more commodious use of men; or second, immediately poured into vessels for present occasions' (p. 373). In his 'Novum Organum,' he gives, by anticipation, an answer to those objectors who reject spiritualism because it has not come in a more bustling and noisy form. 'Now, in all divine works, the smallest beginnings lead assuredly to some result, and the remark in spiritual matters that "the kingdom of God cometh without observation," is also proved to be true in every great work of Divine Providence; so that everything glides quietly on without confusion or noise, and the matter is achieved before men either think or perceive that it is commenced' (p. 426). He at the same time recog-

nises the efficacy of faith in enabling us to become cognisant of spiritual objects:—‘For man, by the fall, lost at once his state of innocence, and his power over creation, both of which can be partially recovered even in this life, the first by religion and faith, the second by the arts and sciences’ (p. 567).

The wittlings, and *soi-disant* men of science of to-day, should either renounce the so-much boasted authority of Lord Bacon, or should pay some respect to his teachings.

Still more full and explicit was the belief in spiritualism of Sir Thomas Browne, who lived about half a century after Bacon, and was considered one of the ablest thinkers of his period. In his ‘*Religio Medici*,’ he says most wittily, ‘Those that, to confute their incredulity, desire to see apparitions, shall questionless never behold any. The devil hath them already in a heresy as capital as witchcraft, and to appear to them were but to convert them’ (p. 90).

‘As for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato. (See “*Mede’s Apostacy of the Latter Times*.”) There is no heresy in it, and if not manifestly defined in Scripture, yet is an opinion of a good and wholesome use in the course of and actions of a man’s life, and would serve as a hypothesis to solve many doubts whereof common philosophy affordeth no solution. Now, if you demand my opinion and metaphysics of their natures, I confess them very shallow; most of them are in a negative way, like that of God; or in a comparative, between ourselves and fellow-creatures. For there is, in this, a universal stair, a manifest scale of creatures, rising not disorderly or in a confusion, but with a comely method and proportion’ (p. 95).

He adds:—‘I believe they have an extempore knowledge, and upon the first motion of their reason, do what we cannot without study and deliberation. That they know things by

their forms, and define by special difference what we describe by accidents and properties, and therefore, probabilities, such as may be demonstrated unto them. That they have knowledge, not only of the specific but numerical forms of individuals, and understand by what reserved difference each single hypostasis, besides the relation of its species, becomes its numerical self. That as the soul hath the power to move the body it informs, so there is a faculty to move anything though inform none, and upon restraint of time, place and distance; but that invisible hand that conveyed Habakkuk to the Lion's den, or Philip to Azotus, infringeth this rule, and hath a secret conveyance with which mortality is not acquainted. If they have that infinite knowledge whereby, as in reflection, they behold the thoughts of one another, I cannot peremptorily deny that they have a great part of ours. They that, to refute the invocation of saints, have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion till I can thoroughly answer that piece of Scripture, "At the conversion of a sinner the angels in heaven rejoice" (p. 97).

Sir Thomas not only believed the angels intimately acquainted with our thoughts, but that we are greatly indebted to them for the communication of theirs:—"I could never pass that sentence of Paracelsus without an asterisk or annotation; *Our good angels reveal many things to those who seek into the works of nature.* I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard unto their fellow-nature on earth, and, therefore, believe that those many prodigies and ominous prognostics which forerun the ruin of states, princes, and private persons, are the charitable premonitions of good angels, which more careless enquirers term but the effects of chance and nature' (p. 92).

Nor has Sir Thomas been singular in his belief. Colquhoun has called our attention to a number of such cases. One of the popes asked Guido Reni, 'Into what heaven

didst thou look when thou paintedst this angel?—the Madonna. Raphael said of himself and his productions, ‘A certain idea arises in my mind; to this I hold fast, and endeavour to realise it, unconcerned about its artistic value.’ In one of his letters he says, ‘The world discovers many excellences in my pictures, so that I myself frequently smile when I find that I have succeeded so well in the realisation of my own casual conceptions. But my whole work has been accomplished, as it were, in a pleasant dream; and while composing it, I have always thought more of my object than of the manner of representing it. That I have a certain manner of painting, as every artist generally has his own. This seems to have been originally implanted in my nature; I have not attained it by means of severe toil, and such a thing cannot be acquired by study.’

Dannecker, the German sculptor, obtained his idea of his Christ in a dream after long and unsuccessful efforts to realise it in his waking hours. Lucretius and Tasso, as well as Lee the dramatist, Babœuf and many other poets, composed some of their finest pieces in what were called fits of insanity. Coleridge received ‘Kubla Khan’ in a dream. Plato in his ‘Ion’ says, ‘True poets speak not by art, but as persons inspired and possessed. Kant, the great German metaphysician, in his ‘Anthropology,’ declares talent partly inborn, partly acquired by exercise, but genius altogether intuitive. Schiller declares in his Letters that his ideas were not his own; they flowed in upon him independent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them down fast enough. Goethe has some similar assertions, and everyone will recollect the lines of Shakspeare concerning ‘the poet’s eye in a fine frenzy rolling,’ and of Queen Mab running across the heads of mortals in their sleep.

Mozart says, speaking of his mode of composing his celebrated musical pieces, ‘When I am in good spirits, and in the right trim—for example, when travelling in a carriage, or walking, perhaps during the night when unable to sleep, thoughts

flow in upon me more readily, and, as it were, in a stream. Whence they come and, how, I know not, and I have no control over them. Those which come upon me I retain in my head, and hum them to myself, as others, at least, have told me. If I remain steady and uninterrupted, sometimes one thing, sometimes another, comes into my head to help to make a piece of confectionary, according to the rules of counterpoint, and the tone of the different musical instruments, &c. Now this warms my soul, provided I am not disturbed. Then my mental work gradually becomes more and more extended, and I spread it out farther and more clearly, until the piece really becomes in my head almost ready, even if it should be of considerable length; so that I can survey it in spirit with a glance, as if I saw before me a beautiful picture or a handsome person; and I hear it in imagination, not in detached portions, but, as it were, altogether as a whole. Now this is a feast. All my feelings and composition go on within me only as a lively and delightful dream. But to hear all this together is the best.'

The reader will recollect, in an earlier part of this work, the mention of a clergyman now living, who hears continually fine music, and has noted some of it down — often, like Mozart, when he is walking or travelling in carriages—whose wife hears it too, when he places himself in *rappor*t with her by taking hold of her hand; two of his sisters also hear music continually, though living at a distance, and wholly different pieces. Nor are these altogether isolated instances. There are many recorded cases of spiritual music being heard, especially before death, both by the dying and others. 'Your father will die,' said an old nurse to a gentleman, visiting his father in extreme sickness; 'for I heard music proceeding from his body all yesterday. It was heavenly music; he is a good man, and will make a good end.' A very extraordinary case of music, played on a closed piano, and heard by a whole family, is related by a Dissenting minister of Yorkshire, in the 'British Spiritual Telegraph' (vol. iii. 281). Nothing is so common as to hear people

say, 'An idea came into my head.' How or whence they don't know or trouble themselves to enquire; but many of the finest discoveries have come in this mysterious way; the only merit of the receiver being to have worked them out. To return, however, to Sir Thomas Browne.

He was of opinion that there was a universal Spirit, common to the whole world. It was the opinion of Plato and the hermetical philosophers. 'If there be,' he says, 'a common nature that unites and ties the scattered and divided individuals into one species, why may there not be one that unites them all? However, I am sure that there is a common spirit that plays within us, yet makes no part of us, and that is the Spirit of God, the fire and scintillation of that noble essence which is the life and radical heat of spirits, and those essences that know not the virtue of the sun, a fire quite contrary to the heat of hell. This is that gentle heat that brooded on the waters, and in six days hatched the world. This is that irradiation that dispels the mists of hell, the clouds of horror, fear, sorrow, despair; and preserves the region of the mind in serenity. Whatsoever feels not the warm gale, and gentle ventilation of this spirit, though I feel his pulse, I dare not say he lives; for truly without this to me there is no heat under the tropic, nor any light, though I dwelt in the body of the sun' (p. 93).

Sir Thomas avows his firm belief in miracles past and present. 'We cannot,' he says, 'deny it if we do not call in question those writers whose testimonies we do not controvert in points that make for our own opinions' (p. 81). So also at p. 83, and elsewhere. The devils, he avers, are not merely under the earth, but walk upon it, and are always seeking to invade 'that immutable essence, that translated divinity and colony of God, the soul.'

I have already quoted the firm belief of John Locke and Dr. Ralph Cudworth in miracles and spiritual phenomena. At the same period we had Sir Matthew Hale on the bench, a judge as full-length a spiritualist, noted for his belief in witchcraft. There was a Bishop of Gloucester who believed

in and collected accounts of such things, and who has left us the extraordinary accounts of an intercourse with spirits furnished by the Rev. Arthur Bedford of Bristol, and of the apparition to Sir Charles Lee's daughter. There was the excellent Bishop Ken, who was driven from his bishopric for his conscientious scruples, who prayed:—

O may thy angels while I sleep,
 Around my head their vigils keep:
 Their love angelical instil,
 Stop every avenue of ill.
 May they celestial joys rehearse,
 And thought to thought with me converse.

Most prominently, too, at the end of the seventeenth and commencement of the eighteenth century stood forward the admirable author of 'Robinson Crusoe.' De Foe was as bold in the expression of the truth, however unpopular, as he was original in his conceptions. His opinions on all points of spiritualism were exactly such as the spiritualists hold now, or as really spiritual men in all ages have held. Mr. Forster, in his essay on this intrepid writer, has made a summary of them in the following passages:— 'Between our ancestors laying too much stress on supernatural evidence, and the present age endeavouring wholly to explode and despise them, the world seems hardly ever to have come to a right understanding. . . . Spirit is certainly something we do not understand in our present confined circumstances; and as we do not fully understand the thing, so neither can we distinguish its operation. Yet, notwithstanding all this, it converses here—it is with us and among us—corresponds, though unembodied, with our spirits: and this conversing is not only by an invisible, but to us an inconceivable way.' Such communication he believes to take place by two modes; first, 'by immediate personal and particular converse;' and, secondly, 'by those spirits acting at a distance rendering themselves visible, and their actions perceptible, on such occasions as they think fit, without any farther acquaintance with the person.' It was his conviction that God had posted an army of these ministering spirits

round our globe 'to be ready at all events. to execute His orders, and to do His will; reserving still to Himself to send express messengers of superior rank on extraordinary occasions.' 'These,' he adds, 'may, without any absurdity, be supposed capable of assuming shapes, conversing with mankind by voice and sound, or by private notices of things, impulses, forebodings, misgivings, and other imperceptible communications to the minds of men, as God, their employer, may direct.' But upon the power of man to control, or communicate at his will, with such spiritual beings, he entertains doubts, and gravely protests against the acts of conjuration. I subjoin, also, the curious and somewhat touching passage in which De Foe accounts for the strength of these beliefs in him, by the ordinary amount of his daily experiences. 'I firmly believe,' he says, 'and have had such convincing testimonies of it, that I must be a confirmed atheist if I did not, that there is a converse of spirits—I mean those unembodied—and those that are encased in flesh. From whence come all those private notices, strong impulses, involuntary joy, sadness, and foreboding apprehensions of and about things immediately attending us, and this in the most important affairs of our lives? That there are such things, I think I need not go about to prove; and I believe they are, next to the Scriptures, some of the best and most undeniable evidences of a future existence. It would be endless to fill this paper with the testimonies of learned and pious men; and I could add to them a volume of my own experiences, some of them so strange as would shock your belief, though I could produce such proofs as would convince any man. I have had, perhaps, a greater variety of changes, accidents, and disasters in my short, unhappy life than any man, at least than most men alive; yet I never had any considerable mischief or disaster attending me but, sleeping or awaking, I have had notice of it beforehand, and, had I listened to these notices, I believe might have shunned the evil. Let no man think this a jest. I seriously acknowledge, and I do believe, my neglect of such notices has been my great injury; and since

I have ceased to neglect them I have been guided to avoid snares laid for my life, by no other knowledge of them than by such notices and warnings: and more than that, I have been guided by them to discover even the fact and the persons. I have living witnesses to produce to whom I have told the particulars in the very moment, and who have been so affected by them as that they have pressed me to avoid the danger, to retire, to keep myself up, and the like.'

These experiences of De Foe have been so much those of good men, in all times, and who have put them on record, that it is extraordinary that anyone is not so assured of their reality as to treat them as commonplaces. They abound not only in the history of Catholic saints, but in the memoirs of the Covenanters, the Friends, and the Methodists; and you can scarcely meet a sincere person of either sex, or of any country, who does not tell you something of the kind from their own experience.

Closing this period, and about half a century after De Foe, we have Sir William Blackstone, the great legal commentator, boldly asserting the like faith, and it was preeminently bold in him, for De Foe had noted the growing dispositions of the age to explode all such notions. He says, 'To deny the possibility, nay, the actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed will of God in various passages of both the Old and New Testament;' adding 'the thing is in itself a truth to which every nation in the world hath borne testimony,' &c.

Such was the state of faith in the supernatural from the Reformation to the close of the seventeenth century, and even, in some instances, stretching to a considerable period after. In spite of the doctrine laid down by the fathers of the Anglican Church, many great minds clung fondly to the spiritual credence which was as old and as wide as the world. We have found it in the Church, we shall find it among the Nonconformists and Dissenters; we have found it also in the leading minds of philosophy, literature, and law. But this faith was fast dying out, and became faint and dilute in the

eighteenth century. Hobbes, Toland, Collins, Wollaston, Bolingbroke, and Hume successively appeared, and the foundations of a new and soul-withering era were laid. The 'Leviathan' of Hobbes was published in 1650, the middle of the seventeenth, and the infidel essays of Hume appeared about the middle of the eighteenth, century. David Hume not only breathed upon us his spirit-benumbing virus in his 'Enquiry concerning Human Understanding,' 1752, and his 'Natural History of Religion' soon after, but he brought to bear upon his age that of Spinoza, by his translation of that great sceptic's 'Tractatus-theologico-politicus,' without either his own name or that of the author, in 1765. There were above a hundred years of steady attack on Christianity, and the public faith suffered a growing and most obvious eclipse. Some few of our great literary leaders made a sort of last stand in defence of the miraculous. Warburton, Douglas, and a host of others took the field against Hume, but it was only to defend miracles accepted because they were old. De Foe was amongst the earliest, and Blackstone amongst the latest, who took a broad stand. Sir Richard Steele, Addison, and Dr. Johnson gave their testimony; but it was only incidentally and regarding one single department of the marvellous—that of apparitions.

Addison's evidence occurs in the 'Spectator,' and after ridiculing some of the absurd omens of the day, he then says, 'At the same time, I think a person who is thus terrified with the imagination of ghosts and spectres much more reasonable than one who, contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could I not give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity have favoured this opinion.'

Johnson was one of the few persons who were not persuaded that the Cock-Lane ghost was a clever trick, and the evidence shows that he was quite right. In his 'Rasselas,' he also ventilates his opinion that ghosts were substantive and a thousand-time proved facts: 'That the dead,' he says, 'are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails, as far as human nature is diffused, could become universal only by its truth; those who never heard of one another, would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears.'

Boswell, in his 'Life of Johnson,' also introduces the subject of apparitions on the occasion of a dinner at General Oglethorpe's, April 10, 1772, in which Johnson said that Mr. Cave, the publisher of the 'Gentleman's Magazine,' assured him that he had seen a ghost. Goldsmith, who was present, stated that his brother, the Rev. Mr. Goldsmith, had seen one, and General Oglethorpe, that Prendergast, an officer in the Duke of Marlborough's army, told his brother officers, that Sir John Friend, who was executed for high treason, had appeared to him, and told him that he would die on a certain day. On that day a battle took place, but when it was over and Prendergast was alive, his brother officers rallied him and asked him where was his prophecy now? Prendergast replied gravely, 'I shall die notwithstanding;' and soon after there came a shot from a French battery, to which the order for the cessation of firing had not reached, and killed him on the spot. Oglethorpe added that Colonel Cecil, who took possession of Prendergast's effects, found in his pocket-book a memorandum containing the particulars of the intimation of his death on the day specified, and that he was with Cecil when Pope came to enquire into

the facts of the case, which had made a great noise, and that they were confirmed by the colonel.

To so fine a point had the belief in the miraculous, or supernatural, descended towards the end of the eighteenth century. Literary men could just, and upon instant and unquestionable evidence, conceive the actuality of a ghost. The poison of Spinoza, Hobbes, Toland, and Hume, had been, and was widely materializing the human mind, and there had arisen, or were about to arise, three Christian champions of the miraculous, so far as it was venerably old and mouldy, who, under the plea of defending this ancient faith, did more to destroy the faith in miracles altogether, than the whole one-eyed tribe of infidels whoever wrote. They welded weapons on the anvil of orthodoxy, which the infidels have wielded with many an exulting *Io Pean!* and dipped them in a poison bearing the name of a patent antidote to all former poisons, which has become the demon-life of that old monster infidelity in his new sleek skin of Rationalism. These three champions, dextrous in back strokes, were Middleton, Farmer, and Douglas, Bishop of Salisbury, who inaugurated the last and culminating period of disbelief in everything that cannot be felt and handled and carried to market — that in which we live.

CHAPTER VII.

PRESENT MATERIALISED CONDITION OF THE CHURCH OF ENGLAND AND OF GENERAL OPINION.

The Spirit of Truth, whom the world cannot receive, because it seeth Him not ; neither knoweth Him.—*John* xiv. 57.

Wherefore? Because they sought it not by faith, but, as it were, by the works of the law ; for they stumbled at that stumbling-block.

Romans ix. 32.

Au reste, c'est une grave erreur de croire que ces miracles bibliques sont des phénomènes tout à fait exceptionnels: les miracles ont eu lieu plus souvent qu'on ne pense; mais les hommes de nos jours, plongés dans le matérialisme, ont perdu le sens, la faculté de les observer.

LE BARON DE GULDENSTUBBE, *Pneumatologie Positive*.

In the sciences that also is looked upon as a property which has been handed down or taught at the universities, and if anyone advance anything new which contradicts, perhaps threatens to overturn, the creed which we for years respected, and have handed down to others, all passions are raised against him, and every effort is made to crush him. People resist with all their might ; they act as if they neither heard nor could comprehend: they speak of the new view with contempt, as if it were not worth the trouble of even so much as an investigation or a regard ; and thus a new truth may wait a long time before it can make its way.—GOETHE, *Conversations with Eckermann*.

THE 'Free Enquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several centuries,' by Dr. Conyers Middleton, was published in 1749. Hume's 'Treatise of Human Nature' had preceded it eleven years, and may be supposed to have greatly influenced its tone. In this work Dr. Middleton undertakes what he justly calls

an attempt, not only new, but contrary to the general opinion of the Christian world: namely, that miracles ceased with the apostles, and were only occasional amongst them. It was an attempt, in fact, not only in a single man to contradict the opinion of the Christian church in all ages, but the evidence of all mankind. It was, to say the least of it, an unrivalled specimen of human conceit. The declarations of Christ that His followers should do greater works than He did; that it should be the test of real belief in His church that signs should follow that belief; and that this His power and presence should attend His followers alway to the end of the world, went with this singular Christian for nothing. As to the universal testimony of the Fathers, and so downward of the different branches of the Christian church, Dr. Middleton at once and boldly declared all these Fathers, and all their successors who asserted the existence of miracles in their different ages, as downright liars. He declares the Fathers, one and all, to have been credulous, crafty, or designing men: men of such character, ‘that nothing could be expected from them that was candid and impartial, nothing but what a crafty understanding could supply towards confirming those prejudices with which they happened to be possessed, especially when religion happened to be the subject.’ As to all pagan nations, he included them in the same sweeping denunciation, and declared all the statements regarding the oracles, the prophecies, and miracles occurring amongst them, to have been forged, and imposed on the public! In a word, all mankind were declared liars, all the greatest philosophers, saints, martyrs, heroes, and worthies of every age and nation in the world—and Dr. Middleton was the only man deserving of belief. That was outspokenly his assertion. ‘Many a madman has said as preposterous things before, but then they were treated as madmen. Middleton and Hume, who asserted the same thing—namely, that no amount of evidence would satisfy him of what he did not want to believe—alone were allowed, though holding the language of insanity, to pass for sane men. To such a pitch

did Middleton carry his diseased conceit that, when reminded of the evidence for many of the miraculous events of the early ages of the church being of the most perfect kind, he cut the matter short in his vindication of his book by saying, 'To cut off, therefore, all reasonings and inferences about them, let it be understood that we deny the facts.' Here all reasonable and sane people should have left him. If Dr. Middleton chose to hold an opinion opposed to all history, and to libel all the greatest men of all ages as liars and crafty scoundrels, he should have been looked upon just as he was, gone mad with a crotchet. But his theory suited too well the growing materialism of the age. He himself died in the following year, but there were plenty of infidel spirits ready to seize on the nominally Christian theologian's doctrine to destroy Christianity altogether. If the doctor had really any faith in Christianity, which is greatly to be doubted, he must have been very blind not to see that the credence which he refused to all the world besides, others would, on equally good grounds, deny to Christ, the apostles, and to all the prophets before them. His example was a sound plea for any man whatever to set up himself as the only true man, and all the world besides as liars.

His case was quickly taken up by Hugh Farmer, and recommended to his friends the Dissenters. This Hugh Farmer, who was consulted by Dr. Doddridge, Dr. Lardner, and other Dissenting oracles on such points, wrote a work on the 'Credibility of Miracles,' in which he echoed the apology of Middleton for such a composition. 'Many,' he says, 'are ready to acknowledge that an opinion is not, therefore, false, because it contradicts received opinions.' And he adds, 'It is not the language of probity but of policy which has ever discouraged all enquiries after truth, and still continues to stop its progress in the world.'

Proceeding to exercise this undoubted right, Farmer commenced in a much more liberal strain than Middleton. He recognises miracles not as violations of the laws of nature, but as superseding, or controlling, certain known laws by

higher laws. He denies that any ground can be shown for supposing that God is limited to a settled course of action and the present laws of nature (p. 26). He takes up Bishop Butler's idea that occasional interpositions might be designed from the beginning upon a foresight of a just occasion for them, and instead of arguing any change, or any inconsistency in the Almighty, be only the execution, at the pre-appointed season, of His eternal and immutable councils (p. 32). This is the idea so ably illustrated by Babbage by the operations and premeditated variations in the operations of his calculating machine. Rousseau, as well as Butler, however, in his '*Lettres écrites de la Montagne*,' had said this more distinctly before Farmer—namely, 'That it might be in the power of an unknown law, in certain cases, to change the effect of such as were known.' And Dr. Watts in his '*Philosophical Essays on Various Subjects*' (p. 132), though with a very different aim, asserts the like principle, that 'the Almighty Spirit who called the material universe into existence, can put the several parts of it into motion as He pleases;' that is, that He has reserved certain laws to His own volition, to vary the ordinary course of nature as He sees fit, and for special purposes: and the great error of anti-miracleists is that of supposing that they are acquainted with *all* God's laws, when they are utterly ignorant of thousands of them.

Farmer having taken up such liberal ground, began, however, speedily to narrow it to his real purposes. He showed himself as decided against any supernatural influence or phenomenon proceeding from any being except God, as Paley did after him. He will not allow that demons can produce any miraculous effects. He cuts away all the professed miracles of paganism, of the Fathers, and of the Roman Church, in the exact strain of Middleton. He goes upon the ground that, if spirits can perform miracles, and alter or impede the course of nature, they must be gods; as if God could not, and does not allow of a certain latitude of action, and a certain amount of power to both good and evil angels,

yet all restrained within the circle of His own purposes. The plainest declarations of Scripture prove no obstacle to the over-riding sophisms of the worthy theologian. He treats the enactments of Moses against witchcraft as only directed against pretended witchcraft. The magicians who are positively declared to have done the like miracles with Moses, and to have produced frogs and serpents, and turned water into blood, are represented as only making the spectators believe so; and that they could not succeed with the lice because they were so small that it required such close looking to see them, that the imposture became evident! Never did a man with a hobby so completely ride it into the ridiculous. He treats the Witch of Endor, and all the lying spirits in the prophets, the demoniacs in the Gospel, and the declarations of the Saviour Himself concerning the false Christs and false prophets to come, and all the plain assertions of the apostles as to the existence and action of demons, in the same manner. In fact, what is there that a man bent on a purpose, will not explain away? He contends that the devils can do no such miracles on earth because they are all shut up in chains of darkness to the last day. On this point, however, it is plain that he has not convinced the preachers; for their great and perpetual theme is, that the devil and his angels are constantly going about the earth and tempting us.

To these insidious champions of miracle succeeded John Douglas, D.D., Lord Bishop of Salisbury, with his 'Criterion or Rules by which the True Miracles recorded in the New Testament, are distinguished from the Spurious Miracles of Pagans and Papists,' 1807. The infidel venom emitted in this country by the men already named, had now travelled into Germany and France. In Germany it had produced the Illuminati, and these through Mirabeau, on his visit as a government spy to Berlin, had communicated to the infidels of France what they called their system for the annihilation of Christianity. This system was adopted with avidity by the infidels of France, Voltaire and the Encyclopædists, who had before maintained only a sort of guerilla warfare

upon it; and it had now travelled back to England from France with wonderfully augmented effect under the excitement of the French revolution. There was a new atmosphere for a new champion to work in, and Douglas therefore came out with a bolder and more dogmatic mien. He professed to combat David Hume, but in reality he fought most vigorously on his side. He laid down the following axioms:— 1. That we must suspect as false, asserted miracles which are not published at the time and in the place where they are said to have occurred. 2. That we must suspect them to be false, if, in the time when and at the place where they are said to have occurred, they might be supposed to pass without examination.

By his application of these dogmas, he thinks he gets rid of every miraculous circumstance except in the apostolic age. With those of the Old Testament he does not concern himself; he takes their authority for granted. He then endeavours to persuade the reader that, by these tests, he defends and strengthens the miracles of the apostolic age, whilst he destroys all others. But the reader is immediately struck with the obvious fallacy of these rules. He sees at once that they are two-edged swords, which, if allowed their legitimate operation, would shear away all the miracles of the Bible as perfectly as any others. We know that not a single Gospel was published at the time and in the place where the events which they celebrate are said to have occurred. The Gospel of St. Matthew is the only one which is said to have been written in Judea, and to have been published about eight years after the death of Christ, in the year forty-one. That is the earliest assumed date, but others fix the date much later. Thus, even the date of the only Gospel published in Judea, is a matter of uncertainty. St. Mark's is said to have appeared two years after St. Matthew's, and to have been published not at the place where the miracles were done, but at Rome. St. Luke is said to have written his Gospel in the year sixty-one—that is, twenty-seven years after the death of Christ—and that it

was published at Rome or in Greece. Here, again, the place of publication is altogether uncertain. St. John's Gospel is said to have been published not earlier than the year ninety-seven, or sixty years after the death of the Saviour, and to have been published at Ephesus.

Thus, according to the bishop's rule, the Gospels have but a slender claim to credit; for none but St Matthew's were published in the place where the events took place, and none at all at the time. True, the events of the Gospel had a common notoriety at the time, sufficient to satisfy reasonable people, but the author does not allow such evidence in other cases. We must have all in black and white, and under these exact conditions, or we must reject the belief in whatever is miraculous. Now, as to the Gospels, the very dates assigned for their appearance are but presumptive. They are not attested on the positive evidence of contemporaries; they rest on the traditions of the church. But this kind of evidence he refuses to the Church of Rome, and to all the pagan world.

Still more thoroughly would Douglas's rules sweep through the Old Testament. For who shall say when and where many of the miraculous events which abound in its pages, were written or published? Who shall say when the early books were written which record the appearances of angels to Abraham, Isaac, and Jacob? Or the great miracle of the ark; when was it first written that the Lord put forth his hand, and shut Noah in? If Moses wrote these books, as is generally said, the record of these miracles must have taken place very long after their occurrence and in a very distant region. We might ask the same of Moses's own miracles in Egypt. Who shall say when he penned them down, or where? It would be equally difficult to assign the time, place, and author of most of the subsequent books of the Old Testament; and on the bishop's system of criticism, they must all pass for nothing.

Even where there is direct and immediate contemporary evidence of a miracle, and where, therefore, he ought, on his

own grounds, to accept it, the slippery bishop finds some way out of the cleft stick. In fact, the only idea we can have of Bishop Douglas is that of a reasoning eel. Hume, amongst the few miraculous accounts which he admits to possess strong evidence, selects that of the Emperor Vespasian curing two people by miraculous agency. 'One of the best-attested miracles in all profane history,' says Hume, in his 'Essay on Miracles' (p. 192, 193), 'is that which Tacitus reports of Vespasian, who cured a blind man at Alexandria by means of his spittle, and a lame man by a mere touch of his foot, in obedience to a vision of the god Serapis, who had enjoined them to have recourse to the emperor for their miraculous and extraordinary cures. The story may be seen in that fine historian, where every circumstance seems to add weight to the testimony . . . The gravity, solidity, age and probity of so great an emperor, who, through the whole course of his life never affected those extraordinary airs of divinity assumed by Alexander and Demetrius. The historian, a contemporary writer, noted for candour and veracity, and withal the greatest and most penetrating genius perhaps of all antiquity, and so far from any tendency to superstition and credulity, that he lies under the contrary imputation of atheism and profaneness. The persons from whose testimony he related the miracles, of established character for judgment and veracity, as we may well suppose, eyewitnesses of the facts, and confirming their verdict after the Flavian family were despoiled of the empire and could no longer give any reward as the price of a lie.' Hume says truly, 'no evidence can be supposed stronger.' But as these miracles are contrary to Douglas's theory, though precisely according with his rules, he is at no loss for reasons for rejecting them. They might, he says, have been counterfeited; they were, probably, got up to favour an old superstition and to flatter the emperor; neither does it appear that the blind man's eyes were entirely destroyed.

The two-edged sword is here used most dangerously; for these are the very arguments advanced against the miracles

of Christ by sceptics. We do not read that the man said to have been born blind, had *his* eyes totally destroyed; they might, say cavillers, have only been covered with a film which the clay might rub away; the whole might have been got up to favour the new religion. Nay, we are assured by the Jews that the resurrection of Lazarus was got up, and that Christ did never rise, but was stolen away by his disciples, &c. Such determined spirits 'who always deny,' are fatal champions of the cause they espouse. When the advocate of anything lays down his own rules of argument, and abandons them, he ruins his own cause. He ceases to be a reasoner; he becomes a mere sophist.

Dr. Douglas does not professedly deny every miracle subsequent to the apostles. On the contrary, he blames Dr. Church for asserting such an opinion; but he speedily proceeds to depreciate the miracles of the Fathers of the first three centuries, saying they were chiefly those of curing diseases which, perhaps, admitted of natural remedies, and of exorcising spirits which, probably, were no spirits at all; and he ends with reproducing the Protestant axiom, that miracles were given by Heaven to attest the authority of those first set apart for teaching that religion, and that once being taught, the purpose was answered, and they ceased to be necessary. He will not undertake to say that the miraculous ceased with the apostles, but he believes it ceased with the *immediate* disciples of Christ, which is precisely what he blames in Dr. Church. The facts appealed to as miracles, even during the two first ages, he says, 'are of so ambiguous a kind that, granting they *did* happen, it will remain to be decided by a consideration of the circumstances attending the performance of them, whether there was any miracle in the case at all.'

Now, we have seen the confidence with which Tertullian appealed to the public for proofs of the universal power of the Christians of his time — the third century — to cast out demons. He himself quotes similar instances from Justin Martyr towards the end of the second century (Cohortatio

ad Græcos, p. 45). Two other passages of the same kind from 'Justin's Dialogues with Trypho,' pp. 247 and 311; from 'St. Cyprian's Appeal to Demetrianus, the Proconsul of Africa,' sec. 12, with a confidence equal to that of Tertullian; from Minutius Felix, p. 30 ('De Errore prophan. Relig.');

and from Lactantius, 'De Justitia,' lib. v. c. 12; where they all declare that the devils went forth with groans and cries of torment, confessing with human voices their nature. He quotes also from 'Origen's Defence of Christianity against Celsus,' where he says (p. 62, ed. sp.) that since Jesus came, the Jews ceased to have any prophets; but that the Christians continued to receive inspirations; that cures were performed in the name of Jesus (p. 80); that some Christians, by invoking the name of God and Jesus, were able to cure the sick (p. 124); and others cast out demons (p. 133); that they could always do this, even the most simple men, and that this power was chiefly exercised by laymen (p. 335). Nay, he quotes Origen to show that Æsculapius, a pagan, had done cures by appealing to his gods (p. 124); and also Athanagoras for the same purpose, who says that Christians generally admitted that such cures were done by appeal to pagan deities—that is, to demons.

Now, this is to confirm the assertions of both Christians and pagans in proof of miracles; a fact which, as I have amply shown, all nations and all ages claim. He then retreats into the denial that the Christians of the first three ages could perform the higher miracles of raising the dead, as the apostles did. But if they could perform miracles at all, the question is conceded of the power remaining during that period in the church. He notices, however, some claims to the highest degree of power, but only to reason them away, and we may select a case to show the manner in which the bishop could strain a point. He quotes Irenæus, as given by Eusebius (lib. v. c. 7. p. 127). 'The heretics are far from being able to raise the dead, as our Lord raised them, and as the apostles and many of the heathen raised them by

their prayers. But frequently upon some necessary occasion, by the prayers of the whole church of the place, offered up with much fasting, has the spirit returned to the dead body, and a man has been given back to the prayers of the saints.'

Now this, in the end of the second and beginning of the third century, the bishop endeavours to persuade himself did not apply to the time of the writer, but to a past time. Nothing seems to me so positive as the matter referring to the writer's own experience. But again Eusebius quotes Irenæus in the same place. 'They who are the true disciples of Jesus do, in His name, confer blessings on others by a power received from Him; for some cast out demons, others have knowledge of futurity, and see visions; others, again, cure the sick by imposition of hands. Besides, I have observed already, the dead have been raised, and *have lived many years amongst us.*'

This surely is plain enough. Irenæus not only, speaking of what went on in his own time, says that the dead were then raised, but had lived many years *amongst us*, καὶ νεκροὶ ἠγήρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἱκανοῖς ἔτεσι. But the bishop should not have paused there in his quotation; for Irenæus goes on, 'What should I say? The *gifts are innumerable* wherewith God hath enriched his church throughout the world, and by virtue whereof, in the name of Christ crucified under Pontius Pilate, the church *every day* doth many wonders for the good of the nations; neither fraudulently, nor in any respect of lucre and gain to herself, but as freely bestowing as God on her hath bestowed His divine graces.'

It is as clear from all this as any language can make it, that, in the second and third centuries, the church is declared by Irenæus to have possessed not only the abundant power of healing the sick and casting out demons, but of raising the dead. The Catholics, as we have seen, declare that these powers have never ceased; and there can be no doubt that they continued so long as there remained Christian faith and vital religion enough to command them; and that where these are they remain still.

But the bishop's practical renunciation of his own principle, that miracles may be tested at the time and place where they are exhibited, grows stronger as he descends towards our own times. Another case adduced by Hume, and declared by him to be equal in evidence to the miracles of Christianity, is that of the remarkable manifestations at the tomb of the Abbé Paris, in the churchyard of St. Médard in Paris. This Abbé Paris was a Jansenist. He died in 1727, and miracles were said to be performed at his grave. These grew so much that in 1731 the whole city of Paris was in a ferment about them. The churchyard was crowded from morning till night by sick praying for relief. To put an end to the concourse and tumult, the chief magistrate, probably at the instigation of the Jesuits, who were deeply exasperated at these successes of their rivals, the Jansenists, ordered all access to the tomb to be closed. Voltaire says he visited the place, and found inscribed by some wag on the churchyard wall,

De par le Roi,—defense à Dieu
De faire miracles en ce lieu.

And he adds, 'What is most astonishing is, that God obeyed!' But this, like many of Voltaire's assertions, was not true. Miracles continued to be performed near the tomb as much as ever for twenty years; and, in fact, more or less down to the time of the revolution. Bishop Douglas visited Paris in 1749 — that is, eighteen years afterwards, and was told they were still going on, especially amongst the *Convulsionnaires*. The Jesuits omitted no exertions to cast discredit on these miracles; and the Archbishop of Sens wrote a work to disprove, or reason them away; but, when he and the whole body of Jesuits had done their best, they were compelled to confess that many of them were real, but proceeding from the devil. Hume, in his 'Philosophical Essays' (p. 195) says, 'There surely never was so great a number of miracles ascribed to one person, as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris. The curing of the sick, giving hearing to the

deaf, and sight to the blind, were everywhere talked of as the effects of the holy sepulchre. But, what is more extraordinary, many of the miracles were immediately proved upon the spot, before judges of unquestioned credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is this all; a relation of them was published and dispersed everywhere; nor were the Jesuits, though a learned body, supported by the civil magistrates, and determined enemies to those opinions in whose favour the miracles were said to have been wrought, ever able distinctly to refute or detect them.' Of course Hume did not believe them, because he was committed to the 'absolute impossibility of miraculous events;' but such is, he admits, the historic evidence.

Dr. Middleton, the author of the 'Free Enquiry,' declares that the evidence of these miracles is fully as strong as that of the miracles recorded by the early Fathers of the church. He might have said immensely stronger, seeing that they were doing before all Paris at the very moment that he wrote his book, and had then been going on for eighteen years. Douglas was in Paris that very year (1749), and yet we do not find that he gave himself any trouble to see them himself. Middleton and Farmer might have gone over and examined them for themselves. But one of the most extraordinary phenomena in the world is, that the very men who most stoutly deny miracles, and who even write great books against them, never take a single step towards a personal enquiry into them. A celebrated caricaturist told me that he was going to write a book against spiritualism, and illustrate it. I said, 'Of course you have seen a good deal of it.' 'Oh no,' said he, 'nothing at all; and I won't see anything till I have done my book!'

'Let declaimers,' wrote Dr. Middleton, 'on the authority of the Fathers, produce, if they can, any evidence of the primitive miracles half so strong as what is alleged for the miracles of the Abbé Paris; or if they cannot do it, let them give us a reason why we must receive the one, and reject

the other' (p. 226). And anyone might have retorted on him: 'The miracles at the tomb of the Abbé Paris are as fully and publicly attested as any of the miracles of Christianity; they have been as much tested and opposed, and are acting *now*—not 1749 years ago. Give us a reason why we must receive the one and reject the other.'

With such strong assertions of the excellence of the credence of these miracles, how then does the bishop act? His rules of test are all complied with. They are proved by thousands on the spot and at the time, and they have not passed without the utmost question and examination. Does he admit them, therefore? By no means. That would have put an end to his book, as my friend the caricaturist was afraid, if he examined spiritualism, *his* book would be put an end to. The object in both cases was to maintain blind theory and make a book, not to be convinced. Did the bishop venture to say that his rules had not been observed, and that these miracles were not sifted at the time and made known upon the spot? On the contrary, he reproves a writer for asserting that they were not examined at the time. Dr. Dodwell, in his 'Free Answer,' to the 'Free Enquiry,' asserted that these miracles were not enquired into at the time; that the Court of Paris and the Jesuits were afraid of a full enquiry. Yet Dodwell himself, who could have gone to Paris and settled the matter by ocular inspection, never seems to have thought of such a thing; so much easier is it to sit down and write without any enquiry into the statistics of your subject, but the bishop showed the absurdity of Dodwell's closet assertions. He says that 'Many free enquiries were made into them; as the pastoral letters of the Archbishops of Paris, of Embrun, of Sens, of many other bishops, an inundation of pamphlets of private ecclesiastics, and the repeated controversies in the "Journaux de Trevoux," and other periodical papers, sufficiently prove.' He shows that the Mayor of Paris and the Jesuits would only have been too glad to detect and expose them. How, then, did the bishop deal with them? In the first place, he endeavours to destroy the

credit of the most distinguished historian of them, M. de Montgeron. He says, Montgeron, when he went to witness the miracles, was a confirmed infidel, and had been a very dissolute man. That, being greatly struck by the fervency of the prayers of the sick assembled there, he fell on his knees and prayed, that if the saint had influence with the Almighty, He would enlighten his understanding, and show him the truth. That immediately the strongest reasons for the truth of Christianity poured into his mind, and that, under the influence of those impressions, he remained on his knees for four hours, not in the least disturbed by all that was going on around him. This, the bishop thinks, is sufficient proof that Montgeron was an enthusiast, and that therefore his revelations are not worthy of credit. It is a singular thing that 'answer to prayer,' so much insisted on by all divines, should here, by an English prelate, be made sufficient cause for discrediting a man. What M. Montgeron really was we shall soon see.

But the bishop might have spared his attempt to remove the value of Montgeron's statements; for he had already assured us that the miracles rested not alone on his relation, but also on that of archbishops, bishops, clergymen, journalists, and innumerable pamphlets of the time. His next endeavour is to show that the cures might have been effected by natural means. That question, too, we shall soon see decided, though, had it been the fact that the cases were curable by natural means, and yet were cured instantly by prayer at the Abbé's tomb, the miracle is not the less a miracle. These cures at the tomb of the Abbé Paris were a very hard affair for the bishop; and he not only employed 120 pages of a volume of only 416 in earnest labour to disprove them, but he was so little satisfied with the result, that he returns again and again to the subject to the very end of the volume; and, after all, he passed with a mere allusion, perhaps, the most extraordinary cases, those of the Convulsionnaires. We shall see that Paley does notice these, but satisfies himself with the slight remark that the nature of convulsive diseases

was not then understood; nor are they now, if these were natural diseases.

But as the Bishop of Salisbury's endeavours to weaken the power of these miracles furnish the most daring and bare-faced defiance of, perhaps, the most public and most complete evidence that is on record in all literature, I intend here to give a more entire view of the whole case than is to be met with, except in Montgeron's own voluminous work. It will present an ever-memorable example of the inveterate obstinacy and wrongheadedness which possess men determined not to be convinced. There is no similar example of it since the days of our Saviour, when He performed His magnificent wonders before the sealed ears and horny eyes of the scribes and Pharisees.

CHAPTER VIII.

THE MIRACLES IN THE CHURCHYARD IN PARIS IN 1731
AND SUBSEQUENTLY.

CARRÈ DE MONTGERON was the only son of Guy Carrè, Master of Requests under Louis XIV., and called Montgeron from his chief estate; his mother was a daughter of Field-marshal Diery. Being wealthy and indulged in everything, Carrè de Montgeron grew up a very dissipated man, indulging in all the sensuality of that court and time. To stifle the reproaches of his conscience, he assiduously endeavoured to convince himself of the infidel philosophy then coming fast into vogue, and succeeded in making himself at least a determined deist. Notwithstanding his licentious life, he stood well with the upper ranks, and became a member of Parliament. At this time the great feud between the Jesuits and Jansenists was raging. The Jesuits had long been all-powerful. They surrounded the throne of France in swarms, and Louis XIV. was completely their slave. By their influence, he was led to persecute every appearance of Protestantism, and every reform in the church. He was brought to destroy the flourishing convent and schools of Port Royal, whence much light under celebrated Jansenist teachers, was spreading throughout France. And he devastated the country of the Cevennes with fire and sword, to crush the Protestants. As the Jansenists preached and taught the necessity of divine grace for thorough conversion, and of purity of life and thought, they became intolerable to the Jesuits, who, on the contrary, taught the loosest and most accommodating principles. They appealed to Rome against the Jansenists as heretics, in the bosom of the church, and Rome, ever ready to

crush heresy, issued bull after bull to serve the malignant purposes of the Jesuits. The Jesuits had drawn up a set of opinions from the posthumous work of Jansen, which they declared heretical, and all good Catholics were required to sign a condemnation of them. The Jansenists refused, and were therefore exposed to the most dreadful persecutions at the instigation of the Jesuits. The bull of Innocent X. of 1653, was brought into fresh operation by the celebrated work of Quesnel, in 1698, entitled 'Moral Observations on the New Testament,' which exposed the base doctrines of Jesuitism. In 1709, the Convent of Port Royal was destroyed, as I have said, with circumstances of unexampled horror, and the Jansenist teachers and nuns dispersed. In 1713, appeared the bull of Clement XI. called 'Unigenitus,' and from the despotic resolve of the Regent Orleans, that the bull should be obeyed, it was called also the 'Constitution.' And as the Jansenists appealed against it to a general council, though in vain, they were called Appellants. Many other Catholics, disgusted with this bull, refused submission as well, and the Catholics of France were divided into two great parties, Constitutionnaires and Appellants. For awhile, the Jesuits triumphed by their influence both at Rome and at the Court of France, by their insidious arts and their relentless policy; but truth and power arose in the person of Blaise Pascal, and his 'Lettres Provinciales,' by their vein of wit and invincible reasoning, thoroughly unmasked them before the whole world, and never ceased in their operation till the suppression of the order was effected, and they were successively expelled from every country in Europe.

In 1713, M. de Montgeron says, that the appearance of the 'Constitution,' greatly delighted him. He was not, at that time, a very deep theologian, but he could perceive that this bull 'condemned the chief foundations of the Christian church; whence he drew the inference that those who issued it, secretly thought as he did; and that their religion was only a cloak of policy.' He assured himself that all the Constitutionnaires were deists; and so he went

on, confirmed in vice, till 1731. At that time he began to hear of the miracles performing in the cemetery of St. Médard; for some time he laughed at them; then he pooh-pooed them, but they continued to come in such strength and from such quarters, that they startled him, and filled him with fear lest, after all, the Christian religion should be true. He resolved to go himself and see what really was taking place; to consult at the same time the most celebrated medical men, and to spare no pains to discover whether truth or imposture were at the bottom of the matter.

The consequence was, he says, that on entering the churchyard, he was struck with a sentiment of respect on beholding the countenances of the afflicted people assembled there, never having before seen on any countenances such real devotion, compunction and fervour, nor having heard prayers uttered with such ardour. He soon fell on his knees on the edge of the tomb, covering his face with his hands, and prayed in these words, ‘O thou by whose intercession it is published that miracles are performed, if it be true that a part of thee still survives thy death, and that thou hast influence with the Omnipotent, have pity on my blindness, and obtain for me, in mercy, the dissipation of my darkness.’ From that moment, he says, a train of thought was developed in his mind, which kept him on his knees for four hours, though pressed and almost trodden on by the crowds around, but without being able to disturb his reflections. His whole life seemed to pass, things which he had utterly forgotten rose before him, and filled him with horror and astonishment. He had never, he says, lost the belief in the being of a God; but it was of a God who took no interest in men, whom he regarded but as machines, only organised for the present life. He now saw his folly, and the folly of imagining that the Jews would believe in historians and prophets, who had drawn a most unflattering character of them, had charged them with so many crimes, and denounced so many calamities upon them, if they had not known that the books in which they had recorded these things were true.

It appeared to him equally absurd to imagine that the apostles were not sincere, who recommended only to the early Christians simplicity, sincerity, and candour, and who forbade them, with awful severity, to indulge in falsehood. 'The portion of liars,' says St. John, in the Apocalypse, xxi. 8, 'shall be in the lake which burneth with fire and brimstone.' The sights which he beheld completed the effect of these new reflections. He went day after day, and convinced himself of the instantaneous, surprising, and perfect cures continually taking place at this tomb. All Paris, all France, was in an uproar with it. The Jesuits and the clergy in general were furious at the fact of miracles taking place at the tomb of a Jansenist, and exerted every means to throw ridicule and discredit on those wonders, but in vain. The cases were in hundreds; they took place in all ranks, even to those connected with the court, when the king, in the hands of the Jesuits, might at any moment crush with utter ruin those who avowed the truth of the miracles, much more those who sought to benefit by them. Nevertheless, people of all ranks were compelled to admit the truth of these things. The most celebrated doctors, who had pronounced the incurability of their patients, honourably gave certificates of the fact, and pronounced the cures not only beyond the reach of human aid, but, in many cases, the restoration of injured and decayed members, 'actual creations.'

It may seem to Protestants, hardened by a long course of education against miracles, extraordinary that such miracles should appear at the tomb of a Jansenist. The wind bloweth where it listeth, and God's providence is equally independent, though seldom without a meaning not far to seek. The Jesuits, grown by their acts to great power, wielded the very prerogatives of the throne; they had long sapped the foundation of all real religion by their rotten principles and their selfish ambition; the Jansenists were the proclaimers of pure morals, and of a vital life and love of God in the soul. The Popedom had set its stamp of sanction on the Jesuits, and God now came forward to unmask, to brand, and destroy

them. Their rage and malice at the evidence of the divine power appearing amongst their opponents, carried them on to resist and decry what all the people, high and low, saw was real; and thus they destroyed their own prestige, and prepared the way for their own fall. The Abbé Paris had been confessedly a man of eminent and genuine piety and compassion to the poor and suffering, and it was, as it appeared, in testimony to his real Christianity, and to the pure faith and pure genuine love of his fellow professors, that the poor and the afflicted resorting to his tomb found the power of God proceeding from it.

Montgeron's conviction of his deism and of his sins at this tomb, produced by the sight of the suppliants and the result of their prayers, the English bishop, as we have observed, sets down to enthusiasm and the spirit of a visionary. On the very same principle, St. Paul, in his prostration by the light and form of Christ in the road to Damascus, must be pronounced an enthusiast and a visionary. On the same principle the apostles, who, when they had received the Holy Ghost, remained together in one place singing and praising God, were enthusiasts and visionaries. The English bishop at once placed himself on the side of the Jesuits — a singular spectacle for a Protestant prelate — and resolved to deny and decry these miracles; and his book has remained the great text-book of our universities on the subject, and all our national divines have been duly indoctrinated with it. I am bound to state and to show that the mildest term for Bishop Douglas's 'Criterion' is an infamous book, fraught with the most frightful falsehoods penned in the very face of the most remarkable, most irrefutable mass of official and other evidence, perhaps ever brought together.

M. de Montgeron, having watched with great interest the progress of the cures daily taking place at the cemetery of St. Médard, and having leisure, patience, and influence, though he was a member of Parliament, a privy councillor, and a magistrate, he did not dread any injury or disgrace which his testimony to their truth might occasion him. The Arch-

bishop of Paris took the Jesuit side, and came out with a pastoral letter, in which he collected all the hearsay ridicule and denial of these miracles. Whoever reads the English bishop's 'Criterion,' may see the tortuous, indirect, and unfounded course which the French archbishop took; for the English bishop has servilely copied his stories and his arguments. Montgeron, however, did not let the archbishop and his zealous coadjutors, the Jesuits, escape. He selected from the hundreds of cases of cures through the mediumship of the Abbé Paris—some published, but more unpublished—nine cases in which the diseases or injuries had been of such an aggravated character, and had been so amply and undeniably attested by medical and other evidence, and had from these circumstances, or from the social position of the subjects, been made so universally known, that there could be no chance of the opponents escaping from the truth. Regarding these cases, Montgeron collected, with indefatigable industry, all the evidence from physicians and surgeons of the highest eminence, from magistrates, public notaries, clergymen, bishops, and archbishops, as well as from courtiers in the hostile court, and from the parties themselves and their friends. Whatever falsehoods and calumnies were issued by the Archbishop of Sens and his Jesuit allies regarding those cases, he hunted down and exposed on the most authentic and unopposable evidence. All this he carefully wrote in a thick quarto volume, entitled, 'La Vérité des Miracles opérés par l'Intercession de M. de Paris, démontrée contre M. l'Archevêque de Sens. Ouvrage dédié au Roi par M. de Montgeron, conseiller au Parlement.'

This book, afterwards successively enlarged, and continued from 1737 to 1741 in four quarto volumes, and containing a vast collection of official and personal testimonies to the truth of every case in every particular, he personally presented to the king, and after an apparently gracious reception of it, was seized the same night by *lettre de cachet*, and thrown into the Bastille for the deed. In his dedication to the king he says that he has above a hundred such cases, thoroughly

attested, and that there is an abundance of others which have been performed under the eyes of all Paris. That there are numbers of atheists, deists, impious persons, and scandalous sinners, whose hearts were as obdurate and insensible as stones, who, from the miracles which they have witnessed, have been convinced, converted, and penetrated by the majesty of God, and who cannot cease, by tongue and pen, to publish what they have seen. He boldly accuses the leading clergy and those attached to the Pope's bull, who, finding that they could not deny the truth (having found that every time they attempted it they were contradicted by the notoriety of the circumstances) had exerted all their authority everywhere to destroy the *éclat* of the events, and had endeavoured by terror to suppress the proofs of them. That they had not hesitated to use his majesty's name to this end. That clergymen of the highest eminence and piety had been driven from their churches, and their parishioners left to ignorance and neglect, for their daring to assert the truth; whilst numbers of men, who disgraced their sacred office by their vices, remained in favour and peace. The cases brought forward by De Montgeron are the following:—

1. That of Dom Alphonse de Palacios.
2. That of Marguerite Thibault.
3. That of Marie Anne Couronneau.
4. That of Marguerite-Françoise du Chesne.
5. That of Philippe Sergent.
6. That of Pierre Gaultier de Pezenas.
7. That of Louise Coiren.
8. That of Marie Carteri.
9. That of Louise Hardouin.

Let us notice a few particulars of some of these cases. Dom Alphonse de Palacios was a young nobleman, the son of Dom Joseph de Palacios, councillor of state and of finance to the King of Spain. He was in Paris to obtain, if possible, relief for his right eye. His left eye he had lost, in 1725, entirely; the whole interior of it had been destroyed by a fluxion followed by inflammation. A blow received in the

right eye in 1728 had rendered it blind for eight days, and it had remained ever since very weak, and he was menaced by its total loss by a cause which made constant progress. The optic nerve of the left eye being withered up, the nerve of the right, being connected with it, began to wither also. A fresh accident, in 1731, produced inflammation, which was checked for a time; but the sight of the eye now continued rapidly to disappear. After consulting in vain different oculists, he was taken to Auteuil, to the celebrated one, M. Gendron. That gentleman, after carefully examining him, pronounced the case utterly incurable, and that he must totally lose his sight. The young man, in a statement written by himself, describes his eye as resembling more a crushed mulberry than an eye. It was one piece of sanguine inflammation, and the least ray of light falling on it gave him the most intolerable agony; so that he was obliged to sit in darkened rooms with his eye carefully bandaged. For seven days preceding the miracle he had been wholly blind.

Hearing of the marvellous cures at the tomb of the Abbé Paris, he was anxious to try the effect of a visit; but the high office of his father in Spain, a country so under the influence of the terrible Inquisition, and the belief in that country that the Pope's bull against the Appellants was an infallible judgement, rendered it a very hazardous experiment. His agony and the loss of sight, however, drew his attendants and his tutor, the celebrated M. Rollin, to consent. The experiment was successful. He immediately received the perfect sight of the right eye, and could look with it full at the sun, and read with the most perfect comfort. Two days after, he went to Auteuil and presented himself to M. Gendron, who exclaimed, on seeing him, in the utmost astonishment, 'What has happened to you? Your eye appears perfectly well!' On hearing what had taken place, M. Gendron declared that M. Paris had done that which neither he nor any other man in the world could have done, that it was a genuine miracle. Dom Alphonse drew up, before his departure, a full statement of the facts, in Spanish, and also deposited

with the public notary a French copy of it, made by himself in presence of the notary of the Sieur St. George and a dozen other persons. The notary entered it duly in his book, and twenty-two clergymen of Paris presented this statement to the Archbishop of Sens. That prelate, who might have informed himself of the whole affair from Dom Alphonse and everyone about him, but did not do it, declared the whole statement to be a tissue of falsehoods, of duplicity, imposture, and lying. He afterwards set it abroad that Dom Alphonse had signed this statement without reading it. He did not stop there, but he declared that there had been a defluxion on the eye of Dom Alphonse, but that it had been naturally cured, and that M. Jeoffroy had performed this cure. On this statement being communicated to M. Jeoffroy, he made the blunt reply in writing, 'I never knew M. de Palacios before his cure was talked of, and therefore he could not have been cured by me.' This statement was deposited with the public notary, M. Raymond.

Driven from this point, the Archbishop of Paris came to his aid, and in his last ordinance published against the miracles, made an extract from a pretended *procès verbal* made in Spain, which intimated that the poor young Dom Alphonso, at length succumbing to the menaces of the Inquisition, had signed a statement denying the miracle. It surprised the readers that such an act of the Inquisition should be in the hands of the Archbishop of Paris, as such acts remain in those of the secretary of the Inquisition. But as the archbishop stated that he had deposited the act in the hands of his registrar, application was made to him for a sight of it; but, to the still greater astonishment of the inquirers, he replied that no such act had ever been deposited with him, but that it might be with the secretary of the archbishop. Application being made to that gentleman, he replied he had it, but was not allowed to show it. The natural conclusion was that it did not exist.

But had it existed, it would only have proved that Dom Alphonse had signed a paper under compulsion. M. Rollin,

the tutor of the young man in Paris, had received a letter from Dom Joseph, his father, expressing his unbounded joy and wonder at his cure. But it was known that, for some years, the Inquisition had menaced the ruin of the family if Dom Alphonse did not sign such a paper. His father, his mother, all his relatives, had urged it on him in the most vehement manner; yet he had resisted, and letters, during those years, had been received from him by M. Linguet, the Sub-regent of the College of Navarre, and other gentlemen, avowing how much he was persecuted on account of his refusal to deny the truth of his miraculous cure; how all worldly advantages were cut off from him by his persistence; but expressing his determination to maintain the truth, as he owed his cure to God. In September 1734, a letter also came to Dom Alphonse's friends in Paris, from M. Courcelles, of Rennes, who had seen him at Madrid, and found him in a sort of captivity in his father's house, but declaring that his cure was as permanent as it had been miraculous. Such was the spirit of vengeance in which the Archbishop of Sens prosecuted his opposition to these Jansenist miracles, that he expelled M. Linguet from his post of Sub-principal of the College of Navarre, for declaring this cure a miracle, and totally ruined him. Nevertheless M. Linguet not only continued to maintain this, but after his expulsion published an account of it. Amid the distinguished names publicly attesting this miraculous cure, are those of M. Gendron, the eminent oculist, who also, in a long letter, gives all the particulars to the Bishop of Montpellier; M. Pirrault, governor and preceptor of the two children of Dom Joseph Palacios; M. Linguet, of the College of Navarre, and M. Linguet, a physician attending Dom Alphonse in Paris; the two celebrated surgeons, Demanteville and Souchay; Sir Edward Aston, the son of Lord Aston, who made a deposition in public of his knowledge of the case both before and after the cure; M. Rollin, Rector of the University of Paris; M. Roulié des Filtières, who took him to M. Gendron at Auteuil, and many others; as may be seen by reference to Montgeron.

Let us now take the sixth case, because it is another case of blindness. Pierre Gaultier was apprenticed to a saddler at Pezenas, a village of Languedoc. As a child, the small-pox had left two opaque scars on the pupil of the left eye, which partially obstructed his sight. In 1732, in endeavouring to loosen a knot in some harness, the knot gave way unexpectedly, and his awl plunged into his eye. It pierced to the very retina, and left him wholly blind of that eye, and with very defective vision in the other. Every medical man to whom it was shown pronounced the case perfectly hopeless. He was advised to go to Paris, and visit the St. Médard tomb, by his confessor. He did so, and returned perfectly cured of the eye which had been pierced by the awl, but with the two scars still remaining on the left eye.

The Jesuits, having much influence in that quarter, were all up in arms; and their adherents declared that it was no miracle, or the scars would have been removed from the left eye. The Archbishop of Sens had poured much ridicule on the cure of Dom Alphonse's eye, because the one which had been totally destroyed for years had not been recreated. Dom Alphonse felt it a great miracle to have one restored. In this case the doctors were consulted; and they declared that, had the scars been removed from the left eye, it would have been an incontestible miracle. By the advice of his confessor, Gaultier once more went to Paris, visited and prayed at the tomb, and returned perfectly free from the scars, and with only a slight mark where the awl had entered the right eye.

Gaultier's father, who was a baker to the army, now demanded his services in Italy. No sooner was he gone, than the Jesuits and the professedly incredulous propagated the report that the cure was not real, and that the Bishop of Montpellier had secreted him in some solitude, that it should not be known. Now the bishop had, like a sensible man, investigated the case by summoning Gaultier, his parents and neighbours, as well as the doctors who had attended

him during his blindness from the accident; and finding the whole true as stated, had written to the Archbishop of Sens to assure him of it. The archbishop now replied, reproaching the bishop with making a false statement. The bishop, a man of the most noble character, and warmly esteemed in his diocese, made enquiry after Gaultier, and soon had satisfactory attestations that the solitude in which he was hidden was the midst of the army in Italy—a solitude of forty thousand men, whom, with his father, he was helping to supply with bread!

On Gaultier's return from the army with a pair of excellent eyes, the indignant Jesuits procured an order for his arrest—for the crime, in reality, of being cured by miracle. He escaped, but was caught; and as the soldiers marched him along to the office of the intendant, his grandmother cried out in the streets, 'What is all this about? They do not like that my grandson has been cured by miracle; but they shall not gain their end. As long as God preserves my life, I will proclaim it everywhere, that his eye was put out by an awl, and that it was cured by the Abbé Paris.'

The Jesuits, however, having him once in their clutches, plied him with promises and threats; the least of which latter was, that he should be shut up for life in a dungeon; and the poor fellow consented to sign a paper that he was not really cured; that he could see but very indifferently; and that M. Carisol, his confessor, and M. Milhau, the priest of the oratory, had engaged him to assert that he had been cured by the Abbé de Paris. This is the ground on which the impartial Bishop of Salisbury states that Gaultier, after all, was not cured! But what was the fact? His father appeared before the intendant in great indignation, declaring that his son saw as well as any of them, and that he had been threatened into his denial of the miracle by the Jesuits. He gave the intendant the most convincing proofs of all this; and the intendant at once delivered him to his father. The enraged Jesuits then wrote to Cardinal Fleury, the minister, and obtained the dismissal of M. Carisol and

M. Milhau from their churches, on the representation that they had committed a sacrilegious imposture. The people, in great grief for the loss of their clergymen, to whom they were exceedingly attached, and the Bishop of Agde, who knew their worth, wrote to Fleury, stating their innocence, and the unquestionable cure of Gaultier; and they were restored; the bishop giving to M. Carisol a commission to preach the Advent in all the parishes of his diocese. The expelled ministers returned amid the jubilant exultation of their people; and the young man, now freed from the terror of the humbled Jesuits, openly declared the terrible menaces they had used, and the flatteries they had applied to him, to bring him to make a false confession.

The case of Philippe Sergent deserves some notice. This man was a wool-carder, who had become so paralysed in all his limbs, that he could no longer work at his trade, but had got admission to the Hotel Dieu, being pronounced incurable by all the medical men who saw him. His legs had lost their use; and when he attempted to move on crutches, they were slung up in lists and straps. His friends, hearing of the miracle at the tomb of Abbé Paris, obtained his discharge from the hospital. He got to the tomb by the help of a carter, and was instantly cured, and sprang up and sang *Te Deum* on the tomb. To the astonishment of everyone, he went about showing himself at the Hotel Dieu, and wherever he was known, and then took a damp cellar, where he recommenced his trade. His wife entreated him to quit the place, the walls of which frequently ran with wet; but he persisted in remaining there nine months, taking no harm. During this time a person called on him, pointed out to him his miserable circumstances, and offered him a hundred pistoles to sign a paper declaring that he had never been cured. He rejected the offer with indignation; but from that time he was hunted down by the most inveterate persecutions. He was compelled to quit Paris; but everywhere the Jesuits had their emissaries at his heels. They chased him successively from Rheims, Dinant, Namur, Mons, and

Liège. He returned to Paris; and, to put an end to the lies of the Jesuits, he wrote down the full account of his paralytic condition and his cure, and deposited it in a public office. The evidence, with the depositions of the doctors, are all given by Montgeron.

The cases of Mademoiselles Thibault and Courronneau are of the most extraordinary kind: the most fearful complications of paralysis and dropsy, cases most publicly known, declared by the most celebrated doctors utterly incurable, yet perfectly and rapidly cured by visits to the tomb. As the whole narrative of these cases, with all the official evidences, are to be found in Montgeron, I shall only extend my notice by a few sentences on the cases of Marie Carteri and Louise Coirin. That of Mademoiselle Carteri was a disease of the lachrymal glands, in which the bones of the nose were partly eaten away by caries, and pronounced utterly incurable. She was not only cured, but the destroyed bone replaced; and one half of her body—dead, as it were, in paralysis for more than twelve years—perfectly restored to vigour. The attestations to these facts by medical men and public officers at Nanterre, her place of abode, and in Paris, are perfect. This is precisely a similar case to that of Mademoiselle Perryer, the niece of the celebrated Pascal, as already related; and, what is most extraordinary, that cure was effected simply by her wiping her eyes with a napkin which had been laid on the tomb, as she was too ill to be carried there. Those who laugh at this may as well at the same time laugh at St. Paul, who sent napkins and handkerchiefs from his own body for the same purpose.

Mademoiselle Coirin was afflicted, amongst other ailments, with a cancer in the left breast for twelve years. The breast was destroyed by it, and came away in a mass; the effluvia from the cancer was horrible, and the whole blood of the system was pronounced infected by it. Every physician pronounced the case utterly incurable, yet by a visit to the tomb she was perfectly cured, and what was more astonishing, the breast and nipple were wholly restored, with the skin

pure and fresh, and free from any trace of scar. This case was known to the highest people in the realm. When the miracle was denied, Mademoiselle Coirin went to Paris, was examined by the royal physician, and made a formal deposition of her cure before the public notary. Mademoiselle Coirin was daughter of an officer of the royal household, and had two brothers in attendance on the person of the king. Amongst the clergymen asserting the truth of the cure was Le Pere de Lespin, a supporter of the Pope's bull, the person appointed by the Archbishop of Paris to supersede the curé of St. Etienne du Mont in Paris, who was expelled for resisting the bull. The testimonies of the doctors are of the most decisive kind. M. Gaulard, physician to the king, deposed officially that 'to restore a nipple absolutely destroyed, and separated from the breast, was an actual *creation*, because a nipple is not merely a continuity of the vessels of the breast, but a particular body, which is of a distinct and peculiar organisation.' M. Souchay, surgeon to the Prince of Conti, not only pronounced the cancer incurable, but, having examined the breast after the cure, went of himself to the public notary, and made a formal deposition 'that the cure was perfect: that each breast had its nipple in its natural form and condition, with the colours and facilities proper to those parts.' Such also are the testimonies of Seguiet, the surgeon of the hospital at Nanterre; of M. Deshieres, surgeon to the Duchess of Berry; of M. Hequet, one of the most celebrated surgeons in France; and numbers of others, as well as of public officers and parties of the greatest reputation, universally known; all of whose depositions are officially and fully given in Montgeron.

Let us suppose that any or all of these cases *had* been curable by ordinary means, notwithstanding this insurmountable evidence that they were all otherwise—what then? As I have already said, after having been attempted in vain by the most celebrated medical men, and then cured instantly through prayer, they would have been miracles still.

Nobody supposes that the mother of Peter's wife, who was ill of fever, was incurable, and yet no one would venture to deny that the instant cure by Christ was miraculous. It is the fault of all these cavillers, that their arguments are continually making deep incisions into the substance of the Gospels.

Such are these cases which the Bishop of Salisbury, in 'The Criterion,' has ventured to cavil at and deny. On the spot, only five years afterwards, he went only amongst the Jesuit enemies; closed his eyes carefully to these public documents, and decided accordingly. On such rotten and fraudulent foundations has been built the book which has been accepted by our universities as complete authority on these reputed miracles; on such authority has Paley proceeded, and thus our national clergy have been regularly educated to maintain a congeries of the most dishonest and disgraceful statements on the question of miracle. Who shall deny to what enormous extent the conduct of Bishop Douglas has damaged the national faith? We may safely assert, that if the evidence publicly produced on this subject and occasion is not complete, then evidence is utterly unavailing in any case, and need never be referred to. We can well see why the Jesuits, men who hesitate at no fraud to gain their ends, seeing their craft in danger, should violently, and in defiance of all evidence, persist in decrying these miracles; but why an English bishop, born and educated in a religion which has no foundation but that of miracle, should in the face of this irresistible mass of evidence, join the Jesuits, accept their unfounded stories, and retail them as truth, can only be accounted for by the fact that the Church of England has committed itself to an anti-miracle and, therefore, anti-gospel theory, and is determined to maintain it at all costs.

The cases of the Convulsionaires, as they are called—people who, in the progress of these miracles, fell into convulsions—resemble in some points many cases amongst the recent revivals, but they exceed them in the marvellous.

Montgeron, however, gives the fullest proofs of their reality ; and even Bishop Douglas admits that many of these patients were *invulnerable* to fire ! Many of them were weak women, who received blows on their chests, as they lay on the ground, which in any normal state would have pounded them to a jelly ; yet they only expressed pleasure in it. One person, as attested by numbers, lay upon a stout peg fixed in the ground, and eight or ten inches high, sharply pointed, and had half a dozen persons standing on his chest, but without the peg piercing or hurting him. Montgeron says that Jane Moulu, a girl twenty-two or twenty-three, standing erect, with her back against a wall, received upon her stomach and belly one hundred blows of a hammer, weighing from twenty-nine to thirty pounds, which were administered by a very strong man. The girl declared that she could only be relieved by very violent blows. And Carré de Montgeron himself having given her sixty with all his force, the woman found them so inefficient, that she caused the hammer to be placed in the hands of a still stronger man, who gave her a hundred blows more. In order to test the force of the blows, Montgeron tried them against a stone wall. ‘ At the twenty-fifth blow,’ he says, ‘ the stone upon which I struck, which had been shaken by the preceding efforts, became loose ; everything that retained it fell on the other side of the wall, and made an aperture more than half a foot in size.’

Upon other Convulsionaires a plank was laid, and as many men got upon it as could stand, until the convulsions were relieved. Montgeron says he saw a girl thus pressed under a weight enough to crush an ox. The author of the *Vaens Efforts*, an enemy of the convulsionists, corroborates this statement. Dr. Bertrand declares them strange and inconceivable, but too well attested to be disputed. M. de Montegre declares the evidence so complete, and so authentic, as to preclude all rational doubt ; but the public acts preserved in the archives are the best proofs. Boyer, a contemporary author, says these Convulsionaires could see perfectly with their eyes bandaged. (*Coup d’Œil sur les Con-*

vulsions : Paris, 1733.) The author of *Lettres sur l'Œuvres des Convulsions*, and many other witnesses, say the same. La Taste, a declared enemy of the Jansenists, declares that he had seen Convulsionaires who divined the thoughts of others, and displayed a knowledge of things impenetrable to all human subtlety. Dr. Bertrand, though opposed to them, admits the same. La Taste, Boyer, and the author of the *Lettres sur l'Œuvres des Convulsions*, all attest that the Convulsionaires spoke in languages that they had never learned, sang songs in languages unknown to the bystanders, and that one woman understood things addressed to her in Hebrew, Greek, and Latin. They, in fact, received those spiritual communications so frequent amongst mediums. It must be understood, however, that these convulsed people were thus affected by evil or disorderly spirits, and came to the tomb of the Abbé to obtain relief, which they did not obtain except with great difficulty. The attempt to designate the convulsions as natural effects is futile, for no natural causes could enable flesh and blood to resist the poundings which demolished a stone wall, and the monstrous pressure described.

CHAPTER IX.

THE SUPERNATURAL AND THE CHURCH OF ENGLAND
CONTINUED.

Truth is a suppliant, who, standing before the threshold, is for ever pressing towards the hearth, from which sin has banished it. As we pass and repass before that door, which it never quits, that majestic and mournful figure fixes for a moment our distracted attention. . . . We have not been able entirely to repudiate the truth; we still retain some unconnected fragments of it; what of its light our enfeebled eye can bear; what of it is proportioned to our condition. The rest we reject or disfigure—we retain but the name of things which we no longer possess.—*Vinet's Vital Christianity.*

BISHOP DOUGLAS, having treated the practical and official statements of Montgeron with such unexampled untruth, proceeds to the wonderful cures of Mr. Valentine Greatrakes, of Affane, in the county of Waterford, Ireland. Mr. Greatrakes was a Protestant gentleman, who had been a lieutenant in the Earl of Orrery's regiment of horse, but had retired to his ancestral estate at Affane, and was clerk of the peace for the county of Cork, registrar for plantations, and justice of the peace. In a letter to the Hon. Robert Boyle he states that, in the year 1662, he had an impulse, or strong persuasion in his mind, for which he could not account, that the gift of healing the king's evil was conferred upon him. He mentioned it to his wife, but she thought it a strange imagination. Mrs. Greatrakes, however, had acted, as many ladies then did, as country doctress to her humble neighbours, and a tenant of Robert Boyle's brother, the

Earl of Burlington and Cork, brought his son to her. Mrs. Greatrakes found him very much afflicted with king's evil about the neck and face, and told her husband, who said she should now see whether it was a mere fancy which possessed him. He laid his hands on the affected parts, prayed to God to heal him, in a few days found him wonderfully amended, and on a second application he was perfectly cured. He continued this practice for three years, not meddling with any other distempers; but the ague becoming frequent in the neighbourhood, he felt impressed to cure it, and succeeded, to his astonishment. He now extended his practice to all kinds of complaints, and cured great numbers, but not all. He says various persons were brought to him who had all the appearance of being possessed with dumb, deaf, and talking devils, and he expelled them, notwithstanding their violent resistance. He names the Mayor of Worcester, Colonel Birch, Major Wilde, and, at York House, London, Sir John Hinton, Colonel Talbot, and many others, as witnesses of such exorcisms.

His fame spread all over Ireland, and in 1666 the Earl of Orrery persuaded him to come to England, to cure Lady Conway of an obstinate head-ache. His plan was purely apostolic; he put his hands on the diseased parts, and prayed to God to heal the sufferer, and when it took place, he gave God thanks for it. He never accepted any remuneration for his cases. It was remarkable that in Lady Conway's case he could do nothing, but during his abode at Ragley, the seat of Lord Conway, where he remained a month, he laid his hands upon more than a thousand persons from the country round, and performed many wonderful cures. The Bishop of Dromore was there most of the time, and bears testimony to his marvellous cures. 'I have seen,' says the bishop, 'pains strangely fly before his hands, till he had chased them out of the body; dimness cleared, and deafness cured by his touch. Twenty persons, at several times, in fits of the falling sickness, were, in two or three minutes, brought to themselves, so as to tell where their

pain was, and then he hath pursued it till he hath driven it out at some extreme point. Running sores of the king's evil were dried up, and kernels were brought to a suppuration by his hand; grievous sores, of many months' date, in a few days healed, obstructions and stoppings removed, cancerous knots dissolved in the breast, &c. All this the bishop thought 'extraordinary, but not miraculous.' What, indeed, could a Church of England bishop allow himself to confess miraculous? The bishop, had he witnessed Christ's miracles, would assuredly have remembered that he was 'a high priest,' and taken good care not to admit that anything was a miracle.

At Worcester, Greatrakes' success was equally remarkable, and by command of Lord Arlington, secretary of state, he came up to court. He then took a house in Lincoln's-Inn-Fields, and for many months continued there, performing the most extraordinary cures. As he was assailed, as a matter of course, by all sorts of calumnies, especially from the medical men, he published an account, before leaving London, of all whom he had cured, with the names and abodes of the individuals. Besides this, the most distinguished men, physicians and others, attested, from personal knowledge, the reality of his cures. Amongst these were the celebrated philosopher Robert Boyle, Sir Nathaniel Holbatch, Sir John Godolphin, Sir Abraham Cullen, Sir Charles Doe, Colonel Weldon, Alderman Knight, Flamstead the astronomer, Dr. Cudworth, who attested the cure of his own son; Nathaniel Hobart, Master in Chancery, &c. Amongst physicians bearing unequivocal testimony to these cures were Sir William Smith, Dr. Denton, Dr. Fairclough, Dr. Jeremiah Astel, &c. Amongst divines, besides the Bishop of Dromore, Dr. Whichcote, attesting his own case; Dr. Wilkins, afterwards Bishop of Chester, Dr. Patrick, afterwards bishop; Dr. George Eames, &c.

John Doe, the son of Sir Charles Doe, relates that he had for three or four years been afflicted by an obstinate and violent headache, which had resisted all the means prescribed

by the physicians; that this was attended by bleedings at the nose; that, hearing that Mr. Greatrakes was at the Lord Mayor's, he went to him and begged him to endeavour to relieve him; that Greatrakes asked him where the pain was, and, being told, laid his hand on the place, on which it immediately fled to another place, and Greatrakes laying his hand there, at two sittings completely chased it out of his body; and that he continued ever after quite free from it.

Now how did Douglas deal with these cases? Of course, precisely as with those of the Abbé Paris. When he had stoutly asserted what all the great medical authorities of France, including the royal physicians, had distinctly denied, that those cases were curable; when he had impudently—no other word will express the fact—affirmed that cancerous sores which had destroyed the very bones of palate and nose—that paralysis of limbs, which had defied all the power and science of medicine—were curable; and that an eye put out by an awl could be, by ordinary means, restored, there was no difficulty at all with Greatrakes' cases. It is true Déan Rust said he had seen him immediately cure, by his spittle and a touch of his hand, cases of scrofula which had for years set at defiance all the doctors; cancerous swellings in women's breasts; disperse lumps and hard tumours at once; heal ulcerous sores of long standing; cure deafness, lameness, dimness of sight; banish epilepsy, and cause scabs which covered the whole body, and which for many years had been counted incurable, to peel off and disappear, leaving the skin sound and healthy. Such things in our Saviour's time, or in the primitive Church, or in the Roman Church at any time, would have been recognised as the manifestations of the hand of God in answer to faith and prayer. Whether they were miracles or not, it were not worth while to dispute about till we have settled the precise definition and meaning of a miracle: but it is certain that some of the acts of our Saviour, which the same divines claim as miracles, were not more so than some of Greatrakes' may be affirmed without profanity to be, for both were the

gracious works of God. The case of Peter's wife's mother, already noticed, those of various lame and leprous persons cured by Christ, would, if cured by Greatrakes, have been pronounced by those Church of England divines 'something extraordinary, but no miracle.'

The Mesmerists and Magnetists of to-day think their favourite agency the all-sufficient cause. It was, say they, a mesmeric power. True, but who gave Greatrakes that power? He says it came with a strange impression on his mind, all at once, that 'such a power was conferred on him.' This power was manifested precisely as the power of Christ and the Apostles, and was exercised in the same way, with faith and prayer. Prayer was the cardinal part of Greatrakes' system. 'The form of words which he used,' says Dean Rust, 'is "God Almighty heal thee for His mercy's sake;" and if the patients profess any benefit, he bids them give God the praise, and that, so far as I can judge, with a sincere devotion.' In fact, Greatrakes was led by spiritual impression, exactly as the Friends have always professed to be led.

And now, must not everyone admit that these great opponents of all miracles except those of Christ and his immediate disciples, in all their arguments against such miracles as those of the Emperor Vespasian, of the Abbé Paris, and of Greatrakes, were using the two-edged sword of sophistry? That what destroyed the authority of one must destroy that of the other? In fact, these are the very arguments used, according to Origen, by Celsus and others against Christianity. They are precisely the same arguments that Paulus, Strauss, and the Rationalists generally employ against all the miracles of the Old and New Testament. Nothing can be plainer than that Valentine Greatrakes was a most powerful spirit medium, the power being announced to him by a spiritual inspiration, and exercised by him in the real apostolic method, in prayer and faith and thanksgiving to God for his merciful aid; and there can be little doubt but that all his patients, had they had the requisite faith, would have been healed.

I have selected Bishop Douglas, the author of 'The Criterion,' as the most complete specimen of this class of sceptics; but the same features run through a numerous array of his contemporaries, Drs. Dodwell, Chuch, Berrington, &c., Farmer, Paley, and others. As for Douglas, Farmer, and Middleton, my conviction is that they did not really believe in miracle at all, either those of the Old or the New Testament, but they had not the courage to own as much. If they *did* believe in them, they must have been blind indeed not to have seen that their arguments went really to destroy all faith in them, and that they were furnishing weapons to the most thorough-going infidelity. Such blindness is not probable in such shrewd men: and Deism had not then discovered the new cloak of Rationalism under which to undermine the miraculous of the Bible. Had they lived now they would all have been 'Essayists and Reviewers.'

As for Paley, he was of the same cut-and-dried school as Douglas; freely admitting miracle under the covers of the Bible, but sheering all complacently away outside of it. He goes exactly over the same ground. 'Once believe that there is a God,' he says, 'and miracles are not incredible.' He does not go along with Bishop Butler, and say that miracles are but a higher order of nature, but contents himself with saying 'we ascribe miracles to the volition of the Deity.' He sings the old cuckoo-song of the English Church, that 'it having pleased the Deity to vouchsafe a miraculous attestation of Christianity, he left it to work its way patiently on the basis of that evidence. That this was a sort of leaven to leaven universal faith, &c. ('Evidences,' p. 392.) He treats the Abbé Paris' cases just as Douglas does; nay, worse, for with a most despicable ignorance in a writer on 'Christian Evidences,' he makes the monstrous assertion that 'of all the thousands of sick, infirm, and diseased persons who visited the tomb, there were only nine professed cures by the miracles; and that in the face of Montgeron's statement, that above a hundred cases were

carefully recorded and attested, and many hundreds well known, though not written down. The reader is now in possession of the real facts, and can properly estimate Paley's veracity; but if there were nine only real cures, they want accounting for. He admits that 'there was something really extraordinary, though mixed with much fraud.' The reader can now judge on which side the fraud was, and that on the publicly recorded testimony of better authority than Paley, namely, the eminent surgeons and physicians who had attended the cases, and pronounced them utterly incurable, and on that of the depositions of numerous witnesses of the highest rank and character, made before the public notaries. If there was really something extraordinary, that also wants accounting for.

But poor Paley ran his head also against 'the pretenders to animal magnetism, working upon the imaginations of their patients,' &c. Here his recent annotator, Archbishop Whateley, has had to correct him: 'At the time,' he says, 'when Paley wrote, he had no means of knowing that the reports of the French physicians, to which he alludes, are other than carefully and candidly made. Time has since brought much truth to light on the subject, and the most diligent and fair-minded enquirers have, for several years, been convinced that though, as was to be expected, many instances of imposition and delusion have occurred, a real, and powerful, and serviceable agent has been discovered.'

And so Time will be continually 'bringing much to light.' It has now brought the conclusions of the committee of twenty Viennese doctors on Odyle Force to the light; and thus writers, in their hasty judgements on new discoveries, will find work for their commentators at a later day. What books will have to be revised on Spiritualism! What notes of correction of learned blunders to be appended to the precipitately dogmatic philosophers! Yet this will never teach learned men better. They will always sneer at the new and wonderful, and after-times will have to sneer at them.

Bishop Douglas made as ludicrous a mistake, in his observa-

tions on Methodism, as Paley did on Mesmerism. It was the practice of the Church, in his time, to put down all enthusiasm, and to reduce the spiritual temperature of that community to the freezing point, as the only respectable point. 'Such phenomena,' says Douglas, speaking of spiritual ones, 'are, I believe, extremely common amongst the fanatic Methodists, as they were amongst their predecessors, the French prophets.' And this was the enthusiasm, the fanaticism, which was at the very time arousing hundreds of thousands of souls out of the gelid death-trance into which the anti-miracle theology had thrown the English church. 'By their fruits shall ye know them.' Douglas, when a chaplain in the army, was scandalised by a soldier's wife being affected like those in the modern revivals, though she herself insisted that it was under divine impulse. He says, 'The journals and other works of Wesley and Whitfield furnish an inconceivable number of supernatural phenomena most common amongst their *mised* followers.' 'But as the writings of these gentlemen,' he oddly enough adds, 'are already almost as much forgotten as if they had never been published, and may be difficult to be met with, the reader will have full satisfaction by consulting that excellent treatise, "The Enthusiasm of Methodists and Papists Compared," in which the folly and absurdity are so clearly pointed out,' &c.

Methodism was the *bête noir* of the public at that day, as Spiritualism is at this. It would be rather mortifying to the Bishop of Salisbury, should he take a peep amongst us now, to find himself far more forgotten than Wesley or Whitfield are, or ever were likely to be. It is this despised enthusiasm, these contemned phenomena, which have proved the preserving salt of Methodism, and which have infused through it some returning life and spirit into the Church itself. It was Methodism which, on this side of the channel, rose up to counteract the infidelity of France on the other. The devil on the one side, and God on the other, were producing scenes of wondrous but very different excitement. And it is not the less curious, that whilst Methodism was awaking the mass

of the people from the deadly apathy of a mere nominal Christianity, the Church and the Dissenters of England were every day narrowing the grounds of the little faith that was left, by denying all supernatural life, and thus paving the way for that callous, soulless, and rootless philosophy styled Rationalism, which has now avowed itself amongst the State clergy, and reduced Christ from an historical entity to a mere 'ideal,' or metaphysic abstraction.

We might pursue our notices of the modern opinion of Churchmen on miracle with the lectures of Bishop Marsh of Peterborough, of Milman's 'History of the Jews,' and of Hook, the present Dean of Chichester, in his 'Lives of the Archbishops of Canterbury.' After reading Dean Milman's explanations of the phenomena exhibited by Moses in the wilderness to the children of Israel, one really ceases to wonder at the declaration of the Scotch divine, Dr. Geddes, who said Moses made a bonfire on the top of Mount Sinai, and blew a trumpet in the smoke, and that was the sole mystery attending the delivery of the law. As for Dr. Hook, he is nearly as explicit. He says, 'It seems to me inconsistent with the principles of our holy religion to expect the performances of miracles under the Christian dispensation. According to the economy of means which we see in all the works of the Creator, miracles would not be permitted to take place if not absolutely necessary; and miracles cannot be necessary to a church which possesses a completed Bible. They had only been employed as the credentials of the messengers of God, and this employment is no longer required, when, so far from expecting any fresh message, we are bound to reject it if proffered.'

One would think, from Dr. Hook's assertion, that there were no longer needed any 'messengers of God.' What, then, do the doctor and all his fellow clergymen call themselves? Are no messengers of God still sent to the heathen? Are not the preponderating millions of the earth still ignorant of Christ, or rejecting him when preached to them? Are not miracles as necessary to missionaries now as they were in the

apostolic age? Dr. Arnold seemed to think they were. Do the preachers of to-day convince and convert all the heathen abroad, and the gainsayers at home, without them? Will they ever be able to do it? On the contrary, are not thousands and hundreds of thousands gone back, and continuing to go back, to rationalism, deism, and atheism? Have they not ceased to believe this 'completed Bible,' because of this very thing, namely, that the miracles—said in its day to be frequent, and to have belonged to every prior age—no longer appear? And is not this a reasonable plea for disbelieving? And can these lost thousands and hundreds of thousands ever be recovered by mere words—by anything short of miracle? Does not evidence, like everything else, wear out, and require renewing? Are not miracles quite as necessary now, to restore faith in the Bible, as they were once to give it? Is not the doctor's own church, spite of the boasted eloquence of himself and his compeers, rapidly crumbling and coming to the ground through this want of miraculous life, which he and they so stoutly resist and disavow? Is not the fall of his own beautiful cathedral tower, in consequence of the removal of its ancient interior supports, typical of that which must happen in the human church itself from equivalent spiritual causes?

But here we are arrived at the spiritual condition of Protestantism, and especially of British Protestantism, and must take our final view of it. What is that view? It is one—whether in the Church or amongst Dissenters, for the spirit of the Church has filtrated into all the surrounding foundations of Dissent—of utter abnegation of the great gifts of Christ to his Church, of spiritual, supernatural power; and of a consequent deadness, outward profession, and incapacity for restraining infidelity, much less for annihilating it. And is it wonderful that it should be so? Could it possibly have been otherwise, when all the present generation—our clergy, our lawgivers, our statesmen, our public writers and teachers, all who combine to originate public opinion—have been educated on the works of Douglas and Paley as

university stock-books—when they have been all nurtured and built up into this hard, outward, unbelieving, unspiritual, and earthly condition of mind? What a result is this for poor Protestantism to boast of! To stand up as an isolated fragment in solitary opposition to the whole universe, past and present, in limiting the operations of God in his Church. To stand amid the ages as a thing out of joint, as an excrescence on the goodly growth of the world—as an anomaly, not in harmony with any age that has gone before it, and, therefore, an abortion. A condition of humanity which has thrown itself wholly on its intellect and its genius in physics, and has done marvels in material science and invention, but at the expense of the interior divinity.

It is something to know that this state of things is the direct result of the one-sided excess of Protestantism; the excess of reaction against Popish miracle-mongery, in the first instance, and in the second, as the equally direct vaccination of unbelief from the virus of the infidel writers of our own country, of France and Germany. It is patent to all observation that the progress of infidelity in literature, and the progress of the anti-miracle feeling in the church, have gone on *pari passu*; that the English Church and English Dissent now stand rent from the ancient Anglican and the Primitive Church, in the faith in the supernatural; and that it is not the spiritualists who are the heretics, but the clerical, the scientific, the materialistic, and semi-materialistic classes of to-day. We stand, and will stand, by the all-ancient faith in the divine presence and in the ever active ministry of God's angels. And this great and striking fact of the spiritual apostacy of Protestantism shall be known and insisted upon. For, unless this condition of mind be destroyed by a better tone of education, by the revival of the apostolic life amongst us, the mischief cannot stop here, but will produce yet more psychical damage, more soul-destroying effects.

Let us, then, no longer blink the great fact that the clerical and scientific mind of the present day is in a debauched, de-

graded, materialised, and crippled condition, derived from educational bias, and from a recent age of sceptical philosophy, in harmony with no age from the foundation of the world. It is not in harmony with the minds of the great men who stand along the whole course of time, on the great plain of history, on the topmost heights of intellect and genius. It is not in harmony with a single page of divine revelation in Old or New Testament. It is not in harmony with the mind of Christ, of the Apostles, of the Fathers, of the other existing churches, of any of the great teachers of the Gentile nations; of Confucius, Zoroaster, Pythagoras, Plato, Cicero, Seneca, or Tacitus; of Dante, or Tasso, or Petrarch; of Luther or Melancthon, of Newton or Bacon, of Pascal or Fenelon, of Hooker or Sherlock or Tillotson; of Baxter or Doddridge; of nearly all the departed heroes of dissent; of Fox or Wesley. It is out of joint, sick and palsied. It is overthrown by the same pride which overthrew Lucifer and the angels, and if ever it is to recover this sublime harmony with all spiritual essences and all historical greatness, and become capable of taking the van in the march of true discovery, it must prostrate its pride in the dust. It must lay its haughty and blinding presumption at the foot of the Cross, and come to Christ in a wise humility; desiring that its spiritual, as well as its physical, eyes may be opened, and that all the revelations of mental philosophy may be made for ever to the babes and sucklings.

But how shall this come to pass in State churches? For this is the manner in which State religions are made. A creed is adopted, articles of faith are prepared and sworn to, and from that moment the subscriber has surrendered the freedom of the Gospel, and become the slave of a system. He can no longer go to the Bible with unfettered hands and faculties. He is bound by a creed; he is wrapped from head to foot in the infrangible meshes of articles. 'Hitherto shalt thou go and no further,' says the fiat of the Church.

Creeds are the leaden weights dead corpse-men wear
 When they are buried from lone ships at sea,
 Freightèd wherewith they never rise again !

One of the most appalling reflections which the human mind can make is the mode of the manufacture of national religions. See, in England, the Church, with nearly all its livings, in the hands of the Government and the aristocracy. The candidates for its offices go up, mixed with those who are to become the distributors of its honours and its substantialities, to the national schools, Westminster, Eton, Harrow, Rugby, &c. There they are prepared with a pagan foundation for a Christian ministry. For sixteen or seventeen years they are steeped in pagan languages, pagan history, poetry, and philosophy to the chin. They are taught to look forward to the universities of the Church, and to prepare themselves for them. In due course they march up there; imbibe implicitly their spirit, their dogmas, their canons, and their articles. They are fashioned and built up into the Church and State mould, and woe to him who ventures to assume any other mould or tone! It matters little, indeed, what is the material of which national religions are erected: they may be wood, or stone, or iron; they may be Mahomedan, Parsee, Copt, or Hindoo; the education is the mortar, and the moment that is set and become hard, the building is unchangeable. It may be destroyed, it can never be remodelled without entire pulling to pieces. Salvation may come to individuals through a Christian independence—with God all things are possible—but whence shall it come for churches? Whence and how shall the Church of England, thus built up with the mortar of such an education, become enfranchised? With such objects, such incentives, such a system, how shall its clergy ever become a miracle themselves, and break through their buildings-up into freedom of faith, into the only gospel of miracle and truth? There is a struggle now going on in its interior, but it is a struggle of interests, and dogmas, and creeds, which are rending its vitals, and shaking its very foundations.

Yet let us not despair. Amid this chaos, this hurricane of worldly passions, we listen, not in vain, for the still small voice of Divine power and resuscitation. The lecture of Bishop Marsh drew from Mr. Penrose a 'Treatise on the Evidence of Scripture Miracles.' In this essay Mr. Penrose ably contends for the continuance of miracles, and that even by evil spirits: a view, he says, fully supported both by our Saviour and St. Paul. Stories of the marvellous, he argues, are to be received with a proper suspicion; but this is not to lead us to reject all such accounts on the ground of improbability. Nothing appeared so strange to the Jews as the acts of Christ; and vast numbers of them never could believe in them. To indulge this scepticism too far, he says, is to fall into the pernicious sophistry of Hume, who, he asserts, certainly was guilty of an egregious contempt of logic in affirming that, because many accounts of miraculous events have been false, none can be true. He treats the rejection of all the accounts of such things by the Fathers, by the Catholics, and others, as an insolent assumption of universal falsehood against them, and maintains that a prudent caution against receiving too readily the narratives of such things can never shut us out from the benefit of whatever evidence can be producible on their behalf.

The essay of Mr. Penrose called forth a noble champion in the Rev. C. W. Le Bas, rector of St. Paul's, Shadwell, a prebendary of Lincoln, and late principal of Haileybury College. Mr. Le Bas wrote an elaborate article on Mr. Penrose's work, in the 'British Critic,' of January 1827, which he afterwards enlarged, and published in a separate volume (Murray, 1828). In this ably reasoned little book, Mr. Le Bas carries out Mr. Penrose's idea of the probability of the continuance of miracles, with many fine trains of thought. He ridicules most happily the love of the marvellous in the antagonists of it. No class, he contends, are so credulous as the opponents of credulity, and none are so averse to any real toil of examination of evidence. They had rather, he says, endure a month on the tread-wheel at

Brixton, than half an hour of the real toil of thinking. He treats the overstrained incredulity of the day as a disease. 'There is a certain class of diseases—tetanus, &c.—incident to the human frame, by which the muscles are brought into such a state of inflexible stiffness and contraction as to resist any violence that can be employed to overcome it.' This state of strength and tone, he says, strange as it may appear, medical men attribute to some debility in the general constitution of the patient; and he attributes the disease of obstinate incredulity to some similar unhealthy rigidity of mind, quite inconsistent with sound vigour. 'But however this may be,' he continues, 'the existence of such instances is but too notorious. There are persons, unhappily, who have the power of setting their faces like a flint against the proof of any proposition which offends their prejudices, or that stimulates into active resistance certain peculiar elements in their mental composition. With individuals of this class, mathematical demonstration would probably be unavailing. As Cudworth has said, it is credible that were there any interest of life, any concernment of appetite or passion, against the truth even of geometrical theorems—as of a triangle having its three angles equal to two right angles—whereby men's judgements might be clouded and bribed, notwithstanding all demonstration of them, many would remain sceptical about them.' (Cudworth's Preface.)

And adds Le Bas, 'If the Pythagorean proposition, for instance (Euclid I. 47), were to impose on mathematicians the Pythagorean maxim of a strict vegetable diet, what carnivorous student of geometry would ever get to the end of the first book of Euclid? Or if we could conceive the doctrine of Fluxions had, somehow or other, been combined with an obligation to abstain from the use of wine, does anyone believe that it could have gained its present undisputed establishment throughout the scientific world? Should we not, at this very day, have many a thirsty analyst protesting that he was under an absolute inability to comprehend or credit the system?' He thinks, with Mr. Penrose too,

that 'there may be many minds too much imbruted in sense, many too much vitiated by pleasure, and others too conceited and overweening to be able to perceive or adopt any proposition contrary to the common opinion.'

Mr. Le Bas quotes, with much approbation, views in full accordance with his own, from Dr. Goddard's Bampton Lecture: 'The Mental Conditions necessary to a due Inquiry into the Religious Evidence Stated and Exemplified' (1824); and he then adds: 'If we are asked why we have a tendency to implicit acquiescence in supernatural attestations, the answer is that we are so constituted—that such is our nature—that our disposition to rest in such testimony is just as much one of the phenomena of the creation as any of the physical properties of matter, that it is an ultimate quality from which there can be no appeal.' He adds that '*no* circumstances can be conceived sufficient to annihilate in us the tendency to such reliance;' that 'excessive scepticism is an unnatural state of mind, brought on by a course of perverse and injurious discipline, and proved to be so by the uneasiness it is sure to inflict; and that the truth is, that of all aberrations of the understanding, scepticism is itself, perhaps, the worst.'

The reappearance of such men, and such sentiments as these, are the lights gleaming over the long dark wintry waste of Protestantism, which assures us that there will yet be a spring, and that it is not far off. It was with much pleasure that, in the Bishop of London's sermon before the Young Men's Christian Association, at St. Andrew's Church, Holborn, in 1859, I read these words: 'As on all other occasions when the Spirit of God has sought to manifest itself, there were some who mocked, and said these men are full of new wine . . . In the new dispensation, after Christ had come upon earth, there was to be a general and universal outpouring of the Spirit. In all the prophetic writings are allusions to this general outpouring of the Spirit. In the outpouring of gifts there are two classes of gifts, the ordinary and extraordinary. . . . No doubt there are great changes

yet to come . . . Whatever may result from the present and future state of things, whatever may be the result of the recent religious revival in America, still all cannot fail to be reminded of the necessity of a further outpouring of the Spirit of God.'

The principles thus proclaimed by Penrose, Le Bas, Goddard, and the Bishop of London, carried legitimately out, embrace the whole faith of the Spiritualist. That superhuman revelations are a part of nature, as much as matter is a part of creation: that both good and evil spirits can make such: and that we must use our faculties, or, rather, our spiritual sense, in deciding to what class they belong. Since the date of most of these publications the Cambridge Spiritual Association, called in jest the Cambridge Ghost Club, and including many of the most distinguished members of that university, clergymen and professors of high note, and one or more bishops, has been established to enquire into the existence of spiritual phenomena, and has already decided on the reality of apparitions. The distinguished men who constitute this society give weight to their decisions, and form a pleasant contrast to the more recent outbreak of German Rationalism in the Church. They are signs of life remaining in the old iron-bound stump in the grass.

Still more encouraging is the fact that various clergymen have earnestly examined the claims of Spiritualism, and embraced it as a great truth. Amongst these we may place the Rev. Dr. Maitland, F.R.S., F.S.A. In an essay entitled 'Science and Superstition,' Dr. Maitland, in a keen and scarifying style, ridicules the moral cowardice of such men as Faraday and Sir David Brewster. These are the men, he says, who tell us that scientific men only are capable of observing facts, yet when Sir David Brewster was present when a table rose into the air, he said 'It *seemed* to rise;' that is, he did not know whether it rose or not. And Faraday, when informed that his test for table-*turning* had failed, for tables were daily rising into the air, dared not venture to go and see for himself. Are these, asks the doctor, the men on

whose observations we are to depend? He tells them that Spiritualism cannot so be got rid of. 'A man cannot step out and put his foot upon it, as if it were a spider.'

In fact, the present state of Protestantism, opposed, as it is, to the whole history of man, and to the plainest and most precious promises of the Gospel, being out of nature, must of necessity have an end, for

What though the written word be born no more,
The spirit revelation still proceeds,
Evolving all perfection.

It is high time, therefore, to protest against Protestantism, and to come back to the Gospel in its unclipped fulness and life. Let us, therefore, pray daily in this sense—

Panem nostrum quotidianum da nobis hodiè.

CHAPTER X.

SPIRITUALISM IN NORTH AMERICA.

Οὐ γάρ τι νῦν γε κᾶχθες, ἀλλ' αἰεὶ ποτε
Ζῆ τοῦτο, κοῦδεὶς οἶδεν ἐξ ὅπου φθάνη.—*Sophocles.*

For this is not a matter of to-day
Or yesterday, but hath been from all time,
And none hath told us whence it comes, or how.

WHEN Spiritualism had, for nearly a hundred years, been exhibiting itself in Germany under a variety of phases, and had enlisted in its cause some of its most distinguished philosophers and *savans*, as I have narrated in my second chapter, it made a new and still more general appearance in the Western hemisphere. It originated in the ordinary visit of what the Germans had denominated a Polter-Geist, or knocking-ghost; but either the temperament of the North-American public was more favourable to its rapid developement, or the time had come in the general scheme of Providence for a more full and decided prevalence of spiritual action; for it spread with almost lightning rapidity, assumed new and startling forms, and speedily established itself a great and significant fact in the convictions of more than three millions of people of all classes, professions, and persuasions. My sketch of the history of this developement in the United States must, necessarily, be slight; its details fill several large volumes, and may be sought for in Capron's history of these events, in 'Footfalls on the Boundary of Another World,' by the Hon. Robert

Dale Owen; in the works of Professor Hare, Judge Edmonds, Governor Talmadge, the Rev. Adin Ballou; of J. P. Davis, the recent report on American Spiritualism by Mr. Benjamin Coleman, the English 'Spiritual Magazine,' and many other sources.

The spot in which the eventful origin of the American movement took place is thus described by Mr. Dale Owen, who had visited it: 'There stands, not far from the town of Newark, in the county of Mayne, and state of New York, a wooden dwelling—one of a cluster of small houses like itself, scarcely meriting the title of a village, but known under the name of Hydesville; being so called after Dr. Hyde, an old settler, whose son is the proprietor of the house in question. It is a storey and a half high, fronting south; the lower floor consisting, in 1848, of two moderate-sized rooms opening into each other; east of these a bed-room and a buttery, opening into the same room: together with a staircase between the bed-room and buttery, leading from the sitting-room up to the half-storey above, and from the buttery down to the cellar.'

Such was the humble abode where the great American spiritual movement commenced. A Mr. Michael Weekman, it appears, had occupied the house about the year 1847, and had been troubled by certain knockings, for which he could find no explanation. On the 11th of December of that year, Mr. John D. Fox, of Rochester, a respectable farmer, moved into this house, whilst another in the country was building. His family consisted of himself, his wife, and six children; but only the two youngest were staying with them at that time—Margaret, twelve years old, and Kate, nine years. It appears that the family of Mrs. Fox had long previously evinced medium power. She was of French descent, and her husband of German, the original name being Anglicised from Voss to Fox. Mrs. Fox's grandmother had been possessed of second-sight, and saw frequently funerals, whilst living in Long Island, before they really took place. Her sister, Mrs. Elizabeth Higgins, had similar power. When

the two sisters were residing in New York, and were about to make a trip by water, Elizabeth Higgins said one morning that they should not go by water, but by land, for she had seen the whole journey in a dream, in which they had not been able to obtain lodging in a certain tavern in the woods, the landlady lying dead in the house. Mrs. Fox replied that this could scarcely be so, for Mr. Mott, the landlord, lost his wife the year before. But all fell out as she had dreamed. The landlord had married again, and his second wife lay then dead, preventing their entertainment. All the circumstances of the journey were exactly as dreamed.

Thus open to spiritual impressions the Foxes entered the house at Hydesville, and from the very commencement they were disturbed by noises, but at first attributed them to rats and mice. In the month of January 1848, however, the noises assumed the character of distinct knockings at night in the bedrooms, sounding sometimes as from the cellar below, and resembling the hammering of a shoemaker. These knocks produced a tremulous motion, since familiar enough to spiritualists, in the furniture, and even in the floor. The noises increased nightly, and occasionally they heard footsteps in the rooms. The children felt something heavy, as of a dog, lie on their feet when in bed, and Kate felt, as it were, a cold hand passed over her face. Sometimes the bed-clothes were pulled off. Throughout February, and to the middle of March, the disturbances increased. Chairs and the dining-table were moved from their places. Mr. and Mrs. Fox, night after night, lit a candle and explored the whole house in vain. Raps were made on doors as they stood close to them, but on suddenly opening them no one was visible. It was afterwards found that Mr. and Mrs. Weekman, during eighteen months that they occupied the house, had just the same experience as to the knockings, the sound of footsteps, and the impossibility to catch anyone at a door, which was suddenly opened by them in the very instant of the knockings upon it. The Foxes were far from superstitious; and still hoped for some natural explanation, espe-

cially as the annoyances always took place at night. But on March 13, 1848, matters assumed a new aspect. That day, which was cold, stormy, and snowy, they were visited by their son David from his farm, about three miles distant. His mother related to him their annoyances, on which he smiled, and said, 'Say not a word to any of the neighbours about it. When you find it out, it will be one of the simplest things in the world.' And in this belief he returned home.

But the knockings were unusually loud. The bed of the children had been moved into the room of the parents to give them confidence, and they were told to lie still, even if they heard noises. But scarcely had Mrs. Fox lain down, when the noises became violent, and the children shouted out, 'Here they are again!' They sat up in bed, and Mrs. Fox arose and called her husband. He tried the sashes to see if they were shaken by the wind, and as he did so the little lively Kate observed that the knockings in the room exactly answered the rattle made by her father with the sash. Hereupon she snapped her fingers and exclaimed, 'Here, old Splitfoot, do as I do!'

The child had evidently heard it suggested that it was the devil who made the noises, and if so, he was an obliging devil, for he immediately responded to the challenge. This at once attracted attention. Kate Fox made the mere motion with the thumb and finger, and the raps regularly followed the pantomime, just as much as when she made the sound. She found that, whatever the thing was, it could *see* as well as hear. 'Only look, mother!' she said, bringing together her thumb and finger as before. The rap followed.

'This at once,' says Mr. Owen, 'arrested the mother's attention. "Count ten," she said, addressing the noise. Ten strokes were distinctly given. "How old is my daughter Margaret?" Twelve strokes! "And Kate?" Nine! "And what can all this mean?" was Mrs. Fox's thought. But the next question which she put seemed to refute that idea "How many children have I?" she asked

aloud. Seven strokes. "Ah!" she thought, "it can blunder sometimes." And then aloud, "Try again!" Still the number of raps was seven. Of a sudden, a thought crossed Mrs. Fox's mind. "Are they all alive?" she asked. No answer. "How many are living?" Six strokes. "How many are dead?" A single stroke; she had lost one child.

'She then asked if it was a man? No answer. Was it a spirit? It rapped. She next asked if the neighbours might hear it, and a Mrs. Redfield was called in, who only laughed at the idea of a ghost; but was soon made serious by its correcting her, too, about the number of her children, insisting on her having one more than she herself counted. She, too, had lost one; and when she recollected this, she burst into tears. The spirits always reckon all the children, whether so-called dead or alive, as still living. They admit of no such thing as death.'

Mr. Owen, in relating these facts, whilst he gives just credit to Kate Fox for observing the *intelligence* of the rapping cause, does not forget that such a fact has frequently been observed before, but had never been followed out. It is to Mrs. Fox, rather than to her daughter, that we are indebted for following it out. Mr. Owen refers to the answers by knocks elicited by Mr. Mompesson in 1661, and by Glanvil and the Wesley family. But there had been such evidence of spiritual intelligence much earlier than that. At Rushton-hall, near Kettering, in Northamptonshire (as noticed in 'Notes and Queries,' vol. viii. p. 512), this occurred to Sir Thomas Tresham, as appears by one of his letters. Whilst his servant Fulcis was reading to him in the 'Christian Resolution' after supper in the year 1584, on beginning to read the treatise of 'Proof that there is a God,' there were *three loud knocks* as if it had been with an iron hammer, to the great amazement of Sir Thomas and of his two servants present. In the famous case of Mr. Mompesson's haunted house at Tedworth in 1661, as fully detailed by Glanvil, it was soon observed that, on beating or calling for any tune, it would be exactly answered by drumming.

When asked by a gentleman present to give three knocks, if the drummer had set it on, it gave the three knocks and no more. Other questions were put, and answered by knocks exactly; and that in the presence of Sir Thomas Chamberlain, of Oxford, and many others. Glanvil himself says that, being told it would imitate noises, he scratched on the sheet of the bed, five, then seven, then ten times, and it returned exactly the same number of scratches each time. Melancthon relates, that at Oppenheim, in Germany, in 1620, the same experiment of rapping and having the raps exactly answered by the spirit which haunted a house, was successfully tried. Dr. Henry More relates, that at the house of Sir William York, at Leasingham, in Lincolnshire, in 1769, a spirit imitated all the sounds made by the servants and workmen. In the famous Wesley case, the haunting of the house of John Wesley's father, the Parsonage at Epworth, Lincolnshire, in 1716, and for two months afterwards, the spirit used to imitate Mr. Wesley's knock at the gate. It responded to the Amen at prayers. Emily, one of the daughters, knocked, and it answered her. Mr. Wesley knocked a stick on the joists of the kitchen, and it knocked again, in number of strokes and in loudness exactly replying. When Mrs. Wesley stamped, it knocked in reply.

Now it is wonderful, after these and many other such instances, that the knockings were not improved into dialogue by question and answer. The gentleman at Tedworth, who put a direct question regarding the drummer, and was directly answered by affirmative knocks, was on the very threshold of discovery, had he pursued his enquiries. But the following out was left to American acuteness. What is still more wonderful is that the discovery of discoursing with spirits by means of the alphabet should also have been left to this time. By asking questions of the ghost, it was successively ascertained by responsive knocks that it affirmed itself a spirit, and that of a man murdered in that house four or five years ago. Then a neighbour of the

name of Duesler asked it to rap out its name on the repeating of the alphabet, and this was accomplished. Here the way to full dialogue was staring the people in the face, yet we are told that it was only on the suggestion of Isaac Port, a member of the Society of Friends, four months afterwards, and at Rochester, that the alphabet was tried for full and regular communication. And yet, as we have seen, the use of the alphabet had been well known for this purpose 1484 years before, namely, in the reign of the Emperor Valens, A.D. 364. Nay, it would seem to have been known far earlier; for the spirit-pendulum, consisting of a ring at the end of a thread, according to Professor Kieser, was used in the ancient service of Hydromantia. Peucer says Numa Pompilius thus used it in augury. The ring in this use is suspended over a bowl of water so as not to touch it, and on the pronounciation of a certain charm the string dashes about and strikes at a circle of letters on the rim of the bowl, thus spelling out the answer. Casaubon says the pendulum is of no use without the charm, that is, the invocation of the spirits. There have been many instances of the successful use of the spirit-pendulum in modern times. See the 'Spiritual Magazine,' vol. ii. p. 249, for the experience of Dr. Eymard, of Lanchatre, in France, who pronounces it 'moved by an unseen and intelligent agent.' See also a similar experience by Mr. Welton, in a communication from Mrs. Welton, in the 'Spiritual Magazine,' i. 142. Thus, however, at Rochester, in North America, was rediscovered the employment of the alphabet in conversing with spirits, upwards of 2,500 after its familiar use by Numa Pompilius, and nearly 1,500 years after its notorious use in the reign of the Roman Emperor Valens. And such is the profound ignorance of history in our days that our *literary* men call this ancient knowledge a *new trick*!

The neighbours being called in by the Foxes on this memorable night of the 31st of March 1848, grew to a crowd of seventy or eighty persons. Numbers of questions were put to the spirit, which replied, by knocks, that it was

that of a travelling tradesman who had been murdered by the then tenant, John C. Bell, a blacksmith, for his property. That his name was Charles B. Rosmer, and that his body had been buried in the cellar by Bell. The servant girl living with the Bells at that time, Lucretia Pulver, gave evidence that she had been suddenly sent away at the time the pedlar was there, and sent for back afterwards; had found the cellar floor had been dug up, and that Bell afterwards repaired the floor in the night-time. The pedlar had never been seen afterwards; and on the floor being dug up, to the depth of more than five feet, the remains of a human body were found.

The sensation produced by the publication of these events was immense. The Fox family became the centre of endless enquiries. Margaret, the elder of the two young girls, going on a visit to her married sister, Mrs. Fish, at Rochester, the sounds went with her, as if they 'had been packed amongst her clothes.' Public meetings were called, and committees were appointed to examine into the phenomena. There were soon plenty of assertions that the little girls, the Foxes, were impostors, and produced the sounds by their knees and toe joints; even one of their relations, a Mrs. Culver, declared that Kate Fox had taught her how it was done. But Mrs. Culver's statements would not stand the test of close enquiry. The little girls were submitted to a committee of ladies, who had them stripped, laid on pillows, and watched in such a manner that they could not possibly make any sounds with knees or toes without discovery; still the sounds went on, on walls, doors, tables, ceilings, and not only where the Misses Fox were, but in scores of other places. The spirits, having found a mode of making themselves heard and understood, seemed determined to be heard to some purpose. They made their knockings in the house of a Mr. Grainger, a wealthy citizen of Rochester, where no Misses Fox were. They appeared in that of a Doctor Phelps, at Stratford, Connecticut, a man of the highest character for intelligence and worth; they frequently cut to pieces the clothes of one

of his boys; they threw down glasses, porcelain, snuffers, candlesticks, or dashed them against the windows. He threw open his house to the observation and enquiry of all visitors, but no one could account for what was thus destructively going on. He says 'I have seen things in motion above a thousand times, and in most cases where no visible power existed by which the motion could be produced. There have been broken from my windows seventy-one panes of glass, more than thirty of which I have seen broke before my own eyes.'

But everywhere the manifestations were not so mischievous. They assumed the forms of rapping, but of rapping under great variety of phases. On the outside and inside of a door at the same time, or simultaneously at opposite doors, on the floor, on the walls, ceilings, on tables, chairs, in the inside of cupboards and drawers, on the back of the red-hot fire-grate, on the pages of books that people were reading, on the persons of the people themselves. Individuals were speedily discovered to be mediums, or persons through whose atmosphere the spirits were enabled to show their power. Where these persons were present, tables and chairs and other furniture would be moved about, raised from the ground; and in some cases, so powerfully, that six full-grown men have been known to be carried about a room on a table, the feet of which did not touch the floor, and which no other person touched. Handbells rose up, flew about rooms, and rung, as it appeared, of themselves. People became media of all kinds: musical, writing, drawing, healing media. That is, persons who knew no music had an involuntary power of playing excellent music on a piano-forte; other pianos played of themselves. People unacquainted with drawing drew striking sketches by merely laying their hands on paper. Others wrote messages from the spirits, communicating intelligence of deceased friends, which filled their friends with astonishment. Circles were everywhere found to receive their manifestations; and, so early as 1852, Philadelphia alone reckoned 300 circles, and in 1853, there were 30,000 media in the United States.

It is not to be supposed that all this went on without opposition. On the contrary, all the old Protestant leaven was dreadfully violated by this extraordinary demonstration. The press, the pulpit, the scientific chair, were all in agitation against it. It was denounced as imposture, humbug, blind imbecility, vilest superstition; and by the religious, on the other hand, as downright demonry and sorcery. No matter, its wonderful facts were open to everyone who chose to see them, and people believed their own senses rather than the wild satires of learned folly. The Rev. W. R. Hayden, writing in 1855, said, 'Eight short years ago, not a single individual in the United States was known as a spiritualist; at this date 2,500,000, at a moderate estimate, profess to have arrived at their convictions of spiritual communication, from personal experience. The average rate of increase has been 300,000 per annum.' In two more years we find it stated in the 'Spirit Journals' of America, that the number of convert spiritualists were upwards of three millions, a number equal to the united members of all the thirty thousand American churches; far outstripping the conquests of Lutheranism or Methodism in their Augustan periods. Amongst these were statesmen, members of congress, foreign ambassadors, judges of the higher courts, clergymen in great numbers, lawyers, doctors, and professors. Amongst them were Judge Edmonds; Dr. Hare, the great electrician; a Protestant bishop; Professors Bush and Mapes, of New York; and Channing, of Boston.

A new class of teachers had sprung up amongst them, namely, trance-speakers, who professed to speak from direct inspiration; and eminent amongst these were Mrs. Cora Hatch, Mrs. Henderson, and Miss Emma Hardinge, an Englishwoman. Their discourses were represented as in the highest style of eloquence; that they had not less than 500,000 hearers on Sundays, and that hundreds went away without being able to get entrance, though the largest halls in the largest cities were engaged for this new class of preachers. The literature was already become voluminous,

Mr. Partridge, of New York, having alone published nearly a hundred volumes. There were twenty papers and periodicals devoted to the cause.

In proportion to the spread and success of spiritualism were the endeavours of the stereotyped class of minds to explain it away. With the stereotyped religionist it was simply profane delusion, or diabolic agency, for some got so far; with the general run of people it was 'all folly and nonsense,' infatuation, and an epidemic. With the stereotyped literary man it was imagination, for it is wonderful what can be ascribed to imagination when needful. With the scientific it was either sheer imposture or merely subjective impression. A Dr. Rogers lit upon a theory which, for a time, was deemed utterly crushing. Baron Reichenbach had brought to the aid of physiologists his odyle force, a mere modification of magnetism or electricity, or both, according to his own assertion, but exhibiting peculiar powers. As he attributed to it a great deal of the action of the brain, Dr. Rogers at once invested it with the power of originating a spurious sort of thinking, independent of the mind of the individual. This he termed reflex cerebral action. Now, he supposed that the odyle had the power of laying the mind to rest, of placing it in a sort of dormant state, and then of throwing certain 'mundane influences' on the brain, which were reflected, as from a mirror, back again, and came out through the organs of speech, though the hand in writing or drawing as a kind of imagery or ghosts of thought—mere reflections, however, of these 'mundane influences.' By a stretch of imagination, he conceived the brain of one man in this condition to come into *rapport* with the brain of another, and the two to receive jointly and reflect back through the organs of the two, these 'mundane influences,' as a stereoscope unites two separate pictures into one. The explanatory theory was far more complex and unaccountable than the simple conception of a spirit impressing and speaking through a mind in full consciousness. There also wanted philosophic truth at the bottom of the theory; though it is true

that the mind can and does carry on a sort of second inferior, or habitual consciousness, so that exterior observation, talking, acting, do, at the same time, go on in walking, or even speaking, while thinking intensely on some topic. This consciousness is an act of the mind, and not merely of the brain. The brain as simply matter can have no action except what it receives from *mind*, either that of the individual himself or of another mind, embodied or disembodied, acting upon it. That 'mundane influences,' or strange, wandering, floating ideas, should come into contact with a person's brain, willy-nilly, and there shape themselves into order and intelligible ideas, and processes of ratiocination, and state facts known to no one present, sometimes occurring at the moment on the other side of the globe, sometimes not to take place for years, was a theory more wonderful and incredible, besides being contrary to all our consciousness and experience, than a hundred such theories as that of simple spirit impression. It wanted, moreover, to account for this great and persistent fact, that none of these reflected 'mundane influences,' these co-operating actions of mutually biologized brains, these wandering manes, or hobgoblins of unappropriated thought-matter in the air, ever shaped themselves into the declaration that they were odyle, od, or any other oddity, but in all cases and places, at all times and under all circumstances, in thousands and tens of thousands, and millions of instances, that they were spirits, and nothing else. The uniformity, ever recurring, ever existing, of these impressions and facts, was, by all the rules of logic and philosophy, a triumphant, incontestable proof of their own truth.

A Professor Mahan followed Dr. Rogers in this endeavour to turn the human brain into a monster Frankenstein, self-acting, ruthless, a shadow dealing only in shadows; ghostly, yet without any ghost. Amongst the learned and scientific men who rose preeminently above the prejudices of their caste, and dared to look the phenomena in the face, and applied to them the true tests of evidence, were Professor Hare and Judge Edmonds.

Dr. Hare was the most famous practical chemist and electrician of the United States. He was born in Philadelphia in 1781, and died there May 18, 1858, of course aged 77. At the early age of twenty he was a member of the Philadelphia Chemical Society, and there made his first and most important discovery, the oxy-hydrogen blow-pipe, which led to the discovery of the celebrated Drummond Light. By means of this apparatus, he was the first able to render lime, magnesia, iridium, and platinum fusible in any considerable quantity, and perhaps the first to procure calcium in a pure metallic state, and strontium without alloy of mercury. He first announced that steam is not condensable when combined with equal parts of the vapour of carbon. He invented the valve-cock or gallows screw, by means of which perfectly air-tight communication is made between cavities in separate pieces of apparatus. He made improvements in the voltaic pile, which enabled the American chemists to apply with success the intense powers of extended voltaic couples long in advance of the general use of similar combinations in Europe. In 1816 he invented the calorimeter, a form of battery by which a large amount of heat is produced with little intensity. The perfection of these forms of apparatus was acknowledged by Faraday in 1838, who adopted them in preference to any he could devise (*Experimental Researches*, 1124, 1132). It was with these batteries that the first application of voltaic electricity to blasting under water was made. This was in 1831, under the personal direction of Dr. Hare. In 1818 Dr. Hare had been appointed Professor of Chemistry in the Medical School of the University of Pennsylvania, and he occupied this post till 1847 with distinguished ability, that is, for twenty-nine years, when he resigned. The 'American Cyclopædia' describes him as 'a frequent speaker at public meetings; and in conversation, especially when it assumed an argumentative character, he discoursed with great ability. His external features were in harmony with the strength and massiveness of his intellect. His frame was powerful

and remarkable for its muscular development, and his breast was large and finely formed.' Judge Edmonds, who knew him, says:—'He was an excellent man, and all who knew him loved him for his purity, simplicity, and candour.' He adds that his courage arose from the fact that he did not know what it was to conceal or disguise the truth.

Such was the man who, when spiritualism forced itself on his attention, received it, as other scientific men, as a mere delusion of the senses. He read Faraday's explanation, and thought it was convincing. A Mr. Holcomb, of Southwick, Massachusetts, had repeated the experiments of Faraday, and wrote to him to say that they evidently failed; that he had himself seen musical instruments played upon without any hands touching them, and heavy articles moved without any visible cause. Dr. Hare replied that he still concurred with Faraday; but, unlike Faraday, when he was informed of such facts, he determined to test these too. He therefore introduced himself to a lady, a celebrated medium, and watched carefully the phenomena. When he saw tables and other articles moved, and intelligible communications given through raps, he set to work and invented machinery, to cut off all direct communication between the medium and the results. He continued the experiments for two years with indefatigable industry, ingenuity, and care. The details of them may be seen in his work on spiritualism: 'Experimental Investigation of Spiritual Manifestations.' The result was an overwhelming mass of facts, utterly demolishing the Faraday theory. The demonstrations were mathematically correct and precise; first, of a power beyond that of human, or of any known mundane agency; second, of intelligence not derived from minds in the body. Here, then, was one great step gained: the phenomena were real, and not reconcileable to any physical theory. The next question to satisfy himself upon was, whether they proceeded from distinct disembodied spirits. To decide this point, Dr. Hare adopted this plan.

He had gradually become himself developed as a medium;

and, sitting down at his own table, he frequently received communications professedly from his father and a deceased sister. One day, on the spirit calling herself his sister presenting herself at his table, as manifested through raps, he told her he wished her to do him a little service. She replied that she would if it were in her power. He was then on a visit at Cape May, about a hundred miles from Philadelphia; and he requested her to go to Philadelphia, and desire Mrs. Gourlay, the medium, to get Dr. Gourlay, her husband, to call at a certain bank and ask the note-clerk a question as to the passing through of a bill, and bring him the answer by half-past three. The spirit promised, and was absent for half-an-hour; but had then returned with the answer. Dr. Hare made no other communication to Mrs. Gourlay on the subject; but on his return to Philadelphia, in about a fortnight, he enquired of Mrs. Gourlay if she had received any message from him during his absence. She said yes, and under very extraordinary circumstances. She was receiving a communication from her spirit-mother, when the communication suddenly stopped, and his spirit-messenger gave her commission. It was attended to by Dr. Gourlay, and the answer returned to him by the spirit. Dr. Hare then went to the bank, and ascertained from the note-clerk that Dr. Gourlay called on the day named, asked a question, and received the answer, which had been returned to Dr. Hare by the spirit-messenger. Dr. Hare was thus assured that he had had an actual spirit-messenger, and was perfectly satisfied.

But other doubts had to be destroyed in him by spiritualism. He had all his life been a determined infidel, disbelieving in God, the immortality of the soul, and in revelation. He had told Judge Edmonds that he had collated and published offensive passages from the Bible to impeach the validity of the so-called revelation; that he would put down spiritualism also, which claimed to be a revelation. Having convinced himself, however, of his first error as to spirit, his further enquiries convinced him of the truth of the Christian revelation, and a little time before his death he called on

the Judge, and said his sister, who had been dead many years, had come to him, and so thoroughly identified herself to him, as to convince him it was herself, and that she still lived. He had reasoned thus: 'If she lives, I shall live also, and there is an immortality; if an immortality, there must be—there is a God. But,' said he, 'Judge, I do not stop there, I believe in revelation, and in a revelation through Jesus of Nazareth. I am a Christian.' A grand answer to the *cui bono*.

In speaking of the conversion of Professor Hare to Christianity, Judge Edmonds says, 'In the introduction to my second volume of "Spiritualism" I published some twenty letters from different persons, showing that the writers of these letters were but a few of the long list of such conversions.' Professor Hare himself, in his work, says that five-and-twenty thousand persons had been converted from atheism and deism to Christianity, in the United States alone, in his time. Dr. Gardner, of Boston, goes further in the 'Banner of Light,' and says, 'Millions in our country have, like myself, become convinced of the immortality of the soul, who were sceptical before the interposition of spirit-communion.' What so-called Christian Church of to-day can produce such testimony to its spiritual life?

As Professor Hare determined to explode the impositions of spiritualism by scientific enquiry, so did Judge Edmonds by the acumen of legal sagacity. We have this on his own evidence: 'I went into the investigation, originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong; therefore it is, mainly, that I give the result to the world. I say mainly, because there is another consideration which influences me, and that is the desire to extend to others a knowledge which I am conscious cannot but make them happier and better.' The Judge was born in Hudson, U.S., in 1790. He received a classical education, and entered on the study of the law in his eighteenth year. He entered the office of Martin Van Buren, the Ex-President,

in 1819, and in 1820 commenced practice in his native town. He edited a newspaper some time, and became an officer in the militia. By successive degrees he became a senator of Columbia, a member of the State Senate, President of the Senate, a commissioner to the Indian tribes, inspector of the prison at Sing-Sing, Circuit Judge, Judge of the Supreme Court, Judge of the Court of Appeals, &c. On avowing his conviction of the truth of spiritualism, he was assailed by such vituperation and slander that he resigned his judgeship, and before returning to his practice at the bar, which the custom of his country allowed, he made a tour of two months, boldly to lecture on and spread his new faith. He went from Boston in the east to the Mississippi in the west, as far south as the Ohio River, and as far north as the Milwaukie, on Lake Michigan. He says that in this tour he found spiritualism so generally diffused, and every spiritualist, whatever his previous opinion on the subject, so invariably an anti-slavery man, that he declared on his return that spiritualism would prove the death-blow of slavery; that it nearly decided the Presidential election in 1856, and decided it altogether in 1860. If this be correct, spiritualism originated the present terrible conflict in the United States, to end in God's purposes, no doubt; but what, who shall yet say?

At the bar Judge Edmonds, notwithstanding his spiritualism, speedily rose to a first-rate practice, and some time ago was elected by men of all parties to the office of Recorder of New York, one of the most important and responsible positions in the gift of the people. This office he respectfully declined. We may complete the sketch of the worthy judge by the testimony of a very competent witness, the Hon. N. P. Tallmadge, late U.S. Senator, and Governor of Wisconsin:—‘I knew him as a man of finished classical education, a profound lawyer, astute in his investigations and in analysing testimony, unsurpassed in legal opinions, and in the discharge of his high judicial duties; and, above all, I knew him to be a man of unimpeachable integrity, and the last to be duped by an imposture, or carried away by an illusion.’ The judge

tells us that he first turned his attention to the raps, but soon found them appearing so far from the mediums, sometimes on the tops of doors, and in all parts of rooms where the mediums had never been before, and where they could not reach; appearing at all times, travelling in carriages, on railroads, or at times when the hands and feet of the medium were all held. 'After depending on my senses,' he says, 'as to the various phases of the phenomena, I invoked the aid of science, and with the assistance of an excellent electrician and his machinery, and of eight or ten intelligent, educated, shrewd persons, I examined the matter. We pursued our enquiries many days, and established to our satisfaction two things: first, that the sounds were not produced by the agency of any person present, or near us; and, secondly, that they were not forthcoming at our will.'

This was acting in a rational common-sense manner, very different to the cowardly conduct of scientific and learned men in England, who, after taking a glance at spiritualism, and finding it very shattering to their philosophy, contented themselves with observing it at a distance. In the course of these investigations the judge saw a great variety of physical phenomena. Amongst others, a mahogany table, having only one central leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backwards and forwards as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. The same table tipped up with the lamp upon it so far, that the lamp must have fallen off unless detained there by something else than its own gravity; and a dinner bell, taken from a high shelf in a closet, rang over the heads of four or five persons in that closet, then rang around the room over the heads of twelve or fifteen persons in the back parlour, was then borne through the folding doors to the farther end of the front parlour, and then dropped on the floor. Of such things, he says, that he saw hundreds of cases, and such things are now so familiar that they need no citing. He

proceeded to the examination of the higher phenomena—communications from deceased friends, questions often put only mentally, and answered openly by the alphabet. He himself became a writing and drawing medium. He found his inmost thoughts read and stated by the spirits. He heard the mediums use Greek, Latin, Spanish, and French words, when he knew that they were wholly ignorant of any language but their own. He heard conversations in foreign and unknown tongues by those unacquainted with either. He addressed a request through a public journal, 'The Banner of Light,' for well attested cases of persons who spoke or wrote languages which they had never learned, to be given with names of persons and places, so that they might be scrutinised and proved; and in his 'Letters on Spiritualism' he gives, besides other cases under his own observation, twenty-four letters from different reliable persons, with names and dates detailing very extraordinary instances of such cases. In his 'Spiritual Tracts,' Tract No. 6, he gives many other examples of such cases in well-known persons, occurring in the presence of himself and others, whose names are given, and amongst those thus speaking, his own daughter, and a daughter of Governor Tallmadge. These 'Tracts' and 'Letters' may be procured of Mr. Pitman, No. 20 Paternoster Row, for a few shillings, and anyone can thus examine these statements for himself.

In a word, Judge Edmonds became fully convinced, as any person must who pursues a like honest and common-sense course, when the matter of enquiry is a fact. His daughter, who for a long time was greatly averse to spiritualism, became by force of over-ruling evidence also convinced; became a striking medium, frequently speaking languages that she had never learned; and both father and daughter have remained firm and active promoters of the truth. The judge lost his wife some years ago, but soon received messages from her, and he records of spiritualism that 'there is in it that which comforts the mourner and binds up the broken heart; that which smooths the passage

to the grave, and robs death of its terrors; that which enlightens the atheist, and cannot but reform the vicious; that which cheers and encourages the virtuous amidst all trials and vicissitudes of life; and that which demonstrates to man his duty and his destiny, leaving the latter no longer vague and uncertain.'

Professor Hare and Judge Edmonds may be taken as the examples of a large class of the learned and scientific in America, amongst them Governor Tallmadge, Professors Mapes and Gray, men of great eminence and universal recognition. The Rev. Adin Ballou has left his opinions in an admirable little work on the subject, and many others have written voluminously in its defence. Theodore Parker, the celebrated Unitarian minister, though not a professed spiritualist, bore this testimony to the spiritualists: 'This party has an idea wider and deeper than Catholic or Protestant, namely, that God still inspires men as much as ever; that He is imminent in spirit and in space.'

But this was not the case with all the learned and scientific. Many of them attacked spiritualism with an increasing acrimony, equal to any such melancholy exhibitions in England. At Buffalo, Drs. Schiff, Richmond, and others, professed to have examined and exposed the frauds of mediums; but they were answered and exposed themselves. At Boston, Dr. Gardner challenged Professors Felton, Gordon, and Dwight of Harvard College, Cambridge, and others of that university who had made violent attacks on spiritualism in the newspapers, to appoint a committee of twelve disinterested men in June 1857, to test the medium, Mrs. R. M. Henderson. This committee sat at times during three weeks, the professors attempting various tricks, showing anything but a fair spirit, and drawing up a report that the facts were not real, and yet that they were hurtful to morals! The same Professors expelled a Mr. Willis from the college for being an avowed medium. The undaunted Dr. Gardner invited a committee of gentlemen of the press to make a similar examination, Mrs. Brown and Miss Kate

Fox being mediums, and many of these gentlemen reported that the results were genuine and satisfactory. Again, Dr. Gardner invited the governor, council, and legislature of Massachusetts to a public examination of the claims of spiritualism, Mrs. Ada Coan being the medium. A committee of members of the legislature was appointed, and upwards of thirty intelligent tests of spiritual presence were given. At the close the committee declared their belief that the demonstrations were conducted in the fairest possible manner, there being neither collusion nor fraud.

The religious world did not omit to examine into the claims of spiritualism.

The Rev. Charles Beecher, at a regular meeting of the Congregational Association of New York and Brooklyn, was appointed to investigate the 'Spiritual Manifestations.' It should be borne in mind that he is the pastor of a regular orthodox church. In his elaborate report, made after a most careful and laborious examination of these phenomena, he assumes the hypothesis that 'spirits can only obtain access through prepared odyllic conditions;' that this was the mode of communication by the ancient prophets, and to substitute any other theory 'cuts up by the roots large portions of the Scriptures.' And he adds, 'Whenever odyllic conditions are right, spirits can no more be repressed from communicating than water from jetting through the crevices of a dyke.' Mr. Beecher concludes by saying:

'Whatever physiological law accounts for odyllic phenomena in all ages, will in the end inevitably carry itself through the Bible, where it deals with the phenomena of soul and body as mutually related, acting and reacting. A large portion of the Bible, its prophecies, ecstasies, trances, theophanies, and angelophanies, are more or less tinged with odyllic characteristics. The physiology, the anthropology of the Bible is highly odyllic, and must be studied as such. As such it will be found to harmonise with the general principles of human experience in all such matters, in all ages. If a theory be adopted everywhere else but in the Bible, excluding spiritual

intervention by odyllic channels *in toto*, and accounting for everything physically, then will the covers of the Bible prove *but pasteboard barriers*. Such a theory will sweep its way through the Bible, and its authority, its plenary inspiration, will be annihilated. On the other hand, if the theory of spiritual intervention through odyllic channels be accepted in the Bible, it cannot be shut up there, but must sweep its way through the wide domain of popular "superstitions," as they are called, separating the element of truth on which those superstitions are based, and asserting its own authoritative supremacy.'

Similar views have been avowed by the Rev. Henry Ward Beecher, one of the most vigorous and eloquent preachers of America. In a sermon on Ephesians i. 13, 14, he declared that he had often been in that state which links us with another and a higher life. 'One of these occasional openings into the other world; a state in which the invisible world is more potent and real than the visible world; and in which we see through the body and discern the substance of eternal truths.'

The discussions betwixt the spiritualists and anti-spiritualists of America have been infinite; and many of the most violent opponents have, of late years, owned their entire conversion to the truth they had so energetically spurned at.

Amongst the various forms of spiritual manifestation in the United States, besides the physical ones already spoken of, the more intellectual ones of spirit-writing, spirit-drawing, and performance of music are very remarkable. In some of these cases writing and drawing were done through the hands of mediums, in others without any human hand at all, directly by spiritual agency, and in presence of numerous witnesses of high character. Specimens of these may be seen by the English reader in the English 'Spiritual Magazine' (vol. ii., from p. 432), and at various intervals since. These are professed to have been done in the presence of Mr. Benjamin Coleman of London, Judge Edmonds, Mr. Gurney, and others. The account of

‘Spiritualism in America,’ by Mr. Coleman, published in the ‘Spiritual Magazine,’ and up to a certain date republished by Mr. Pitman, 20 Paternoster Row, contains some of the most amazing statements on the subject ever yet made public. In the ‘Spiritual Magazine,’ from time to time, are still published letters from a distinguished gentleman of New York, in which the frequent appearance of the gentleman’s deceased wife and of Dr. Franklin to him, and other well-known friends, are unquestionably unequalled in the annals of the marvellous. Fac-similes of letters written by the deceased lady are given, and it is solemnly stated that the witnesses have not only seen, but touched these spirits, and handled the clothes and hair of Franklin. I have seen some of the letters themselves, and compared them with the lady’s letters whilst in the body, and the identity of the cheirography is perfect.

Some of the musical demonstrations have been of an extraordinary character, but are attested by too many and capable witnesses to be disbelieved. Amongst these are those of what are called ‘The Davenport Boys,’ and of Koons’ Rooms in Ohio. The ‘Davenport Boys,’ children of a family of that name at Buffalo, were declared to be the mediums of a band of musical spirits, of whom ‘King,’ the spirit of an Indian, was the leader. We have accounts of the visits to these boys by Mr. Partridge, publisher, New York, Dr. Halleck, Professor Mapes, Mr. Miltenberger, and Mr. Taylor. They state that on being introduced into the room they found, on a table in the centre, a guitar, tambourine, speaking-trumpet, bell, and ropes. At the far end of the room sat the two medium boys. The hands of these boys were securely tied, as well as their feet, and they were tied to the wall. The room was made dark, and instantly the instruments flew about the room, playing over the hearers’ heads, and often touching them; King frequently speaking through the trumpet. On restoring the light the boys were found fast tied as at first. In one instance, the ‘Cleveland Plaindealer’ says, the sceptics not only tied the boys down to the benches

with their hands behind them, but put iron handcuffs on them and locked them. The music proceeded all the same. Again, the keys which locked the handcuffs were placed aloft in a box, and the spirits were desired to reach them and unlock the handcuffs. It was done instantly. Mr. Partridge asked the spirits why they did not perform in full light; they replied because it would injure the mediums, by drawing too much force from them. Mr. Partridge, whilst listening to the music, found himself suddenly tied hand and foot, and with the rope round his neck, in a most intricate manner; and as rapidly untied. Mr. Coleman, at p. 443 of the 'Spiritual Magazine' (vol. ii.), gives us an account of the visit of Professor Mapes to the 'Davenport Boys' which accords with all the others. Professor Mapes, Mr. Coleman tells us, is one of the most powerful intellects of America, a profound chemical philosopher, who, like Dr. Hare and Judge Edmonds, grappled with spiritualism in the hope of exposing an imposition; but was driven, step by step, from his original position into complete belief. Like Hare, till forty-five years of age, he was a materialist. Mr. Coleman gives us Professor Mapes's visit to Koons' Rooms, which entirely accords with those of Mr. Partridge and others.

This Mr. Koons was a farmer, living in a log hut amongst the mountains of Ohio, in Milford district, Athens County, twenty-five miles north of M'Connelsville, forty-two miles from Lancaster, and sixty-seven from Columbus. 'No man,' says Mr. Partridge, 'ever travelled so hilly a country anywhere else; and, when you got into Koons' vicinity, you found the essence of hills personified; there was no such thing as a level spot to put a house upon.' Yet for hundreds of miles round did people flock thither to witness the extraordinary scene, and listen to the strange spirit-bound play performing daily. Koons had built a wooden hut for this purpose, in the centre of which stood a table with a frame or rack upon it, on which hung various musical instruments; two fiddles, a guitar, a banjo, an accordion, a French horn, a tin-horn, a

small drum, a tea-bell, a triangle, and tambourine. Koons and his son Nahum took their fiddles and tuned them. The shutters were closed; and, in the account of a Mr. John Gage, Koons then said, "Well, King, you are here!" for the spirit of King, the Indian, was also band-master here. The moment Koons and his son began, the whole of the instruments struck up, and played with such power and energy as to be actually alarming. The whole house was on a jar and vibrating in perfect time with the music; and I knew no mortal hands held the instruments. The tambourine made rapid circles in the room, and was beaten with such violence that it seemed it must be dashed to pieces; and darted from place to place, so that I thought it must strike me. Drum, harp, accordion, French-horn, all played together, and a strange, unearthly voice would sing in concert with the music. Between the tunes there was a talking through the horns, and these circled through the room over and around us at the same time.'

Koons handed to the spirits some phosphorus in a bit of paper, with which the tambourine-player rubbed his hands, so that they became visible, and could be seen whirling the tambourine over their heads with a rapidity, here and there, like flashes of lightning, or more like the flickering of a light thrown from water on a mirror than anything else. The shining hand made blows causing a sensible rap where it touched, and also wrote them a long letter. The visitors all shook hands with the spirits. The accounts of Mr. Partridge and Professor Mapes are precisely similar. The professor says that at the exhibition of the Davenport Boys he conversed half an hour with John King, who spoke through a trumpet. He shook hands with him, and received a most powerful grasp. His friends Dr. Warren and Dr. Wilson, and others, were with him, and all experienced the same things.

Another of the American phenomena were the Kentucky Jerks. These are described by the Rev. Jacob Young in his Autobiography. He saw them so early as 1804. These appear to have been of a very disorderly kind. A Mr. Doke, a

Presbyterian clergyman, was first seized by the jerks, which twitched him about in a most extraordinary manner, often when in the pulpit, and caused him to shout aloud, and run out of the pulpit into the woods, screaming like a madman. When the fit was over, he returned calmly to his pulpit and finished the service. People were often seized at hotels, and at table would, on lifting a glass to drink, jerk the liquor to the ceiling; ladies would at the breakfast table suddenly be compelled to throw aloft their coffee, and frequently break the cup and saucer. The long plaits of hair then worn down the ladies' backs would crack like whips. Some attributed the cause to the devil, some to an opposite source. A certain clergyman vowed that he would preach it down; but he was seized in the midst of his attempt, and made so ridiculous that he withdrew himself from further notice. Camp meetings were seized with it, and hundreds would be affected with the jerking simultaneously. It was looked upon by many as a judgement for the immorality of the age.

Those singular people the Shakers or Shaking Quakers, who have eighteen communities in the United States, who maintain the primitive order of things, and have all things in common, are spiritualists to a man. They claim their origin from John and Jane Wardley, formerly Friends, of Bolton in Lancashire, who joined those of the Camisards or Prophets of the Cevennes who came to England. In 1758, they were joined by Ann Lee, the daughter of a blacksmith of Manchester, and being persecuted by the mob, and Ann, who had become the head of the society, and was called Mother Ann, being treated as a madwoman, and put into an asylum for several weeks, they went to America, where it was revealed to Ann that they should increase and become a people in peace and freedom. They arrived in the States in 1774, but were at first very poor and compelled to separate to obtain a livelihood. But in 1776, they founded an establishment near Albany. They afterwards founded others at New Lebanon, near Hudson, and at Hancock. They

claim to have greatly enjoyed the apostolic gifts of healing, of prophecy, speaking in unknown tongues, and singing new and spiritual songs. They have been led by the Spirit, they aver, into a deep and holy experience, and they have been inspired, not only by the Holy Spirit, but by other spiritual intelligences, with whom they have daily and hourly communion. In 1856, one of them, named F. W. Evans, wrote to Robert Owen, informing him ‘that seven years previous to the advent of spiritualism, the Shakers had predicted its rise and progress, precisely as they have occurred, and adding that the Shaker order is the great medium betwixt this world and the world of spirits.’ He continued,—

‘Friend Robert, it appears that you are now a spiritualist. Spiritualism originated amongst the Shakers of America. It was also to and amongst them a few years ago, that the *avenues* to the spirit-world were first opened; when for seven years in succession a revival continued in operation among that people, during which period hundreds of spiritual mediums were developed throughout the eighteen societies. In truth, all the members, in a greater or less degree, were mediums. So that physical manifestations, visions, revelations, prophecies, and gifts of various kinds, of which voluminous records are kept, and, indeed, “divers operations, but all of the same spirit,” were as common as gold in California.’

He says that these spiritual manifestations were of three distinct degrees. The first being for the complete conviction of the junior members; the second for the work of judgement, the judging and purifying of the whole people by spiritual agency; and the third, for the ministration of millennial truths, to various nations, kindreds, tribes and people, in the *spirit-world*, who were hungering and thirsting after righteousness. And that spiritualism in its outward progress will go through the same three degrees in the world at large, being only yet in its first degree in the United States. Spiritual manifestations, he maintained, were God’s answer to the hearts’ cry of earnest men and women, seeking facts, not words, in attestation of the ‘Word of Life.’

Mormonism must be set down as one of the disorderly phases of American spiritualism. To those who have read both sides on the subject and history of Mormonism, there can be little doubt that the thing has originated in real spiritual agency, but not of the purest kind. The Mormons, one and all, claim a miraculous origin for it. They declare that the gifts of prophecy, of healing, of seeing visions, are amongst them; and they record abundant instances of curing the most violent complaints, by the prayers of the church and the laying on of hands. Orson Pratt, one of their great oracles, says, 'We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, etc. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.' He says, 'New revelation is the very life and soul of the religion of heaven; it is indispensably necessary for the calling of all officers in the church. Without it, the officers of the church can never be instructed in the various duties of their calling. Where the Spirit of Revelation does not exist, the church cannot be comforted and taught in all wisdom and knowledge, cannot be properly reprov'd and chastened according to the mind of God, cannot obtain promises for themselves, but are dependant upon the promises made through the ancients. Without new revelation, the people are like a blind man groping his way in total darkness, not knowing the dangers that beset his path. Without prophets and revelators darkness hangs over the future; no city, people, or nation understand what awaits them. Without new revelation, no people know of the approaching earthquake, of the deadly plague, of the terrible war, of the withering famine, and the fearful judgements of the Almighty, which hang over their devoted heads. When the voices of living prophets and apostles are no longer heard in the land, there is an end of perfecting and edifying the saints; there is a speedy end to the work of the ministry; there is an end to the obtaining of that knowledge so necessary to eternal life: there is an

end to all that is great, and grand, and glorious, pertaining to the religion of heaven: there is an end to the very existence of the Church of Christ on earth, there is an end to salvation in the celestial kingdom.'

Whatever of error and folly there may be in Mormonism, this at least is genuine and gospel truth. It is only what John Wesley had said before in fewer words,—'The real cause why the gifts of the Holy Ghost are no longer to be found in the Christian Church is because the Christians are turned heathen again, and have only a dead form left.' Their organ, the 'Millennial Star,' says, 'The Latter-Day Saints *know* that the angels do here converse with men. They *know* that the gifts of the Holy Ghost are manifested in these days by dreams, visions, revelating tongues, prophecies, miracles, healings.' Orson Pratt says, and a tract, published by the Latter-Day Church, called 'The Book of Mormon confirmed by Miracles,' gives numerous proofs of the truth of his assertions, that 'nearly every branch of the church has been blessed by miraculous signs and gifts of the Holy Ghost, by which they have been confirmed, and know of a surety that this is the Church of Christ. They know that the blind see, the lame walk, the deaf hear, the dumb speak, that lepers are cleansed, that bones are set, that the cholera is rebuked, and that the most virulent diseases give way through faith in the name of Christ, and the power of His Gospel.' He adds, 'that these things are not done in a corner; they are taking place every day, and before tens of thousands of witnesses.'

Well, there is nothing to be said against this, unless we could prove it to be utterly false. The doctrine is a true doctrine. Every church, except the Protestant Church, not only asserts the same, but claims to have ample evidence of it. The ancient church, the Roman, the Greek, the Waldenses, the Camisards, the early Friends, Luther himself, and many individuals even amongst Protestants. Greatrakes was a great healer in the apostolic fashion. Madame Saint-Amour, who had been educated in Romanism, but who

became a Swedenborgian, discovered in 1826 that she possessed the same power of healing diseases as Gassner, and Greatrakes, by the power of the Spirit of Christ. She was the wife of Major Saint-Amour, and herself of high Dutch connection; her uncle, General Drury, being commander at the Hague, under the Stadtholdership, and under Louis Buonaparte, and her cousin M. Van Mann, minister of justice in the Netherlands. Madame Saint-Amour, however, made no hesitation as to whether she should injure her worldly position. She went to Nantes in September 1828, and began her benevolent mission. It was soon rumoured that a lady had arrived from Paris, who cured sickness and chronic ailments by prayer. The whole place was thrown into a state of excitement. Some declared that the apostolic times were come again; others that these miracles originated in some occult art, rather than in religion. The sick who were cured kindled the enthusiasm of those who yet awaited their turn. A cripple, who had left his crutches with Madame Saint-Amour, hastened to prostrate himself at the shrine of St. Semilian, exclaiming, 'She cures everything!' A child carried to her in his sister's arms, returned home on foot, followed by a crowd, uttering their astonishment at the miracle. Passengers were stopped by the wondering crowd before Madame Saint-Amour's house; there was much questioning, and replies were given that struck the hearers with amazement. Throngs increased; the street was completely blocked, so that carriages could not pass. The very steps up to her door were crowded with sick and maimed, seeking help. From six in the morning till night, the invalids remained waiting their turn. Numbers waited all night, to be among the earliest admitted next morning. Wherever she went, they stood in her way as if nailed to the ground; they were confident that if they could but touch her dress they should be cured. Many even went so far as to declare that she was the Virgin Mary herself in disguise.

M. Richer, the celebrated editor and commentator on Swedenborg, went to judge for himself. It is well known

that the Swedenborgians are violently hostile to any one possessing supernatural gifts but Swedenborg himself. They seem to think that he had a patent for miracle, and that no one must invade it to the end of the world; but M. Richer was astonished at what he saw, and honestly confessed it. He heard Madame Saint-Amour saying to the crowd of afflicted applicants, ‘Do you believe in God? Do you believe that God, who created heaven and earth, has power to heal you?’ And when they confessed their belief, she prayed that they might be healed, and laid her hand on them. He saw with amaze the wonders which ensued: saw her melted into tears of joy and gratitude to God in the midst of the miracles that He wrought by her hands; saw her witness with rapture the change from pain and suffering in her patients, to ease and strength; saw her cast herself on her knees in speechless gratitude to the Giver of all good, amid the restored invalids around her.

For three days the excitement continued to increase. From all sides arrived the sick, full of astonishment at the relations which they heard. They came from Tours, Saumur, Rochefort, Angers, Rennes, from the Maine and Loire, from Vendée, Morbihan, and other distant places. It may safely be asserted that not a place in the Lower Department of the Loire but sent some patient to the capital of the district. The wealthy were struggling to get Madame Saint-Amour to lionise her in their saloons; and to escape for awhile from the incessant crush of eager people around her, she accepted invitations to distant quarters. But everywhere augmenting crowds poured after her, and everywhere in her way you saw sick and curious people who prayed the favour of addressing her. It was in vain that at night she endeavoured to persuade the throngs to disperse; they would remain in order to secure her services in the morning, and you might see her hands stretched from the windows to call down blessings on the immoveable crowd. As she endeavoured to drive along, she administered cures from the windows of her carriage. The streets and gateways of the

houses she visited were speedily besieged, and four sentinels at every door were not sufficient to keep back the people. Every vehicle in the city on hire was taken to carry applicants to her; crowds of workmen abandoned their employments to get a sight of her. In every circle she and her cures were the subject of conversation; at the exchange, in the college, in the saloons, in the inns and in private houses; and it was declared that no such things had ever before been heard of, except in books.

But all at once it was discovered by the Church that Madame Saint-Amour was a heretic Swedenborgian! The priests were instantly in arms: a meeting of the clergy was called by the Archbishop, and as the monks of St. Stephen had declared to Columbus that there was no such continent as America, the clergy of Nantes declared that these miracles were not the work of Christ but of witchcraft. The crowds were told that if God sent such miracles it would be through a priest, and not through a woman. The cry of heresy and devilry was raised against her, and Madame Saint-Amour was speedily compelled to escape from the city and district.

Madame Ehrenborg, a Swedish lady, who has published three very interesting volumes of her travels on the continent, when at Nantes since these events took place, was shown the portrait of Madame Saint-Amour, and was assured by various persons of highest character in Nantes that the narrative of these extraordinary cures was perfectly correct. Madame Saint-Amour is said to have gone to join her son in Algiers.

To return to the Mormons; they claim only a general Christian claim as to miracles, and if they had not introduced polygamy into their system, the world would have little to lay to their charge. This they do, however, under patriarchal precedent, and on the ground that the authority of the Old Testament is not to be impeached any more than that of the New. They ask where, indeed, the practice is forbidden in the Gospels? and to this it is not easy to find an answer in express terms. All zealots have a wonderful propensity to

fall back on the Old Testament. The Scotch Covenanters and the English Puritans appealed to it for their martial warrant. So did the German peasants in the Bauern Krieg. And we may ask whether even polygamy is worse than, or as bad as, that immoral system of murder called war, now defended by so-called Christians all the world over, and who, with banners blessed by the churches, strew all the fields of earth with the bodies of their fellow-men? For my part, I am no defender of Mormon polygamy, but I am still less an admirer of the bloody spirit of the so-called followers of the Prince of Peace. I believe that both systems originate in a spiritualism that is not from above. Without such 'a biologising from below' it is as impossible that the pretended Christian world of to-day could perpetuate the Satanic spirit of war—that bloody burlesque on 'the gospel of peace'—as that the Mormons could have grown in a few years from a solitary country lad, with his miraculous tablets of gold, and Urim and Thummim, into hundreds of thousands still rapidly streaming from the British Isles to the Salt Lake, and constituting a fast-growing state, which bids defiance to all the power of North America. In what are called enthusiasm and fanaticism, there is a spiritual orgasm which inspires, inflames, and attracts men, and gives them life and potency, whether for good or for ill, without which zeal would soon die out, and the energy of progression cease. Effects can only equal their causes, and mere enthusiasm and fanaticism are not causes adequate to the vast results of Mormonism. They are temporary and evanescent impulses; the career of Mormonism is something strong and permanent. That which acts widely and lastingly on men's spirits must be spirit, and nothing short of it. That it is not altogether a pure spirit, may render it the more efficacious with impure human nature; and, probably, no small part of the success of this Mormon manifestation is, that it has much of the Christian truth mixed with an enticing spice of demony.

Amongst the innumerable mediums who have arisen in

America, besides those trance and lecture mediums already referred to, the three most remarkable, or most familiar on this side of the Atlantic, are Daniel Dunglas Home, Andrew Davis Jackson, and Thomas L. Harris. All these are perfectly distinct in the character of their mediumship, and in the field of their spiritual missions. Mr. Home is an exhibitor of what are called physical phenomena, but which are spiritual agencies acting on matter. Through him raps have been given and communications made from deceased friends; tables have been raised into the air, or have moved themselves, as it were, from one place to another in the apartment; his hand has been seized by spirit influence, and rapid communications written out of a surprising character to those to whom they were addressed. Spirit hands have appeared, which have been seen, felt, and recognised frequently by persons present or those of deceased friends; bells have been lifted up and rung about a room; persons in their chairs have been suddenly transported from one end of a room to another; he himself has been frequently lifted up and carried, floating, as it were, through a room near the ceiling. Numbers of such facts are recorded in the 'British Spiritual Telegraph,' and the 'Spiritual Magazine,' as well as in the 'Cornhill Magazine,' with the names and testimonies of well-known witnesses. Such manifestations have been made in very many of the houses of our leading nobility, cabinet ministers, and gentry, in the palaces of nearly half the principal monarchs in Europe. I myself have been witness to many of these phenomena through Mr. Home. The fact that the English press has made a great outcry against the truth of these statements is no proof that they did not take place, but only of the astounding ignorance of the press that all history abounds with such facts; that in all times they have been familiar phenomena, attested by the most celebrated men; and that for the last fifteen years they have been so common in America, that they have convinced 3,000,000 of people. In America, all these phenomena have displayed themselves in far greater force than here.

Mr. Home's mission seems to have been to go forth and do the preliminary work of restoring faith by the performance of these outward marvels. Till that foundation was laid there could be no faith in higher and more psychical efforts. He was the herald of more interior truths. By a remarkable dispensation, like the apostles of old, he was taken from the class which had no power in itself, that all the power might be seen to come from on high. He was, though of old and aristocratic descent, from the Homes of Scotland, a poor Scotch adopted boy in America. Whilst quite a child, the spiritual power manifested itself in him to his own terror and annoyance. Raps came around him on the table or desk where he sat, on the chairs, or walls of the room. The furniture moved about and was attracted towards him. His aunt, with whom he lived, in consternation at the phenomena, and deeming him possessed, sent for three clergymen to exorcise the spirit; but as they could not do it, she threw his Sunday suit and linen in a bundle out of the chamber window, and pushed him out of doors. Thus was Daniel Dunglas Home, at the age, I believe, of eighteen, or thereabout, thrust a homeless youth into a world without friends. But the power that was upon him raised him friends, and sent him forth to be the planter of Spiritualism all over Europe. By circumstances that no man could have devised, he became the guest of the Emperor of the French, of the King of Holland, of the Czar of Russia, and of many lesser princes. The narrative of these events is to be found in numerous articles in newspapers, and in the Spiritual Journals of America, France, and England. Mr. Home returned from this unpremeditated missionary tour amongst principalities and powers, endowed with competence, and loaded with testimonies of the thanks and approbation of emperors, kings, and queens. At the Tuileries on one occasion, when the emperor, empress, a distinguished lady, and himself only were sitting at a table, a hand appeared, took up a pen and wrote, in a strong and well-known character, the word NAPOLEON. The hand was then successively presented to the several personages of the party to kiss.

It is not my business here to detail the long and well-substantiated series of the supernatural circumstances attending Mr. Home's career. They would form a volume of themselves, and, I hear, that it is Mr. Home's intention himself to record them. My concern only is to note his place in the history of spiritualism, as the herald of a coming restoration of faith in the indissoluble union of the natural and supernatural, of disembodied and embodied spirits, which Protestantism, in what the Rev. John Henry Newman calls its 'dreary development,' has for a time destroyed. Mr. Home has not assumed any other character than the foundation layer. He has not pretended to enunciation of merely spiritual views. He has not come forth as the prophet, but only as the seer. And his work has not been the less important or less valuable. Without the foundation stone, there can be no building. Without faith, promulgation of sublime and spiritual truths would fall dead, upon dead souls. They would be like the rays of the sun not falling on the solid and respondent earth, but on the barren vacuity. In vain would Jacob's ladder have invited the angels, who issue from temporary bodies to climb it to heaven, had not its foot been set upon the earth. Men sunk in their spiritual condition to the earth, must have manifestations of the earth first to awake them. For this reason the much-despised and ridiculed physical manifestations have come first, as the *only* ones adapted to the degraded physical status of men, many of them at the same time imagining themselves peculiarly enlightened and refined. It was truly said by Abraham to Dives that it was useless sending *him to his brothers*, because, they, doubtless, were in a condition in which one rising from the dead would have been to them no fitting or effective message. A wooden chair dancing, or a money-table lifting itself up before their sordid eyes, would have spoken much more intelligible things.

The office of Mr. Home has been the first great and necessary office of awakenment; as the watchman crying the approaching hour of the morning of recompleted man, he has done much, and there remains much yet to do.

But perhaps nothing connected with Mr. Home has given more profound evidence of the truth and tendencies of the consoling and divine effects of spiritualism, than the circumstances attending the decease of his most interesting wife. Mrs. Home, who was a Russian lady of high family, died at the age of only twenty-two. From the moment that it was announced to her that her complaint, consumption, was past cure, she exhibited no alarm or regret at the prospect of death. She had learned, by conviction of the truth of the views of her husband, that death was only apparent. She had long been in daily communication with the spirits of her departed friends; and the life about to open before her was certain, and beautiful beyond conception. Moreover, the Greek Church, in which she had been educated, has always recognised the Saviour less as the Crucified than as the Arisen, the triumphant over suffering and death; and her faith and feeling were in glad accordance with it. The Bishop of Perigeux, in France, near which place she died, and who administered to her the last sacrament, remarked that 'though he had been present at many a death-bed for heaven, he had never seen one equal to hers.' Can the end of any genuine Christian spiritualist be otherwise?

The office of Andrew Jackson Davis, the next typical man, has been different. It has been that of the seer and the scribe. Mr. Home's province was not to write but to act: Mr. Davis's has been to enter more spiritually into the spirit-world, and to write and publish what has been revealed to him. Mr. Davis has not only made known his interior revelations, but has written his own life under the name of 'The Magic Staff.' Like Mr. Home, Davis has been taken from the class of naked humanity; from that of human beings standing isolated in their bare human nature, unsupported, unrecommended by the adventitious circumstances of education, wealth, or connection. The work he had to do was to be conspicuously the work of his Maker, and developing itself from the faculties and inspirations of invisible spirit. His toils and endowments were from the great storehouse of the

soul-world, and not from the manufactories, schools, or coffers of men.

Andrew Jackson Davis was born in 1826, in Blooming Grove, Orange County, New York State. He was one of six children of a very poor village weaver and cobbler. Both his parents were illiterate, but from his mother he seems to have inherited the clairvoyant faculty. He received only five months' schooling at the village school, and it was found impossible to teach him anything there.

Afterwards he was, as a boy, employed successively in a flour-mill, a shop, and on a farm. During his solitary hours in the fields he saw visions and heard voices. His parents removed to Poughkeepsie, and he was apprenticed to a shoemaker. He then became the clairvoyant of a mesmeric lecturer, and in this situation excited wonder by the revelations he made, and acquired the name of the Poughkeepsie Seer. This was in 1843, five years before the Rochester knockings were announced. In his clairvoyant state Davis not only declared that the power of seeing into and healing diseases was given; but he prescribed for scores who came most successfully, stating their symptoms in a manner that surprised the patients and equally so several accomplished physicians who attended the *séances*. In his 'Harmonia' he has described the wonderful scenes opened up to him in this condition. His clairvoyance was advanced into clairscience. He beheld all the essential natures of things; saw the interior of men and animals as perfectly as their exterior; and described them in language so correct that the most able technologists could not surpass him. He pointed out the proper remedies for all the complaints, and the shops where they were to be obtained. The life of all nature appeared laid before him; and he saw the metals in the earth like living flames, and lights and flames emanating from every portion of the living structure of men and animals. The most distant regions and their various productions were present before him. Everything appeared to him, as to all clairvoyants, clothed with its peculiar atmosphere; not only

living forms, but every grain of salt or sand, the minutest bones and tendrils, mineral and earthy substances, had this coloured atmosphere. As George Fox and Swedenborg before him, he declared that the whole of creation was opened to him; that he saw the names of all things in their natures, as Adam saw them. He saw how every animal represented some one or more qualities of men and their vices or virtues, just as Fox and Swedenborg had asserted, and he gave even Greek and Latin names to things, whilst in his ordinary state he could not even write or speak decent English. These facts are attested by eminent physicians whose names have been published by themselves.

In this state he had his vision of 'The Magic Staff,' as it were, a rod of gold which he was told to take, to try and walk with, leaning on it, and believing on it; and on the staff was written his life's motto, '*Under all circumstances keep an even mind.*' On this staff, he tells us, he has continued to lean.

In 1845 he delivered 157 lectures in New York whilst in the clairvoyant state. These went to give a new Philosophy of the Universe, and were published in a volume called 'Nature's Divine Revelations,' amounting to 800 pages. Edgar A. Poe and Professor Bush were amongst his wondering hearers, and the latter has attested that those parts of the lectures which he heard were faithfully transferred to the book. Since then Mr. Davis has been a very voluminous writer, as his 'Great Harmonia' in 5 volumes, 'The Philosophy of Special Providence,' 'The Philosophy of Spiritual Intercourse,' 'The Penetralia,' 'The Present Age and Inner Life,' and 'The Magic Staff' testify. Besides this he edits the 'Herald of Progress.' Mr. Coleman's account of him represents him as a man of substantial outward as well as inward developement. 'I was,' he says, 'agreeably surprised to find him bright, active, and solidly intelligent, with nothing of the dreamy mystic about him. His personal appearance is extremely prepossessing, with a massive and most intellectually formed forehead, prominent

nose, long black hair, and profusely flowing beard.' He told Mr. Coleman that he spends one half of his time in his garden, the other half in his study, and visits his office in the city only one day in the week, when he sees all sorts of enquirers, and still prescribes spiritually and gratuitously.

One of the characteristics of Mr. Davis's spiritualism is, that it is not Christian, but simply theistic. This, no doubt, belongs to his place in the progressive order of developement. He is in the hands of pagan or rather pantheistic spirits, and represents the ancient philosophic paganism. Mr. Home represents the earlier, primitive, and patriarchal cycle where outward miracles appeared as a natural portion of life. This may have for its object to attract and reintroduce to spiritual relations those great masses of society which the negation of Protestantism, and the intense selfishness of nominal Christians, have driven far away from Christianity, and made it but another name for priestcraft and masked ambition. Though to us it may be an unsatisfactory, to others, drawn by negative religion into the Cimmeria of scepticism, it may be a reconciling gradation. And accordingly out of the sphere of Davis was developed Harris, who step by step has ascended into the highest region of Christian spiritualism.

We find that Mr. Harris, wonderfully attracted by the 'Divine Revelations of Nature' of Davis, became one of his most enthusiastic disciples. But that was not the place where he was to stay. The Christian must develope out of the pagan cycle. In his earlier spiritual inspirations Harris became a poetic medium, and dictated whole epics, under the supposed influence of Byron, Shelley, Keats, Pollok, &c. Whoever were the poetic spirits who infused those poems, they are specimens of poetry of the highest order. Speaking of the 'Lyric of the Golden Age,' Mr. Brittan, the publisher, says, and not more eulogistically than justly, 'This lyric has scarcely less than Miltonic grandeur. The descriptive parts are wonderful as illustrations of the compass of our language. It would severely tax the capabilities of the most gifted mind to coin its phraseology alone, which, however, is neither

strained nor far-fetched, but natural, flowing, and melodious as a valley brook.'

But the instantaneous manner in which these poems—a whole volume of 300 or 400 pages at a time—were thrown off is still more amazing than their high merit itself. Mr. Brittan tells us that the 'Lyric of the Golden Age' (381 pages) was dictated by Harris, and written down by Mr. Brittan in *ninety-four* hours. In a similar manner was produced the 'Lyric of the Morning Land,' and other volumes. In the production of poetry we know no similar achievements. But the progress of Harris into an inspirational oratory is still more surprising. He claims, by opening up his interior being, to receive influx of divine intuition in such abundance and power as to throw off under its influence the most astonishing strains of eloquence. This receptive and communicative power he attributes to an internal spiritual breathing corresponding to the outer natural breathing. As the bodily lungs imbibe and respire air, so, he contends, the spiritual lungs inspire and respire the divine aura, reffluent with the highest thought, and purest sentiment, and that without any labour or trial of brain. Swedenborg teaches the same mystery, and Catholics also of devotional temperament.

Görres, in his 'Christliche Mystik,' asserts that this 'vital breathing,' however, descends into the human being through the crown of the head, and reissues by that, and is in intimate connection with the rays and circlets of light seen on the heads of saints (vol. ii. p. 330, 'Innere Begründung der Lichterscheinungen'). Whatever be the process, those who heard Mr. Harris during his visit to this country in 1860 had abundant proofs of the magnificent results. His extempore sermons were the only perfect realisation of my conceptions of eloquence; at once full, unforced, outgushing, unstinted, and absorbing. They were triumphant embodiments of sublime poetry, and a stern, unsparing, yet loving and burning theology. Never since the days of Fox were the disguises of modern society so unflinchingly rent away,

and the awful distance betwixt real Christianity and its present counterfeit made so startlingly apparent. That the preacher was also the prophet was most clearly proclaimed by his suddenly hastening home, declaring that it was revealed to him that 'the nethermost hells were let loose in America.' This was before the public breach betwixt North and South had taken place; but it soon followed, only too deeply to demonstrate the truth of the spiritual intimation.

In these three typical mediums have been designated the three stages of Spiritualism:—the patriarchal or preparatory, the Pagan, and the Christian. In the general character of American Spiritualism has been displayed, in equally unmistakable features, the previous social and spiritual condition of that country. Those who thought that a dispensation from the invisible world should be all of a divine nature have been horrified to perceive that it partook largely of an opposite nature, the demoniac. That was an expectation out of nature itself, contrary to the world's history, in which the evil has ever come in hot haste on the heels of the good. Never, in any age of the world, did demon activity abound so much as at the Christian advent. It is a trite truism, that where God pours out His Spirit most abundantly, it is next abundantly met by the blasts of hell. American Spiritualism, therefore, though it has shown divine features, and produced deep and serious Christian effects, bringing back large numbers from atheism and deism to Christianity, has also largely shown features of a lower and more repulsive kind. And this must inevitably have resulted from the condition of the churches there previous to this avatara, as described by both American and European travellers. The curse of slavery had entered into the deepest vitals of the moral life of the country, North as well as South.

An English traveller, Mr. W. Robson, of Warrington, four or five years ago, writing to the Boston 'Liberator,' said—'In England, there is a kind of somnambule life in the churches, mistaken by long habits of thought for health and vigour; but, with you, in America, it is the foul life of

the charnel-house, the loathing rottenness of corruption, that is mistaken for the same thing. With us, there is a general formalistic acknowledgement of the truth, and in the low vegetating kind of life found in the churches there is not so much visible Satanic and diabolical that you can take up and shake in their faces, to arouse and alarm them: but here the very brotherhood of man is denied and scouted, the divine truth lying at the basis of a God-derived humanity, and of the necessity of Christian salvation rejected with scorn.' As the Church of England is responsible for the war-spirit which prevails, having hallowed it by its Te Deums, fasts, and thanksgivings, so the churches in America are responsible for the enslavement of four millions of the African race. Dr. Channing says, 'Slavery could not exist an hour, were it not supported by the American churches!' Another writer says, 'Eight hundred ministers in the South are slaveholders. The number of slaves held by church members is incredible, and it is a fact, that out of 20,000 clergymen, North and South, there are not a score consistent advocates of freedom. It is literally a church of dumb dogs that dare not bark. This terrible conspiracy against humanity will appear more plainly by a reference to the leading organisations of orthodox theology. The American Tract Society is the wealthiest society in America, with an annual income of 400,000 dollars, an army of 500 men, 300 of whom labour in the Southern and South-Western States, holding 14,000 prayer-meetings annually, distributing millions of tracts and periodicals, denouncing zealously the sins of dancing, Sabbath breaking, sleeping in church, novel reading; but it has never, during the thirty-three years of its existence, uttered a word, or published a line, against the oppression, injustice, robbery, and villany practised on the negro. They have made it heresy to deny the doctrine of the Trinity; total depravity, endless misery, for all who do not recognise their theology; but no heresy to sell little children for gain, to nullify the marriage relation, to make merchandise of the image of Christ.

‘The American Sunday School Union, an organisation for supplying Sunday Schools with religious books, with large resources, never give the slightest testimony against this sum of all villainies. On one occasion, having reprinted an English tract, “The Life of Joseph,” a little girl asked a school teacher what was the difference between selling Joseph and selling Cato or Pompey. The alarm was given, and the book was suppressed, and afterwards reprinted without the selling scene !

‘Within a stone’s throw of where I am writing,’ says this author, ‘there is a Congregational Southern State Library, containing 2,000 volumes, but not a volume against oppression. The American Bible Society has lent its influence to build up the slave power by twice refusing a donation of 5,000 dollars, presented to them by the American Anti-Slavery Society, on condition that, in the distribution of the Bible, slaves should be included. The Board of Foreign Missions, the Methodist Book and Sunday School Unions, the Presbyterian and Episcopalian publishing houses, all are steeped in the same blinking sin of crouching before slavery, and permit their church members to hold slaves.’

In such a state of society, of moral cowardice and glaring hypocrisy, the spirits of evil were certain to seize on these rotten parts, and revel in them. Hence, on the outburst of Spiritualism, such members, sunk in this lowest depth of spiritual corruption, were instantly possessed by spirits of like tone. Hence, in the ranks of spiritualism and spirit mediums, there appeared such persons, who stood forth mere atheists, deists, pagans, of no creed but infidelity. Like attracts like ; and spirits of their stamp claimed kindred with those, enveloped them, and taught them the doctrines of the hells, or of the dubious and intermediate regions. As the Shaker W. F. Evans said — ‘These are brought to judgment, for their inner life was made manifest by the spirits who claimed them and indoctrinated them.’ This was inevitable, for they who hoped that all teaching from the invisible world would be true, were as ignorant of the real

condition of the spirit world, as they who, seeing evil, denounced *all* as evil. As the whole of this history has shown, the good and the evil issue equally from the spirit world, and all must make their election. As in Christianity, so in Spiritualism, the battle of heaven and hell is for ever going on. Woe to those who ally themselves to the one!—well for those who, by prayer and faith, seek the support and teaching of the other, that is, of the Holy Spirit and its ministering angels.

In America, the curse of slavery—which thus fearfully corrupted the churches, and sent its taint into the innermost vitals of society—has brought its terrible retribution in this present fratricidal war, fraught with its gigantic horrors. As Harris was warned, the nethermost hells are there broken loose in truth, and there can be little question that the spirits who infested many of the regions of American Spiritualism, promulgating contempt of Christianity, and emitting the fœtid steams of a low and poisonous vulgarity, which have filled many of the American spiritual journals, are the same who are now rioting in the blood of brothers, and festering the woods of the South with the mutilated relics of their victims.

On the other hand, a large portion of the American spiritualists, like Hare and Edmonds, Harris, Owen, Newton, and others, have made a noble stand for Christianity, truth, and purity, and the purifying effects of the better Spiritualism are becoming more visible. Judge Edmonds tells us that to a man the American spiritualists have declared against the monster crime of slavery; Hare long ago said that Spiritualism there had converted 25,000 infidels; and the writer whom I have been quoting says: ‘Spiritualism has banished scepticism and infidelity from the minds of thousands, comforted the mourner with angelic consolations, lifted up the unfortunate, the outcast, the inebriate, taking away the sting of death, which has kept mankind under perpetual bondage through fear—so that death is now, to its million believers,

The kind and gentle servant who unlocks,
With noiseless hand, life's flower-encircled door,
To show us those we loved.'

And there can be no doubt that this purifying and Christianising operation is the great mission of Spiritualism under Providence, though to the secularised and the paganised mind, hardened into mere conventional churchism, bowing only to the god of this world, it may come with searching, withering fires, with a horror of great darkness, and with shakings of the earth and its heaven-defiant institutions.

CHAPTER XI.

SPIRITUALISM IN ENGLAND.

Then they cried with a loud voice, and stopped their ears.

Acts vii. 57.

It is amusing to see how the arguments and positions on both sides, which were all gone over by us ten or twelve years ago, are now reproduced with you, and with so strong a resemblance, that one might almost talk of plagiarism.—JUDGE EDMONDS of *New York*, in a letter, October 12, 1861, on the *Spiritualistic Discussions in England*.

SPIRITUALISM in England, in its more physical phase, is but a reflection and a weaker reproduction of Spiritualism in America. This is so very much the case, that had it not further developements of its own, it would be sufficient simply to note the fact, and pass on. All that has occurred in regard to rapping and gaining intelligence by the alphabet, to the lifting and moving of tables, chairs, and other articles of furniture, to the floating of persons, the appearance of spirit-hands, and even spirit forms, to the ringing of bells and playing on instruments, and the like phenomena, have, on the whole, been more powerfully exhibited in America than here. We have seen tables often enough lifted by invisible power from the floor; seen them give answers to questions by rising and sinking in the air; we have seen them in the air keep time by their movements to a tune playing on a piano; seen them slide about the floor of a room, laying themselves down when touched, and refusing to do anything for a fortnight together, but thus to

creep about the floor whenever touched. We have heard bells ring in the air, and seen them thus ringing move about a room; seen flowers broken from plants, and carried to different persons, without any visible hand; seen musical instruments play correct airs apparently of themselves, and even rise up, place themselves on a person's head, and there, just over it, but not touching it, play out a well-known air in fine style. We have heard remarkable predictions given through mediums, and which have come literally to pass; heard wonderful descriptions of scenes in the invisible world made by persons in clairvoyant trance, which would require the highest imaginative genius to invent or embody in words; have seen writing done by pencils laid on paper in the middle of the floor, not within reach of any person present, and innumerable such things; but all these have been done more powerfully and perfectly, in hundreds and thousands of cases, through a course of fifteen or sixteen years previously in America. I believe no person has seen in England a large table, with six full-grown persons upon it, float through a room without touching the floor; yet such things have been done repeatedly in America. With the exception of the smashing to pieces of the table of Dr. — at a lunatic asylum in Kent, a table made to resist the efforts of maniacs, and which had resisted them all successfully, I know of no physical achievement of the spirits in England equal to those common in America, and even there it was through the mediumship of Mr. Squire, an American. See the 'Spiritual Magazine,' vol. i. p. 161, for Dr. —'s account of this interesting case, the doctor to that time having been a violent opponent of and disbeliever in these phenomena.

All the great physical mediums have been Americans, or from America. Mrs. Hayden in 1852 was, I believe, the first who introduced the phenomena in England, then Mr. Home in 1855, and Mr. Squire in 1859. Besides these there have been visits made by Dr. Randolph, a trance-medium; Dr. Redman; Mr. Harris, poetic, preaching, and

trance-medium, and some others, one or two of whom have been real mediums, but from the wrong side of Spiritualism.

Spiritualism, therefore, in its latest developement in England, came clearly from America, but has not here, even in its American missionaries, produced physical effects by any means equal to those which, by all attestations, have been common in the United States. Perhaps the destruction of Dr. R——'s table, through Mr. Squire, in February 1860, is the nearest approach to the vigour of American theurgy. In the English atmosphere, and the English mind, the spiritual agency has met with a more resistant principle than in the New World. Probably our denser atmosphere, less electrical and magnetic in its character, and our different telluric conditions, are less favourable to the transmission of spiritual impressions, but more probably the chief obstruction lies in the indurated and materialised tone of the English mind. The Americans are conspicuously a more nervous and excitable people than we are. They have grown up rapidly under new climactic influences, new blending of blood and international indiosyncracies. They have shown a singular genius for mechanical inventions, and an audacity approaching to rashness in inaugurating new social schemes, new religious organisations, and vast plans of political dominion. Their minds, like their institutions, have shot up with a rapidity of growth resembling that of tropical jungles, and have, in consequence, greater openness and receptivity.

As for us, for the last two centuries, we have been undergoing a double process of induration. Trade, and Protestant abjuration of spiritual relations, have been mutually doing the work of internal petrification and ossification upon us. State Churchism—sapping the vitality of our consciousness, dulling our religious sensibility, and substituting secular ambition and hierarchic pride for the pure love of Christ and of souls—has handed us over, the only too willing victims of commercial cupidity. These, insensibly but rapidly actuated by the wonderful progress of physical science, colonial expansion, manufacturing immensity and their confluent streams

of wealth, luxury, and social aspiration, and our literature and theology saturated with foreign importations of infidel and semi-infidel philosophy, have produced a condition of general mind and opinion more destructive to a healthy faith than any period of the world, the most pagan or most corrupt, ever saw. It is notorious that foreign churches see and feel in Anglicism a hard, unspiritual, domineering, and worldly tone, which strikes them with astonishment.

For these causes the English press and pulpit have merely repeated the opposition to Spiritualism which America had already shown, but with additional pugnacity, and with an utter absence of originality. They recommenced the attack, just terminated in America after a ten years' combat, as if it had sprung up under their eyes a totally new phenomenon. That it had been familiar to all ages and nations; that in those ages and nations just the greatest men and greatest minds had demonstrated its reality; that the greatest historians and philosophers had described all its forms and settled all its diagnoses; that the Bible, the New Testament, the Church, at every period and in every country, had overflowed with it; and that in Germany, for the last hundred years, it had forced itself on the attention and the conviction of many of its chief philosophers, had passed almost unnoticed in America. But still more extraordinary was it to see, that when, besides all this, in America every argument against it had been exhausted in ten years of conflict, and when three millions of converts had been the imposing result, the whole was lost on the English educated public as though it had never been. Our literary men and clergy appeared to have been profoundly asleep during this long and fiery battle, and when the turn came to them, only started up, and gathering the abandoned weapons of American journals, turned over again all the old arguments, without adding a single new one. Judge Edmonds, in the motto to this chapter, has recorded the astonishment of America at the threadbare English imitation of the attack in the United States.

Professor Hare said, long ago, whilst looking on the

unequal strife in America itself—‘The wisest man who speaks in ignorance speaks foolishly to the ears of those who perceive his ignorance.’ In this ridiculous light must our newspaper and periodical writers have appeared to the people of America, who had for ten years fought the same battle, and exhausted the whole quiver of objections. What figures must our Faradays and Brewsters have cut in the eyes of a whole population familiar with the facts they were denying as with their daily food. The particulars of the opposition of these eminent men I pass over, as they will shortly be given by Mr. Home in a memoir of himself.

Another remarkable feature of this English onslaught on Spiritualism has been, that where the opponents did not borrow American worn-out arguments, they pillaged those which the old Pagan Romans had hurled at Christianity. When they called spiritualists impostors and tricksters, all well-read people saw that they were stealing the weapons of Julian the Apostate, who called St. Paul *τὸν πάντας πανταχοῦ τοὺς πρόποτε γόητας καὶ ἀπατεῶνας ὑπερβαλλόμενον Παῦλον* (a fellow who outwent every other, as a deceiver, by tricks which he performed through magic, Apud Cyril l. 3). When they taunted spiritualists with the stupidity of their belief, they only imitated Julian again, who used to taunt the Christians with having stupidly elevated the son of a carpenter into a God. When they wanted terms of ridicule, they went to Tertullian for raillery used by the Pagans against the Christian faith. ‘And here they will say, “And who is this Christ of yours, with his tale of wonders? Is he a man of common condition? Is he a magician? Was he stolen away from his crucifixion? From the sepulchre by his disciples? Is he now in hell? Is he not in heaven? And to come quickly from thence also with a quaking of the whole universe, with a shuddering of the world, and the wailing of all men, save the Christians, as the Power of God, and the Spirit of God, and the Word, and the Wisdom, and the Reason, and the Son of God?”’

The ‘Evangelical Quarterly Review’ could not accept Spirit-

ualism because it was ‘too *undignified* for a spiritual revelation of God.’ The remark was simply stolen from Lactantius, who quotes it as used against Christianity. In the 4th b., 22nd c. of that father’s ‘Divine Institutions,’ on ‘True Wisdom and Religion,’ we have the very words:— ‘Negant fieri potuisse, ut natura immortalis quidquid decederet. Negant denique *Deo dignum*, ut homo fieri vellet, seque infirmitate carnis oneraret, ut passionibus, ut dolori, ut morti seipsum subjiceret, quasi non facile illi esset, ut citra corporis imbecillitatem se hominibus ostenderet, eosque justitiam doceret (si quidem id volebat) majore auctoritate, ut professi Dei,’ &c. ‘They deny it to be possible for an immortal to put off his immortal nature. They deny it *to be worthy of God* to become man, and to load Himself with the infirmity of the flesh, and subject Himself to its passions, its misery, and its death. As though it had not been easy to Him, without the frailty of the body, to show Himself to men, and to teach them righteousness, if He wished it, with greater authority as God avowed.’ The Pagans go on to argue, that God would have given thus a higher prestige to celestial precepts, and could have enforced them by divine power. Why, then, did He not come, as God, to teach them? Why should He come in so humble and imbecile a form that He should be despised by men, and subjected to punishment? Why should He expose Himself to violence from miserable mortals? Why not repel the hands of men by His power, or escape them by His divinity?

How frequently have we had to listen to this class of borrowed arguments. Why, said the learned heathen, did not God come as God? Why, say the anti-spiritualists now, do not His angels come openly as angels? Why do they confine themselves to modes of communication as strange to the wise now, as Christ’s mode of coming was to the wise then?

And all this time, in England, thousands and tens of thousands were daily sitting down in their families and circles of intimate friends, and were quietly, and as people

of common sense, successfully testing those angels under their own mode of advent, and finding them real. And both in America and here, as well as in most of the continental nations, this private mode has been the great mode of enquiry and convincement. Not one man in a hundred has ever seen a *public* medium. Public mediums have, in reality, only inaugurated the movement: it has been, of necessity, carried on by private and family practice. In this domestic prosecution of Spiritualism, equally inaccessible to the vulgar sorcerer and the interested impostor—where every person was desirous only of truth, and many of them of deep religious truth—the second stage of spiritual developement, the more interior and intellectual, has been reached by a very large community. For there is, indeed, a very large section of society who are sick of mere empty profession, or still more disgusted with the dreary cheat of scepticism, and who have been long yearning for some revelation of the immortal hopes of earlier years in some substantial and unmistakable form. They have found this in the daily visits of their departed friends, coming to them with all their old identities of soul, of taste, or common memory of glad or trusting incidents, of announcements of Christian truth, and of God's promised felicity. They have listened again and again to the words of their beloved ones, bidding them take courage, for there was no death, no place for darkness or death; but that around them walked their so-called departed, ready to aid them and comfort them in their earth's pilgrimage, and to receive them to immediate and far more glorious existence.

That great cry which has, at one time or other, ascended from the universal human heart, for positive and personal assurance of the reality of the Christian promises, and the reunion of beloved friends, had been going up from theirs; and they had felt how comparatively small is the value of all the evidences given to others, and especially to the ancient world, weighed against one such evidence *to themselves*. All human souls have felt this; all have cried, 'How long, O Lord, wilt Thou continue to me a God who hidest Thyself?'

Mrs. Crawford, in the 'Metropolitan Magazine,' in 1836, tells us that the then Lord Chedworth was a man who suffered deeply from doubts of the existence of the soul in another world; and that he had a friend, very dear to him, as sceptical as himself. Whilst one morning relating to his niece, Miss Wright, at breakfast, that his friend appeared to him the night before, exactly as he appeared in life, and told him he died that night at eight o'clock, and that there *was* another world, and a righteous God who judgeth all—and whilst Miss Wright was ridiculing the idea of the apparition—a groom rode up the avenue bringing a letter announcing the fact of his friend's sudden death at the time stated by the spirit. Mrs. Crawford adds, 'The effect it had upon the mind of Lord Chedworth was as happy as it was permanent; all his doubts were at once removed, and for ever.'

To such a certainty, and comfort to a single mind tortured with doubts, what is the value of the finest sceptical writing that ever was written?

We are told that the Rev. J. H. Tuttle, pastor of a leading universal church in America, on receiving convincing messages from deceased relations, exclaimed, 'What a glorious thing it is to *know* that we are to live on through eternity.' He had long preached this doctrine to his people, backing it by many splendid arguments from Scripture and reason, but now he *knew* it, and felt it a very different thing. Zschokke, on his father's death, implored him on his knees, and in an agony of tears, to reappear to him. Shelley, the poet, in his 'Hymn to Intellectual Beauty,' one of his very earliest compositions, tells us that he wandered through churches and ruins to implore a ghost to appear to him, but in vain:—

While yet a boy I sought for ghosts, and sped
 Through many a listening chamber, cave and ruin,
 And starlight wood, with fearful steps pursuing
 Hopes of high talk with the departed dead.
 I called on poisonous names with which our youth is fed:
 I was not heard: I saw them not.

But though Shelley could meet with no ghost then, he did

in after life, and the first that we hear of seemed sent to answer his youthful enquiries: —

‘One night,’ says Lady Shelley, in her ‘Memorials of Shelley,’ ‘loud cries were heard issuing from the saloon. The Williamses rushed out of their room in alarm. Mrs. Shelley also endeavoured to reach the spot, but fainted at the door. Entering the room, the Williamses found Shelley staring horribly in the air, and evidently in a trance. They waked him, and he related that a figure wrapped in a mantle came to his bedside and beckoned him; he followed it into the saloon, when it lifted the hood of its mantle, ejaculated “*Siete sodisfatto?*”—are you satisfied? and vanished.’

Again: — ‘After tea,’ says Mr. Williams in his Diary, ‘while walking with Shelley on the terrace, and observing the effect of moonlight on the waters, he complained of being unusually nervous, and stopping short, he grasped me violently by the hand, and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded if he were in pain; but he only answered, “There it is again! there!” He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child—Allegra, who had recently died—rise from the sea, and clasp its hands, as if in joy smiling at him.’

Lord Byron also, in his letters to John Murray, says that, a few days before Shelley’s tragic end, he and others distinctly saw him walk into a wood, though they knew that he was at the time several miles away.

We find the same yearning breaking forth from the hearts of pious bishops like Heber, men set to comfort others with the assurances of the future. ‘I know not,’ he says, ‘indeed, who can know? whether the spirits of the just are ever permitted to hover over those whom they loved most tenderly; but if such permission be given—and who can say it is impossible?—then it must greatly diminish the painful sense of separation which even the souls of the righteous may be supposed to feel.’ But with what more impetuous agony this

cry for spiritual evidence burst from the vehement soul of Burns:—‘ Can it be possible that, when I resign this frail feverish being, I shall find myself in conscious existence? When the last gasp of agony has announced that I am no more to those that knew me, and the few who loved me; when the cold, stiffened, unconscious, ghastly corse is resigned unto the earth, to be the prey of unsightly reptiles, and to become in time a trodden clod, shall I yet be warm in life, seeing and seen, enjoying and enjoyed? Ye venerable sages and holy flamens, is there probability in your conjectures, truth in your stories of another world beyond death, or are they all alike baseless visions, and fabricated fables? What a flattering idea is a world to come. Would to God I as firmly believed it, as I ardently wish it!’

And what should have prevented this divine and positive evidence visiting the soul of Burns, as it visited bards and prophets of old—in the still small voice of the Holy Spirit, soft as the whisper of a zephyr, but distinct and certain as a note of thunder, or in the voice or shape of some dear departed one—but the death-frost of a creed which had exiled all such visitations? While men were crying in despair for this natural aliment of the soul, for this higher communion necessary to the life of spirit as air is to the life of matter, the demon of infidelity was complacently harvesting them into his dreary garner.

The clever author of ‘*The Apocatastasis, or Progress Backwards*,’ an American book, says:—‘ To say nothing of older pantheistic theories and pantheistic men, as Spinoza, Hobbes, &c., or of the atheistic spawn of Germany, not without their influence, direct or indirect, now and here: have we not, in our own time and language, popular writers of highest talents, who with wide, deep, and insidious power, subvert the foundations of all proper human responsibility? For pantheism, and the “Eternal Laws,” know or teach only the responsibility appropriate to animals. Widespread, and fearful to humanity in men, is this influence. Witness, as a single specimen of it, in “*The Life*” of poor

Sterling, a soul capable of the truest and fullest spiritual life and developement, perishing in the serpent folds of atheistic sophistry, like an unhappy beast in the embrace of the anaconda.'

It is in trampling underfoot this horrible vampire of the soul, Infidelity, in restoring the ruins of a godlike faith, by direct and daily repeated evidence, that Spiritualism in England has achieved hitherto its greatest triumph. Who shall express the consolation, the profound and assured peace and joy that it has spread around it, where the cold forms of churches, and the sounding brass and tinkling cymbals of materialised preachers, had failed? Quietly stealing on from fireside to fireside, without pretence, without parade, it has gone up from the middle ranks of life to the highest aristocratic regions, and down to the humblest abodes of working men. It has sat down with the sad and bewildered members of every insensate fraction of an orthodoxy, which rejected miracle in a blind obstinacy, and has sent them away rejoicing in the fall of Materialism, that reign, as Baron Guldenstubbe styles it, of Satan *par excellence*. Whilst men, wise in their own conceit, and too conceited to examine, were writing violent philippics against it, they saw and were satisfied. And in the train of this reaccepted power followed gifts full of interest, grace, and fresh assurance. In England, Spiritualism has been more generally received in a religious spirit than in America. It is rare to find any of its disciples pagans, as so many Americans have boasted themselves, so that at one time the American spiritualists separated themselves in Christian spiritualists and Not-Christian spiritualists. There have been a considerable number here who have pursued it more as an amusement than, as it is, a great and solemn agent for the overthrow of Infidelity; but the majority have fully perceived its more elevated and sacred nature. In the works and periodicals which have appeared in its advocacy, this nobler spirit has been almost universally conspicuous. With the best part of American spiritualism it has kept pace in its legitimate operations. Here, as there,

it has brought back numbers of men from atheism, or from a condition little better or more comfortable. I speak this from actual knowledge of such cases.

Great numbers of English spiritualists have developed into writing and drawing mediums, and some of these have already reached an excellence far beyond anything in this department, as far as I can learn, yet witnessed in America. I may refer, in proof of this statement, to the water-colour drawings of Lady Ellis; to those of Mrs. William Wilkinson, which have been seen by many hundreds of persons connected with art and literature; and to the pencil drawings of my daughter, Mrs. Watts. Of my own little experience in this branch of spiritual art, I have already spoken. In musical mediumship, I have, in an earlier page, noted a very remarkable example.

We read in the spiritual journals of America of ladies who have been in the habit of seeing spirits as they see people, from childhood. This is fully confirmed by similar cases familiarly known to myself in this country. Two in particular, Mrs. N—— and Miss A——, are well known to a very wide circle, in which they have for years given such daily proofs of this faculty, that no fact is more thoroughly established. It was Mrs. N—— to whom the spirit of Captain Wheatcroft appeared in London the same evening that he appeared to his own wife at Cambridge, and informed her that he was killed that day before Lucknow, and that his body was not then buried. ‘The thing that I wore,’ he said, ‘is not buried yet.’ The whole case is related by Mr. Owen in his ‘Footfalls.’ The circumstance had been related by Mrs. N—— to myself, before Mr. Owen took up the matter. It will be seen, in Mr. Owen’s narrative, that the return of the killed at the storming of Lucknow did not agree, in the date of the death of the captain, with that of the apparition. To both the ladies the apparition was on November 14, 1857; the return stated the death on the 15th. Had the return been correct, the spirit must have appeared the day before its departure. The solicitor to the captain’s family

communicated this discrepancy to the War Office, and requested that reference should be made to Lord Clyde as to the correctness of the date in this instance. This was done, and Lord Clyde returned answer that the date was correct—the death took place on the *fifteenth*. Here the ghost and the War Office were at variance, but a letter subsequently received from a brother officer proved the ghost to be right, and the War Office, in consequence, corrected its date. These ghosts, however visionary and unreal some people think them, can on occasion show themselves more exactly accurate than people in the body.

I could relate many equally curious proofs of the validity of Mrs. N——'s statements on this point. One may suffice. The first time that she was in my house, she said that she saw the spirit of a young man standing near one of the party. She described him so exactly, that we immediately recognised him. It was a person whom Mrs. N—— never had seen or heard of. No remark was made further, but on a subsequent visit, in order to test the matter, we produced a number of miniature portraits of our friends of past days, without at all referring to Mrs. N——'s former sight of the spirit. The moment she cast her eyes on one of the portraits, she put her finger on it, saying, 'That is the young man I saw here.' It was in truth the person she had described.

Miss A—— is also one of the ladies who saw the apparitions of Squire and Dame Children, at Ramhurst, in Kent, the particulars of which are also given by Mr. Owen in his 'Footfalls.' These particulars were also well known to me before Mr. Owen took up the subject, and discovered, by a visit to Ramhurst and to the British Museum, in consequence, facts regarding Squire Children and his family known only at Ramhurst through the apparitions, the memory of the family there having almost wholly died out. Amongst the particulars communicated to Miss A—— by Squire Children was the date of his death, which Mr. Owen, after much search in the MS. department of the British Museum, found to be perfectly correct.

Amongst the most remarkable spirit mediums of modern times is Elizabeth Squirrell, whose revelations took place before Spiritualism, in its present avatara in England, had taken place. Elizabeth Squirrell may be said to be the Seeress of Shottisham, as Mrs. Hauffe was the Seeress of Prevorst. There is a striking similarity in their cases. Both had their bodily frames so weakened by disease, and their nervous system so excited, that the spiritual life within predominated over the bodily life without; the communion with the spiritual world was opened up, and they became not only clairvoyant of what was around them, but prophetic of what was approaching. Both were maligned and charged with imposture, and both found some candid people who were ready to examine thoroughly into their cases, and thus became witnesses to the honesty of the accused, and to the extraordinary nature of their visitations. The main difference was that Madame Hauffe sank under her complaints; Elizabeth Squirrell has, I understand, in a great measure, recovered from hers.

Elizabeth Squirrell was born at Shottisham, in Suffolk, five miles from Woodbridge and thirteen from Ipswich, in 1838. Her father appears to have been in trade there, and was the son of the late Baptist minister of Sutton, a neighbouring village. At three years of age she fell into a severe illness, which probably laid the foundation of her future malady, though she recovered her health, and for several years used to walk three miles daily to school and back, six miles altogether. It appears to have been in her twelfth year that she was suddenly attacked with illness at school, and this attack grew more and more complicated for years. At first she experienced a weakness in the back, a severe pain and pressure on the head, then violent epileptic fits, spasmodic contractions, paralysis of the limbs, and eventually loss of power to swallow, lock-jaw, which continued twenty-one weeks, and finally she lost sight and hearing. Her sense of smell disappeared in the nose, but she could inhale odours through the mouth. All her senses, except feeling, were

shut up, and she lay in a most enfeebled and suffering condition. Doctor after doctor was called in, who attributed her complaint to as many causes as there were doctors; ossification of the heart, water on the brain, a tumour, and so on. She was sent to the hospital at Ipswich, and returned worse; her case was declared hopeless.

It was soon noised abroad that this poor girl, when about fourteen or fifteen, had lost all power to swallow, and had lived without taking any nourishment whatever for twenty-five weeks. The thing was denied, though there are numerous cases of the kind on record, the celebrated Englebrecht's amongst them; there was a great rush of people to see the case, and a loud outcry of imposture succeeded. Both she and her parents were accused of being in complicity to deceive, for the purpose of obtaining money. Three separate committees were appointed of watchers. The second, on which there were several clergymen, imagined that they had discovered fraud, and broke up quarrelling amongst themselves, and setting abroad the most damaging reports. A third and still more rigorous watch of twelve persons was appointed, who reported, everyone signing his or her own statement, all most unequivocally asserting that no food could possibly have been taken during fourteen days' watch, night and day, the parents being excluded from the room. All declared their conviction that both parents and child were honest, conscientious people, and that Elizabeth herself was not only innocent of all deceit, but was a very sincerely religious and highly gifted girl. Various medical men of more liberal character visited her, and, after careful examination and enquiry, confirmed this opinion. Amongst these Dr. Johnson, of Umberslade, published a very interesting visit to her. Dr. Garth Wilkinson and Dr. Spencer T. Hall, both gentlemen well acquainted with such cases, gave decided opinions on the truth of her extraordinary condition. Some clergymen were equally fair, and amongst them the Rev. W. A. Norton of Alderton. But this did not prevent the Baptist Society at Stoke-Green, Ipswich, expelling both parents and daugh-

ter, because they asserted that Elizabeth had for more than a quarter of a year lived without taking sustenance; and still worse, because she asserted that she had seen angels and departed spirits.

In fact, the poor girl had become a thoroughly clairvoyant subject. She saw spirits about her, amongst them her guardian angel; and in her mesmeric sleep she saw her own internal condition, the seat and nature of her complaints, and could distinctly, in these sleeps, foretell the approach of greater illness, or of alleviation—when she should be able to swallow again, and when a return of her inability to swallow would occur. In her waking condition, she knew nothing whatever of what she had seen or said in her mesmeric sleep; and her attendants wisely did not communicate this to her, so that they could judge of her truthfulness and consistency. In her mesmeric sleeping, she spoke of her waking condition as of another person, as if two spirits occupied one body, one sleeping as the other awoke, and vice versâ. She always called her waking condition ‘My waking,’ and said, ‘My waking is very ill—very ill indeed;’ or ‘My waking’ will suffer so and so; but always added, ‘It does not know of this, and don’t you tell it, for it would distress it.’ The attendants always found her prognostics occur to the letter, and exactly as to time.

My notice of this extraordinary case must necessarily be brief, but the whole account of it has been published by one of the watchers, and may be had of Simpkin and Marshall.

Mesmeric and homœopathic treatment eventually restored her. One of the most remarkable occurrences which took place during her illness was the ringing of a glass tumbler, which had been set on the table near her with flowers. This ringing first called her mother into the room, who supposed her daughter had struck it with something soft, but she denied it, and the mother watching it, soon heard it ring out again in the same musical manner. Many other persons then, from time to time, witnessed it, and they found that it always rung when they were conversing on spiritual and

elevating subjects, as in confirmation of what was said. One person who went to pray by her heard it above fifty times, and generally when he was thus engaged, and declared that his emotions on hearing it were indescribable. On several occasions it rang in sharp notes when assistance was wanted, for Elizabeth was subject to faintings, and her mother running in on one occasion, found her in so insensible a condition, that she was convinced that without instant aid she would have died.

It was soon said that the sound came from a harmonica that she concealed in the bed, but it was amply proved that the ringing commenced many weeks before she obtained the harmonica, and above forty people hearing the glass ringing when this could not be the case. She herself well observes that no earthly advantage was to be gained by pretending that the glass thus supernaturally rung, as it was sure to be laughed at; but she adds, 'It has decided many an uncertain surmise, dispelled many a fear, and unmistakably announced the presence of some spiritual envoy.' And what in all this is so barbarously obscene and impious? Is it not written in the Old Testament, 'The angel of the Lord encampeth round about them that fear him?' And is it not written again in the New Testament, 'Are they not all ministering spirits, sent forth to minister?' &c.

One of the most satisfactory features of this case is the brightness and intelligence of this young sufferer of fifteen. With only a simple village education, she writes with a spirit, a vigour, a sound sense, that few persons possess at any time of life. Like the Seeress of Prevorst, she wrote a good deal of poetry, and in a very sweet and genuinely poetic vein. An eminent London surgeon, who went down to see her, says with much truth:—'I am quite of opinion that Elizabeth Squirrell possesses extraordinary genius for her years, and that all she says teems with so much good sense, good taste, and genuine piety, that all she utters deserves to be preserved. Her powers of sight and hearing being obliterated, of course she is desirous to hold communion with

herself, and this constitutes a new state of existence.' He adds, 'It is most shameful that people should prejudice this case. I confess that I went down with one impression, and returned with another.'

But all were not so self-reliant or so charitable as this liberal medical man. The parents of Elizabeth were ruined in their trade, and compelled, from the persecuting spirit of those about them, to remove to Ipswich to endeavour to get a livelihood. It seems that Elizabeth has since been in London, seeking to support herself as a needlewoman: on enquiring after her, I understood that she was again gone down into the country. Similar cases of extreme clairvoyance abound, where the parties, when in the sleep, and with eyes blindfolded, could see everything around them, even to distant dwellings, and could read anything written at a considerable distance; but few cases have been so complete as that of Elizabeth Squirrel, who, in actual blindness, possessed this wonderful faculty of sight.

The literature of English Spiritualism already numbers several works of solid merit, and which may be studied by enquirers to great advantage. It is not necessary to do more than mention the titles of these works, which may be procured through any bookseller from the publishers in London. Mrs. Crowe's 'Night-side of Nature;' her translation of the 'Seeress of Prevorst,' and her subsequent work on Spiritualism itself, have been repeatedly referred to in this work, and strongly recommended to the reader. Her 'Night-side of Nature' is one of the best-reasoned works in the language on the subject. There is a little volume of Mr. Rymer's on Spiritualism, containing some of the earliest occurrences regarding it in England, as he was one of the first convinced. Mr. Andrew Leighton has edited a shilling edition of Adin Ballou's work on 'Spirit Manifestations,' and prefaced it with a very excellent introduction. Mr. Newton Crosland's 'New Theory of Apparitions,' and Mrs. Crosland's 'Light in the Valley,' should have a careful perusal. They are very important, and only came out too

early, the subject then being almost wholly unknown, except by mere and absurd report. Mr. William Wilkinson's little volumes on 'Spirit Drawings,' and on the 'Revivals,' cannot be left unread by anyone who would thoroughly inform himself on these subjects. They are ably and philosophically written, and I would particularly recommend to the reader's attention the chapter in the latter on 'the Dynamics of Prayer.'

For some of the most extraordinary, in fact, the most extraordinary phenomena of recent spiritualism, the reader must go to Mr. Benjamin Coleman's 'Spiritualism in America,' being the report of what Mr. Coleman saw in a visit to the United States in 1861, made for the express purpose of examining into the facts and condition of spiritualism there. A little work called 'Angel Visits,' by Miss Helen Faucit, presents the reader with an individual's experience on the subject.

'The Confessions of a Truth Seeker' are full of knowledge of spiritual history, and the arguments of opponents are dealt with in a very felicitous manner. Mr. John Jones's 'Natural and Supernatural' is a storehouse of very curious knowledge on the subject. Mr. Dale Owen's 'Footfalls on the Boundary of Another World,' are too well known to need mention. Mr. Barkas, of Newcastle-on-Tyne, has lately added another work on the subject, of much interest. To those who would acquaint themselves with the facts and arguments of English spiritualism, I need only say that these are to be found in the 'Yorkshire and British Spiritual Telegraphs,' for several years, now discontinued, and the 'Spiritual Magazine,' in current publication. Most or all of these may be procured at Mr. Pitman's, 20 Paternoster Row.

And this is all that now seems necessary to say on English spiritualism. Making its way quietly but steadily—already more widely pervading the ranks of literature and science than many of its professors find it prudent to avow—already numbering many clergymen of one creed or another,

who find it necessary to avoid martyrdom by approaching it as Nicodemus did Christ; the time is not far off when it will assume a more broad and open aspect. The ravages of infidelity with its many faces or rather masks, are becoming so fearful, and are showing themselves so rampantly in the very penetralia of the Established Church, that there must be a remedy, or the day of Christ's second advent may be declared at hand; for very soon there will be no faith left on earth, except in the Roman Catholic fold which yet needs vigorous purging, and in this the growing church of spiritualism, which opens its arms to the gospel in all its original investments of power, natural and supernatural.

Distinguished Churchmen seem more and more becoming sensible of this. I have already recorded remarkable words of the Bishop of London, uttered at a Young Men's Association Anniversary, and we find him again, in a sermon delivered in Westminster Abbey, as reported in the *Times*, saying, 'The especial lesson taught by Jacob's dream was, that God constantly controlled our thoughts, and that *we were constantly in connection with the world of spirits*, whilst we thought we were far away amid worldly things. He entreated those whose thoughts turned heavenwards, not to check them; for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness.' And we find the Rev. E. Bickersteth declaring that 'No part of divine truth can be neglected without spiritual loss; and it is too evident that the deep and mysterious doctrines of revelation respecting evil spirits and good spirits *has been far too much disregarded in our age.*' We find Hallam in his 'Literature of Europe' (vol. i. 275-6), asserting the same thing, and that 'an indifference to this knowledge of invisible things, or a premature despair of attaining it, may be accounted an indication of some moral or intellectual deficiency, some scantiness of due proportion of mind.' We have the present Dean Trench, in his 'Notes on the Miracles,' stoutly declaring the doctrine of the miraculous. 'The true miracle

is a higher and purer nature coming down out of the world of untroubled harmonies into this world of ours which so many discords have jarred and disturbed, and bringing this back again, though it be but for one prophetic moment, into harmony with that higher.' Stating this to be a nature is stating it to be perpetual, and, therefore, as much belonging to now as then. We find the Rev. Professor Kingsley as strenuously defending miracle, and affirming that 'the only difficulty lies in the rationalist's shallow and sensuous views of nature;' with much more of the kind in his 'Westward Ho!' and other works. We find the Rev. F. D. Maurice in one of his recent 'Tracts for Priests and People,' asking why things true in the Gospels should not be true in the days of Queen Victoria? These are all symptoms of a need strongly felt in the ecclesiasticism of the day.

NOTE.—Whilst this is going through the press, a phenomenon of a most extraordinary kind has shown itself in America. Mr. Mumler, a photographer of Boston and a medium, was astonished, on taking a photograph of himself, to find also by his side the figure of a young girl, which he immediately recognised as that of a deceased relative. The circumstance made a great excitement. Numbers of persons rushed to his rooms, and many have found deceased friends photographed with themselves.

The matter has been tested in all possible ways, but without detection of any imposture. An account of the particulars will be found in the 'Spiritual Magazine' of December 1862, and of January of the present year, and specimens of these spirit-photographs are now published by Mr. Pitman, Paternoster Row.

CHAPTER XII.

OPPOSITON TO NEW FACTS.

Vertentem sese frustra sectabere canthum,
Cum rota posterior curras, et in axe secundo.

PERSIUS.

Thus rendered by Dryden —

Thou, like the hindmost chariot-wheels, art curst,
Still to be near but never to be first.

IT will be as well here to devote a chapter to some of those numerous facts which should act as a warning to opponents not to gibbet themselves as obstructors of truth to future times. It will be well employed if it save but one reasonable creature from adding his name to the long catalogue of those who, whilst they think they are doing God service, are merely persecuting His truth.

The Creator of man, He who knows all the springs and motions of the human heart, when He was in Christ on the earth, said to His messengers of His great new truths, ‘Behold, I send you forth as lambs amongst wolves’ (Luke x. 3). This is His announcement of the inevitable consequences of the mission of truth to the end of the world. Persecution is the eternal heritage of truth. There is a deadly enmity to truth in the spirit of the world, which no knowledge, no experience, no infinitely repeated folly will ever cure. The world hates new truths, as the owl and the thief hate the sun. Mere intellectual enlightenment cannot recognise the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect.

The history of this hatred of truth is the same in the Pagan and the Christian world. Socrates, Pythagoras, and many others, fell under it. But it is most strikingly demonstrated in the history of Christ and His church. The Jews, the educated classes of that time, who had studied the prophets, and carried the institutions of Moses to the utmost perfection, still wanting the spiritual vision, when Christ came covered with all the signs of prophetic history, could not see Him. But what it did to Christ and His apostles, it had done long before. It ridiculed Noah's building the ark for a hundred years, till the flood came, and swept all the sneerers away. It made the life of Moses for forty years a torment, and after a thousand miracles in the wilderness. It caused the pagans to roast, boil, and hew in pieces the early Christians.

Nor was it less operative amongst the early Christians themselves. They ridiculed the discoveries of science, as the scientific ridiculed their Christianity. In his twenty-fourth chapter, 'De Antipodibus, de Cœlo ac Sideribus,' Lactantius laughs at the notion of there being such things as antipodes, thereby showing that the theory of the rotundity of the earth and of antipodes was held, as we know it was, by Macrobius, Pliny the Younger, Cleomenes, and others. Lactantius is quite merry at the idea of 'homines quorum vestigia sint superiora quam capita;' whose heels are higher than their heads. Is it possible, he asks, for 'fruges et arbores deorsum versùs crescere? pluvias et nives et grandinem sursùm versùs cadere in terram?' that is, for fruits and trees to grow downwards! rains, and snow, and hail to fall upwards to the earth! for fields, and seas, and cities, and mountains to hang upside down? The reason, he says, by which they came to such absurd ideas was, that they saw the sun and moon always setting in one place, and always rising in another, and not knowing the machinery by which they were conveyed when out of sight, they thought the heavens must be round, and, therefore, the earth must be round too. Nay, according to him, they had actually made an orrery. 'Itaque et aëreos

orbes fabricati sunt, quasi ad figuram mundi eosque cælarunt portentosis quibusdam simulacris, quæ astra esse dicerunt.’

Thus the earth was, according to these philosophers (some of them of the first century of the Christian era, probably earlier still), round, and the planets were represented the same, and as circulating round it. Then followed what Lactantius regarded as a very monstrous notion. *Si autem rotunda etiam terra esset, necesse esse, ut in omnes cœli partes eandem faciem gerat; id est, montes erigat, campos tendat, maria consternat. Quod si esset, etiam sequebatur illud extremum, ut nulla sit pars terræ quæ non ab hominibus, cæterisque animalibus incolatur. Sic pendulos istos Antipodes cœli rotunditas adinvenit.* ‘That is, if the earth were round, it would follow of necessity, that it would everywhere present the same face to the heavens; it would elevate its mountains, extend its plains, diffuse its seas. And if this should be, then this extreme condition would follow too, that there would be no part of the earth which might not be inhabited by men and other animals. And thus the rotundity of the earth is actually made to introduce pendulous antipodes!’

But if you ask, says our learned Christian Father—and he was a very learned man of his age, and did able battle with the heathen and their mythologies—how all these things are prevented flying off from the round earth, and dropping into the lower regions of space, they tell you that it is a law of nature that the most ponderable substances tend to the centre, and are united to the centre as you see the spokes in a flying wheel; whilst the lighter substances, as clouds, smoke, and fire, are carried from the centre, and mount towards the heavens.

Assuredly, if we have not specific gravity here, soon after the Christian era, we are on the skirts of it. ‘*Quod si quæras ab iis, qui hæc portenta defendunt, quomodò non cadunt omnia in inferiorem illam cœli partem; respondent, hanc rerum esse naturam, ut pondera in medium ferantur, et ad medium connexa sint omnia, sicut radios videmus in*

rotâ ; quæ autem levia sunt, ut nebula, fumus, ignis, à medio deferantur ut cœlum petant.’

Lactantius cannot, he says, account for the people continuing to defend such absurdities, except that, once taking up wrong premises, they are sure to go on maintaining them ; though he thinks the philosophers are sometimes knowingly quizzing, and only do it to show their ingenuity and astonish people. When the learned laugh at Lactantius, let them reflect for a moment, that spiritualism may be just as true now as that the world was round, and that there were antipodes in his time.

The same spirit pursued through all the middle ages the children of the light, by its grand institution, the Inquisition, furnished with every species of machinery for erushing, burning, racking, and tearing out the truth. It fought desperately against the Reformation, and poured all its fury on Huss, Jerome of Prague, the Lollards, Waldenses, Huguenots, on Fox, on Wesley, and on every religious reformer.

It stood in the path of even physical progress, and laughed. It is the Fool and the Alguazil of every age, even to physical progress. We all know the stories of Galileo, of Harvey, and Jenner ; they are worn threadbare in holding them up as warnings. It put Solomon de Caus in the Bicêtre as a madman for asserting the power of steam. The ‘Edinburgh Review’ called on the public to put Thomas Gray into a strait jacket, because he affirmed that there ought to be railroads. Gall says that such was his treatment for introducing phrenology, that he could not have lived through it, had he not been supported by one man who knew the value of science, and that the learned even did not restrain their premature jokes and squibs till they had made some research.

A writer in the ‘Homœopathic Review’ says, ‘In the sixteenth century, the French parliament solemnly interdicted the use of antimony as a medicine, and the Faculty of Paris not only forbade the employment of *all chemical*

remedies, but would not allow them even to be mentioned in theses and examinations. In the same century, the discovery of the valves in veins by Amatus Lusitanus was denied and ridiculed by the chief anatomists of the day : whilst Harvey's farther discoveries were treated as madness. In the seventeenth century the medical profession was roused to fury by the introduction of *Peruvian Bark*. This remedy was not brought in through the portals of the college ; and the new discovery, to use the words of Boniland, had to be " baptised in tribulation." The physicians of Oliver Cromwell allowed him to die of ague rather than administer the hated specific. In the same century, the President of the College of Physicians committed Dr. Groenvelt for daring to prescribe *cantharides* internally.

' In the eighteenth century Jenner was ridiculed, lampooned, and excluded from the honours and privileges of the College of Physicians because he advocated vaccination. In the nineteenth, the discovery of Laennec was, for a time, scouted by the medical authorities. " I have not," one professor sneeringly remarked, " a sufficiently fine ear to hear the grass grow : " and at a medical banquet, a sort of dinner of the Medical Association of the day, it was proposed to test the qualities of the wines by percussing the bottles. If we pass from medicine to general science, how the volume teems with stories of blind opposition to everything involving a change of opinion.'

The writer then cites the case of Galileo, so well known, and of Columbus, ridiculed and rebuffed by the learned men of Genoa, Portugal, and Spain, and then, having proved the truth of his theory of another continent, dying broken-hearted amid the hatred and envy of those who feared conviction. Of Franklin, bravely erecting his lightning conductor amid the jeers of his fellow-citizens, and not only so, but amid those of the Royal Society of London. Dr. Ashburner, in the ' *Spiritual Magazine*, ' has called attention to the following fact in ' *Lardner's Manual of Electricity*, ' in the ' *Cabinet Library*, ' i. 47. ' When these and other

papers, proposing that an iron rod should be raised to a great height in the air, to convey electricity from the clouds to the earth, by Franklin, illustrating similar views, were sent to London and read before the Royal Society, they are said to have been considered so wild and absurd that they were received with laughter, and were not considered worthy of so much notice as to be admitted into the "Philosophical Transactions." Dr. Fothergill, who appreciated their value, would not permit them to be thus stifled and burked. He wrote a preface to them and published them in London. *They subsequently went through five editions!*'

The writer then cites the case of Perdonnet, the engineer, earning the character of a madman by predicting in a lecture at the *École Centrale*, the success of railways. He adds, 'Then have we not some pleasant stories of the French academicians,—the Sir Benjamin Brodies of the day—the *crème de la crème* of philosophers? In 1805 Napoleon the First applied to the Academy to know if concentrated steam, according to Fulham's process, could propel a vessel. The question was answered by a burst of laughter, and the emperor was extremely mortified for having showed his ignorance. The same body of philosophers rejected the proposition to light by gas as an impossibility; and years afterwards, Arago was received with bursts of contemptuous laughter when he wanted to speak of an electric telegraph, his learned compeers declaring the idea to be perfectly Utopian. To these instances he might have added the ridicule and persecution of Hahnemann, for the introduction of homœopathy, and of Reichenbach, for the discovery of the odyle force.

It is a curiosity of science that Benjamin Franklin, who had himself experienced the ridicule of his countrymen for his attempts to identify lightning and electricity, should have been one of the committee of *savans* in Paris in 1778, who examined the claims of mesmerism, and condemned it as absolute quackery! This opinion was seconded by another commission, which commenced its sittings in February 1826, and continued its labours for five years. The report of the

commission, however, recommended that *physicians* only should be allowed to practise mesmerism, forgetting that it was unmedical men who had forced the science on the medical men. Mr. Rich shrewdly observes, that as soon as the Church recognises mesmerism, and we believe spiritualism too, it will then consider it very proper that only clergymen should practise them.

The 'Scottish Review,' in an able article, some years ago, reminded its readers that the establishment of the Royal Society was opposed because it was asserted that 'experimental philosophy was subversive of the Christian faith.' The elder Disraeli shows that telescopes and microscopes were at first denounced as 'atheistic innovations, which perverted our organ of sight, and made everything appear in a false light.' In the outcry against Jenner, the Anti-Vaccination Society, in 1806, execrated vaccination, as a horrible tyranny 'for forcing disease on the innocent babes of the poor—a gross violation of religion, law, morality, and humanity.' It was declared by learned men that it would make children 'ox-faced,' that there were already symptoms of sprouting horns on children, and that they would have the visages of cows and the bellowings of bulls! It was declared a diabolical invention of Satan, a tempting of Providence, and was practical sorcery and atheism.

When machines were invented for winnowing corn, a dreadful outcry was raised in Scotland, that it was an impious attempt to supersede God's winds, and raise a devil's wind. One Scotch clergyman refused the holy communion to all who used this 'devil's' machine. The readers of 'Old Mortality' will remember the indignation of honest Mause Head-rigg, at her son Cuddie having 'to work in a barn wi' a new-fangled machine for dighting the corn frae the chaff, thus impiously,' said the alarmed Mause, 'thwarting the will of Divine Providence, by raising wind for your leddyship's ain particular use by human art, instead of soliciting it by prayer, or waiting patiently whatever dispensation of wind Providence was pleased to send upon the sheiling hills.'

When a route was discovered across the Isthmus of Panama, a priest named Acosta, in 1588, declared that, too, a resistance of Divine Providence and His finite barriers, which could only be followed by plagues and curses. When forks were introduced into England, they were denounced by the preachers, who declared it 'an insult on Providence not to touch our meat with our fingers.' The abolition of slavery was treated in the same manner by many religious people, as an impious attempt to put aside the curse on Ham and his posterity; and like arguments are still used against the attempts to convert the Jews, a people, it is said, rejected for their rebellion and crucifixion of Christ.

There is a large class of persons at the present day who may, with much profit, digest this list of facts. After reading it, no one will feel himself obliged to add his name to the catalogue of bigoted obstructives.

CHAPTER XIII.

THE PHILADELPHIAN BRETHREN.

There are sown the seeds of Divine things in mortal bodies. . . .
 It may be a question whether such a man goes to heaven, or heaven
 comes to him ; for a good man is influenced by God himself, and has
 a kind of Divinity within him.

SENECA'S *Morals, Le Strange's Translation*, p. 159.

WE have brought down the ' History of the Supernatural ' to our own time. But there are many incidental emanations of it lying, as it were, outside of our track, and yet essential to a complete panoramic view of it. These I shall now, in a few concise chapters, endeavour to bring up ; confining them to occurrences since the Reformation. One of the earliest objects which courts our attention is a sort of Protestant association of the ' Friends of God,' under the name of

THE PHILADELPHIAN BRETHREN.

This society was founded by Pordage, a clergyman who was deprived of his living under the commonwealth, and studied medicine, and practised it as a physician till his death, in 1698. He might be styled the English Böhme, whom he had studied and admired. He wrote clearly and with great strength. His chief work, ' The Divine and True Metaphysic,' is in three volumes. The chief members of his society were Thomas Bromley, Edward Hooker, Jane Leade, Sabberton, and others. They used to meet for worship to the number of twenty persons or so, and,

according to their accounts, had wonderful, or actual apparitions of good and evil spirits. Some of those of Pordage will be thought very extravagant by many ; but if we admit of apparitions at all, it will be difficult to prescribe to them the precise shapes and circumstances in which they shall come, especially if they are evil ones. Much discussion has taken place of late years on the circumstance of ghosts appearing in the very dress which they used to wear on earth, and retaining the fashion of ages ago ; and many have thought it a very good reason to deny apparitions at all on this account, saying that they might believe in a spirit, but not in the spirit of a coat. But this is only saying that we are ignorant of the habits and endowments of the spiritual world. When spirits appear, it is necessary that they should be able to identify themselves ; and, by whatever means, they evidently have the power. Professor Hare says they possess a will-power far transcending our highest conception, and that it is a portion of *creative* power, conferred by God on spirits, to render them capable of executing His commissions. The faculty, which we ourselves possess, of creating or receiving from the creation of spirits, in our dreams, the most lifelike pictures of places, things and persons, is a part of this wonderful faculty.

When, therefore, we read the strange relations of Pordage, it is only necessary to remember this spiritual potency ; and, in the history of the saints, we have abundant examples of presentations of evil beings equally extraordinary. The first of these occurred to Pordage in 1651. As he was asleep in his bed, he was awakened by the violent flinging back of his curtains ; and he saw, standing before him, the figure of a person named Eberhard, whom he had well known. The figure was very distinctly seen by the light of the fire in his room ; and, after standing some time, it withdrew through a side door. Pordage, it seems, had been accustomed to apparitions ; so he turned over, and fell asleep again. But a second time he was awake, and saw a gigantic figure standing with an up-torn tree on

his shoulder, and a huge sword in his hand. As he felt that this was an evil thing, he determined to fight it; and, getting out of bed, he attacked the figure with a walking-stick. He calls it a magical conflict; by which he means the divine magic, or power, which Christianity gives good spirits over bad ones. His fight, he says, lasted for half an hour, when the giant vanished. Scarcely was he gone, however, when he, or another spirit, returned in the shape of a winged dragon, which filled half his chamber, and, as he fought with him, breathed flames upon him, by which he fell into a swoon; but an invisible hand raised him up, and he continued the fight till morning.

Pordage declares that his wife was a witness of the whole of these battles, and the shapes, as plainly as himself; and such was the opinion of the veracity of Pordage, that even his opponents did not doubt that he believed that he had seen and done this. Pordage related all the next day to the members of his society; soon after which time they had very lively visions of hell and heaven, which appeared daily to nearly all the members for a month. Pordage relates, that in these visions, which, he says, they saw both inwardly with the eyes of the spirit, and outwardly with the eyes of the body, they beheld the Prince of Darkness, and damned souls in the shape of men, pass by in grand procession in chariots of clouds, and surrounded by lesser spirits in swarms. The spirits which drew these chariots were in shape of dragons, tigers, bears, and other beasts. They saw countless hosts of them, like an army, which stood outside, whilst others came through the glass into the room. When they closed their eyes they saw these visions just the same. The true cause of seeing, he says, was in the opening of their inner eyes and of the divine union of the inner and outer vision into a perfect oneness. They saw that glass, walls, locked doors, formed no obstacle to their ingress or egress, and that they could change their forms at will, whether into those of men or beasts. This continued for weeks; and some of the members received much injury to their health

from the infernal stench and effluvia. During the whole of this time, whether together or alone—whether by day or by night—they were sickened and disgusted by a detestable taste of mixed sulphur, soot, and salt, and felt continual wounds and stabs, and burning, as from poisoned arrows and the stings of scorpions.

But what was most remarkable, the devils painted on the glass of the windows and on the tiles of the house all kinds of extraordinary figures of men and animals, which appeared continually to move, as if alive. On the tiles of the fireplace they had drawn the two hemispheres of the earth full of men and beasts, which also appeared to move. When the visitation was over, they attempted to wash these out, but they found them indelible, and could only get rid of them by breaking them up with a hammer. The matter had made a great public sensation, and numbers of people, magistrates and others, made a particular examination of the circumstances, and proved the truth of them.

These statements, extraordinary as they are, have been, in many particulars, corroborated by events of to-day. In the case of Mary Jobson, of Sunderland, published by Dr. Reid Clanny, physician to the Duke of Sussex, the sun and moon, and other things, were painted on the ceiling in colours, which her father whitewashed over once or twice, but they still came through, and were seen by hundreds of people, several medical men amongst them, and could only be destroyed at last by destroying the plaster. The wonderful powers of representation and presentation in varied forms is one of the most remarkable and best-attested facts of modern spiritualism. Spirit-writing and spirit-drawings now exist in abundance. Of the former, Baron Guldenstubbé, of Paris, possesses upwards of a thousand specimens, and has published fac-similes of some of them, in his work ‘*Pneumatologie Positive.*’ These will be noticed hereafter.

JANE LEADE.

Amongst the most distinguished members of the Philadelphia Brotherhood was Jane Leade, a lady of a titled family of Norfolk, married to her cousin, William Leade. She was a woman of accomplished education, and intellectual character. After her husband's death, she said that she had a visit from his spirit, and from that time she retired from the fashionable world, and devoted herself to religious life, and joined the society of Pordage, in whose family she had lived some time. She speaks, like him, of the magical power possessed by believing Christians, but this so-called magic is plainly no other than the theurgic power possessed by the Church in a state of living faith. She says, in her numerous writings, that the time comes when there shall be on earth a community of the enlightened and sanctified, who shall live as really new-born into the world of God and the angels. That the highest attainment of the divine Sophia, of which she continually speaks, is the possession of the magical power which issues from God, and is communicated by Him to those who are willing to receive it.

'Am I asked,' she says in her 'Revelation of Revelations,' 'what this magic power is? I answer, it is a marvellous truth penetrating into the soul of those who receive it, transpiercing the inner life and changing the blood, into a together-flowing and life-giving light resembling flame. It is the power of God in the person of Christ and of the Virgin, and, in a pure virginal spirit, is the pervading and overshadowing power of God, and which by degrees, as a spiritual root, continues to spread itself, and to pass over into others.' 'This power,' she says again, 'places him who possesses it in the condition to exert power over the various departments of creation, over plants, animals, minerals, so that when many work together in this power, nature will be reshaped into a paradisiacal state, and the so-called miracles of the ancient times will again be wrought as nothing extraordinary.'

‘How are we to arrive at this power? Through the new birth and through faith, that is to say, through the accordance of our will to the Divine will, which, as St. Paul says, makes everything obedient to us.’ This is precisely what our Tennyson says, that ‘our will is never so much ours as when it is God’s.’ Jane Leade lived to the age of eighty-one, by which time the Society had reached a hundred members, including learned and professional men, lawyers, clergymen, physicians, merchants, &c. Her writings were published in twelve volumes, and translated into German by one of her admirers, Loth Vischer, of Amsterdam. The chief of these are ‘The Revelation of Revelations,’ ‘The Laws of Paradise,’ ‘The Wonders of God’s Creation revealed to the Authoress;’ and ‘The Theologia Mystica.’

ANTOINETTE BOURIGNON.

This lady may be classed with the Philadelphian Society, for her views were precisely the same, though she was a Catholic. She was born at Ryssel, in Flanders, in 1616. From her earliest childhood she showed an unconquerable aversion to the ordinary society of the world, and as unconquerable a drawing to religious retirement and feeling. As she grew up her parents determined to marry her to some man of standing, in whose house she would be obliged to mix in the society of the world. But she steadfastly resisted all such offers, and desired to enter a convent, to which her parents would not consent. She fitted up her private closet as a little chapel, where she had her altar and her religious books. There she declared that she had a spiritual manifestation which determined her future course of life. After the death of her parents, which was during her early years, she opened the ladies’ school of which I have spoken, and where the witch fit broke out amongst her scholars, when the school was in the full tide of popularity; for Antoinette Bourignon was a woman of much talent and accomplishment. The secret of this may be found in the enmity of

St. Saulieu, a Capuchin priest, who had professed to desire to open a boys' school on her plan, and through her means obtained the necessary money. Having got this, he thought fit to keep it for his own purposes, and offered to abandon his order and marry Antoinette. Horrified at his villany, she broke off all friendship with him. The Jesuits then endeavouring to obtain the spiritual direction of her school, and being also rejected, the Capuchin and the Jesuits combined to drive her away by the stratagem related. Her school being taken possession of by the authorities, to avoid further persecutions she fled. She afterwards lived in Holland, at Hamburg, and in other places in Germany. There she continued to diffuse her religious ideas both by her conversation and by her pen. Her works are numerous: 'The Light Risen in Darkness,' 'The Light of the World,' 'An Admirable Treatise of Solid Virtue,' &c.

The misfortune of Antoinette Bourignon was her attractions as a woman of education, talent, and deep feeling, so that her admirers, instead of assisting in her views, were continually falling in love with her, and wanting to marry her. All such overtures she rejected, having but one great object, the devotion to and promotion of vital religion. The celebrated Poiret went so far as to separate from his own wife, and then offered his hand to her, which she, as usual, rejected. The great naturalist, Swammerdam, was one of her most zealous disciples. She died in 1680, in the same year as Swammerdam, at the age of seventy-four.

Her writings had excited a great sensation, especially in Germany, and her proselytes and enemies were equally zealous. She was denounced as a Sabellian, an Origenist, and a Gnostic; but she seems to have been simply a woman who had so clear a perception and love of spiritual, that is, vital Christianity, that nothing else had any charms for her. Her writings are excellent, and show that she had obtained the true view of Christianity and of the world. When a child, she used to implore her parents to take her to where the Christians lived, not being able to reconcile the doings of

those about her to Christian precepts. She says that she derived all her knowledge from the Spirit of God speaking to her spirit. She expresses no astonishment at the darkness of the so-called Christian world, but says it will yet grow darker, for Christ said that He should not come till it was midnight.

She had seen and known that Christianity was a spiritual reality; that the spiritual world was as objective as the outer world to the unsealed eye and the fully developed soul; and she was in the same condition and category as the long line of so-called mystics, which stretches through every age of the world—a class of people supposed to live amid mere imaginations, but who have found a substantial verity; for no empty imaginations can satisfy strongly-feeling, deeply-seeing souls, for years, and through whole lives.

CHRISTINA PONIATOWSKI AND ANNA MARIA FLEISCHER.

During the thirty-years'-war, as in all times of trouble and excitement, many mediums appeared, who might be classed with the Philadelphian Brethren. Amongst them were Kotter, Plaustrar, Felgenhausen, Warner, Reichard, Drabicides, and others. The most remarkable were three ladies, Eve Margaret Frölich, the wife of a Swedish colonel, Anna Maria Fleischer, and Christina Poniatowski. Christina Poniatowski, the daughter of a Polish nobleman, announced the defeat of Austria and of Wallenstein, through Gustavus Adolphus, and carried her prophecy to Wallenstein, but was kept from his presence, and only delivered it to his wife. 'Commenius,' says Wallenstein, 'though a great believer in astrology, was much amused by Christina's letter, saying the Emperor received letters from Rome and Constantinople, but he from heaven.' However, on December 11, 1628, she saw, in a vision, Wallenstein walking in a bloody cloak, and attempting to scale the clouds by a ladder which broke, and he fell to the earth vomiting blood, smoke, and poison, and an angel proclaimed his certain destruction. This took place in 1634, when he was assassinated in Fgra.

Christina Poniatowski was afterwards attacked by a fever, died to all appearance, and lay as dead for many hours, when she revived again and lived, was married, and enjoyed sound health for many years.

Anna Maria Fleischer was a lady of Freyberg, who, when she was in her prophetic, or clairvoyant ecstasy, was lifted into the air, and floated sometimes from one to nearly nine yards high. This is related by Andreas Möller, the superintendent of Freyberg, and by Corrodi, a man never accused of superstition. Anna Fleischer used to say that a boy in bright habiliments often appeared to her, but in the costume of the time, for which reason the wise ones said he could be no angel. He announced that the licentiousness and usuriousness of the time, the drunkenness, and destruction of so much corn in making brandy, would bring after them the wrath of God, war, pestilence, dearness, and change of religious conditions. Those who heard these things laughed, but the things came, and that in unspeakable horror.

CHAPTER XIV.

SPIRITUALISM AMONGST THE DISSENTERS.

An indifference to this knowledge of invisible things, or a premature despair of attaining to it, may be accounted an indication of some moral or intellectual deficiency, some scantiness of due proportions of mind.—HENRY HALLAM'S *Literature of Europe*, vol. i. pp. 275, 6.

Nous sommes intimement convainçus que le triomphe final du Spiritualisme entraînera avec lui le rétablissement complet de l'autorité de la Sainte Ecriture, cette parole de Dieu qui renferme la plus haute sagesse révélée aux hommes par la disposition des anges de l'Eternel.—BARON GULDENSTUBBE, *Pneumatologie Positive*.

THOUGH Dissenters have but too much imbibed the want of faith in the invisible, which has so terribly laid waste Protestantism, yet there have not been wanting many of their greatest men who, from time to time, have borne unreserved and eminent testimony to the reality of spirit and spirit influences. These honest and clear-sighted men have taken the same ground that Professor Hare has more recently taken—that even the despised department of apparitions furnished more substantial evidence of the immortality of the soul than all the reasonings of the philosophers. Even the highest arguments of Plato were but mere suppositions of an hereafter, but the merest ghost was a positive proof of it. ‘How,’ asks Hare, ‘is it that the theologians, at least, cannot see, if scientific and natural philosophers do not, the immense, the all-important value of spiritualism as a weapon against the atheist and the deist?’

Once let it be proved that the *phenomena* of spiritualism are real, and the sceptic and the atheist lose every argument on which they build. If it be admitted that spirits really do visit us, and prove it both by moving matter and showing a spiritual intelligence, there is an end of all argument. These are facts, and take their place immovably in the very centre of the arena of positivism. They may deny what is related only on the evidence of men nearly 2,000 years ago, but they cannot deny the evidence of men now living in thousands and in tens of thousands. They cannot deny the evidence of all their senses, and of their understanding. The great triumph of Christianity then comes, as it must come, from the positivism of spiritualism. It proves Christianity by analogy; it adds a new and invincible force to all historic and moral proofs of it.'

'Comte's positive philosophy,' Hare says, 'after all, is merely negative. It is admitted by Comte that we know nothing of the *sources* or *causes* of Nature's laws: that their origination is so perfectly inscrutable as to make it idle to take up time in any scrutiny for that purpose. He treats the resort to the Deity as the cause, as a mere abstraction, tending to comfort the human mind before it has become acquainted with the science, and doomed to be laid aside with the advance of positive science.'

'Of course, his doctrine makes him avowedly a thorough *ignoramus* as to the *causes* of laws, or the means by which they are established, and can have no basis but the *negative* argument above stated, in objecting to the facts ascertained in relation to the spiritual creation. Thus, whilst allowing the atheist his material dominion, spiritualism will erect within and above the same space a dominion of an importance, as much greater as eternity is to the average duration of human life, and as the boundless regions of the fixed stars are to the habitable area of this globe.' (p. 26.)

This was the strong point which the most able minds of dissent saw from the first, and which caused them to accept proofs of apparitions, and proofs derived from dreams

fulfilled, even where they did not care to encounter the Sadduceism of the age by reasoning much upon the subject. Amongst the earliest and most outspoken of the Nonconformists who derived a great argument for the immortality of the soul from this source, was the venerable Richard Baxter. In his 'Saint's Everlasting Rest' he has introduced a regular treatise on apparitions, and he also wrote an express work on the subject, only a few months before his death, called 'The Certainty of the World of Spirits fully evinced by Unquestionable Histories of Apparitions and Witchcrafts, Operations, Voices, &c.; proving the Immortality of Souls, the Malice and Misery of Devils and the Damned, and the Blessedness of the Justified. Written for the Conviction of Sadducees and Infidels.'

As his observations on this head in the 'Saint's Everlasting Rest' were written nearly forty years before, it shows how settled a principle was supernatural agency in his mind. He assigns as a reason for the work, that notwithstanding his strong religious convictions of the truth of the Gospel, the immortality of the soul, &c., yet the devil every now and then infused very uncomfortable doubts into his mind, and that he found all confirming helps useful; and amongst those of the lower sort, apparitions and other sensible manifestations of the certain existence of spirits themselves invisible, and especially that such evidences were good for them who were prone to judge by sense. What strengthened him must strengthen others, and therefore he collected such accounts, and not to please men with the strangeness and novelty of such stories.

Baxter's spiritualism in his 'Saint's Everlasting Rest' will be found in the second part, and they who may be inclined to treat him as a dreamer had better first see what the greatest writers of his time and since have said of him. Dr. Kippis, in the 'Biographia Britannica,' takes a very high estimate of him. Job Orton, in 'Doddridge's Memoirs,' places him above Rowe, Henry, Doddridge, and Watts; and Orme says, Baxter would have set the world on fire

while Orton was lighting a match. Addison and Dr. Johnson pronounce the highest encomiums on him. Johnson says his works are *all* good. Grainger, in his 'Biographical History,' says: 'Men of his size are not to be drawn in miniature;' and Wilberforce, though the Church of England had expelled Baxter, insisted on still claiming him as 'one of its highest ornaments.' Archbishop Usher and Bishop Wilkins, Drs. Barrow, Manton, Bates, and other great Churchmen, vie in praising him, and the Hon. Robert Boyle not the less.

He assures us that he did not accept stories of apparitions without proper investigation. 'I am,' he says, 'as suspicious as most in such reports, and I do believe that most of them are conceits and delusions; yet, having been very diligently inquisitive in all such cases, I have received undoubted testimony of the truth of such apparitions; some from the mouths of men of undoubted honesty and godliness, and some from the reports of multitudes of persons, who heard or saw. Were it fit here to name the persons, I could send you to those yet living, by whom you would be as fully satisfied as I; and to houses that have been so frequently haunted with such terrors, that the inhabitants successively have been witnesses of it.'

He shows us that knockings were known in his days, that is, previous to 1691. 'There is now,' he says, 'in London, an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who having formerly seemed pious, of late years does often fall into the sin of drunkenness. He often lodges long together here in his brother's house, and whenever he is drunk, and has slept himself sober, something knocks at his bed's-head, as if one knocked on a wainscot. When they remove his bed, it follows him. Besides other loud noises on other parts where he is, that all the house hears, they have often watched him, and kept his hands lest he should do it himself. His brother has often told it me, and brought his wife, a discreet woman, to attest it; who avers, moreover,

that as she watched him, she has seen his shoes, under the bed, taken up, and nothing visible to touch them. They brought the man himself to me, and when we asked him how he dare sin again after such a warning, he had no excuse. But being persons of quality, for some special reasons of worldly interest, I must not name him.'

Here we have all the characteristics of a medium in the seventeenth century. The noises appeared *where he was*. They suspected him of making them, as they suspect mediums now, and held his hands that he should not do it, yet it was done all the same, and his very shoes when standing under the bed were lifted up.

Baxter quotes 'Learned, godly Zanchius, De Potentia Dæmonum,' and shows from him that even demons are valuable proofs of spirit life. He draws no argument against spiritualism, as the illogical religious of to-day, but sees that they confirm religion. 'Zanchius,' he says, 'wonders that any should deny that there are such spirits, as from the effects are called hags or fairies; that is, such as exercise familiarity with men, and do, without hurting men's bodies, come to them and trouble them, and, as it were, play with them. I could,' he says, 'bring many examples of persons still alive that have experience of these in themselves; but it is not necessary to name them, nor, indeed, convenient. But hence, it appears that there are such spirits in the air, and that when God permits them, they exercise their power on our bodies, either to sport or hurt.'

But neither Zanchius nor Baxter find any argument in these lower grade of spirits for denouncing spiritualism altogether. On the contrary, they found grand arguments upon the fact. 'Having,' they observe, 'not only the certainty of God's word, but man's daily experience, for their existence, they find their use in it.' These devils do confirm our faith of God, of the good angels of the kingdom of heaven, of the blessed souls, and of many things more which the Scripture delivereth. *Many deny that the soul of man remaineth and liveth after death, because they see nothing go*

out of him but his breath; and they come to that impiety that they laugh at all that is said of another life. But we see not the devils; and yet it is clearer than the sun that this air is full of devils; because, besides God's word, experience itself doth teach it.

Baxter knew as well as we that this faith was the faith of all ages and nations. 'Gregory, Ambrose, Austin, Chrysostom, Nicephorus, &c., make frequent mention of apparitions, and relate the several stories at large. You may read in Lavater de Spectris, several other relations of apparitions, out of Alexander ab Alexandro, Baptistes Fulgatus, and others. Ludovicus Vives "De Veritate Fidei" saith, that among the savages in America, nothing is more common than to hear and see spirits in such shapes both night and day. The like do other writers testify of those Indians; so saith Olaus Magnus of the Icelanders. Cardanus de Subtilit. hath many such stories. So Johan. Manlius in Loc. Common. Collectan. de Malis Spiritibus et de Satisfactione. Yea, godly, sober Melancthon affirms that he had seen some such sights or apparitions himself; and many credible persons of his acquaintance have told him that they have not only seen them, but had much talk with spirits.'

From Lavater de Spectris, he gives, on the testimony of many different persons, recitals bearing all the fixed characteristics of such things. Of persons who had the bed-clothes pulled off them; others who felt something lying on the bed; others who heard it walking in the chamber by them, speaking, or groaning, and passing in and out through locked doors. Other persons under spirit-influence spoke Greek and Latin; and saw what was doing at incredible distances. Thus honest Baxter confirms prior and subsequent ages by a testimony wholly according with theirs; neither because he feels evil does he pronounce all evil, but rationally infers that because there is evil, there must be good too, for such is the evidence of all nature, all history, and all revelation.

A curious discovery is made in reading him. He incurred, he says, in 1655, the troublesome acquaintance of

one Clement Writer, of Worcester, an infidel; and, in order to refute his arguments, wrote his 'Unreasonableness of Infidelity.' In this we find that the grand argument of David Hume, which has given him so much notoriety, and the character for so much logical acuteness—namely, that a miracle is incapable of such proof from human testimony as to entitle it to belief—was, in reality, Clement Writer's more than a hundred years before. Writer's words are—'Whatever reality might have belonged to the miracles of Christ, they cannot be proved so as to oblige us.' The idea is identical, and deprives Hume of all originality on this subject; whilst it affords an essential argument for the perpetual recurrence of miracles. The idea is become the stock dogma of every infidel, to which spiritual phenomena are the only valid answers.

To Baxter we must add his celebrated contemporary, Bunyan. It is a striking fact, and creditable to spiritualism, that the authors of two of the most universally popular works in this or any language—'The Pilgrim's Progress' and 'Robinson Crusoe'—were both deeply rooted in this faith. In those charming narratives, which have been the wonderlands of all children since they were written—which have been read with the same enthusiasm in all languages, and by the holders of all creeds, and of which the beauty never fades, and the love never declines, even with declining years—we have the conceptions of two of the most decided spiritualists that ever lived. They were too boldly honest to deny the solemn assurances of the leading intellects of past times; they were too intimately acquainted with the soul and the surroundings of humanity, not to see and feel the perpetual action of the invisible world on the invisible within us. De Foe wrote a work expressly on the subject; John Bunyan wrote one which is altogether a spiritual composition. His pilgrim is one who sets out from this world to the world to come entirely on the faith of Christ and His miracles. He is led and defended by angels; and whether he treads the Valley of the Shadow of Death, amid the pitfalls of

Satan, and stung by the arrows of Apollyon, or climbs the Delectable Mountains, and takes entrancing views into the land of Immanuel, he knows that all these things are realities, and not mere dreams and allegories. The very mode in which the 'Pilgrim's Progress' is communicated, stamps it as spiritual intromission. Like Raphael, Coleridge, with his 'Christabel,' Schiller, according to his own confession, and many others, ideas not his own fell on him. Whilst he was, in fact, actively engaged in writing something else, the idolon of the 'Pilgrim' presented itself—shooting across his normal train of thought—and bore him away into a new and more marvellous track :

Now when at first I took my pen in hand,
 Thus for to write, I did not understand
 That I at all should make a little book
 In such a mode ; nay, I had undertook
 To make *another*, which, when almost done,
 Before I was aware, I this begun.

Precisely in the manner of spiritual suggestion ; the whole plan of his work was not revealed to him at once ; the matter was given him by degrees :

And thus it was : I writing of the way
 And race of saints in this, our gospel day,
 Fell *suddenly* into an allegory
 About their journey, and the way to glory,
 In more than twenty things which I set down.
 This done, I *twenty more* had in my crown ;
 And they again began to multiply
 Like sparks that from the coals of fire do fly.

The biographers of Bunyan have been extremely jealous of any imputation of a borrowing of the idea of the 'Pilgrim' from any prior author. That there had been a number of such works, and almost under the exact title, is notorious. So early as the fourteenth century, Guillaume de Déguilleville, a priest of the Abbaye Royale of St. Bernard, at Chagles, wrote his 'Romaunt des Trois Pélérinages,' in which a pilgrim sets out on the same heavenward journey, is conducted by a beautiful female called God's Grace, and

encounters the like enemies, perils, and triumphs. The second part of this 'Pilgrim's Progress' was translated into English, and printed by Caxton, as the Pilgrimage of the Soul, in 1483, of which we have lately had a beautifully illustrated version. Then there was the 'Pilgrim of Perfection,' written by William Bond, a monk of Sion Monastery, and printed in 1526, by Wynkyn de Worde. In 1627 Boetius Adam Bolswaert published at Antwerp a Pilgrim's Progress, in a set of engravings, in which the Slough of Despond, the Valley of the Shadow of Death, and Vanity Fair are clearly discernible. This 'Pilgrim's Progress' was speedily republished in French, Spanish, Dutch, and other languages, long before Bunyan was born. There was, moreover, in English, ten years before Bunyan's, 'The Parable of the Pilgrim,' by Simon Patrick, Bishop of Ely. Still earlier (namely, in 1591), 'The Pilgrimage to Paradise,' by Leonard Wright; in 1613, 'The Pilgrim's Journey towards Heaven,' by William Webster; 'The Pilgrim's Passe to Jerusalem,' 1659, and others.

Thus the idea, and even the main features, of a 'Pilgrim's Progress' were familiar enough to have passed amongst the people of a religious turn, and were such as were very likely to have done so, and to have taken deep hold on their minds. If Bunyan had not actually read any of them, they might have come, like the 'Babes of the Wood' and kindred things, orally to the cottage fireside, and seized on his youthful imagination in their most insinuating form. It is, therefore, just as probable that Bunyan had thus sucked in, by the domestic hearth, or in some of the tinkering rounds of his father, in which he accompanied him, the idea of the Pilgrim, which his after spiritual experiences and Scripture reading the more endeared to him; as it is certain that he threw into *his* Pilgrim a far higher tone and a more brilliant originality than distinguished any of his predecessors. But this tone and fascinating originality, we are assured by him, came suddenly, he knew not how, into his mind, when occupied by another topic. Whence? What if the disembodied author of the

‘Trois Pélérinages,’ or of the ‘Pilgrimage of the Soul,’ had, with a higher and wider range of vision, a more perfect knowledge, gathered in the spirit-world itself, thus poured this ennobled and consummated version of his work into the brain of Bunyan, giving it a new and eternal career on earth, making it a new missionary of God in the world of probation?

This, it will be said, is a theory which robs men of originality, and makes them but the mediums, not the authors of their writings. But what are the brightest men but such mediums? Whence come originality and new intellectual emotions? from men, or from above? Is there anything that we possess, spiritually or intellectually, that comes not from God, descending through the chain of His angels? We might as well say that every fruit or product of earth does not come first from the sun in its vivifying light and heat. No man could be so prompt as Bunyan to empty himself of the origination of anything great and glorious, and to ascribe it to the Power who has made the pattern of all things seen here below, primarily in the heavens.

Not only in his writings—none of which bear any resemblance in originality and fresh beauty to the ‘Pilgrim’s Progress’—but in his preaching, Bunyan distinctly attributes the life and motive power to spiritual agency. He says, ‘I have with soberness considered that the Lord, even in my childhood, did scare and affrighten me with dreams.’ Thus he dreamed dreams expressly sent from God. But not only so, but all the steps by which he was drawn from his wickedness, as a poor, ill-taught, and demoralized tinker, accustomed to the utmost degree of profanity and crime, he felt to be from the direct hand of God. All the horrible temptations, and terrifying assaults and persuasions to despair and to self-destruction, he knew too well to be the work of actual devils, and not mere imaginations or abstract ideas of ‘personified evil.’ They were to him as actual and substantial as he has made them to his Pilgrim. The experience of Christian was wholly and absolutely his own. He knew that the voice which at last struck home to his conscience, and arrested his

career of crime, was a real voice from heaven, and no fancy. 'But the same day, as I was in the midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it a second time, a voice did suddenly dart from heaven into my soul, and said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this I was put into an exceeding maze. Therefore, leaving my cat on the ground, I looked up to heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if He did severely threaten me with some grievous punishment for these and other ungodly practices.' He was playing at cat on a Sunday.

Everyone is familiar with the long and agonizing spiritual struggle of Bunyan before he emerged into a full sense of the Divine forgiveness and acceptance; and those who regard these as the mere effects of an excited imagination, have yet to learn a sound and practical psychology. It was a schooling necessary to produce a great and effectual teacher of the process of Christian regeneration. He heard, occasionally, such unmistakeable voices from God's spiritual guardians and trainers in the heavenly life, 'that once,' he says, 'above all the rest, I turned my head over my shoulder, thinking surely, that some man behind me half a mile, had called me.' He adds, 'I did see and feel that it was sent from heaven to awaken me.' The voice, no doubt, was as real as that which came to the child Samuel in the Temple; and the suggestion of the devil was as real and more apparently compulsory. 'I was bound in the wings of a wind,' he says, 'that *would* carry me away to *bolt* out some horrible blasphemous thought or other against God or Christ His Son, and the Scriptures.' So mighty was the evil power that endeavoured to sweep him away on the wings of the wind to evil, that he says, 'I did sometimes kick; I did shriek and cry; and these things did not make me slack my crying.' He felt the spiritual presence of the devil at his side. 'I have thought,' he says, 'that I felt him behind me, pulling my clothes.'

There are plenty, now-a-days, who have felt the actual pullings of spirits, both good and evil. I, myself, a few years ago, might have deemed this impression of Bunyan's a strange fancy; I have now seen too much to think its being a simple matter of fact anything extraordinary. In these respects the experiences of Bunyan greatly resemble those of Luther; and neither of these strong and honest-souled men were what is called *rational* enough to restrict such phenomena first to the Bible, and then to explode them altogether. Like Luther, Bunyan ascribed to demoniac influences storms, wrecks, blights, and the like. He had, at times, most splendid and life-like visions, and inward revelations of Divine grace. His ministerial work was shown him by impression. 'I have observed that, where I had a work to do for God, I have had, first, as it were, the going of God upon my spirit, to desire I might preach there. I have also observed that such and such souls in particular have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as fruits of my ministry.' Though Bunyan and the Friends could not understand each other, in this respect they are of one testimony. When on his trial, he had direct words from God put into his mouth, as Christ had promised to His followers. 'I say God brought the words, for I had not thought of them before; they were set evidently before my mind.' The judges, like our worldly-wise men now-a-days, attributed his faith to 'Beelzebub, to the spirit of delusion, and the devil.'

Bunyan had a firm belief in divine judgements, and direct interpositions for the defence of God's people, and open punishment for their persecutors; and he records many curious instances of these. Such was the philosophy of John Bunyan, who learnt it from his Bible as he trudged with his tinker's budget through fields and lanes round Elstow, or lay a prisoner in Bedford jail, twelve long years for conscience-sake. They were not fancies that steeled him to all this endurance, when a few words of meek compliance would

have set him at large. They were not fancies which enabled him to sacrifice every earthly enjoyment, to do stout battle with Pope and Pagan, and to show us the way to batter down Doubting Castle.

In an 'Account of the Parish of Aberystwyth,' by Edward Jones, printed in 1779, we find Baxter's arguments of the proofs of the immortality of the soul also used by the author, who was an Independent minister. 'I reasonably apprehended,' he says, 'that a well-attested relation of apparitions and agencies of spirits in the world is a great means to prevent the capital infidelities of Atheism and Sadduceeism, which get much ground in some countries; for in Wales, where such things have often happened, and still do in some places, though but seldom now, we scarce meet with any who question the being and apparition of spirits.'

Mr. Jones, like most Welsh people, had had experiences of this kind of his own. He says, that when a very young boy, going with his aunt, Elizabeth Rogers, early in the morning, but after sunrise, he saw, near his father's house at Pen-yr-Keven, the likeness of a sheepfold, with a door towards the south, and over the door, instead of a lintel, the dried branch of a tree. People were coming out, all dressed in an old costume, the men in white cravats, and one fair woman in a high-crowned hat and red jacket, whom they seemed to honour. He thought the bough over the door was of hazel, and everyone in passing under it made an obeisance. The fair and well-formed countenance of the woman, he says, still remained very clear in his memory. He says, such apparitions were common about Havodavel and Kevenbach, and that the people of Monmouthshire called the Fairies, 'Mother's Blessings and Fair Folks of the Wood,' though they were not blessed spirits.

Dr. Doddridge had a strong faith in a revelation by dreams, and the Rev. Samuel Clarke relates one which made a wonderful impression upon the Doctor. In this dream he imagined he saw Death and the passage of his spirit into the invisible world. He was met by an old man and conducted

to a palace, more beautiful than anything he had ever seen on earth, and was told that was his present residence. When he looked round him in a noble saloon, he saw a golden cup standing on a table, with the embossed figures of a vine and clustering grapes upon it. This, he was told, was the cup in which the Saviour drank new wine with His disciples in His kingdom. He then heard a *rap* at the door, and was told that this was *the signal of his Lord's approach, and intended to prepare him for the interview.* The Saviour then entered, and he threw himself at His feet and was raised up by Him, and was presented with the cup, of which he drank. When the Lord left him, he again looked round the apartment, and, to his astonishment, saw that it was hung round with the pictures of his whole life, in which nothing of importance was omitted. He then saw how he had been led and protected by divine and angelic agencies, and the joy thus diffused through him was inconceivable. On awaking, the impressions continued so vivid, that tears of joy flowed down his cheeks, and he said that he never, on any occasion, remembered to have felt sentiments of devotion, love, and gratitude equally strong.

Dr. Isaac Watts, a great man amongst the Dissenters, author of a system of logic, but better known to everyone by his religious hymns, not only strongly advocated the fact of apparitions, but wrote an essay to prove a separate state of the soul betwixt death and the general resurrection. In this he says, 'The multitude of narrations which we have heard of in all ages of the apparitions of the spirits or ghosts of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions as may be equal to such an unusual event; and several of these accounts have been attested by such witnesses of wisdom, prudence, and sagacity, under no distempers of imagination, that they may justly demand belief.' He quotes, in confirmation of such a theory, the appearance of Christ walking upon the water, when His disciples took Him for a spirit, the

appearances of Christ after His resurrection, and other scriptural passages. He thinks the appearance of apparitions a strong proof of an intermediate state, whence they can return for special divine purposes.

The celebrated Countess of Huntingdon, a daughter of the Earl of Ferrers, who became a great disciple and patroness of Whitefield, who was her chaplain, was a firm believer in spiritual agencies. She was one of the most energetic and remarkable persons of her time. After the death of Whitefield, she took the management of his converts, founded schools and colleges, and built chapels; so that the society acquired the name of Lady Huntingdon's Society. In her 'Life,' in 2 vols. 8vo. by the Rev. Alfred New, we find abundant evidences of spiritualism.

Her husband, the Earl of Huntingdon, who was remarkable for scarcely ever having a consciousness of dreaming, dreamed one night that Death, in the semblance of a skeleton, appeared at his bed's foot; and, after standing awhile, untucked the bed-clothes at the bottom, crept up the bed, and lay between himself and his lady. His lordship told his dream in the morning to the countess, who affected to make light of it; but the earl died of apoplexy in about a fortnight after, in the fiftieth year of his age (vol. i. 74).

In the same work, a very extraordinary circumstance is recorded as occurring to Whitefield. On taking his text, at an open-air meeting in Yorkshire—'It is appointed unto men once to die,' &c.—a shriek took place in the audience; and Mr. Grimshaw hastened up to him to say that a person had fallen down dead. After pausing a moment, he again repeated the text; and another shriek followed from the spot where Lady Huntingdon and Lady Margaret Ingham were standing; and it was announced that the destroying angel had taken away another soul.

About three years before, the Countess of Huntingdon went to establish a congregation in Brighton, a gentlewoman, who lived in the vicinity of the town, dreamed that a tall

lady, whose dress she particularly noticed, would come to Brighton, and be the means of doing much good there. One day she happened to meet her ladyship in the street; and, fixing her eyes upon her, exclaimed, 'O madam, you are come!' Lady Huntingdon, surprised at the singularity of such an address from an entire stranger, thought at first that the woman was deranged. 'What do you know of me?' asked the countess. 'Madam,' replied the person, 'I saw you in a dream three years ago, just as you appear now:' and she then related the whole dream to her. An acquaintance sprang up between them; and Lady Huntingdon was made instrumental in her conversion. The lady died about a year afterwards, in full assurance of hope, through Jesus Christ (vol. i. 313).

In 1763 the countess lost her daughter, Lady Selina Hastings. 'During her illness, Lady Huntingdon had every day many promises given her of God's kindness to her daughter, all which she interpreted in the carnal sense, like the Jews, and thought her daughter would recover, and do well again. By this means she was wonderfully supported, and her spirits were kept up to the last. And when the Lord let her see things were otherwise intended than she thought, then He had prepared for her a fresh fount of comfort' (vol. i. 333). Mr. Romaine, who relates this, does not tell us how Lady Huntingdon received these assurances; but it is probable that it was by the *Sortes Biblicæ*, which we find, from a great humourist of her faith, Mr. Berridge, vicar of Everton, Cambridgeshire, was in use amongst them. He informs us that he had sought direction as to his taking a wife, by kneeling down, praying, and then opening the Bible, and had been thus repeatedly determined against it. He says, 'This method of procuring Divine intelligence is much flouted by flimsy professors, who walk at large, and desire not that sweet and secret access to the mercy-seat, which babes of the kingdom do find. During the last twelve years I have had occasion to consult the oracle three or four times on matters that seemed important and dubious, and

have. received answers full and plain. Was not this the practice of the Jewish church? and can we think that God will deny that direction to the Christian church which He freely granted to the Jewish? Is not access to the mercy-seat more free and open than before? I believe perplexed cases are often sent on purpose to teach us to enquire of the Lord. By leaving the oracles of God, we make an oracle of man; and we are properly chastised for our folly. . . . Where is faith? Buried under mountains, and not removing them. However, this oracular enquiry is not to be made on light and trifling occasions, and, much less, with a light and trifling spirit. Whoever consults the oracle aright, will enter on the enquiry with the same solemnity as the high priest entered into the Holy of holies; neither must this be done but on a high day: not on trifling occasions, but on very important concerns. And whoever thus consults the Word of God as his oracle, with a hearty desire to know and do God's will, I believe will receive the information' (vol. i. 389). He says, people have received answers to their first enquiries, and never afterwards, because they have asked of mere trivial matters; and that, though God is willing to be consulted, He is not willing to be trifled with.

Towards the end of Lady Huntingdon's life, Lord Douglas, a Papist living at Brussels, invited her to visit him there, promising her much success amongst the Catholics. Lady Huntingdon, always ready to spread the gospel, accepted the invitation, and had a new equipage prepared for the journey, but being obliged to stop at different places in England on her way to Dover, on the concerns of her chapels, it gave time for letters to arrive from Brussels, apprising her that Lord Douglas's invitation was a plot to get her assassinated there, as well as any of her preachers who might accompany her. She properly attributed this timely delay as a direct interposition of Providence. Like Stilling, and Müller of Bristol, she had frequent instances of such interpositions. A gentleman who assisted her in the management of Spafields Chapel called one day at her

house to expostulate with her for the impropriety of entering into engagements for another chapel in the metropolis, without having the means of honourably fulfilling them. Before he left the house her letters arrived. As she opened one her countenance brightened, and her tears began to flow. The letter was to this effect:—‘An individual who has heard of Lady Huntingdon’s exertions to spread the gospel, requests the acceptance of the enclosed draft, to assist her in the laudable undertaking.’ The draft was for five hundred pounds, the exact sum for which she stood engaged. ‘Here,’ she said, ‘take it, and pay for the chapel, and be no longer faithless, but believing!’ (vol. ii. 508).

The late Mr. Priestly, visiting her a few days before her death, she said, ‘I cannot tell you in what light I now see those words, “If a man love me, He will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.” To have in this room such company, and to have such eternal prospect, I see this subject now in a light impossible to describe’ (vol. ii. 510).

After her death, Lady Anne Erskine took her place in the management of the society, and declared her experience of the same timely supplies as Lady Huntingdon had received—on one occasion, at a moment of utmost need, and when the necessary funds could not be looked for from any particular quarter, a lady calling and presenting her with £500. This Lady Anne predicted her own death. On going to bed she said, ‘The Lord will reveal Himself to me to-morrow,’ and the next morning she was found apparently in a calm sleep, but actually dead in her bed.

Lady Huntingdon expended upwards of £100,000 in her religious labours, and not only established the colleges of Trevecca in Wales, and of Cheshunt, near London, but built with her own funds numerous chapels in different parts of the kingdom. She was the means not only of introducing religion amongst the poor, but also amongst the rich and titled. Her drawing-room was crowded by aristocracy,

where Whitefield and sometimes Wesley preached to them. Amongst the hearers were Lord Chesterfield, Lord and Lady Dartmouth, Bolingbroke, the Duchess of Bedford, Lord and Lady Dacre, Lords Townshend, Northampton, Tavistock, Lyttelton, Trafford, Edgecombe, and many others; the Duchesses of Hamilton, Richmond, &c.—in fact, whole crowds of nobility. Amongst those who came within her circle, were Pope, Akenside, Drs. Watts and Doddridge; Blair, author of ‘The Grave’; Col. Gardiner; the father of Godwin was one of her preachers, and thus the grandfather of Mrs. Shelley; Romaine, Toplady, Fletcher of Madeley, Venn, John Newton, Dr. Haweis, and many other clergymen of the Establishment, Rowland Hill, &c., were of her society; and almost every town and village of Wales bears testimony to the extensive effect of her labours in the chapels of Calvinistic-Methodists. She was the first to originate the enquiry into the abused school charities of England by her successful restoration of the school and hospital of Repton, in Derbyshire, to reformed activity; and Lord Chesterfield, a judge of human character, has left his statement, that she possessed one of the most balanced, sagacious, and masculine minds that he ever met with.

But the story of a person of similar name, but of humblest plebeian origin, is not much less remarkable than that of the countess. William Huntington was the son of a poor farm labourer in Kent, and was born in 1744. His parents were the poorest of the poor, and his childhood was passed in hunger and hardship; but from his earliest years he had the strongest convictions of the ever-present providence of God, and he learned to throw himself entirely on His care, and grew to have a firm faith that he would always be provided for. He called God his banker, and he has written his autobiography, calling it ‘The Bank of Faith.’ In this he relates the most extraordinary occurrences, by which he was promised relief from his difficulties, and which promises were always fulfilled, though often at the last moment, and after the most severe trials of his faith. From a poor serv-

ing boy, however, at 'Squire Cook's, he gradually grew into a coal-heaver, and relapsed into deism. He married, returned to his religious life, went to live at Sunbury, joined the Calvinistic Methodists, and became a preacher. At first, his preachings were only in obscure places, but his ministry so much widened that he came to keep a horse, extended his labours to London, grew very popular, and finally he married the widow of Sir James Sanderson, Alderman of London, and passed the latter part of his life as a man of wealth. For a full idea of the spiritualism of Huntington, the reader must refer to his 'Bank of Faith,' or to a condensed account of him in the 'Spiritual Magazine,' vol. i. 77. His life is a series of dreams, prophecies, and prevision, but, above all, remarkable for the prevailing intimations of help that was to come from time to time, and which did come unfailingly, proving not only a general but a particular and directly interfering Providence.

Amongst recent instances of spiritual belief, we may select the avowal of it by the Rev. Isaac Taylor, the celebrated author of 'The Natural History of Enthusiasm,' 'The Physical Theory of another Life,' &c., one of the ablest reasoners of our time. Speaking of communications from the deceased to the living, he says, 'The supposition of there being a universal persuasion totally groundless, not only in its form and adjuncts, but in its substance, does violence to the principles of human reasoning, and clearly is of dangerous consequence.' In another place he asserts his literal belief of the demoniac possessions of the New Testament, refusing to reduce them to mere diseases. We cannot deny their reality without destroying altogether the authority of the Scriptures. 'The gospel narrations in these instances are of a kind not to be disposed of by the hypothesis of accommodation; but are of a plain, historical complexion, such as that, if they are rejected as untrue, we are bound to withdraw our confidence altogether from the reporters, as competent and trustworthy witnesses of facts.'

Another great authority amongst the Independents is

Dr. John Campbell, the minister of the Tabernacle Chapel, Finsbury, and editor of the 'British Banner,' &c. With that massive vigour which distinguishes his style, during the controversies regarding spiritualism in 1852, he delivered in the 'Banner' this verdict in November of that year:—'A proud philosophy of impious scepticism, of course, pours contempt upon all such alleged facts and circumstances. That much credulity, some superstition and delusion, and, it may be, some cunning craftiness and selfish imposture, may have mixed up with such things, we feel it impossible to deny; but that the whole shall prove delusion is more than we are prepared to grant. Along with the sad mass of base coin, we are strongly inclined to believe that there was a portion of that which was genuine. We see no reason for starting with it as a first principle, that such things are impossible, unnecessary, and, therefore, non-existing. We are sometimes met with the question of *cui bono*? We deny our obligation, as a condition of rational faith, to prove the *cui bono*. It may exist where we see it not, and have important ends to accomplish with which we are unacquainted. We conceive, that what was in the ages preceding those of the apostles, and what occurred in their days, may occur again.'

A great mass of corroborative statements might be drawn from Methodist writers and preachers, but, as I shall deal separately with Wesley and his followers, I shall reserve these cases for that chapter. Perhaps I ought to place the testimony of Mrs. Schimmelpenninck here; for, as she was educated a Friend, it would be difficult in her after life to appropriate her strictly to any particular church. In her 'Autobiography' she gives many proofs of her faith in spiritual intercourse. In her first volume (p. 225), she says, 'The connection between the visible and invisible world is one of the greatest of all questions, and it must ever remain a subject of deepest concern, especially to *regenerate* man.' She adds, that nothing but a lapse into a grosser and more material state, can annihilate that interest. As for all those

who had pooh-poohed this belief amongst her contemporaries, she says, 'At the end of sixty-five years, all those from whose lips I heard the sentiment have learned that it is the invisible world which constitutes the *only reality*, and that those pressing interests which they once conceived of as vivid realities, have proved to be the passing shadows.'

She records a striking providence occurring to her aunt, Lady Watson, by which she saved the life of her husband by sending out a boat in a storm to save a person in jeopardy on an insulated rock, without knowing who it was, but which proved to be Sir William Watson himself. She defends miracles zealously. She declares the creation the greatest of standing miracles. She says, 'It has pleased God to create man with moral sentiments,' and asks 'whether it would not be the greatest of improbabilities, that, having bestowed on him this gift, He should afford him no means for its exercise on a true object. But how can this object be known but by a revelation of the mind of God from God Himself? And how can that revelation be given from Himself to a creature formed in the image of the Divine Trinity, without a revelation which speaks with a triple voice to his threefold being? To the spirit of man by the Divine Spirit; to the senses of man by the outward signs of power, and to his understanding by deductions from both? This being the case, the reality of a communication by miracles to the senses of man involves no greater improbability than the fact that God should have given man a revelation at all' ('Life,' p. 219).

Mrs. Schimmelpenninck, in her autobiography, also gives us the remarkable dream and apparition of Mr. Petty, the son of Lord Shelbourne, on the authority of Dr. Priestley, who was librarian to Lord Shelbourne at the time. Mr. Petty dreamed that he rode in a strange dark, old carriage to High Wickham, which was the burial place of the Shelbournes, and, on being carried out (for he was weakly), he saw that the carriage looked like a hearse, and there was a long train of mourning carriages after it. He was but a youth, under

twenty, and imagined that it prognosticated his death. Dr. Priestley endeavoured to persuade him out of the fancy; as Lord Shelbourne, however, was from home, he thought it best to send for the medical man, who ordered Mr. Petty not to go out of doors on any account, as the weather was cold, being January, and his chest weak. The medical man, calling a day or two after, was surprised to see Mr. Petty come running down the drive from the house to meet him, regardless of his prohibition. Before he reached him, however, he disappeared behind some shrubs, and the doctor, thinking he eluded him to avoid being scolded, drove on to the house, where he learned, to his astonishment, that Mr. Petty had just expired, not having been out of the house at all. Dr. Priestley, who thought the noises at Mr. Wesley's, at Epworth, had been the result of some trick, appears to have been differently impressed by these events. Mrs. Schimmelpenninck says this account was not only given her by Dr. Priestley, but was confirmed to her many years after by Dr. Allsop of Calne, the medical man who attended Mr. Petty on the occasion.

I will close this chapter with the remarks of another distinguished Unitarian—a class of religionists, perhaps, farther removed than even the Church of England from spiritual impression. Mr. Theodore Parker says of spiritualism: ‘Let others judge the merits and defects of this scheme—it has never organized a Church—yet, in all ages, from the earliest, men have more or less freely set forth its doctrines. We find these men amongst the despised and forsaken; the world was not ready to receive them. They have been stoned and spit upon in all the streets of the world. The “pious” have burned them as haters of God and man; the wicked called them bad names and let them go. They have served to flesh the swords of the Catholic Church, and feed the fires of the Protestants, but flames and steel will not consume them; the seed they have sown is quick in many a heart—their memory blessed by such as live divine. These are the men at whom the world opens wide the mouth, and draws out the tongue, and utters its impertinent laugh; but

they received the fire of God on their altars, and kept living its sacred flame. They go on, the forlorn hope of the race; but Truth puts a wall of fire about them, and holds the shield over their heads in the day of trouble. The battle of truth seems often lost, but is always won. Her enemies but erect the blood scaffolding where the workmen of God go up and down, and, with divine hands, build wiser than they know. When the scaffolding falls the temple will appear.'

Thus the leading minds of all classes of Dissenters have admitted the truth of spiritualism; the greater the mind the more prompt its conviction, the more candid its testimony.

CHAPTER XV.

GEORGE FOX AND THE FRIENDS.

They called themselves by the pleasant name of Friends; the pious called them, the Children of the Light; the baser sort, quaking at the Light, called them Quakers.—GERARD GROESE.

There exist folios on the human understanding and the nature of man, which would have a far juster claim to their high rank and celebrity, if, in the whole huge volume, there could be found as much fullness of heart and intellect as bursts forth in many a simple page of George Fox.—COLERIDGE'S *Biographia Literaria*.

This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder form, the Divine idea of the universe is pleased to manifest itself; and across all the hulls of ignorance and earthly degradation, shine forth in unspeakable awfulness, unspeakable beauty on their souls; who, therefore, are rightly accounted prophets, God-possessed.—THOMAS CARLYLE.

HENRY VIII., who established the Reformation in England, died in 1546; George Fox, the first of the Society of Friends, was born in 1624, and in 1646, exactly a hundred years after the death of the royal reformer, as he was walking towards Coventry, was struck with a sudden wonder how all were said to be Christians, both Protestants and Papists, and that it was said that all true Christians must have been born again, and thus passed from death to life, a fact which he found it hard to believe of very many of his contemporaries. In fact, the more honest George pondered on this subject the more was his amazement; for surely, from all the accounts that we have of the condition of genuine Christianity, there was very little of it at that time.

Protestantism, patronised, if not introduced, by royalty into England, had, under state pressure, assumed a very odd shape. Checked, and driven, and thwarted by kingly and queenly caprices, it had become a very hybrid and stunted thing. It had abjured voluntarily many of the gifts of the church of Christ, as those of curing by laying on of hands, prophesying and working miracles, thus having lopped off a number of its own limbs ; and this circumstance, cooperating with the royal tinkering of the faith, had done wonders in introducing a strange death-in-life sort of religion. Having abandoned all faith in the supernatural, very few people believed in the action of the Holy Spirit on the spirit of man. Nothing brought so much ridicule on the Friends as their assertion that they were moved by the Spirit. It became a common mode of scoffing at them to say that ‘ the Spirit moves them.’ Nay, it is still thought rather witty to say that ‘ the Spirit moves them.’ As for being born again, in George Fox’s day it was ridiculed by bishops and clergy as the height of absurdity. To be a Christian was to go to church, to adjourn thence to the ale-house, and drink and swear lustily ; and to be a heretic was to go to a Dissenting chapel, dubbed by law a ‘ conventicle,’ and to be fined twenty pounds for it. Such was the condition to which legal and regal Protestantism had reduced this country in a hundred years.

We need not take the evidence of George Fox and the Friends solely on this point. Richard Baxter was Fox’s contemporary, and a clergyman of the legal church too. In Orme’s life of the venerable Richard, it is stated that ‘ before or about the time that Richard was born — 1615 — an important change took place in his father. This was effected chiefly by the reading of the Scriptures ; for *he had not the benefit of Christian association, or the public preaching of the gospel.* Indeed the latter privilege could scarcely be enjoyed in that county—Shropshire. There was little preaching of any kind, and that little was calculated to injure rather than to benefit. In High Ercall, his place of residence, there

were four readers in the course of six years, all of them ignorant, and two of them immoral men. At Eaton-Constantine, also a place of his abode and hereditary property, there was a reader of eighty years of age, Sir William Rogers, who never preached, yet had two livings twenty miles apart from each other. His sight failing, he repeated the prayers without book, but to read the lessons he employed a common labourer one year, a tailor another; and at last his own son, the best stage-player and gamester in all the country, got orders and supplied one of his places. Within a few miles round were nearly a dozen more ministers of the same description; poor, ignorant readers, and most of them of dissolute lives. Three or four who were of a different character, though all conformists, were the objects of popular derision and hatred, as Puritans. Where such was the character of the priests, we need not wonder that the people were profligate, and despisers of those who were good. The greater part of the Lord's Day was spent by the inhabitants of the village in dancing round a maypole, near Mr. Baxter's door, to the no small distress and disturbance of the family' (p. 2 'Baxter's Life,' by the Rev. William Orme).

'From six to ten years of age, Baxter was under four successive curates of the parish, two of whom never preached, and the two who had the most learning of the four drank themselves to beggary, and then left the place. At the age of ten he was removed to his father's house, where the old blind man, Sir William Rogers, of whom we have already spoken, was parson. One of his curates, who succeeded a person who was driven away on being discovered to have officiated under forged orders, was Baxter's principal schoolmaster. This man had been a lawyer's clerk, but hard drinking drove him from that profession, and he turned curate for a piece of bread. He only preached once in Baxter's time, and then was drunk! From such a man, what instruction could be expected? How dismal must the state of the country have been when they could be tolerated either as ministers or teachers! His next instructor, who

loved him much, he tells us, was a grave and eminent man, and expected to be made a bishop. He also, however, disappointed him, for, during no less than two years, he never instructed him one hour, but spent his time, for the most part, in talking against the factious Puritans. In his study, he remembered to have seen no Greek book but the New Testament; the only Father was Augustine De Civitate Dei; there were a few common English works, and, for the most part of the year, the parson studied "Bishop Andrew's Sermons" (p. 3).

'When Baxter went to renew his labours at Kidderminster, 1646—the same year that George Fox opened his eyes to the state of things around him—he found an ignorant vicar, and, at a chapel in the parish, an old curate as ignorant as he, that had long lived upon ten pounds a year and the fees for celebrating unlawful marriages. He was also a drunkard and a railer, and the scorn of the country. "I knew not," says Baxter, "how to keep him from reading, though I judged it a sin to tolerate him in any sacred office. I got an augmentation for the place, and an honest preacher to instruct them, and let this scandalous fellow keep his former stipend of ten pounds for nothing; yet could never keep him from forcing himself upon the people to read, nor from celebrating unlawful marriages, till a little before death did call him to his account. I have examined him about the familiar points of religion, and he could not say half so much to me as I have heard a child say. These two in this parish were not all: in one of the next parishes, called the Rock, there were two chapels, where the poor ignorant curate of one got his living by cutting fagots, and the other by making ropes. Their abilities being answerable to their studies and employments" (p. 101).

Whilst a hundred years of legal Christianity had brought the Established Church to such a pass as this, we may suppose that there were people existing who were looking out for something more satisfactory, for the Bible was let loose amongst them, by translation, to do its eternally revolutionising

work—‘turning the world upside down;’ and Baxter tells us that there were five sects in his day, the Vanists, or followers of Sir Harry Vane, the Seekers, the Ranters, the Behmenists and the Quakers. We will not trouble ourselves with honest Richard’s account of these sects, for if it be not more correct than that which he gives of the Quakers it is not very valuable. We may turn to George Fox, however, and shall find him confirming the general state of religion in the country as given by Baxter.

George Fox was born at Drayton, in Leicestershire, in July 1624. His parents were of the Church of England; his father a weaver, and George himself was put apprentice to a shoemaker who dealt in wool and cattle. George does not seem to have had much to do with the shoemaking: he took most delight in attending to the sheep and to farming operations. He was early visited by religious convictions, and sought enlightenment from the clergy around him. It was not likely, however, that such ministers as Baxter has described could do him much good. He fell into great distress of mind, and walked many nights by himself in great spiritual troubles and sorrow. The clergyman of his parish, one Nathaniel Stevens, so far from communicating spiritual light, drew from George, and used to make his sermons out of what he heard from him in conversation. George, therefore, went to an ancient priest at Mansetter, in Warwickshire, and endeavoured to learn from him the causes of his despair and temptations, but this ‘ancient priest’ had no better counsel for him than ‘to take tobacco and sing psalms.’ But George signified that he was no lover of tobacco, and as for psalms, he was not in a state to sing. Then the priest bade him come again, and then he would tell him many things. But when George came the priest was angry and pettish, for George’s former words had displeased him; and he was so indiscreet, that what George had told him of his sorrows and griefs he told again to his servants, so that it got amongst the milk-lasses, and grieved him to have opened his mind to such a one; and he saw they were

all miserable comforters. Then he heard of a priest living about Tamworth, who was accounted an experienced man, and therefore he went to him, but found him like an empty hollow cask. 'Hearing, afterwards, of one Dr. Cradock, of Coventry, he went to him also, and asked him whence temptations and despair did arise, and how troubles came to be wrought in man? Now as they were walking together in Dr. Cradock's garden, it happened that George, in turning, set his foot on the side of a bed, which so disturbed that teacher, as if his house had been on fire, and thus all their discourse was lost, and George went away in sorrow, worse than he was when he came, seeing that he found none who could reach his condition. After this he went to one Macham, a priest of high account, and he, no more skilful than the others, was for giving George some physic, and for bleeding him. But they could not get one drop of blood from him, either in the arms or the head, his body being, as it were, dried up with sorrows, grief, and trouble, which were so great upon him, that he could have wished never to have been born, to behold the vanity and wickedness of men; or that he had been born blind, and so he might never have seen it, and deaf, that he might never have heard vain and wicked words, or the Lord's name blasphemed' (Sewel's History of the Christian People in derision called Quakers, vol. i., pp. 8-12).

Fortunately for George Fox, he was driven from seeking spiritual aid from all such 'empty casks,' to the true means, his Bible, and earnest solitary prayer for Divine illumination. He retired into the fields and spent whole days and nights reading and praying in a hollow tree. Here he found what is divinely promised, that to those who knock it shall be opened; that those who seek spiritual teaching from the Divine Spirit itself shall find it. His darkness, his doubts, his despair, gradually cleared away, and he came to see the 'truth' developed to his understanding, pure and free from all school glosses. Never since the original proclamation of the gospel to the simple fishermen of Galilee, had its noble

reality been so completely manifested. It came to him unclouded, unimpeded by any preconceived or preinculcated notions or conventionalisms. There were, in his hollow oak, no 'royal reasons' to warp God's truth, no college logic to cramp it; pure and unadulterated it issued from the Divine mind as the waters of Siloa's fount, which

Flowed fast by the oracle of God.

It came forth in all its august but simple greatness, and Fox, a soul of the most honest and intrepid mould, embraced it with that love and faith which are ready not only to die for it, but to suffer all contempt and wrong for it whilst living. Lord Macaulay, in his 'History of England,' has treated Fox as a fanatic ignoramus, and little better than an idiot. It was the only judgement to which such a man as Macaulay could come. Fox must be an idiot to a man like Macaulay, and Macaulay must have been an idiot to him. Macaulay was essentially an outward, worldly-minded man, a man given up to Whiggism and standing well with the world; and verily he had his reward. Fox was the exact antipode of such a man. Fox was no fool; on the contrary, he was a man, though destitute of much human education, possessed of a masculine understanding, of a power of reason against which the florid rhetoric of Macaulay would have stood no more chance than did the ablest sophisms of the ablest men of the times; judges, officers, clergy, statesmen, of Cromwell himself, as may be seen by his history. Macaulay with his mere worldism could no more understand a man of the intellectual calibre of Fox than a monkey's subtlety can comprehend the massive sagacity of an elephant. The one was all superficial expedience, the other all internal truth; the one having no root in the eternal soil of principle, the other all heart and principle; the one worshipping at the shrine of popularity and personal advantage, the other worshipping only the eternally true, the eternally holy, and despising every temporary profit or glory which could inter-

pose itself in his life and death struggle towards it. Such men must remain longer than suns and systems remain; while truths are truths, and selfisms are selfisms, idiots, inconvertible idiots to each other; with this difference, that Fox could have seen through and through Macaulay at a glance, whilst Macaulay could never fathom the profound greatness of Fox. The religion of Fox became, like that of the first apostles, a religion in which spiritual truth went for everything, mundane considerations, mundane reservations, mundane balancing of advantage, for nothing. With him all was for God and the insurmountable truth; all for man and his eternity, without any temptation from man as a favour-bestowing or praise-bestowing creature of a day. The mountain standing in the vastness and the solidities of nature knows nothing of the sheep which grazes it, or the butterfly which sports over its herbage, and they cannot comprehend the solid and age-enduring mountain. When they can understand each other, then Foxes and Macaulays will understand each other, and not till then.

Fox was developed into the highest phase of spiritualism, that of direct communion with the Divine mind, by the same means as the apostles and saints in all ages have been developed and baptised into it, by opening their souls in solitude and prayer to the Eternal Soul in a sublime unflinching integrity. In this silent and perfect dedication to its infiltrations, in a heroic submission to its meltings and mouldings, he found all the outward husks of human theories, the outward shadow of self-indulgence, self-weakness, self-cravings, and self-wisdom, drop away, and a pure, calm, resplendent wisdom and strength rise up in clear vision, and make him a free man of the universe, triumphant over pride, passion, and temporal desire in the power and unity of God.

He had now rapidly to unlearn what he had learned in established teachings of the age. 'As he was walking in a field, on a First-Day morning, it was discovered unto his understanding, that to be bred at Oxford or Cambridge was not enough to make a man a minister of Christ. At this he

wondered, because it was the common belief of the people; but for all that, he took this to be a Divine revelation, and he admired the goodness of the Lord, believing now the ordinary ministers not to be such as they pretended to be. This made him unwilling to go any more to church, as it was called, to hear the priest Stevens, believing that he could not profit thereby; and therefore, instead of going thither, he would get into the orchard or the fields, by himself, with his Bible, which he esteemed above all books, seeking thus to be edified in solitariness. At this, his relations were much troubled; but he asked them whether John, the Apostle, did not say to the believers, that "they needed no man to teach them, but as the anointing teacheth them." And though they knew this to be Scripture, and that it was true, yet it grieved them, because he would not go to hear the priest with them, but separated himself from their way of worship; for he now saw that a true believer was another thing than they looked upon it to be; and that being bred at the universities did not qualify a man to be a minister of Christ. Thus he lived by himself, not joining with any, nay, not of the dissenting people, but became a stranger to all, relying wholly upon the Lord Jesus Christ.'

Fox, in fact, found himself like Abraham, called to go forth from his father's house and his kindred, from all old teachings, associations, and notions, for he was appointed one of those who have to revitalise the Church, and bring it back to its original faith and power. He had to go forth, with the Bible in his hand and the fire of God in his soul, to bring men back from set forms and dead rituals, to the simple religion of the Bible: and it is the Bible, in such hands, which has continually to fight with mere human formalities and dead shells of profession. It is this which has produced all the changes and reforms that have appeared in the Christian Church yet. It overthrew paganism—it split asunder popery—it ruined monkery in this country—it destroyed it in Spain. The Catholics were deeper in worldly wisdom than the Church of England: they knew it

to be an enemy, and they treated it as an enemy: they kept it down and out of sight as long as they could. Henry VIII. and Elizabeth were wiser in this respect than their successors. Henry passed an Act, in 1539, called 'The Bloody Statute,' in which he decreed that 'no women, artificers, apprentices, journeymen, husbandmen, or labourers, should read the New Testament, on pain of death:' and Elizabeth was equally averse to it. She did not wish the people to read at all, lest it should make them less submissive. She disliked even preachings, lest the mischievous principles of Christianity should steal abroad through it; three or four preachers in a county she declared quite sufficient. Such was the policy of the Catholic Church, and of the cunning founders of the English Church; but now the Bible had been allowed to walk abroad over the whole land, the peasant had learned to feel himself a man, and the man an immortal creature—the child of God—the heir of precious rights and deathless hopes; a being too good to be trodden on by priestly pride, or robbed by priestly pretences. It was because the peasants of Scotland had, in every mountain glen and lowland hut, listened to the animating topics and precious promises of the 'big ha' Bible,' that they had risen and resisted the bloody emissaries of the church. And now, throughout England, in city and hamlet, in field and forest, the great charter of man was studied, and was ready in the hands of 'the man in leather,' to cast down everything that was opposed to freedom of spirit and independence of purpose.

Amongst these inquiring spirits, or Seekers, as they were called, George Fox went forth, in 1647, directing his first course into Nottinghamshire and Derbyshire. 'During all this time, he never joined in profession of religion with any, but gave himself up to the disposal of the Lord; having forsaken not only all evil company, but also taken leave of father and mother, and all other relations; and so he travelled up and down as a stranger on the earth, which way he felt his heart inclined, and when he came into a town, he

took a chamber to himself there, and tarried sometimes a month, sometimes more, sometimes less, in a place, lest, being a tender young man, he should be hurt by too familiar a conversation with men' (Sewel, vol. i. p. 15).

As he had forsaken the priests of the establishment, so he left the separate teachers, too, because he saw there was none amongst them all that could speak to his condition. And when all his hopes in them and in all men were gone, then he heard, according to what he relates himself, a voice, which said, 'There is one, even Christ Jesus, that can speak to thy condition.' Having heard this, his heart leapt for joy, and it was showed him why there was none upon the earth that could speak to his condition, namely, that he might give the Lord alone all the glory.

He was now in a continual progress of spiritual teaching by inward revelation. He learned experimentally that Christ is the light that truly enlighteneth any man who cometh into the world, and this became so fundamental a doctrine of his, that the people who gathered about him were at first called 'The Children of the Light.' Yet he was a diligent reader of the Scriptures, that speak at large of God and Christ, though he knew him not but by revelation, as he who had the key did open. George was in the highest state of mediumship and of spiritualism, namely, in direct communication with the Spirit of God, and his followers cultivated this highest condition, and laid down their whole system upon it, paying little attention to the secondary condition of ministrations through angels, which has been the more particular dispensation of this more material age. Yet we shall see, that he and his Friends showed themselves distinguishers of dreams, casters out of evil spirits, healers in the name of Christ, and predictors of events, etc. They possessed many of the gifts of the true Church, though they desired above all to walk in the immediate power of the Divine Spirit, and to call all men to this communion as the source of all Christian teaching and edification. So much was this the case, that they were accused of not believing

in the outward Christ, who died at Jerusalem, because they taught that the outward death of Christ there and then would avail little, without the inward life and perpetually quickening and reforming power of His Spirit. This absurd calumny has even been reiterated in our time, as it was by honest but misinformed Richard Baxter. The Rev. Robert Philip, in his lives of Whitefield and of Bunyan, and Dr. Wardlaw, of Glasgow, have repeated the calumny, scarcely allowing Friends to be Christians on that account, the simple truth of the matter being, that whilst they fully believed and proclaimed their belief in the outward Christ, they were the first to draw attention to the great doctrine of his indwelling and regenerating life in the soul, then treated as a myth, but now from the Quakers re-admitted to general credence. In the Articles and Homilies of the Church of England, indeed, this doctrine existed, but at that day it had ceased to exist in the credence of the clergy, and was continually ridiculed by them when asserted by Friends.

Amongst the people whom Fox came amongst, were some who believed much in dreams; but he taught them to make a very necessary distinction betwixt one kind of dreams and another. He told them there were three sorts of dreams. Multiplication of business produced dreams: there were whisperings of Satan in the night seasons, and there were also speakings of God to man in dreams—facts amply confirmed by modern spiritualism. Amongst his continued spiritual openings he had several precisely of the kind made since to Swedenborg. ‘In Nottinghamshire it pleased the Lord to show him that the natures of those things that were hurtful without were also within, in the minds of wicked men; and that the natures of dogs, swine, vipers, and those of Cain, Ishmael, Esau, Pharaoh, etc., were in the hearts of many people. But since this did grieve him, he cried to the Lord, saying, “Why should I be thus, seeing I was never addicted to commit these evils?” And inwardly it was answered him, “That it was needful he should have a sense of all conditions; how else should he speak to all conditions?”

He also saw that there was an ocean of darkness and death, but withal an infinite ocean of light and love, which flowed over the ocean of darkness, in all which he perceived the infinite love of God' (Sewel, vol. 1. p. 18).

Again he says, 'I saw into that which was without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God, which cannot be expressed by words; and I have been brought through the very ocean of darkness and death; and the same eternal power of God which brought me through those things was that which afterwards shook the nation, priests, professors, and people. . . . And I saw the harvest white, and the seed of God lying thick on the ground, as ever did wheat, which was sown outwardly, and none to gather it, and for this I mourned with tears.'

The shaking which came through Fox, of priests, people, officers, magistrates and learned men, was a great revolution, little understood at the present day. Of late there has been much talk of Quakerism dying out, and sundry books have been written to show the causes of it; but those who supposed such a thing, little knew what Quakerism was or is. It is not a religion of caps and coats, but of the great principles of the New Testament, which at that day lay trodden under foot. Fox went on under a process of revelation till he saw the whole mighty scheme of the gospel in its grandeur and fullness. He came to despise all mere outer forms, and to grasp the inward and eternal principles of Christian truth—**THE TRUTH**, as he emphatically termed it. This consisted in the doctrine that Christ is the Word, the Light, and the Comforter, which enlightens every man which cometh into the world, and leadeth into all truth. That by opening our hearts to this Divine and ever-present teacher, we have all truth in 'the two great books of God, the Bible and Nature,' opened up to us. That in Christ we are born again new creatures, and trained up into perfect men in Christ Jesus. Like Wesley, since he believed in the possibility of the attainment of perfection in this life, and in the perception of acceptance with God, he came to protest against all state establishments of

religion,—that Christ's religion is free and self-sustaining. That it is utterly opposed to all despotism in creed, or in politics; to usurpation of the personal liberties of men; to all giving and receiving of titles of worldly honour and flattery. He refused, on this account, to pay what he called hat homage, by taking off his hat to people, and to use 'you' to a single person. All these things, he asserted, sprang from pride and an inordinate self-love and vanity, and how truly this was the case was seen by the resentment and the persecution which the refusal of them occasioned. He rejected baptism by water, and the Sacrament of the Lord's Supper, as non-essential forms, the baptism of the Spirit being the true and essential baptism; and that, if we commemorated the Last Supper, though only recommended to Christ's own immediate disciples, we ought also to wash one another's feet, as a ceremony more strictly enjoined. He taught that tithes were anti-Christian, both tithes and those to whom they were given, being terminated with the tribe of Levi. He showed the impropriety of calling that a church which was only the meeting place of the church, and generally styled those steeple-houses. Never was there such a stripping away of the old rotten bark of ecclesiasticism, so thorough a return to the naked truth of the gospel. Such a system was sure to bring down a tremendous tempest of persecution, and the whole history of the Society of Friends down to the Act of Toleration by William III., is a history of as frightful and ruthless persecutions as ever fell on any Christian body from any church calling itself Christian. The history of these awful 'sufferings' fill a huge folio volume. The Five Mile Act, the Conventicle Act, and the Oath of Allegiance and Supremacy, were made the means of fleecing the Friends by wholesale. Fox and his disciples could not take any oath at all, seeing that Christ had most explicitly said, 'Swear not at all,' and, therefore, this oath was made a continual snare to them. Fox had soon vast numbers of serious enquirers of all ranks flocking to him, and as they declared that the gospel ought to be preached freely—'freely ye have

received, freely give'—the clergy saw that, if this succeeded, their craft was gone for ever. Therefore, clergy, and magistracy, and soldiery, came down on these modern apostles, 'who turned the world upside down,' and they were plundered and thrown into prison by thousands. Fox, and nearly all his eminent followers, passed many years in prisons,—such dens of filth, inclemency, and wickedness, as now strike us in the description with amazement—2,500 Friends were in prison at one time, and 369 died there! In Bristol, at one time, every adult Quaker was in prison for his faith, and the children still met, in spite of the beatings and insults of their persecutors, who struck them in the face, as they were accustomed to do the women, whom it was a favourite plan to drag by the hair, pinch their arms till black and blue, and prick them with bodkins and packing-needles. When this would not do, they banished them to the colonies and sugar plantations, and sold them for slaves, where their doctrines soon spread, and persecution became as hot as at home, especially in New England, where the famous PILGRIM FATHERS exceeded all others in monstrous fines, flogging of women from town to town, cutting off ears, and hanging! These people, who had fled from England on the plea of escaping persecution for religion there, turned the most savage of persecutors, showing that their boasted love of religious freedom was but inspissated selfishness.

All this time at home (that is, for thirty years), the Friends were stripped of their property by means of the before-named enactments, the informers receiving one-third of the spoil. They were charged ten pounds a piece for attending a Friends' meeting, and twenty pounds a-piece if they opened their mouths to defend themselves, on the pretence that they preached! Their meeting-houses were pulled down—those in London, by Sir Christopher Wren! Their very beds were dragged from under them, and one woman's body was torn from the grave. From 1655 to the end of this persecution, half-a-million of money or money's worth was wrenched from them. One clergyman said he would rather see all the

Quakers hanged than lose a sixpence by them. The informers lived jovially on them. They entered freely into their houses, kept the keys of their doors in their pockets, and declared that they would eat of the best and drink of the sweetest, and these rogues of Quakers should pay for all. When they complained to Archbishop Sancroft of these villanies, he coolly replied, 'There requires crooked timber to build a ship!'

How the students of Oxford behaved themselves at this period deserves recording: — 'The students of Oxford fell on two women Friends, who presumed to preach in the town, and to advise these same youngsters to amendment of life. They dragged these females to the pump of St. John's College, pumped on their necks and into their mouths till they were almost dead; after which they tied them arm to arm, and inhumanly dragged them up and down the college, and through a pool of water; and finally flung one of them, Elizabeth Fletcher, a young woman, over a grave-stone into a grave, with such violence, that she died in consequence. Then these religious students — this was in 1658 — these embryo prophets of a nation, came into a meeting-house there, and drew a Friend out by the hair of the head. The proctor himself pulled John Shackerly by the hair, and out of doors, from Richard Bettin's house, and violently thrust out others. And several times the scholars threw stones and dirt at Friends, and broke the doors to pieces; and broke the windows several times; and took away the key of the door; and knocked tenterhooks into the key-hole; and pulled up part of the porch; and came into the meeting, and turned up the seats that Friends sate on; and rid upon the backs of men and women like wild horses; and brought gunpowder and squibs, and fired them, and set the room on a smoke, and among people under their clothes, like to set the house on fire, and to undo people; and have shot bullets amongst Friends to knock out their eyes; stamping wildly and unruly, like tavern fellows, crying, "*Give us beer and tobacco!*" And the scholars have

come into the meeting, among the people of God, and called for wenches, or harlots, like fellows that haunt ill houses; and brought strong beer into the meeting, and drank to Friends, and because they have refused to drink, have thrown it on their necks, and clothes, and bands, and have sung vile songs, and cursed and swore. And several times came into the meetings blowing and puffing with tobacco-pipes in their mouths, cursing, swearing, and stamping, making the house shake again, and insulted the women too shamefully for description. And the scholars have come into the meeting to act Tobit and his dog; and one of them divided his filthy stuff into uses and points, after the manner of priests; and another raised doctrines of a tinker and cobbler, and many more wicked actions, by mockings and scoffings, and filthy language; and these scholars have been so shameless that, after meeting, they have pressed in by violence, and taken meat from off the table; taken the bread and pottage out of the pot, like greedy dogs lapping them up; and stole and carried away the Friends' books. One Friend they dragged into *John's* College; threw beer upon him, struck, and beat, and pinched him, till he lost his consciousness; and then thrust pins into his flesh, and kept him there scoffing at him, and asking him, "*If the Spirit did not move him now?*"

'But I am weary,' says Besse, 'of transcribing their abominations, and shall cease with this remark, which, however severe, is just and natural—namely, had those scholars been expressly educated for ministers of the devil, they could not have given more certain proofs of their proficiency' (Besse's '*Sufferings of the People called Quakers,*' i. 565).

These are singular features of the state of the national church and its universities in George Fox's times, and of what people suffered for spirituality then. We spiritualists of to-day walk in silken slippers, and are let off with a harmless sneer or two. Having shown what Fox and the Friends endured for spiritualism, we may again revert to a few more traits of its peculiar character.

The power evinced during some meetings was such that

the house seemed to be shaken, and, on one occasion, a clergyman ran out of the church lest it should fall on his head. This was at Ulverstone, but the thing was of frequent occurrence. In 1648 George Fox had 'an opening,' such as Swedenborg records of himself. 'The creation was opened to me; and it was showed to me how all things had their names given them, according to their nature and virtue. And I was at a stand in my mind whether I should practise physic for the good of mankind, seeing the nature and virtue of the creatures were so opened to me by the Lord.' He says that the Lord showed him that such as were faithful to Him would be brought into the state in which Adam was before the fall, when the natures of all things were, by the divine unity, known to man, and that so they would come to know the hidden unity in the Eternal Being. He was shown that the professions of physic, divinity, and law were all destitute of the true knowledge and wisdom necessary for these professions, and that nothing but this divine illumination could bring them into it. It was shown him, however, that his labour was not to be physical but spiritual. It was at this time that he felt a certain assurance of his acceptance with God.

At Mansfield Woodhouse he found the gospel gift of command over disordered spirits manifested in him. There was a distracted woman under a doctor's hands, being bound and with her hair loose. The doctor was trying to bleed her, but could get no blood from her. Fox desired that she might be unbound, and he then commanded her in the name of the Lord to be still; and this had such effect that she became still; her mind settled, she grew well, and became a convert to his doctrine, and remained perfectly sane till her death. Soon after at Twycross he restored a person who was ill by prayer. 'There being in that town a great man, who had long lain sick, and was given over by the physicians, he went to visit him in his chamber; and having spoken some words to him, he was moved to pray by his bedside, and the Lord was entreated, so that the sick man was

restored.' A still more remarkable case is recorded by him in his 'Journal.' 'After some time I went to a meeting at Arnside, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand upon thy legs;' and he stood up, and stretched out his arm that had been lame a long time, and said, "Be it known unto you, all people, that this day I am healed." Yet his parents would hardly believe it; but, after the meeting was done, they had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and there declared how the Lord had healed him.'

These cures by spirit-power Fox regarded but as incidental objects of his mission; but we should have been glad to have had the particular record of others; for such there were, and numerous ones, according to his account. 'Many great and wonderful things were wrought by the heavenly power in those days; for the Lord laid bare His omnipotent arm, and manifested His power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, *and the devils are made subject to His name*, of which particular instances might be given beyond what this unbelieving age is able to receive or bear.' Still we have a considerable number of instances of the healing power of God exerted in the early history of the Friends. At Ulverstone, Sawtrey the justice of peace, set the people upon George Fox, who beat him so terribly with cudgels that he fell senseless on the common to which they had dragged him; 'but, recovering again, and being strengthened by *immediate* power, he stood up, and, stretching out his arms, said with a loud voice, "Strike again, here are my arms, my head, and my cheeks." Then a mason gave him such a heavy blow over the back of his hand with his rule that it was much bruised, and his arm so benumbed that he could not draw it to him again, so that some of the people cried out, "He has spoiled his hand for ever." But he, being preserved through the love of God, stood still, and

after a while felt such extraordinary strengthening power that he instantly recovered the vigour of his hand and arm' (Sewel, i. 77).

In the ferocious treatment which the early Friends received, they were often wounded so desperately that, to all ordinary ideas, they never could recover; but they bear continual testimony to a supernatural healing. Miles Halhead, one of their preachers, 'was so beaten and abused at Skipton, that he was laid for dead; nevertheless, by the Lord's power he was healed of all his bruises; and within three hours he was healthy and sound again, to the astonishment of those that had so abused him, and to the convincing of many (*Ibid.* p. 91). Soon after the same undaunted soldier of Christ was attacked by a mob at Doncaster, which was again urged on by the priest; was once more knocked down, and beaten, as was supposed, to death. In the evening, however, he entered a chapel, and, sorely bruised as he was, he preached, and at the conclusion of his discourse 'the Lord made him sound of all his bruises' (p. 93). William Dewsbury, another eminent Quaker minister, was set upon at Coldbeck, and was nearly killed by the mob; but was healed in the same astonishing manner' (p. 96). Barbara Blaugdone, a most courageous female minister, was so cruelly flogged at Exeter for preaching that the blood flowed all down her back; but she only sang during the operation, so that the enraged beadle laid on with all his might to make her cry out, but in vain; for, says the historian, 'she was strengthened by an uncommon and more than human power.' She afterwards declared that her feeling was above all suffering.

Another evidence of the existence of Christian spiritualism amongst the early Friends was their power of seeing into the internal state of people, and often of foreseeing, through this, calamities about to befall them. Barbara Blaugdone, already mentioned, having 'a concern' — that is, an impression — in her mind, to speak to the Lord-deputy of Ireland regarding the persecution of the Friends, an attempt was made to impose upon her. As she knew neither the person

of the deputy, nor those of the chief people about him, when she was brought into the drawing-room a person presented himself as the deputy. She stood silently, and the room being full of people, they asked her why she did not do her message to their lord. She answered, 'When I see your lord, then I shall do my message to him.' Her internal monitor assured her that this was not the deputy. Soon after he came in, and sate down, and she immediately addressed him on the subject of her concern.

George Fox meeting with James Nayler, one of the ministers of the society, was 'struck with a fear concerning him—a sense of some great calamity that was like to befall him.' The next time that he saw him was in Exeter gaol, in consequence of some fanatic proceedings which became of national notoriety, and to be mentioned anon.

George Fox, going to Hampton Court to speak with the Protector Cromwell, regarding the persecutions of the Friends, met him riding in Hampton Court Park, and before he came at him, he said he perceived a waft of death to go forth from him, and coming to him, he looked like a dead man. Having spoken to Cromwell of the persecutions of Friends, he desired him to come to Hampton Court the next day; but, on going there, he found him too ill to be seen, and in a day or two he died—September 3, 1658.

Innumerable instances of this clairvoyance might be given, but I shall only add that the celebrated Robert Barclay, author of the 'Apology,' in a letter to Heer Adrian Paets, the Dutch ambassador to Spain, in 1676, amongst other features of Quakerism, gives some striking explanations of this internal sense. 'This divine and supernatural operation in the mind of man is a true and most glorious miracle, which, when it is perceived by the inward and supernatural sense, divinely raised up in the mind of man, doth so evidently and clearly persuade the understanding to assent to the thing revealed that there is no need of an outward miracle.' He adds that the voice of God in the soul is as convincing as the truth

of God's being, from whom it proceeds (Sewell, ii. 252). 'It is no less absurd to require of God, who is a most pure Spirit, to manifest His will to men by the outward senses, than to require us to see sounds and hear light and colours; for as the objects of the outward senses are not to be confounded, but every object is to have its proper sense, so must one judge of inward and spiritual objects, which have their proper sense, whereby they are perceived. And tell me, how doth God manifest His will concerning matters of fact, when He sends His angels to men, since angels have not outward senses, or, at least, not so gross ones as ours are? Yea, when men die, and appear before the tribunal of God, whether unto eternal life or death, how can they know this, having laid down their bodies, and therewith their outward senses? Nevertheless, this truth of God is a truth of fact, as is the historical truth of Christ's birth in the flesh' (*Ibid.* p. 253). From all this Barclay contended that the soul had its own senses, as distinct from the outward senses as the natural senses are distinguished from each other by their specific difference, and that it is through these senses that God, a spirit, directly addresses the human soul.

Robert Barclay had a prognostic of the murder of Archbishop Sharpe. It is thus recorded by his son, Robert Barclay, of Urie:—'On the third day of May, as he was travelling home from Edinburgh in his coach, Archbishop Sharpe was murdered; it being very remarkable that, some days before the murder, Robert Barclay, being upon a journey to the yearly meetings at Edinburgh, in company with his wife's sister, and they being on horseback, at the East Ferry, as they passed by the kirk which belonged to the archbishop, close to the end of the town, they heard a most terrifying howling noise, which was astonishing. Upon which, they sent the servant to look into the church through the windows, who could then perceive nothing, but no sooner returned to them than the noise began again, and continued till they rode out of hearing. This account both he and his sister gave immediately after, and she in my hearing

repeated the same, but a few years ago, to a company visiting her at her own house in Newcastle, consisting of Quakers and others. This I mention as a fact, without any other reflection.'

The early Friends declare in many places that they heard internal voices as clear and distinct as outward voices. The wife of Miles Halhead, who had been greatly opposed to his leaving his home so much to travel in the ministry, at length wrote to him, 'Truly, husband, I have something to tell thee. One night, being in bed, mourning and lamenting with tears in my eyes, I heard a voice saying, "Why art thou so discontented concerning thy husband? I have called and chosen him to my work, and my right hand shall uphold him." It went on to say, that, if she became content, it would bless her and her children for her husband's sake; if not, it would bring a great cross upon her. This alarmed her, but did not cure her, and her only son was soon after taken from her by death. Then she saw the cross menaced, and submitted to God's will' (*Ibid.* i. 92.) Marmaduke Stevenson, one of the Friends hanged by the Pilgrim Fathers, says he heard a distinct voice saying, 'I have ordained thee a prophet to the nations.' Catherine Evans, who, with her companion, Sarah Cheevers, was thrown into the Inquisition at Malta, heard a voice saying, 'Ye shall not die!' and on that voice they calmly relied, and, after many sufferings and threatenings, came out safe. When some English ships arrived, and endeavours were made for their liberation, the voice distinctly said they could not go yet; and then, spite of all efforts at that time, it proved so.

Visions were as frequent amongst them as voices. George Fox says, that, going up to the top of Pendle Hill in Yorkshire, 'the Lord opened to him, and let him see a great people to be gathered in those parts, and especially about Wensleydale and Sedberg. He saw them in white raiment coming along a river side to serve the Lord.'

Catherine Evans, already mentioned, whilst in the Inquisition at Malta, and threatened with being burnt alive with

her companion, and being kept in suspense for several days on this subject, saw 'in a dream a large room, and a great wood fire in the chimney; and she beheld one sitting in the chair by the fire in the form of a servant, whom she took to be the Eternal Son of God. Likewise she saw a very amiable well-favoured man-child, sitting in a hollow chair over the fire, not appearing to be above three-quarters of a year old, and having no clothes on but a little fine linen about the upper parts, and the fire flamed about it, yet the child played and was merry. She would then have taken it up for fear it should have been burnt, but he that sat in the chair bade her let it alone. Then turning about, she saw an angel, and he that sat in the chair bade her take up the child, which she did, and found it had no harm; and then awakening, she told her dream to Sarah, and desired her not to fear, since the heavenly host thus followed them, (Sewel, i. 406). Daniel Baker, a minister who went to Malta to obtain the release of these ladies, had a mountain shown to him in a dream where he had to deliver a testimony; on coming to Gibraltar, he saw that this was the very mountain, and, though the captain of the vessel would not consent to his going on shore, the ships were detained there wind-bound till he was allowed to go and deliver his message, and on the next day a fair wind sprang up, and the fleet set sail.

When the Turks were making great progress against Austria, George Fox saw a vision of the Turk turned back, and told his friends that this would be the case; and in a few months, contrary to general expectation, it took place. James Nayler, warned by what befell him, cautioned Friends to try their visions, etc. by the inward test of the Divine Spirit. 'If there appear to thee voices, visions, and revelations, feed not thereon, but abide in the light and feel the body of Christ, and therewith thou shalt receive faith and power to judge of every appearance and spirits, the good to hold fast and obey, and the false to resist.' Sound advice, and that of St. John.

Another gift of the church, the spirit of prophecy, was liberally conferred on Fox and the Friends. At Gainsborough, a man having uttered a very false accusation against Fox, he called him a Judas, and announced that Judas's end would be his. The fellow soon after hanged himself, and a stake was driven into his grave. At Swarthmore, he announced to Sawtre, the persecuting magistrate, that God had shortened his days, and that he could not escape his doom. The man drowned himself. A similar doom he announced to another persecutor, Colonel Needham, whose son desired him to cut him off, and who sent him prisoner to Cromwell. Needham was hanged as one of the judges of Charles I. Barbara Blaugdone, being confined in a most abominable prison in Dublin, wrote to Judge Pepes, who unjustly condemned many of the Friends, that the day of his death was at hand—God was calling him to his account. The night after she got out of prison, the judge, according to her prediction, died of apoplexy in his bed. ‘A certain woman came once into the parliament with a pitcher in her hand, which she, breaking before them, told them so should they be broken to pieces, which came to pass not long afterwards.’ Thomas Aldam, a minister amongst Friends, who had in vain protested against the persecutions under Cromwell, took off his cap, tore it to pieces in his presence, and told him so should the government be rent from him and his house. George Bishop, a minister, in a letter dated the 25th September, 1664, to the king and two houses of parliament, distinctly predicted the plague of London, which broke out in December of the same year, and swept away 100,000 people. This letter he had delivered to both the king and members of parliament. As it is short and decided, we may as well quote it entire. ‘To the King and both Houses of Parliament, thus saith the Lord:—“Meddle not with my people because of their conscience to me, and banish them not out of the nation because of their conscience; for if ye do, I will send my plagues upon you, and ye shall know that I am the Lord!” Written

in obedience to the Lord by his servant, George Bishop; Bristol, the 25th of the Ninth Month, 1664.'

George Fox predicted the desolation of London some years before the fire took place; but two of his disciples again predicted it more distinctly still. Thomas Briggs went through Cheapside and other streets preaching repentance to the inhabitants, and declaring, like Jonah at Nineveh, that, unless they repented, London should be destroyed. 'Thomas Ibbit of Huntingdonshire, came to London a few days before the burning of that city, and, as hath been related by an eyewitness, did, upon his coming thither, alight from his horse, and unbutton his clothes in so loose a manner, as if they had been put on in haste, just out of bed. In this manner he went about the city on the sixth day, being the day he came thither, and also on the seventh day of the week, pronouncing judgment by fire which should lay waste the city. On the evenings of these days some of his friends had meetings with him to enquire concerning his message and call, to pronounce that impending judgment, in his account whereof he was not more particular and clear, than that he said he, for some time, had a vision thereof, but had delayed to come and declare it as commanded, until he felt, as he expressed it, the fire in his own bosom; which message or vision was very soon proved to be sadly true, the fire lasting nearly four days, and destroying thirteen thousand two hundred houses.' It broke out September 2, 1666, the very day following the second day's announcement by Ibbit. So amazed was the prophet at the prompt and terrible fulfilment of the prediction, that he nearly lost his own life in it, standing in Cheapside before the flames with his arms stretched out, till one Thomas Matthews with others forced him away.

More striking, complete, and terrible predictions than these scarcely occur in the Scriptures themselves. It is equally remarkable that nearly all the leading persecutors of the Friends perished by sudden and awful judgments. One Barlow, a preacher at Exeter, turned lawyer, grew rich by the spoils in Oliver's days, but afterwards became as

suddenly poor. Many of the New England persecutors, one of whom when a Friend quoted St. Paul, 'For in God we live and move, and have our being,' was irreverent enough to reply, 'And so doth every cat and dog,' were visibly punished for their former cruelty. Endicot the governor, died of a hideous disease, and his stench was so loathsome before his death that scarcely anyone could go near him. Major-general Adderton, who scoffed at Mary Dyer when she was going to be hanged, and who, warned of God's judgments by another Friend, replied, 'But the judgments are not come yet,' was killed by a fall from his horse, and lay a horrible spectacle. Norton the clergyman, one of the fiercest of the persecutors, died suddenly, and with a groan saying, 'The judgment of the Lord is upon me.' Bellingham, governor after Endicot, went mad, and died a raving maniac. Sewel says that it was reported that a curse long rested on the vicinity of Boston, and that, on enquiry into the truth of it from persons well knowing the neighbourhood, the report was confirmed. That for twenty miles round Boston no wheat would grow to perfection. Sometimes insects destroyed it, sometimes other things, till the owners despairing let the ground go to waste; yet beyond that circuit, dyed with the blood of the Quakers, the soil was most fruitful. Colonel Robinson of Cornwall, one of the worst persecutors, and who used to call on the other justices to go with him fanatic-hunting, was killed by his own bull whilst George Fox was in that neighbourhood. A Quaker lady, having her maid with her, preached in Dieppe, but was cruelly used by the mob. A Mr. Dundas conducted them to their lodgings at a Scotchman's, but he shut the door in their faces; he then led them to his own lodgings, but his landlady refused them entrance. At length he got them away by ship. Two things he afterwards noticed: that the Scotchman who shut his door upon them died within the year, and the house of his landlady who refused them entrance was burnt down. A ship freighted with Quakers, banished to the British plantations in America, never could reach

there, but after being driven from place to place, put them ashore in Holland, whence they returned to their own country. Henry Marshall, priest of Crosthwaite in Westmoreland, a bitter persecutor of Friends, fell downstairs and was killed by fracture of his skull. Christopher Glin, priest at Butford, another persecutor, was struck blind in his pulpit, and remained so for life. To these specific instances Sewell adds, 'Many others of the persecutors, both justices, informers, and others, came to a miserable end; some being by sudden or unnatural death, and others by lingering sicknesses, taken out of this life; while some who, by spoil, had scraped much together, fell to great poverty and beggary, whose names I could set down and mention, also time and place, and among these some rapacious ecclesiastics, who came to a sad end; but I studiously avoid particularising such instances, to avoid the appearance of grudging and envy. Some of them signified themselves the terrible remorse of conscience they felt, because of their having persecuted the Quakers, insomuch that they roared out their gnawing grief, mixed with despair, under the grievous pains they suffered in their body' (vol. ii. 237).

As is usual, in all times of great spiritual development, the devil managed to put in for a share of it. On the dark side of spiritualism rose up Lodovick Muggleton and his coadjutor John Reeves, who declared themselves the two witnesses spoken of in Revelations xi. 3. Reeves soon died, but Muggleton lived a good while, and put forth a number of publications of the most wild and blasphemous character, and had followers named Muggletonians. He professed to be sent by the Holy Ghost, and pronounced eternal damnation on the Quakers, and declared that 'no infinite Spirit of Christ, nor any god could detain them from his sentence and curse.' That to him were given the keys of heaven and hell, and that he 'was set over all other gods and infinite spirits whatever,' &c. &c.

The Friends did stand battle against this effusion from the inferno; but what grieved them much more deeply was

the breaking out of a disorderly spiritualism within their own pale. We have seen that George Fox had been struck with a feeling of something unsettled and unsound in the spiritual condition of James Nayler, one of the most gifted and intellectual of the ministers of the society. This James Nayler was a native of Ardesley, near Wakefield, in Yorkshire, who, at the time of his offence was scarcely forty years of age. He was the son of a man of some landed property; had received a good English education; had been an Independent in religion, and a quarter-master in the troop of General Lambert, but discharged on account of failing health. He seems to have been of a sensitive and highly poetical temperament, and thus liable to be carried off his feet by the excitements of the times. He was convinced of Quakerism by George Fox at Wakefield in 1651, when he was about thirty-five years of age. As he was at plough in the field, he said he heard a voice bidding him go forth from his father's house, and had a promise given with it that the Lord would be with him: whereupon he did exceedingly rejoice that he had heard the voice of God whom he had professed from a child, and endeavoured to serve. He endeavoured to set out on his mission, but his courage failed, and he said the wrath of God was so upon him, that he became a wonder, and it was thought he would have died. Afterwards he went, and found himself, he said, provided for in a wonderful manner from day to day. He then went to London, and by the brilliancy of his preaching immediately made a great sensation. He particularly excited the admiration of certain enthusiastic women, Martha Simmons, Hannah Stranger, and Dorcas Erbury, who fell into extravagant flatteries of him, calling him the Everlasting Son of Righteousness, the Prince of Peace, &c. It was the fault of Nayler that he allowed these expressions, attributing them as applied not to himself, but to Christ within him. This appears to have been, through the darkest hours of his aberration, his real idea; never for a moment did he conceive himself to be Christ, but to be acting in the power of the indwelling Saviour, and the

homage as described to that Saviour. The words and conduct of the women, however, admitted of a worse meaning, and Nayler was reproved by the Friends for permitting them. In this state Nayler went down into the West of England, and made an entrance into Bristol with one Thomas Woodcock going bare-headed before him, and these wild women spreading scarfs and handkerchiefs in his way, and crying, 'Holy, holy, to the Lord God of Hosts!' They were all taken up and cast into prison. From Bristol they were carried to London, and the case made one of parliamentary enquiry. It is a remarkable circumstance, that the chief business of one whole session was the discussion of Nayler's case. A committee of the whole house sate twelve times, morning and afternoon, on it; for whilst a simple imprisonment of a few months would have been enough to have brought both Nayler and his foolish followers to their senses, there was a predominating party of the same hard, persecuting Independents, which had supplied America with its Pilgrim Father persecutors, and these would not be satisfied without some ferocious exhibition of cruelty. There was no proof that Nayler had ever uttered a single blasphemous word. On the contrary, when questioned whether he were the Christ, he emphatically and constantly denied it, saying only that he held, according to the New Testament, that Christ was in him, and that according to St. Paul, he was a reprobate if this were not the case. These are the words of his examination before the magistrate:—

Justice Pearson.—'Is Christ in thee?'

Nayler.—'I witness Him in me; and if I should deny Him before men, He would deny me before my Father which is in heaven.'

Justice Pearson.—'Spiritually, you mean.'

Nayler.—'Yea, spiritually.'

Justice Pearson.—'Is Christ in thee as a man?'

Nayler.—'Christ filleth all places, and is not divided: separate God and man, and he is no more Christ.'

This was the uniform language of Nayler; he never

departed from it: he was perfectly clear and orthodox in his faith on this point; his fault was that he was led into a personal exaltation by the flatteries of his followers, and that he did not reprove and reject their blasphemous language. There were charges also of criminal conversation with some of these women; but this was never proved, and was indignantly denied by him. In fact, Nayler was a simple-minded but imaginative man, and led by the wily tempter into the acceptance of the wild flatteries of the women by the blinding of his judgement. But he was no blasphemer himself. There was a general persuasion of this, and numerous petitions were made to parliament, and earnest applications to Cromwell by people of other persuasions for his treatment rather as one under a temporary delusion than as a blasphemer. But Cromwell was in the hands of the Independent ministers, especially of Reynolds, Griffith, Nye, Caryl, and Manton. He would not effectively interfere, and parliament, after violent debates, sentenced him to be whipped through London and through Bristol, to be set in the pillory, branded with 'B' for blasphemer, in the forehead, and his tongue bored through with a hot iron. The whole of this diabolic sentence was carried out with the most horrible rigour, notwithstanding the most vehement remonstrances from the public. Nayler underwent the punishment with stoical patience, and in the subsequent solitude of his prison came to the most sincere penitence for his folly, and wrote to the Friends, acknowledging this, and soliciting their forgiveness. The conduct of the Friends, on the occasion, was generous and just; for though the affair was calculated to injure their cause deeply, they never charged James Nayler with more than a temporary subjection to the delusions of Satan, and received him again to their full sympathy and affection.

But the grief of his fall had sunk deep into his own soul; he lived only about four years, in a mood of most affecting penitence, humility, and tenderness of spirit. The circumstances of his end are singularly pathetic. He was on his way

northward towards his native place, when near Huntingdon he was robbed on the highway, and left bound. Probably he received at the time fatal injuries; for, being carried to a Friend's house near King's Rippon, he died in a few hours, at the latter end of the year 1660, aged forty-four.

About two hours before his decease he spoke in presence of several witnesses the following words—words which express more vividly and tenderly the suffering and divine nature of Christian truth, according to my idea, than any to be found in the whole compass of religious literature:—

‘There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong; but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it; for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection and eternal holy life.’—JAMES NAYLER.

Peace to the gentle manes of James Nayler! happier and more enviable in his fall than his barbarous enemies in their day of triumph; for he found in that what their savage souls never knew, the immortal patience and immortal forgiveness of a tender soul baptised in suffering, and raised with Christ into the spirit of a perfect and infinite love.

This article, from the abundance and greatness of its material, has run to such extent, that I must end it abruptly. The system of the Friends was entirely so spiritual a system, that they could not make a single religious movement without spiritual guidance. It compelled them to refrain from all outward manufacture of ministers; God alone could make and qualify such. They were compelled to refrain from all forms, formulas, rituals, and ceremonies. They could only sit down together, and seek and receive the ministrations of the Divine Spirit. As that Spirit is promised to all who sincerely seek it, there could be no exceptions from its operations and endowments. As God is no respecter of persons, so there could be no difference of ranks and titles in the church, except such as He individually put on His members. The Friends could neither pray nor preach without immediate influence from the Spirit of Christ. However much the Society has since changed, however much it has since lost, however much it has cooled in its zeal and conformed to the spirit of the world; however much the growth of wealth has corrupted it, it has never abandoned its faith in the purely spiritual nature of its jurisdiction. Those who of late have seen it relaxing certain strictnesses, abandoning certain forms of costume, opening itself up to more liberal views of art and science, and social life, and have imagined that the day of Quakerism was drawing to a close, were never more mistaken. Quakerism being simply and solely primitive Christianity, can never die out. As it never could be circumscribed within the bounds of a sect—George Fox never wished it to be so—so the sect of Quakers may perish, but its principles must eternally remain. Those proclaimed by Fox and his Friends have now gone out from them into all bodies of the Christian world. The doctrine of the immediate influence of the Spirit of God, of the anti-Christianity of war, of slavery, of the pride of life, of the emptiness and deadness of all mere ecclesiastical forms; the doctrines of the true baptism being the baptism of the Spirit, the true Lord's Supper the daily feeding on the bread of life, which, like the

manna in the wilderness, is spread every day before every soul. These doctrines have gone forth, or are going forth from the Society of Fox, never to return till they reach the ends of all the earth.

Never did a Christian body hold so firmly to their standard of truth against the scorn and the scornings of the world. Firm in their faith, no terrors, not those of death, could daunt them for a moment. When all other sects complied, they stood immovable, even to the smallest iota of conscientious conviction, and they were the first to wring from the government the rights of marrying and burying, and exemptions from oaths, with other privileges. They gave to Christian testimony a more manly stamp. The very name of Quaker became the highest of burlesques; for they never *quaked* at whatever man or tyrant could inflict upon them. They who nicknamed them so, were, in fact, the Quakers.

This high and entirely spiritual nature of Quakerism has exhibited itself in every period of its existence down to this hour. I could bring a whole volume of instances of the acting of the Friends under immediate spiritual guidance. William Penn, in founding Pennsylvania, showed his practical reliance on the doctrines of the New Testament. When all other settlers declared the American Indians not to be trusted, when Cotton Mather, a minister of the Pilgrim Fathers, declared them to be the children of the devil, and that, if he had a pen made of a porcupine's quill and dipped in aqua-fortis, he could not describe all their devilishness; when they were hunted down by so-called Christians with blood-hounds, and exterminated with fire and sword, Penn went to them unarmed, in Christian kindness, and made that just treaty with them which Voltaire says was the only treaty ever made without an oath, and the only one never broken. I must, however, refer the reader to the lives and works of Friends of all periods for plenty of spiritual manifestations. Instances of the ministers in their preaching having particular states suddenly communicated to them, and their preventing suicides and other crimes, are frequent. Extraordinary

providences, and rescues from imminent perils, are of common record amongst Friends. John Roberts of Cirencester used to be consulted by his neighbours on the loss of cattle, etc., and after a short silence he would invariably tell them where to find them. See also the lives of John Woolman, David Sands, of Stephen Grellet, a minister whom I knew, and whose memoirs have been recently published; of Elizabeth Fry, or, indeed, the life of almost anyone of the ministers and eminent men amongst them at all times. As no denomination of Christians has ever recurred so fully and firmly to the primitive practice and condition of the Christian church, so none has received more brilliant and convincing proofs that the gospel in which they trusted is no cunningly devised fable. The promises by Christ of supernatural powers to His church have been firmly believed and fully demonstrated amongst the Friends.

CHAPTER XVI.

MADAME GUYON AND FENELON.

Whenever can there be A CHURCH that is not a church of gifts? No man can make himself; still less can a church. THE SPIRIT in all its universality is the professed gift of the New Jerusalem; the Spirit hymning all praises, lifting all hands in prayer, that cast forth all demons; blessing all labours; healing all sorrows; speeding all arts, piercing all veils, and catching the reflex of its Lord in all sciences; opening heaven and hallowing earth; the Spirit to do more than can be written, is the offer of the Lord to His everlasting Church.

DR. GARTH WILKINSON.

Open thy soul to God, O man, and talk
 Through thine unfolded faculties with Him
 Who never, save through faculties of mind
 Spake to the Fathers.

HARRIS'S *Golden Age*.

THE history and opinions of Madame Guyon and of the Archbishop of Cambray are so well known that we need not go at great length into them. All the world knows that the spirituality of their religion was the cause of all their persecutions and misfortunes. Madame Guyon had adopted the opinions and sentiments of the early Christians rather than of the Roman Church. That religion was not a mere thing of human hierarchies or political institutions, but an act and habit of the soul, in which it entered into communion with the King and Saviour of souls, and was and could be subject to Him alone. It is true that the Fathers and the early ascetics so much lauded by the church had held precisely the same views; but that was before the church had established its despotism, and afterwards it was too late

to cry down the Fathers and the recluses. It is true that numbers of the holy men and holy women of the church, as St. Bernard, St. Francis de Sales, St. Francis d'Assissi, and numbers of others; and that still more numerous female saints, as Sts. Theresa, Catherine of Sienna, and many more, had held the same opinions, and had in reality been canonised for them; but these saints and saintesses had held them submissively to the papal hierarchy in monasteries and convents, and in full deference to confessors and superiors. Madame Guyon, on the other hand, did not scruple to set the monitions and demands of the Holy Spirit above the monitions and demands of any human authority. She claimed a certain independence of opinion which cannot be admitted in the Roman Church, where the right of private opinion has been so absolutely extinguished. This was the grand secret of her persecutions, and of those of Fenelon, who accorded with her entirely in his faith.

Jeanne-Marie Bouvèries de la Mothe was born at Montargis, in 1648. Her family was of considerable distinction, and she was married at the early age of sixteen to the celebrated M. Guyon, who owed his rank and fortune to the successful undertaking of the canal of Briare. At eight-and-twenty she was left a widow, with three very young children. She was remarkable already for her deep and ardent piety, and for her works of benevolence. Meeting with the Bishop of Geneva in Paris, in 1680, he persuaded her to settle at Gex, and assume the management of an institution for the education of Protestant young ladies. At Gex she found Father Lacombe, whom she had known in Paris, who held her own religious views, and who was now appointed the superior of the institution. They greatly strengthened each other in their religious faith and zeal.

The relatives of Madame Guyon, alarmed at a tone of mind certain to bring her into trouble with the orthodox dignitaries and priests, and professing serious fears of injury to the fortunes of her children on that account, Madame Guyon, influenced by a more real regard for her children than was

probably felt by their zealous relatives, agreed to surrender the care of these to them, and, to show her disinterestedness, at the same time surrendered what is called *la garde noble* of these children, the right to enjoy their income till they were of age. This income amounted to 40,000 livres, or about 1,600*l.* a-year, a handsome revenue at that period in France. She had left herself but a very modest provision; but she soon found, as is but too common with Catholic institutions, that this at Gex wanted her to resign this modicum in its favour. She declined the proposal. This, of course, was resented, and Madame Guyon found it necessary to withdraw. Father Lacombe had left the institution before, and had become the director of a convent of Ursuline nuns at Thonon, in the Chablais; and thither she betook herself. She afterwards removed to Verceil and Turin. In all these places she zealously, as a duty of conscience, propagated her religious views: and that with the warm approval of various bishops and distinguished persons. In 1687 she returned to Paris, and published two works, 'Moyen court et facile pour faire Oraison,' and 'L'Explication mystique du Cantique des Cantiques.' In the meantime Father Lacombe had published his 'Analyse de l'Oraison mentale,' and Harlay, Archbishop of Paris, quickly denounced them as heretical; and Lacombe was arrested and sent a prisoner to the castle of Lourdes, in the Pyrenées, where he remained ten years. Madame Guyon was also arrested and confined in a convent in the Rue St. Antoine. But her great friends Madame Maisonfort, the Duchess de Bethune, and the Duchess de Beauvilliers, appealed to the all-potent mistress of Louis XIV., Madame Maintenon, and managed so much to interest her in Madame Guyon that she was quickly released, had various interviews with the royal mistress, and won so much on her favour that she was introduced by her to her aristocratic nunnery at St. Cyr to inspire the nuns with her devotion. This, which appeared at the moment a great triumph, proved, as it was certain to do, the source of all Madame Guyon's wrongs and troubles, and, at the same time, of all those of Fenelon.

The Archbishop of Paris, and Desmarais, the Bishop of Chartres, were quickly at the Maintenon to point out Madame Guyon's heresies, and that cold and politic soul immediately took the alarm, and pointed out no end of heresies in the works she had previously admired intensely. To bring down the Maintenon on her was the same thing as to bring down on her Louis, the devoted tool of the Jesuits, and the whole batch of courtier bishops. The Bishop of Chartres expressed his astonishment at finding a woman mixing herself up with matters of the church, and sitting, as it were, ex cathedra, to teach a system of spirituality which, he said, though falsely, she had the audacity to originate. Madame Guyon was not only promptly ejected from St. Cyr, but the nuns were ordered to cease to read anything of hers, and it was recommended that her doctrines should not be spoken of, even to their spiritual fathers. Cardinal Noailles, subsequently Archbishop of Paris, and, far more fatally, the celebrated Bossuet, Bishop of Meaux, declared against her. Madame Guyon demanded that commissioners, half ecclesiastical, half lay, should be appointed to enquire into the orthodoxy of her writings and the purity of her conduct, which was also arraigned. The commission was appointed, but only of ecclesiastics, consisting of Bossuet, Noailles, and M. Tronson. In vain Madame Guyon protested, these ecclesiastics sate for six months at Issy on her writings and conduct. They were compelled finally to admit Fenelon; but, as they could not agree, Bossuet and Noailles themselves issued a condemnation not only of Madame Guyon's writings, but of 'the Spiritual Guide' of Molinos, the 'Easy Practice' of Malaval, and the 'Analysis of Mental Prayer' by Lacombe. Fenelon, however, prevailed on Bossuet to give Madame Guyon a most decided and honourable testimony to the perfect purity and propriety of her conduct. During this investigation Madame Guyon had, by the advice of Bossuet, retired to the monastery of the Visitation at Meaux. It was the plan of Bossuet to keep her there under his authority, and thus suppress her religious activity; but, on receiving so complete a

clearance of her moral character, she immediately quitted Meaux, as resolved as ever to propagatè what she believed to be the eternal truth confided to her of God. This step greatly astonished and confounded Bossuet, and he lost no time in getting her arrested, through the influence of the royal mistress, and thrown into the prison of Vincennes. Meantime, Harlay was dead, and Noailles, the weak coadjutor and facile tool of Bossuet, became Archbishop of Paris. The Maintenon, therefore, wished him to ask what he would like to be done with Madame Guyon, her *friends*, and papers. Foremost among these friends there hinted at was Fenelon, now become the Archbishop of Cambray, much to the chagrin, on second thoughts, of both Louis and his mistress. Bossuet now became the mortal enemy of both Madame Guyon and Fenelon, expressed his ecstasy at the imprisonment of Madame Guyon, and prophesied this mystery would now be chased from the pale of the church. From this moment Bossuet appears as the ferocious and implacable persecutor, and stands in a frightful contrast to the piety of Madame Guyon and the noble meekness of Fenelon.

Madame Guyon was subjected to a close examination by her enemies within the walls of the prison of Vincennes; but she stoutly maintained the truth and gospel character of her opinions, and defended Father Lacombe as a most holy and unoffending man. Fenelon had the boldness to write to the Maintenon, declaring that the doctrines held by Madame Guyon were precisely those held by Angely de Foligny, St. Francis of Sales, St. Francis of Assissi, St. Theresa, St. Catherine of Sienna, and St. Catherine of Gênes. He showed that neither Bossuet nor Noailles were at all acquainted with the subject which they had undertaken to condemn. This was especially true of Bossuet, who was at this very time busily reading, for the first time, the writers whose opinions were in accordance with those of Madame Guyon. The consequence of Bossuet's new studies appeared in a work called a 'Relation du Quietisme.' Fenelon

condemned it as Jesuitical, and drew up his admirable ‘Explication des Maximes des Saints sur la Vie intérieure.’ This celebrated work, amply showing that the doctrines so firmly condemned by Bossuet and his clique were the doctrines of all the most celebrated Fathers of the church, roused the burning hatred of Bossuet, and he resolved not only on the destruction of Fenelon, but of his *protégé* Madame Guyon. The latter was consigned to the Bastile, and Bossuet instigated Louis XIV., through his mistress, to ruin Fenelon. That gentle and humble Christian was, accordingly, banished to his diocese in French Flanders, and every endeavour was made to induce the Pope to condemn his maxims of the saints. The Pope was thrown into the utmost perplexity. The book was notoriously based on the doctrines of the greatest Fathers and founders of the church; to condemn it was to condemn them. He hung back as long as he could; but, compelled to move by the power of the French king, who was continually spurred on by his mistress and her ferocious flatterers, the priests, headed by Bossuet, he at length appointed a numerous commission of cardinals to examine the book; but half decided one way, half another. Bossuet had his nephew constantly at the Papal Court to watch and urge on the proceedings; and, when all their malice appeared hopeless, they got Louis XIV. to write a most menacing letter to the Pope. Not satisfied with this, Bossuet procured, through the king, a condemnation of the book, by the Sorbonne whilst before the Pope. Alarmed at the threats of Louis of France, the Pope consented to condemn the book; but he did it in the gentlest terms, avoiding to pronounce it *heretical*, and at the same time writing to Fenelon to assure him of his profound affection and veneration for his character.

Fenelon, a true son of the church, submitted his private judgement to the judgement of the Holy See, so far as to bow to the censure; but he still declared that he regarded this sentence as directed against his imperfect demonstration of the doctrines, not against the doctrines themselves, which he

maintained to be the sound and unchangeable truth. No one sympathised more sincerely with Fenelon and mourned more deeply the disgraceful persecutions of Fenelon, than the Duke of Burgundy, his royal pupil, whom he had trained up from a most insolent and ungovernable lad into a noble and accomplished prince. Heir to the throne, he disregarded the anger of his grandfather, and visited the archbishop in his distant diocese.

Nothing could exceed the disappointment of Bossuet at the mildness of the papal censure, and at the noble resignation of Fenelon. So far from crushing him, the proceeding raised him to an unexampled popularity. In the midst of these attacks upon him appeared his famous work 'Telemachus,' and flew all over Europe, awaking in every country of the world the most rapturous admiration of its author. At the same time, Fenelon was living in the midst of his people, like a common parent to his diocese, exhibiting one of the most lively examples of genuine Christian wisdom and benevolence that the world ever saw. The triumphant enemies, the Dutch and Germans, whom Louis had so long invaded and pillaged, now under the able command of Marlborough, with an English army, and Prince Eugene, were daily approaching the frontiers of France, and humiliating the proud French king. But amid the retribution poured on his head, they took care to exempt the territory of Cambray from the smallest violence. The universally beloved and venerated character of Fenelon was its palladium, and every wish of his was law to the victors. Amid the ravages of hostile armies all around, Cambray, for the sake of Fenelon, remained not only untouched, but a carefully guarded region. Such honours, the direct consequence of Fenelon's Christian greatness, were gall and poison to the malicious mind of Bossuet; and, to complete his mortification, Fenelon came out with an answer to his 'Narrative of Quietism' of such irresistible eloquence and splendour, as drew the most rapturous applause, not only from all France, but all Europe. Bossuet did not live long under the ever-

growing popularity of the man whom he had laboured so fiercely and long to crush, and whom he had dared, in spite of his sublime gentleness, to style a ferocious beast, and to accuse him of being another Montanus with his Priscilla. Both Fenelon and Madame Guyon saw him expire some years before them; the one issuing from the Bastile to spend the remainder of her days in peace and pious happiness at Blois, near her daughter; the other falling asleep gently amid his sorrowing people, one of the most eminent examples of a true disciple of a gentle, suffering, and benevolent Saviour, that the world has yet seen.

And what were the doctrines which drew on these distinguished Christian friends this tempest of persecution from the political priests and powers of that day? They were nearly the same which the primitive church held; which Christ taught, and which the Friends hold now: that the essence of religion consists not in ceremonies and dogmas, but in walking in close communion and in humble teachableness with Him who said, 'If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' It was a belief that this visitation of the Son and of the Father is open to every seeking soul; and that in this divine abode with it, they will teach it all heavenly wisdom; and build it up into all truth, and unto everlasting life. That through this communion of God offered to every son of Adam, that state of things shall come to pass when men shall no more seek to men, shall no more say every man to his brother, 'Know the Lord; for all shall know Him from the least unto the greatest.'

It was this knowledge and communion which Madame Guyon taught and experienced, and which the priests and bishops saw, if allowed to go on, would speedily put an end to their craft, and, therefore, made them begin to cry lustily, 'Great is Diana of the Ephesians!' Madame Guyon was one of the most distinguished writing mediums that ever lived. She declared that whatever she wrote did not proceed from herself, but was given through her hand by the Holy

Spirit. She was equally open to the divine influx in all her thoughts. That influx was the life and substance of her religion. In the language of Wordsworth:—

In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.

The following passages from her autobiography are essential Quakerism, as essentially the doctrine of Swedenborg, of Harris, of Wordsworth, of a thousand God-visited souls of holy men and women, as they are essentially the highest form of spiritualism. ‘During my extraordinary sickness the Lord gradually taught me that there was another manner of conversing among souls wholly His, than by speech. I learnt then a language which before had been unknown to me. I gradually perceived, when Father Lacombe entered, that I could speak no more, and that there was formed in my soul the same kind of silence towards him as was formed in it with regard to God. I comprehended that God was willing to show me that men in this life might learn the language of angels. I was gradually reduced to speak to him only in silence. It was then that we understood each other in God, after a manner unutterable and all divine. At first this was done in a manner so perceptible—that is to say, God penetrated, us with Himself—in a manner so pure and sweet, that we passed hours in this profound silence, always communicative, without being able to utter one word. It was in this that we learned, by our own experience, the operations of the heavenly word to reduce souls into unity with itself, and what purity one may arrive at in this life. It was given me to communicate this way to other good souls, but with this difference, that I did nothing but communicate to them the grace with which they were filled, while near me, in this sacred silence, which infused into them an extraordinary strength and grace, but I received nothing from them; whereas, with Father Lacombe, there was a flow and return of communication of grace, which he received from me, and I from him in the greatest purity.’

Here we see the same laws of mediumship operating in the divine element, as in the mesmeric. Madame Guyon, as the fuller vessel of divine life, which she calls grace, communicated this to the less-developed souls around her. She perceived virtue go out of her as Christ did when touched on earth; but with Father Lacombe, a spirit as richly developed and life-charged, she felt no mere outflowing, but flux and reflux, as of a divine sea.

‘All those,’ she continues, ‘who are my true children, are drawn in their minds at once to continue in silence when with me; and I have the like tendency to impart to them in silence what God gives me for them. In this silence I discover their wants and failings, and communicate to them in an abundant plenitude, according to their necessities. When once they have tasted of this manner of communication, every other becomes burthensome to them. As for me, when I make use of speech, or the pen, with souls, I do it only on account of their weakness, and because either they are not pure enough for the interior communication, or because it is yet needful to use condescension, or for the regulation of outward affairs. It was in this ineffable silence that I comprehended the manner in which Jesus Christ communicated Himself to His most familiar friends, and the communication of St. John, when leaning on his Lord’s bosom at the supper of the Passover. It was not the first time that he had seated himself that way, and it was because he was most proper to receive those communications, being the disciple of love. I began to discover, especially with Father Lacombe, that the interior communication was carried on, even when he was afar off, as well as when he was near. Sometimes our Lord made me stop short when in the midst of my occupations, and I was favoured with such a flow of grace, as that which I felt when with him — which I have also experienced with many others, though not in a like degree; but more or less feeling their infidelities, and knowing their faults by inconceivable impressions, without ever having been mistaken therein.’

It was for the experience and the teaching of this great doctrine of Christ and the early Church that Madame Guyon, Fenelon, Father Lacombe, Michael Molinos in Spain, and the Friends in England, were so furiously persecuted by people who bore the outer name of Christians without a knowledge of its inner life. And how little do religious professors of to-day understand this spiritual developement, by which souls are opened to the impulse of the spirit-life around them, by which God and his ministering spirits can operate upon and communicate with them, and by which the wealth of the invisible world becomes accessible to incarnated spirits. By which, as George Fox said, 'States can be discerned,' and 'the infallible guide' be followed as confidently as a child follows the guiding hand of a father; a state in which Wordsworth says of his Wanderer :—

No thanks he breathed, he proffered no request,
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the Power
That made him; it was blessedness and love!

CHAPTER XVII.

THE PROPHETS OF THE CEVENNES.

They, the Cevennois, had many among them who seemed qualified in a very singular manner to be the teachers of the rest. They had a great measure of zeal without any learning; they scarce had any education at all. I spoke with the person who, by the queen's order, sent me among them to know the state of their affairs. I read some of the letters which he brought from them, full of a sublime zeal and piety: expressing a courage and confidence that could not be daunted. —*Testimony of Bishop Burnet to the 'Prophets of the Cevennes.'*—*His Own Times,* vol. iv. p. 159.

IN most of our English histories we come upon slight and passing notions of certain insurrections in the the Cevennes, a mountain region of the south of France, against the oppression of Louis XIV., to which some aids of money, arms, and men, were sent by the government of Queen Anne, but which never reached the insurgents in question. These insurgents were Protestants, and, therefore, deemed worthy of the sympathies of Protestants; but we learn little from such histories of the results of this sympathy. We find, however, that a number of those insurgents made their way to this country. That they professed to be prophets; to be divinely inspired by the Holy Ghost, and to be enabled by the Divine Spirit to perform miraculous acts, like the members of the primitive church. This pretension, we learn, immediately startled and disgusted the English Church of that day, both Established and Dissenting; a loud cry was raised against these French Protestants as fanatics. The Bishop of London called the attention of

the French Church in the Savoy to them; the French Church summoned them before its consistory, and the prophets rejected their authority, declaring that they had no masters but God. This made the outcry against them wild. Dr. Edmund Calamy, a great nonconformist divine, whose name would be more correctly spelt Calumny, in the indignation of a fossil divinity, which denies the possession of the spiritual life which Christ promised to his Church, and which the Church once had, but has relinquished for itself, and refuses to its neighbours, preached mightily and bitterly against these poor refugee foreigners, for presuming to have the spirit and living works of the Saviour. He presented his book, called a 'Caviat,' to the queen, calling angrily for the punishment and expulsion of these blasphemers. Accordingly, the unfortunate Cevennois were denounced, put in the pillory and made very glad to escape from this land of boasted toleration.

There were, however, certain gentlemen who took the trouble to enquire for themselves into the real history, lives, and opinions of these unhappy men, these who sought bread and protection from Englishmen, and received not merely a stone, but many stones and rotten eggs. These gentlemen, amongst whom were Sir Richard Bulkeley and Mr. Lacy, gentlemen of fortune and station, came to the conclusion that the objects of this terrible outcry were simple, honest, pious men, and in the possession of all the spiritual gifts to which they laid claim. Thereupon it was immediately sounded abroad that Sir Richard Bulkeley was a little crooked man, whom the prophets had promised to make, through the spirit, as tall and straight as a poplar, and still more strange things were predicated of Mr. Lacy, the other great defender of the Cevennois. Agnes Strickland, in her 'History of the Queens of England,' retails all these *ou dits* gravely, and accuses these gentlemen of countenancing some 'rubbish like modern mesmerism!' Poor Agnes!

Unfortunately for these aspersions on the champions of the unfortunate Prophets of the Cevennois, we have the

testimony of Bishop Burnet, quoted above; and we find Dr. Josiah Woodward, a clergyman of high standing in the Established Church, at the very time that he was writing against the Cevennois, declaring the gentlemen who stood by them to be men of such high character that they cannot for a moment be suspected of countenancing imposture; adding his belief in the sincerity of the unhappy Cevennois themselves, though not crediting their assumed inspiration, but treating them as sincere enthusiasts, whom English Christians ought to pity and send home to their mountains, instead of persecuting them. Still more unfortunately for the calumnies heaped by the hard doctrinal divinity of the time on these poor French Protestants and their defenders, we have looked into the accounts given of them by Sir Richard Bulkeley and Mr. Lacy, and find these the relations of men calm, rational, and religious, having every mark of proceeding from sound logical heads and honourable hearts. In 'The Impartial Account of the Prophets,' by Sir Richard, he gives us the mode by which he went to work to know all about them. He enquired whether the phenomena which they presented proceeded from contrivance, disease, satanical delusion, or the Holy Spirit of God? Whether these people had any motives of ambition, gain, or a desire to serve themselves by embroiling us with our enemies? Again, he tried if he could reconcile these phenomena to frenzy or madness; to enthusiastic melancholy, or epileptic convulsions? But he was driven from all such explanations by the sober sense, sound health, genuine piety, and simple truthfulness of these people. 'I found them,' he says, 'not men of impiously hardened consciences, as they must have been, to profess to be actuated by the Holy Spirit, as the Prophets did, when they knew the contrary; but men of sober lives and conversation; men of good character; pious and devout Christians, and having the fear of God before their eyes.' He found them possessing 'an extraordinary spirit of prayer and praise to God; the gifts of prophecy, of exhortation, of discerning spirits, of languages, of the minis-

tration of the same spirit to others; and some earnest of the gift of healing; all which were proofs that the Holy Spirit gave in the Apostles' times; and these being shining evidences of its being from God, I durst not,' he says, 'from some little clouds that now and then seem to our understanding to darken its lustre, conclude that God was not in it, or to take upon me, in my faint light, to determine what the All-wise and All-unaccountable will or will not do to us, that are worse than the dust before him.'

Such were the cross-lights that gleamed upon me from the opposite statements of the time, as to these 'Prophets,' which, from the natural and honest tone of the brave Sir Richard, little and crooked man as he was, but with a soul evidently 'as tall and as straight as a poplar,' led me strongly to suspect that the stories of Dr. Edmund Calumny and Co. were just such as beset Christianity, and every new development of Christianity, in the persons of Luther, Fox, Swedenborg, Whitefield, Wesley, and others. I turned to enquire what our English writers, historians, or travellers have had to say about them since, but I could find little light amongst them. The Rev. Mr. Smedley, in his 'History of the Reformed Religion of France,' indeed, treats them in the true unbelieving spirit of orthodoxy, as fanatics; 'ignorant people, deranged by enthusiasm,' &c.

The tone of this hard-shell orthodoxy not seeming to me capable of accounting for the marvels which not only Bulkeley and Lacy, but the numerous witnesses who deposed to the truth of their relations, before the magistrates in England, boldly asserted, as given in 'The Cry from the Desert,' and the 'Théâtre Sacré des Cévennes,' both published in London at the time, I turned to the French authorities. To Coquerel's 'Histoire des Eglises du Désert,' Peyrat's 'Histoire des Pasteurs du Désert,' Bruey's 'Histoire de Fanatisme,' 'Memoirs de Jean Cavallier,' 'Histoire de Camisards,' 'Les Lettres de Fléchier,' to Louvreleuil, Lebaume, Court; 'Lettres de Racine,' and to others, friends and enemies, and what a

scene burst upon me ! What a scene of tyranny and persecution, sublime in its very horrors ! What a scene of heroism, of devotion, of biblical faith and biblical spiritualism, in a simple race of mountaineers ! What a scene of glories and sufferings wrought by the demony of kings and priests, and the bared arm of the Almighty, stretched forth in all the majesty of ancient times amongst a simple and trodden-down people ! What a spectacle of poor men lifted by the power of the devil, and the mightier power of God, amid their magnificent mountains and their rushing rivers, poor, obscure shepherds, pastors, and wool-combers, into heroes and martyrs equal to the most renowned of the most soul-inspiring times. Earth has few such stories ; let us give a brief account of it.

The history of the endeavours of the Popish Church to tread out all real Christianity, a Church calling itself the Church of the Lord, yet doing the most decided work of the devil, never was equalled by the barbarities of any pagan nation. If we had a history of hell, what could it be but a history in which those who still retained any traces of heaven, would be tormented by every imaginable invention of cruelty, in which every demoniac fury would be exercised to crush out the last spark of faith and virtue ? Such is the history of the great Roman heresy ; the anti-Christ of Paul, if ever there was one, in which dragonades, inquisitions, burning of people alive, and breaking them on racks and wheels, crushing them with iron boots, and the most exquisite tortures of every kind, figure from age to age. We, in this country, had our share of this devilry, from which Tophet itself might have learned fresh lessons of torment, during the days of bloody Mary and of the popish Stuarts ; but what has been the fate of England, in this respect, to that of the continental nations, where the great delusion still reigns in darkness and strength ? The Albigenes and Waldenses have left a fearful story of Rome's exterminating cruelty against the gospel of Christ. Protestantism was literally and utterly extirpated in Bohemia and Moravia by

the extirpation of the population. I have traversed the melancholy plains of those countries, and the curse of Rome's annihilating fury seems yet to brood over them. What horrors were perpetrated in Styria, in the Palatinate, in Flanders, in Spain and Italy ! In some of these countries popery utterly burnt out and hewed to pieces Protestantism with its myrmidons called inquisitors, alguazils, jesuits, priests, and soldiers. But in no country was the reign of intellectual tyranny, of a fearful and remorseless war on Protestantism, endured so long, and which presented so many horrors, as in France ; and for this simple reason, that the government has never been able to destroy totally the remnant of God's martyrs. We need not tell the long story of the Huguenots, nor recall the night of St. Bartholomew. Henry IV. signed the blessed edict of Nantes, and Louis XIV. revoked it. Then burst forth, with renewed fury, all the murderous soul of Rome. Then again were the poor Protestants hunted down, ruined, imprisoned, murdered by priests, bishops, mayors, intendants, and soldiery, at the command of a man whom historians have delighted to laud as *Le Grand Monarche*, the great Louis Quartorze, one of the most debauched, unprincipled, tiger-souled, and terrible monsters who ever sat on a throne, and made war on all the rights of Europe ;—the exterminator of Protestantism, the desolator of all neighbouring nations. Let the burnt and reburnt Palatinate ; let desolated Flanders, and the butcheries committed on his pious and simple Protestant subjects of the south of France, for ever stamp him as the monster he was, and heap shame on the heads of his flatterers and fools !

In few countries is there a region more beautiful than that of Provence and Languedoc in the south of France. The Viverais, the Cevennes, Rouergue, Gevaudan, and the lovely regions in which stand Montpellier, Nismes, Uzes, St. Hippolite, and Somiere. A country of old volcanic mountains, old forests, rapid torrents, and elysian valleys ; a country watered by the superb Rhone, the Gardon, and

the Ardèche. This paradise of a country, inhabited by a brave and simple race, descended from Roman blood, from the ancient colonies of Nismes and Narbonne, was the one on which Louis XIV. and his brutal minister, Louvois, especially let loose the tempest of their persecuting rage. The only crime of the people was, that they would not worship God according to the domineering and superstitious rites of Rome. For this, this much lauded monarch, politically blind as he was bigotedly remorseless, destroyed or scattered into all the nations round, FIVE HUNDRED THOUSAND of the best and most devoted subjects that ever king had, with all their trades, their ingenuity, and their industry. Amongst these, too, were some who rose to high eminence in the English and other armies, and fought against the tyrants. Such were Schomberg and Ruvigny, generals of our William III., who became severally Duke of Leinster and Earl of Galway. But it was chiefly on the people of the Viverrais, and above all on those of the Cevennes, that he hurled his desolating vengeance.

He haughtily commanded them to attend mass, and conform to popery. They steadfastly refused. He then marched down armies to compel them, or to root them out. In 1685 took place the revocation of the Edict of Nantes. Finding that neither soldiers nor prisons, nor the savage violence of priests and magistrates, had any effect in putting down the Protestant churches, Louis determined to banish every Protestant pastor from the country. 'If they are already imbecile,' he said, 'let them stay and rot; if they are of vigorous mind, chase them out!' Accordingly, there was seen the mournful sight of every minister compelled to quit his native hills and his flock. But the weeping people would not be left behind. One thousand five hundred and eighty pastors quitted for ever the soil of France, followed to the frontiers by the vigilant eyes of soldiers and police. These good men scattered themselves all over Europe; and, on their people coming after them, established new churches. Among them were some very eminent men: Claude, Dubosc,

Dumoulin, Jurieu, Abadie, Beausobre, Lenfant, Pajon, Bayle, brother of the lexicographer; the world-renowned Saurin, Basnage, Tronchin, Ancillon, Constant, Candolle, &c. Of these, Claude and Saurin settled at the Hague, Dubosc at Rotterdam, Ancillon at Berlin. Their flocks abandoned their homes and country, and hastened after them into voluntary exile. Amongst these were 15,000 gentlemen and 2,300 elders.

‘They arose in silence,’ says Peyrat, ‘and departed in crowds; men, women, children—a desolate throng. They stole away privately from their paternal roofs, from their native villages; and in small knots sought to escape from their country. Muleteers, though forbidden under severe penalties, dared the enterprise for good pay, and led them, by unfrequented ways, to the nearest frontiers. The fugitives disguised themselves as muleteers, or colporteurs, or beggars; ladies, whose satin slippers had never before touched the grass, walked forty or fifty leagues in wooden shoes, as peasant-women; and gentlemen carried packages or trundled wheel-barrows, to escape the cognisance of the guards on the frontiers. Soon, the evacuation of the country became so alarming—for the revocation of the edict had deprived two millions of people of the protection of the laws—that Louis issued the most stringent orders that no single Protestant should be permitted to quit the country. Marshal Montrevel, the military commandant of the Cevennes, published them there. Every person who quitted the country suffered confiscation of his whole property. Every person attempting it, though in vain, suffered the same confiscation, and was condemned, if a man, to the galleys for life; if a woman, to perpetual imprisonment. If they stayed in the country they were forbidden to sell their real property for three years, or their personal at all, under the same penalties; and, being thus nailed down to their native places, they were all liable to the same penalties if they attended Protestant places of worship, or gave any assistance to ruined or starving Protestants.

Thus given up a prey to the priests, informers and soldiers, confiscation and the gallies, or death, were denounced against all captains who dared to take them out by sea. The whole Protestant population of the south was now at the mercy of the sword and the plunderer. Their houses were rifled and burnt, their crops destroyed, and themselves thrust into the gallies by thousands, till they could hold no more; and then the prisons were filled to repletion—and such prisons! They were pits and dungeons swarming with vermin, and reptiles engendered by the filth; abysses unvisited by the sun! The unhappy people could neither stand upright, sit, or lie down. They were let down into these horrible depths with ropes, and came up only to be flogged, mutilated, rent on the rack, or broken alive on the wheel. Many, after some weeks' confinement, issued from these infernos without hair and without teeth! Carrion and the garbage of cattle were flung into these pits for their food. They weltered in sloughs of impurity; their bodies became bloated; their skins peeled off like wet paper; they were, in effect, living corpses. At length, to disencumber these hells of horror and contagion, Louis was compelled to ship them off in rotten transports to America, indifferent whether they reached land or the bottom of the ocean.

But as the most active and pitiless use of fire, sword, plundering, racking, torturing, hanging, and murdering in these slaughter-house prisons, could not bend these poor, but brave Christians, Montrevel, the general, and Baviile, the intendant, determined to lay waste the country of the Cevennes, and exterminate every Protestant. They, therefore, divided the whole territory into sections, and distributed to every section its troop of soldiers, who went to work to destroy every house, lay waste with fire every field, and kill every man, woman, and child they could find. They left only a few towns, to which the Catholics might flee till the massacre was complete. Driven by these merciless measures to rebellion, the Cevennois rose and defended

themselves. They got up into the mountains, and into the forests, laid up their grain and provisions in huge caverns, and every man, who had any kind of arms, became a soldier. Yet, what a handful against a host! The highest calculation gives only 3,000 Cevennois in arms at once; some authors declare that there never were more than 2,000; whilst the king's troops, disciplined in the great wars of the time, and the militia, amounted to 60,000 men, commanded by the best generals of France.

But the handful of brave mountaineers, trusting in God, determined not to die tamely. They elected leaders, and rushed down on their enemies, scattering them and slaying them to a marvel. One of their first attempts was to rescue a number of their unhappy brethren and sisters and their children out of the hands of the Abbé Chayla, the prior of Laval, archpriest of the Cevennes, and inspector of missions in Gevaudan. This man had a crowd of priests about him, and they persecuted the Protestants mercilessly. The cellars of Chayla's palace were crammed with victims, whom he and his priests daily tortured. Sometimes they ran from one to another beating them with cudgels till they were out of breath. They stretched them on the rack; they invented new modes of torture. They made them close their hands upon burning coals; they wrapped their fingers in oiled cotton, and set fire to it. They tied their victims' hands and feet, and lifting them up, plunged them down on the floor on their faces. They tied them down in the shape of beasts on all fours, and kept them for days in that cramping posture, unable to look upward. Their victims could only escape, the men by money, the women by loss of their honour. At length the indignant people marched down upon him, demanded the release of his victims, and as he and his impious coadjutors only answered by firing on them, they burst in, burnt the house over his head, killed him, and led away the prisoners, singing a hymn of triumph.

Then rose the blood of the long-oppressed, and the war went on for ten years. Terrible were the deeds done by

the sixty thousand soldiery with all their massacres, their dragonades, their conflagrations, their racks, gibbets, and hangings. Terrible and wonderful were the retaliations of the little 2,000. The limits of a single chapter forbid me to follow the course of this marvellous story, more wonderful, more desperate, and more triumphant than that of the Scottish Covenanters. It is a story of volumes, not of a chapter. But what concerns us is, that the source of their triumphs and their deeds which rung through Europe, was SPIRITUALISM—spiritualism of the most exalted, the most biblical, and the most unprecedented character. Spiritualism which demands for its recorded facts the utmost stretch of faith, but attested by a cloud of witnesses, enemies as well as friends, such as no history, the most universally accepted, can surpass for weight, for numbers, for ascendance, or trust-worthiness.

When the wretched people were driven to desperation, when the blood-hounds of despotism, and the hell-hounds of Antichrist surrounded them with fire and artillery, with overwhelming thousands, and with daily and insatiate carnage, then they cried mightily to God, and God came visibly to their rescue. They were seized with an extraordinary power and passion of inspiration. They were shaken and agitated by it, as clairvoyants are moved, and are, as it were, transfigured. Then they broke forth in prophesyings; in declarations of trust in God; in exhortations to prayer and newness of life. They foretold all that was necessary for their safety and their success. It was immediately revealed to some one of them where the enemy was marching against them and in what numbers, and thus they were always ready to surprise and route them. Every action was regulated by their oracles, which never failed. Whether they should fight or flee, should hide or advance, was clearly told them. If a traitor came among them, he was at once pointed out; if their enemies were planning means for their destruction, they saw them as if present, and heard their discourse. Men, women, and children spoke, under

inspiration, not in the ordinary patois, but in the purest French; children of only twelve months and less, who had never before used speech, spoke to the amazement of hundreds present, and the words of such children were received as implicitly as those of the oldest and wisest amongst them. These startling facts stand in the testimony of numbers, and some of them of the highest rank and fame. It is not possible to enter into these details here; they are all fully stated in the works to which I have referred; and they show the real source of the unparalleled triumph of the little band of the Cevennois for years over the mighty armies of France.

From the moment that any man received the influence of the spirit, it was observed that he became a new man, whatever had been his life before, and nothing could seduce him from his purity of life and devotion to the cause. 'The spirit,' say some of these heroes themselves, 'inspired all the military manœuvres, and animated the courage of the chiefs in battle. They had no knowledge of war, nor of any other thing. Everything was given them miraculously.' 'The spirit encouraged the soldiers,' says M. Fage in the 'Theatre Sacré.' 'When about to go into battle, and the spirit said, "Fear nothing, my child, I will guide thee, I will be with thee:" I rushed into the *melée* as if I had been clad in iron; as if the arms of the enemy were of wool. Happy in the words of God, our little boys of twelve, struck right and left like valiant men. Those who had neither swords nor guns did wonders with blows of a staff, or a cudgel. The bullets whistled about our ears like hail, but as harmlessly. They cut through our caps and coats, but they did no hurt.' Cavallier says that they frequently found them in their shirts, quite flattened, but having made no wound.

Those who were told by the spirit beforehand that they should fall went resignedly to their martyrdom; the rest fought in confident assurance of safety, and declared with Cavallier that they often found the flattened balls betwixt

their shirts and skin. This was the grand secret of those wonders of valour which astonished all Europe, and confounded the most experienced of the royal generals. The sufferings of the Cevennois, however, were terrific. Four hundred towns and villages were reduced to ashes, and the whole country for twenty leagues was left a desert. But the hunted Protestants had made terrible reprisals. They destroyed every cross, image, and symbol of popery that they came near, levied heavy contributions, and had slain one-third of the royal army.

And all this was accomplished by poor simple peasants and artizans. The whole movement was purely among the people. They were led and instructed by none of the gentry; these had escaped abroad, or were almost wholly Catholic; Rowland, their commander-in-chief, was a vine-dresser; Cavallier, their great warrior, the David of their army, who was a beardless boy when he stood forth as a prophet and a leader, and was only nineteen when he terminated his career in the Cevennes, was a peasant and a baker. Catinat was a watcher of horses on the hills of Vivens. Segquier, Castanet, Saloman, Ravanel, and La Belle Isabeau, the prophetess, were all carders of wool. Elie Marion was the only one of a family of superior grade. Yet all these conducted their share of the command and of the management of the general affairs, with an ability and success which astonished beyond all measure their high-born and accomplished opponents, and covered them with continual defeat. These, not self-instructed, but God-instructed men, conducted the civil affairs of their community, of a population driven from their homes, reduced to beggary, and to daily peril of the most frightful nature; thrown, in fact, on their hands in one gigantic mass of helplessness and misery, with the same brilliant sagacity as they did the war. They took care to bring in from the enemy abundant provisions and clothing; cattle, sheep, corn, and wine. They constructed vast magazines of ammunition, and of all necessary stores, in caverns in the hills, and in the depths of forests. They quar-

tered themselves and their dependent people in the castles and chateaus of their enemies. They had their hospitals and their retreats for the wounded and invalids, and made up for want of surgical skill, in many cases, by tender care and native ingenuity. Yet they had surgeons among them too.

The great leaders of the Camisards, as they were called—from Camis, the dialectic name for a shirt, because they helped themselves to clean shirts wherever they went, or, more probably, from the black blouse which they wore, that they might not be easily seen at a distance, whence they were called ‘The Invisible Phantoms,’—were Rowland and Cavallier. Rowland Laporte was a man of about forty; sedate, thoughtful, and endowed with the capacity for managing the general affairs. By his wisdom and prudence, all was kept in order, and every one fitted into his or her place. His providential watchfulness, under the immediate guidance of a higher Providence, inspired confidence, and diffused order and harmony through the whole Camisard community. He, as well as every commander, was a prophet or medium, and exhorted, and prayed, and prophesied in their assemblies. These assemblies were held in the open air, sometimes in the glades of the forests, sometimes in the courts of the old chateaus. To them the people, men, women, and children, ran, in the midst of danger, from the woods and hiding-places, carrying with them their bibles, rescued from the flames of their burning houses, and listened intently to the words of the inspired, and to their hymns of faith and triumph, till the men, women, and children became capable of the most astonishing deeds.

Cavallier was the great genius, the great hero of the Camisards. Youth as he was, of low stature, of a simple, fair, and ruddy countenance, and with his long hair rolling in waves over his shoulders, he was capable of carrying with him the spirits of all around him, both when he delivered an inspired harangue or led them to the battle. At his right hand always rode the gigantic and intrepid Ravenel, with his bushy beard and wild hair, on his left his younger

brother Daniel, a mere boy, on a fine young charger. At the head of their cavalry they rushed down into the plains, and spread terror amongst soldiers, priests, and the Catholic population. They had, through inspiration, knowledge of the movements of their enemies, and laid ambushes for them, and overthrew them with amazing slaughter. Cavallier had a touch of the hero of romance in him. He would dress himself and his followers as royal soldiers, and thus obtain admittance to the castles and forts, dine with the commanders, and then astonish them by seizing them, leading them out of their strongholds, and setting these on fire. He entered the towns in disguise, and made himself master of all the projects of the king's officers. The people conceived for him the most enthusiastic admiration. They looked upon him as, under God, their great deliverer, and this, at length, led to the fall of the Camisards. They began to trust more in the instruments than in the God who made them. The chiefs arrayed themselves in the splendid uniforms of the slain king's officers. They adorned themselves with gold chains, and ruby and diamond rings. Cavallier, Rowland, Ravenel, Abraham Mazel, and the rest, might be seen in their broad hats and feathers, and their scarlet coats, mounted on their proud chargers. Cavallier rode a noble white horse which had belonged to Colonel La Jonquiere, and which he took afterwards with him to the war in Spain. They lived in the castles and chateaus of ancient nobles, and called themselves dukes and counts; but their followers always persisted in simply calling them their brothers. Rowland styled himself Duke of the Cevennes, and declared the country his, won by his sword. They had, though still pious and brave, forgotten partly the rock whence they were hewn, and their glory departed.

Louis finding that his successive generals and successive armies availed nothing, sent against them the subtle Villars, who afterwards coped with Marlborough on the plains of Flanders. Villars soon comprehended that he might, perhaps, extirpate the whole race by a vast struggle and a tremen-

dous massacre, but that he could never subdue them. He tried art and flattery. He invited Cavallier to meet him and gave hostages for his safety. They met at Nismes, and what a scene was that! The people streamed from all surrounding towns, from villages and farms, to gaze on the hero of the Cevennes. They crowded round in dense and eager thousands on thousands, kissing his feet and his garments, as he rode proudly on his white steed, with his little troop of Camisards opening the way for him with their swords, and Ravel and the young Daniel riding on each side of him. The proud marshal and Cavallier met in the gardens of the old monastery of the Franciscans; and the bland and polite royal general poured the subtle poison of flattery into the ear of the young mountaineer. He spoke of the fame which he had won wide through the world; of the wish of the king to make him the commander of a regiment of his brave Camisards, to fight, not against him, but against his enemies. He offered freedom of conscience, though not liberty to have churches, for the brave Protestants of the Cevennes. Cavallier demanded other guarantees and privileges; but Villars told him the king's goodness and the king's word were the best guarantees to loyal subjects; and the weak youth, weak without his spiritual guide, fell. He signed the contract, and signed it without consulting his chief—Rowland.

When Cavallier returned to the hills to proclaim the achievement of liberty of conscience, and to call away with him his regiment of heroic Camisards to fields of distant glory, what a reception was that! What a wild and fearful scene! 'What liberty? What security?' demanded the indignant Rowland. 'No: unless the Camisards had liberty to worship God, not in holes and corners, not in deserts and caverns only, but in their own churches, with all the rights and guarantees of citizens, they would live and die with their arms in their hands.'

A terrible shout and a howl of fury, mingled as with the rolling of thunder and the hissing of serpents, burst round

the astonished youth from the frantic Camisards. 'Traitor! Betrayer!' and not Liberator and Saviour, rushed from the lungs of the thousands of infuriated Camisards—from the men whom he had so long led to battle, and who dreaded no death at his command. In vain he explained and reasoned; they would not hear him, till Rowland said, 'Though we cannot agree with our deluded brother, let us not part in anger,' and embraced him. Then the hearts of all the soldiers melted a little, as they thought on old times; and when the heart-stricken young champion said, 'Let those who love me follow me,' forty strode forth from the ranks and followed him. Forty only who now loved him! Forty only who had followed his banner as the banner of God—of certain victory! Forty only of all those who had seen the wonders of his young arm, and rushed into the hottest battle at his trumpet voice, now followed in silence the melancholy hero and the young Daniel; for the gigantic Ravanel—to this moment faithful to God and Cavallier—now stood firmly faithful to God alone. He waved his sword vehemently, and shouted with the Camisard soldiery, 'Live the sword of the Eternal! Live the sword of the Eternal!'

That was the fall of the Camisards. The glory of the Cevennes, and its wondrous warfare under the banners of the Almighty, and the visible armies of the angels—visible to the prophets in their hours of ecstasy—was over. From the year 1701 to 1705 was the period of the most marvellous revelation, and conflict, and victory. Cavallier and his little troop—melancholy, and ominous of evil done with good intent, and of evil coming—were sent under guard to Versailles. Cavallier had been told, in one of his illuminated hours, that he should speak with the king; and he did speak with him, and boldly and eloquently, for the oppressed people of his mountains, and of the beautiful south; but he found quickly that he was only speaking to an old and bloated bigot, surrounded by the most corrupt and priestly influences—a sensual and priest-ridden slave—though the nominal monarch of France. When he reminded him of the treaty made with Marshal Villars, in a voice of thunder he bade him be silent;

and the Camisard then knew that he was betrayed. Some friendly voice now whispered to him to fly, ere the Bastile shut in him and his party for ever. But it was not to the Bastile, but to the fortress of Brisac, that the treacherous king had destined them; on the way, they rode off in the night, and reached the frontier and safety.

The subsequent history of Cavallier was more fortunate than that of his late brother chieftain. He went to Holland, and, collecting a regiment of French Protestant refugees, he fought gallantly in Savoy, and in Spain, against the persecuting Louis. At the battle of Almanza, his regiment of Camisards finding themselves face to face with one of Montrevel's old regiments, which had helped to lay waste the Cevennes, the embittered enemies—countrymen, but Catholic and Protestant—rushed on each other with fixed bayonets, and, without firing a shot, fought with such fury that only three hundred out of both regiments, according to the Duke of Berwick, were left alive. After that Cavallier came to England. His world-wide fame gave him high distinction, and led to wealth. He married, in Holland, a daughter of the famous Madame Dunoyer, of Nismes, and by that marriage became nephew of Lachaise, the persecuting confessor of Louis XIV., and, nominally, brother-in-law to Voltaire! He wrote his Memoirs, and became the Governor of Jersey, which post he held till his death, which occurred in Chelsea, in 1740. But was he happy as he was prosperous? When he was introduced at Court, Queen Anne asked him whether the Lord still visited him, as he did in his native mountains; and the wealthy and *fortunate* (?) ex-Camisard chief burst into tears, hung his head, and was silent!

The rest of the Camisard leaders refused any compromises—refused the delusive and soon violated treaty. But the charm was broken; the Divine Spirit, which had blazed in unclouded glory upon them, was veiled in a great measure, if not withdrawn. Confidence had received a shock by the defection of Cavallier, and suspicion and weakness crept in. Rowland, the brave, the good, and the wise, had become, in

his own imagination, the Duke of the Cevennes, and boasted to have won it by his sword. He was soon suffered to fall into the hands of a traitor, and was killed, gallantly defending himself against an ambushed and overwhelming force. There was no longer any head, any centre of union. Every chief commanded his own independent section of Camisards, who fought bravely, but were overpowered. Some surrendered on condition of being allowed to quit the country; others were taken and put to death with horrible tortures, being kept without sleep, or broken, inch by inch, on the wheel. The leaders all gone, the poor people endured a condition of sad oppression. No regard was paid to the treaty; and there remains a long history of wars and trampling violence till the outbreak of the Revolution.

There is none so sad a story as that of the Protestants of the south of France till 1787, when Louis XVI. was compelled to pass a much boasted, but pitiful edict of toleration. The edict granted the mere right to worship, and legitimated marriages amongst Protestants; but it rigorously excluded them from the exercise of every civil, judicial, or political function, and subjected them to the domination of the established church, which had perpetrated upon them a hundred years of the cruellest martyrdom, and yet scowled on them with the eyes of a wolf still licking its bloody jaws.

It is a singular fact that it was not to the so-called Christianity of the country, but which was, in truth, the devil's counterfeit of it, that the French Protestants owed their liberty, their restoration to human rights—but to Infidelity; to that scepticism and atheism which the tender mercies of the *soi-disant* Christianity had generated; to that disgust, universal and inexpressible in France, which the oppressions and suppressions, the dungeons, the racks, the fires, the insolence and the darkness of Antichrist had created, and which, cooperating with and encouraging political despotism, evoked the tempest of the national indignation, which destroyed both throne and altar. Read the haughty words of Louis XVI.'s emancipatory edict of 1787: 'Pour cette grâce

royale, vous serez assujettis au service de l'état et à l'entretien de la religion catholique, seule dominante; mais du reste, vous demeurez à jamais exclus de toutes fonctions d'administration, de judicature, d'enseignement, et privés de tout moyen d'influence dans le royaume. En un mot, vous n'obtiendrez de nous ce que le droit naturel ne nous permet pas de vous refuser.'

But Voltaire gave the signal, and magistrates, philosophers, and literary men became the organs of tolerance, the echoes of the mighty voice of Ferney. Tolerance was the word of universal order: procurators general, Rippert de Montclar, Servan, la Charlotais, demanded it from parliament; Turgot and D'Alembert, in journals and pamphlets; Fenouillot de Falbaire, in the theatre, in his drama of 'The Honest Criminal;' Paris, France, demanded it in thunder. The new philosophy penetrated through all the pores of superannuated society, and decomposed it utterly, as the air decomposes a corpse. It was not monarchy, it was not Christianity, but the National Assembly, which proclaimed the freedom of the mind; and yet it is remarkable that that Assembly elected, as one of its first weekly presidents, a pastor of the Church of the Desert, a son of the martyrs of the Cevennes, Rabaut Saint Etienne! And when the dungeons of Antichrist were thrown open, they found in them crowds of miserable beings the sight of whom could have drawn tears from a Caligula. The victims of the holy and infallible church, chiefly women, overwhelmed at the idea of deliverance, fell at the feet of their liberators, and could express their sensations only by sighs and tears. Many of them were eighty years of age; one, of fifty-three years old, had passed thirty-eight in prison! Marie Durand, sister of the martyr of that name, had been cast into her dungeon at five years of age, and had passed all her life there!

The fiery conflict of the prophets of the Cevennes had at length its triumph. This was the issue of its inspirations and its martyrdoms. The mighty had fallen, but the weak, mighty in God, had remained—Protestantism survived all the dragonades. At the revocation of the Edict of Nantes, the Protestants of France were calculated at two millions;

they are now calculated at three millions, after the enormous numbers who were destroyed, or who emigrated to America, to the Cape of Good Hope, and to most of the countries of Europe. 'Let us conclude our history,' says Peyrat, 'by an observation which is the conclusion natural and consolatory. It is, that the result of this gigantic dragonade—of this political oppression—has been almost null. That the greatest wound given to French Protestantism has been the expatriation of half a million of its children; yet they remain no fewer in number. The Cevennes have given to the world a great and salutary lesson. They have proved that the apostleship of the sword is impotent to convert souls; and that, in order to triumph over a despotism the most colossal, it is only necessary for the weakest people to suffer in silence and to hope. Happy are they who believe, who love, and who hope.'

And the picture which he draws of these Camisard spiritualists, so late as 1840, is beautiful. 'The tourists who to-day traverse these mountains, pondering on the tragic events of which they were the theatre, admire with an involuntary astonishment the profound calm—the serenity of spirit—of these hospitable populations. Their calamities have not left one particle of resentment in their souls, to embitter the pious and the martial traditions which they recount to the stranger. The vestiges of persecution have as completely disappeared from the soil as from their hearts, only the inhabitants of some cantons have not rebuilt their churches—they continue to worship in the desert. How often, in my wanderings, have I suddenly heard arise in the distance a psalmody, simple, grave, and somewhat monotonous, but of a profoundly religious character, which the winds have borne to me across the woods, mingled with the murmur of torrents, and the tinkling of the bells of the flocks and herds. I have hastened towards it, and have soon discovered, on the skirts of the forest, or in some meadow, two or three hundred of the faithful listening, in pious absorption, to the words of their pastor, stationed on a rock at the

foot of some ancient oak, which canopied him with its branches.

‘ Ah! how tame becomes every form of worship after that adoration in the wilderness; amid that living nature which mingles its majestic voice with the hymns of man; under a heaven whose transparent depths permit the mystic spirit to catch glimpses of the invisible. Our emotion is doubled when the desert, like the Champ Domergue, is a spot consecrated by the prayers and combats of their ancestors. The pastor there, the minister of Vialas, is the descendant of the patriarchal Elie Marion. The young catechumens bear the names of warriors and martyrs; for the religious families, the descendants of the inspired Camisards, remain yet almost entire. The Seguier are remaining in the villages near Magestavols. The posterity of Castanet, under the name of Mallaval, descended by the female line, still inhabit the cottage of that chief at Massavaque. The Mazels are a populous tribe. The Maurels, descended from the sister of Catinat, are small proprietors, farmers, and coopers in Caila. The Cavalliers, prosperous also, have quitted Ribaute; but the stock of the Laportes—the family of Rowland—of which an off-shoot is transplanted to St. Jean-du-Gard, flourishes still in the ancestral house of Massoubeyran; and the youngest of these shoots has received the name of his illustrious great-uncle, the Camisard general, ROWLAND LAPORTE.’

The Camisards who reached this country, and amongst them, the brave Elie Marion, the other Cavallier, and numbers besides, were ready to confirm the truth of the most startling relations to be found in the histories of these Cevennois, with their blood. For abundant testimonies of the most unimpeachable kind, the reader may refer to the ‘ Pastoral Letters ’ of the celebrated Jurieu, printed A.D. 1688 and 1689; to the treatises of Messieurs Benoist, Brueys, the Marquis de Guiscard, and M. Boyer; to the letters of M. Caledon, Madame Verbron, the Marquis de Puysegur; and to the testimonies in form of twenty-six eye and ear-

witnesses, during their sojourn in London, on oath before Sir Richard Holford and John Edisbury, Esq., masters in Chancery, in 1707, namely: Messieurs Daudy, Facio, Portales, Vernet, Arnassan, Marion, Fage, Cavallier, Mazel, Dubois, Madame Castanet, Madame Charras, and others; all Camisards distinguished in this great struggle, and whose descendants at the present day recount with pride their share in these amazing events, and maintain their verity. M. Brueys, in his ‘History of Fanaticism,’ admits that they are facts proved upon trial, and rendered authentic by many decrees of the parliament of Grenoble, by the orders of the intendants, by judgements or sentences judicial, by verbal proceedings, and other justifying proofs. ‘Catholics of good sense,’ admits M. Brueys, ‘know not what to think of these things; and the only way out of their perplexity is to attribute the miracles to the devil, or to the amazing force of enthusiasm.’

The last argument would be equally fatal to the Catholic miracles. But we are assured, by no less authority than that of the London ‘Athenæum’ of March 26, 1859, in an article on Trollope’s ‘Decade of Italian Women,’ that no amount of enthusiasm will account for such phenomena. ‘It needs something more potent than all this. There is a supernatural and spiritual agency which Mr. Trollope does not take into the account. The religious element environs us all; “it is about our path and about our bed;” we all live on the threshold of the invisible world; every time a man kneels down in prayer, in church or chamber, he addresses himself to “the awful presence of an unseen power.” St. Catherine dwelt in the heart of that great mystery; ordinary men and women live in the visible present, and do not dwell “in worlds unrealised;” yet the great movements which have stirred the hearts of men like trees of the forests by a strong wind, have had their rise in a fanatical enthusiasm, or some religious idea; we say fanatical, because we would express the vehement, absorbing devotion to *an idea stronger than the man himself, which would be in-*

sanity if it were not INSPIRATION. Men and women carried away, rapt in a religious idea, have all the small hopes, fears, and motives, and self-interests, which make men cowardly and inconstant, burnt out of them; their belief in the wisdom and help which come from above, gives them that entire and perfect will which has no flaw of doubt to mar its unity. *They have united themselves to a strength not their own, and* TRANSCENDING *all human obstacles*; and “it works in them mightily to will and to do,” as one of them expresses it. This mysticism is not amenable to any of “the laws of right reason;” it appeals to the deep-seated religious instinct, which is the strongest feeling in man’s nature, and underlies all the differences of clime and race, and “makes of one blood all the nations of the earth.” Catherine had this religious enthusiasm; she had that *faith which could work miracles* and remove mountains.’

This is a candid confession from a journal which, on so many occasions, has pooh-pooed any idea of the supernatural. What Catherine of Sienna did, the Camisards, by the same sublime and omnipotent power, did in a still higher degree. ‘The number of the prophets,’ says Brueys, an enemy of theirs, ‘was infinite; there were many thousands of them. Some of the things done, and fully recorded and attested, as already said, both in histories and before public authorities, surpass all ordinary belief. Women shed tears of blood, and men were placed in great piles of wood, like the martyrs, and these were set on fire, so that the flames met over their heads; and yet they came out, when all the wood had burnt down to ashes, unharmed. The place, time, and witnesses of these facts are all stated, and a selection of them may be seen in the ‘Spiritual Telegraph’ for 1859, p. 236. After the trial of this ordeal on Clary, one of their prophets and leaders, in the presence of Colonel Cavallier, and thousands of spectators, at Serignan, in August 1703, the people burst into a simultaneous singing of a French version of the 104th Psalm:—

Bénis le Seigneur, ô mon âme !
 Seigneur ! maître des dieux, roi de l'éternité,
 Sur ton trône éclatant, ceint d'un manteau de flamme,
 Tu règnes ; couronné de gloire et de beauté !

Even the historians of these scenes, who assume the ground of impartiality, and relate them with the qualifications, 'as they believed,' 'as they assert,' 'as they thought,' we find continually forgetting themselves, and breaking out into the most ample admission of their own faith in these marvels. Thus Peyrat, in his 'History of the Pastors of the Desert,' iv. 179, uses language with which I will conclude this chapter.

'Since Voltaire, it is difficult, in France, to speak of prophecies and prodigies, without being overwhelmed with sarcasm and derision. Nevertheless, ecstasy is an incontestible and real condition of the soul. Phenomenal to-day, it was common in the infancy of the human race : in the early days of the world, when God loved to converse with man in his innocence, on the virgin soil of the earth. It was a kind of sixth sense, a faculty by which Adam contemplated the invisible, conversed face to face with the Eternal Wisdom, and, like a child with its mother, lived with his Creator in the delicious groves of Eden. But after the fall, heaven became closed, God rarely descended among the lost race ; man's divine essence was withdrawn from him, and the prophetic gift was only at intervals accorded to extraordinary messengers, charged with words of menace more frequently than those of love. All the primitive nations, Indians, Persians, Phœnicians, Greeks, Latins, Celts, Scandinavians, have had their Yogeas, their Magi, their Seers, their Hierophants, their Sibyls, their Druids, their Bards and Scalds, living in solitude, proclaiming the future, and commanding the elements. Scripture, so to say, is but the history of the Hebrew prophets, defenders of the Mosaic law, and teachers of the people of Israel. Their miraculous appearance was irregular till Samuel, who united them into a body, and established the sacred school of the prophets on

Mount Najoth. When the Jews became unfaithful to the Mosaic institution, the democratic judge, reluctantly conceding their desire, gave them, as a counterpoise to royalty, the school of the prophets, which became a kind of theocratic tribunal.

‘The prophets, in effect, appear always in the Bible as the divine tribunes of the people, perpetually in conflict with the kings, whom they deposed and put to death, and who persecuted and exterminated them in return. The giant of the Hebrew prophets was Elijah. The Tishbite appears to have had for a soul the lightning of Jehovah itself. In the caves of Carmel, where he lived like an eagle, in the presence of the sea, and above the clouds, the terrible prophet watched at once over Jerusalem and Samaria. To attest his divine mission, the Lord gave him empire over the elements. At his voice the sun consumed the earth, the clouds arose from the sea, fire descended from heaven upon the altar, and devoured the sacrifice. His mission terminated, the prophet ascended to Jehovah in a car of fire drawn by the steeds of the tempest. Elijah comprehends in himself all the gigantic and sombre poetry of the heroic ages of the Jews. The Reformation poured into the modern world, like an inundation, the Hebrew genius and the civilisation of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod of Luther, who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages, precipitated themselves into these lakes of life. They plunged into them, they revived, they purified themselves, like birds which, after torrid heat, drink and wash themselves in the fountains. In this universal regeneration, they were born again demi-Israelites. Heirs of the people of God, who are themselves for the present rejected, they today enjoy their laws, their customs, their phrases, their names, their hymns, their symbols, even to their very prophecy, and to those extatic visions in which God appeared to the patriarchs in the deserts of Asia. The revolutions of

the Protestants have elevated their faith, which, in the tempestuous fires to which it has been subjected, has sometimes boiled over all bounds, rising like steam towards the clouds, and descended in storms. The German Reformation produced the Anabaptists and the Peasant War; the English Reformation, the Puritans; and the Revocation of the Edict of Nantes, the Camisards.'

CHAPTER XVIII.

THE WESLEYS, WHITEFIELD, AND FLETCHER OF MADELEY.

All cannot fail to be reminded of the necessity of a further outpouring of the Spirit of God.—THE BISHOP OF LONDON, 1859.

My serious belief amounts to this—that preternatural impressions are sometimes communicated to us for wise purposes, and that departed spirits are sometimes permitted to manifest themselves.

SOUTHEY'S *Colloquies*.

And what is strangest upon this strange head
Is, that, whatever bar the reason rears
'Gainst such belief, there's something stranger still
In its behalf, let those deny who will.

LORD BYRON.

THE rapidity with which vital religion dies out, under a political machinery for perpetuating it, is most strikingly manifested in our own history since the Reformation. We have seen what was its condition a hundred years after Henry VIII., notwithstanding the hammerings and contrivings of those royal church masons and carpenters, the Tudors and the Stuarts. Fox and his friends, Baxter and Bunyan, revived its life for awhile; but the religious temperature fell fast again till the time of Wesley and Whitefield, and what it was then, Watson, in his admirable criticism on Southey's 'Life of Wesley,' tells us. It had not only fallen prone itself, but had pulled down the dissenting *vis vitæ* with it. 'The body of the clergy,' he says, 'neither knew nor cared about systems of any kind; in a vast number of instances

they were immoral—often grossly so. The populace in large towns were ignorant and profligate; the inhabitants of villages added, to ignorance and profligacy, brutish and barbarous manners. A more striking instance of the rapid deterioration of religious light and influence in a country scarcely occurs, than in ours from the Restoration till the rise of Methodism. It affected not only the church, but the dissenting sects in no ordinary degree. The Presbyterians had commenced their course through Arianism down to Socinianism, and those who held the doctrines of Calvin had, in too many instances, by a course of hot-house planting, luxuriated them into the fatal and disgusting errors of Antinomianism. There were exceptions; but this was the general state of religion and morals in the country, when the Wesleys, Whitefield, and a few kindred spirits went forth to sacrifice ease, reputation, and even life itself, if necessary, to produce a reformation' (p. 129).

Every successive attempt to break up this religious torpor, to renew Christian life in the public, has been violently opposed by the established church. We have seen how it treated Fox and his friends, how it treated Baxter and Bunyan; we have now to see how it greeted the spiritual life-breathing of Wesley, Whitefield, and their contemporaries in the eighteenth century. That such men should be met by scorn, misrepresentation, and persecution, is the direct proof of the great need of their appearance. To say that a man is a religious reformer, is to say that he is a Spiritualist. Nothing but a 'new out-pouring of the Divine Spirit' can awake life in the dry bones of defunct profession, in the freezing masses of materialism and worldly debasement. Wesley, Whitefield, and their fellow apostles, produced a wonderful change in the religious character of their age, and have left lasting and beneficent traces of their labours in the public mind. They roused even the stagnant church which abused and rejected them. A new and commendable activity has ever since been visible in the establishment. It has exercised a greater moral control over its clergy,

and has entered into a zealous competition with dissenters for the education of the people ; but, again, this very activity has degenerated into a morbid condition, having no claims to a genuine spiritualistic character. It is running wildly into two extremes : the one of forms and rituals, tending to the outward ; the other of infidel rationalism. Between these we look in vain for the ancient spirit of the gospel, which claims boldly the heritage of apostolic powers, and works in that overshadowing of the Holy Ghost which made the mighty preachers of all times, and can alone cause the waters of eternal life to gush from the cold rocks of our daily calculating world. The formalism and the learnedness of the mere letter that killeth, which are the great features of our time, must perish in some new 'outpouring of the spirit,' or Christianity must perish altogether. This hybrid state is, from the very laws of nature, a barren state, and tends to death. But the plan of Providence cannot be impeded by the selfishness and grossness of men and their institutions ; new and unlooked-for outbreaks of the invisible strength of the ages will take place, and amid the clouds and hissing winds that accompany them, herald new spiritual springs. Let us encourage our faith by reviving the circumstances of the despised but triumphant advent of Methodism.

John Wesley was cradled in the very abode of the supernatural ; haunting spirits surrounded his childhood's pillow, and walked beside him in his school-boy rounds. The extraordinary events which took place in the parsonage of his father at Epworth, in Lincolnshire, and which were attested not only by Mr. Wesley and Mrs. Wesley, but by every member of the family which was present at the time, have acquired a world-wide notoriety ; and it were as easy to deny the existence of the Wesley family itself as to deny these manifestations. No case of spiritual disturbance was ever so thoroughly proved, and that by such a number of persons of education and of freedom from superstition. We have the written accounts in narratives and letters of Mr. Wesley himself, the father of John Wesley, and incumbent of

Epworth, who kept a regular diary of the occurrences; of Mrs. Wesley, in four letters to her sons, who were at the time at school at Westminster and the Charterhouse; in letters from six of the Miss Wesleys to their brothers. We have the written account of the Rev. Mr. Hoole, the vicar of Haxey, an adjoining parish, who was called in by Mr. Wesley to hear the noises; and the account of Robin Brown, the man-servant, in a letter to John Wesley. All these evidences will be found at length in the notes to the first volume of Southey's 'Life of Wesley.' I shall, therefore, content myself with copying John Wesley's narrative of these disturbances based on these documents and on personal enquiries on the spot. This narrative was published by him in the 'Arminian Magazine':—

'When I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances which were in his house at Epworth, in Lincolnshire.

'When I went down thither, in the year 1720, I carefully enquired into the particulars. I spoke to each of the persons who were then in the house, and I took down what each could testify of his or her own knowledge. The sum of which was this:—

'On December 2, 1716, while Robert Brown, my father's servant, was sitting with one of the maids, a little before ten at night, in the dining-room, which opened into the garden, they both heard a knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again and groaned. "It is Mr. Turpine," said Robert; "he has the stone, and uses to groan so." He opened the door again, twice or thrice repeated. But still seeing nothing, and being a little startled, they rose and went up to bed. When Robert came to the top of the garret stairs, he saw a hand-mill, which was at a little distance, whirled about very swiftly. When he related this, he said, "Nought vexed me but that it was empty. I thought, if it had been full of malt, he might have ground

his heart out for me." When he was in bed, he said he heard, as it were, a gobbling of a turkey-cock, close to his bedside; and soon after, the sound of one tumbling over his boots and shoes; but there were none there; he had left them below. The next day, he and the maid related these things to the other maid, who laughed heartily, and said, "What a couple of fools you are! I defy the thing to frighten me." After churning in the evening, she put the butter in the tray, and had no sooner carried it into the dairy, than she heard a knocking on the shelf, where several pancheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but being able to find nothing, threw down butter, tray and all, and ran away for life. The next evening, between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining-room, reading, heard as if it were the door that led into the hall open, and a person walking in that seemed to have on a silk night-gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought "It signifies nothing to run away: for whatever it is, it can run faster than me." So she rose, put her book under her arm, and walked slowly away. After supper, she was sitting with my sister Sukey, about a year older than herself, in one of the chambers, and, telling her what had happened, she made quite light of it; telling her, "I wonder you are so easily frightened: I would fain see what would fright me." Presently a knocking began under the table; she took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming-pan. Next the latch of a door moved up and down without ceasing. She started up, leaped into bed without undressing, pulled the bed-clothes over her head, and never ventured to look up till next morning. A night or two after, my sister Kitty, a year younger than my sister Molly, was waiting as usual, between nine and ten, to take away my father's candle, when she heard one coming down

the garret stairs, walking slowly by her, then going down the best stairs, then up the back stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked; she went in, took his candle, and got to bed as fast as possible. In the morning she told this to my eldest sister, who told her, "You know I believe nothing of these things; pray let me take away the candle to-night, and I will find out the trick." She accordingly took my sister Kitty's place, and had no sooner taken away the candle than she heard a noise below. She hastened down stairs to the hall, where the noise was, but it was then in the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back kitchen door; she ran to it, unlocked it softly, and when the knocking was repeated suddenly opened it, but nothing was to be seen. As soon as she had shut it the knocking began again; she opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared. She went again to shut it, and it was thrust against her; but she set her knee and her shoulder to the door, forced it to, and turned the key. Then the knocking began again, but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair.

'The next morning, my sister telling my mother what had happened, she said, "If I hear anything myself, I shall know how to judge." Soon after, she (Emily) begged her to come into the nursery. She did, and heard in the corner of the room as it were the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber at the hours of retirement, and it never did. She now thought it was proper to tell my father; but he was extremely angry and said, "Sukey, I am ashamed of you; these boys and girls frighten one another,

but you are a woman of sense, and should know better. Let me hear of it no more." At six in the evening, he had family prayers as usual. When he began the prayers for the king, a knocking began all round the room, and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the prayer for the king was repeated. As both my father and mother are now at rest and incapable of being pained thereby, I think it my duty to furnish the serious reader with a key to this circumstance.

'The year before King William died, my father observed my mother did not say Amen to the prayer for the king. She said she could not, for she did not believe the Prince of Orange was king. He vowed he would never cohabit with her till she did. He then took his horse and rode away, nor did she hear anything of him for a twelvemonth. He then came back and lived with her as before, but I fear his vow was not forgotten before God.

'Being informed that Mr. Hoole, the vicar of Haxey, an eminently pious and sensible man, could give me some farther information, I walked over to him. He said, "Robert Brown came over to me, and told me your father desired my company. When I came, he gave me an account of all which had happened, particularly the knocking during family prayers. But that evening, to my great satisfaction, we had no knocking at all. But between nine and ten a servant came in, and said, "Old Jefferies is coming"—that was the name of one that died in the house—"for I hear the signal." This, they informed me, was heard every night about a quarter before ten. It was towards the top of the house on the outside, at the north-east corner, resembling the loud creaking of a saw, or rather that of a windmill, when the body of it is turned about, in order to shift the sails to the wind. We then heard a knocking over our heads, and Mr. Wesley, catching up a candle, said, "Come, sir, now you shall hear for yourself." We went up stairs; he with much hope, and I, to say the truth, with much fear.

When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And there it continued to knock, though we came in, particularly at the head of the bed, which was of wood, in which Miss Hetty and two of her younger sisters lay. Mr. Wesley, observing that they were much affected, though asleep, sweating and trembling exceedingly, was very angry, and, pulling out a pistol, was going to fire at the place from whence the sound came. But I caught him by the arm, and said, "Sir, you are convinced this is something preternatural. If so, you cannot hurt it; but you give it power to hurt you." He then went close to the place, and said, sternly, "Thou deaf and dumb devil, why dost thou fright these children that cannot answer for themselves?—come to me in my study, that am a man." Instantly it knocked his knock,—the particular knock which he always used at the gate—as if it would shiver the board in pieces, and we heard nothing more that night.

'Till this time, my father had never heard the least disturbance in his study; but the next evening, as he attempted to go into his study, of which none had any key but himself, when he opened the door it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open, and went in. Presently there was a knocking first on one side, then on the other; and, after a time, in the next room, wherein my sister Nancy was. He went into that room, and, the noise continuing, adjured it to speak, but in vain. He then said, "These spirits love darkness, put out the candle, and perhaps it will speak." She did so, and he repeated his adjuration; but still there was only knocking, and no articulate sound. Upon this he said, "Nancy, two Christians are an overmatch for the devil. Go all of you down stairs; it may be when I am alone it will have the courage to speak." When she was gone, a thought came in, and he said, "If thou art the spirit of my son Samuel, I pray thee knock three knocks, and no more." Immediately all was silence, and there was no more knock-

ing all that night. I asked my sister Nancy, then about fifteen years old, whether she was not afraid, when my father used that adjuration? She answered she was sadly afraid it would speak when she put out the candle; but she was not at all afraid in the daytime, when it walked after her, as she swept the chambers, as it constantly did, and seemed to sweep after her. Only she thought he might have done it for her, and saved her the trouble. By this time all my family were so accustomed to these noises that they gave them little disturbance. A gentle tapping at their bed-head usually began between nine and ten at night. Then they commonly said to each other, "Jeffery is coming; it is time to go to sleep." And if they heard a noise in the day, and said to my youngest sister, "Hark, Kezzy, Jeffery is knocking above," she would run up stairs, and pursue it from room to room, saying she desired no better diversion.

' A few nights after, my father and mother were just gone to bed, and the candle was not taken away, when they heard three blows, and a second, and a third three, as it were, with a large oaken staff, struck upon a chest which stood by the bed-side. My father immediately rose, put on his night-gown, and hearing great noises below, took the candle, and went down; my mother walked by his side. As they went down the broad stairs, they heard as if a vessel full of silver was poured upon my mother's breast, and ran jingling down to her feet. Quickly after there was a sound, as if a large iron ball was thrown among many bottles under the stairs; but nothing was hurt. Soon after our large mastiff dog came and ran to shelter himself between them. When the disturbances continued he used to bark, and leap, and snap, on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble and creep away before the noise began; and by this the family knew it was at hand, nor did the observation ever fail. A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor, and dashed all in pieces; but

nothing was seen. My father then cried out, "Sukey, do you not hear that? All the pewter is thrown about the kitchen." But when they looked, all the pewter stood in its place. Then there was a loud knocking at the back door. My father opened it, but saw nothing. It was then at the front door. He opened that, but it was still lost labour. After opening first the one, then the other several times, he turned and went up to bed. But the noises were so violent all over the house that he could not sleep till four in the morning.

'Several gentlemen and clergymen now earnestly advised my father to quit the house; but he constantly answered, "No; let the devil flee from me; I will never flee from the devil." But he wrote to my eldest brother at London to come down. He was preparing to do so, when another letter came, informing him that the disturbances were over after they had continued the better part of the time, day and night, from the 2nd of December to the end of January.'

In this summary by John Wesley, a number of curious incidents are omitted which occur in the statements of the other members of the family. In the elder Wesley's account, the noise of smashing the bottles under the stairs had been heard before by Miss Emily Wesley; and in the same account is mentioned the sound of dancing in a matted chamber which was vacant and locked up. The vicar procured a stout mastiff to watch outside the house, to make sure that the noises were no trick by any living person there. He says that, when one of his daughters knocked, the spirit answered in the same way. The noise of money thrown down, he says, three of his daughters also heard at a different time. He adds that figures were seen by different members of the family, as of a rabbit or badger, but indistinct. In John Wesley's own memoranda, he says, that the noise was frequently attended by a rising of the wind, and its whistling round the house. It moved nothing, even when it made the whole house jar, except the latches of the doors. Whatever noise of any other kind was made, its dead hollow note would be clearly heard above all, and none of them could

imitate it. It seems not to have been a bad spirit; for it ceased to knock when Mr. Wesley, fearing his son Samuel was dead, asked it to knock three times if it were his spirit; and after Mrs. Wesley desired it never to disturb her at her devotions, it never did. Mr. Wesley did not know, as is well known now, that it is very difficult for a spirit to speak audibly to those in the body, and that knocking is the easiest mode by which spirits can communicate. Had he hit on the method of questioning it by the alphabet, he might soon have learnt the object of its visits.

In Mrs. Wesley's letter to her son John, she says that she at first thought the noises proceeded from rats, and, as a neighbour had frightened rats away by blowing a horn, she had one blown for half a day; but from that time the noises, which had been only heard at night, were heard night and day all over the premises. When she stamped, it repeated the exact number of strokes under her feet; when little Kezzy, only six or seven years old, stamped, it did the same.

It may well be imagined what a sensation these strange occurrences made on the minds of the boys at school. There are letters from nearly all the family to John, and also to the eldest brother Samuel at Westminster. Though his father wrote him out the whole account, he insisted that all his sisters should send him their own accounts. In fact, Samuel, who afterwards so stoutly opposed the religious reforms of his brothers, was perhaps the most curious of them all on this subject. And here it may be observed, that, though this visitation continued only two months, we are assured by John Wesley that these knockings had been heard by his mother long before in the same house, and that they had never failed to come before any signal misfortune, or illness of any of the family. No particular calamity appears to have followed this manifestation.

John Wesley, having had such unquestionable proof of supernatural agency in his own family in his youth, held fast his faith in it through his whole remarkable career, and has recorded numerous instances of such direct agency both

in his Journals and in the Arminian Magazine. It is not necessary here to trace the grand progress of John and Charles Wesley, and their contemporaries, in the wonderful revival of religion in the eighteenth century, not only in Great Britain, but in the most distant quarters of the world. The whole of that great history stands recorded by ablest pens, and in the millions of men and women who now walk in the pleasant light and in the happy feeling which they spread abroad. I shall only remark that, like all other revivals, it met with the devil's tempest, which beats on the heads of God's emissaries, only to drive them and their opinions the farther and wider, and to fix them deeper in the battered and storm-drenched earth. From the church to which these devoted men of God belonged, and within which they would fain have relit the sacred fire on the altar, they experienced the most savage and insulting treatment. The little knot of undergraduates who met in the University of Oxford for the purpose of religious improvement—who lived by rule, and took the sacrament weekly—were speedily marked out for ridicule and persecution. They were dubbed Sacramentarians, Bible-bigots, Bible-moths, the Holy, or the Godly Club. Amongst the leading members of this Godly Club, which began with two or three, and soon grew to seven, and then to fifteen, were John and Charles Wesley, George Whitefield, and Hervey, afterwards author of the 'Meditations.' When Whitefield joined them, he says that he was set upon by all the students, and treated as a very odd fellow. The lives and manners of the students at that time were such as Butler, in his 'Analogy,' had described them, gross and vicious; and as Cowper had just then described them,

A dissolution of all bonds ensued :
 The curbs invented for the mulish mouth
 Of headstrong youth were broken ; bolts and bars
 Grew rusty by disuse ; and massy gates
 Forgot their office, opening with a touch ;
 Till gowns at length are found mere masquerade ;
 The tasselled cap, and the spruce band, a jest,
 A mockery of the world.

Such was the condition of the embryo prophets of the nation. That such sons of Belial should insult and abuse the Methodist revivalists, was natural; but the authorities of the university were equally hostile to them. An appearance of real religion within the university was so odd and out of place, that they held meetings to consult how it was to be put down. On Whitefield, after quitting the university, returning to Oxford to preach, he found all the churches shut against him. The vice-chancellor came in person to the house where he was exhorting, and accosted him thus: 'Have you, sir, a name in any book here?' 'Yes, sir,' said I; 'but I intend to take it out soon.' He replied, 'Yes, and you had better take yourself out too, or otherwise I will lay you by the *heels*! What do you mean by going about, and alienating the people's affections from their proper pastors? Your works are full of vanity and nonsense! You pretend to inspiration! If ever you come again in this manner among these people, I will lay you first by the heels, and these shall follow' ('Life of Whitefield,' by Philip, p. 106).

Both the Wesleys and Whitefield, though regularly ordained ministers of the Church, soon found all pulpits shut against them; even that of his native place and parish, which his father had occupied so many years, was refused to John Wesley. The Bishop of Bristol desired Wesley to go out of his diocese, where he was not commissioned to preach, and where, consequently, Southey says, 'he had no business.' But both the Wesleys and Whitefield held that they had a commission from the Head of the Church to preach anywhere in the world. They asked, like the apostles, whether they were to obey God or man? When the churches were closed against them, they were told that it was irregular to preach either in the open air or in a private house. The chancellor of the diocese of Bristol showed Whitefield the canons prohibiting it. Such irregularities were not becoming a minister of the Established Church; they were only fit for Christ and His apostles, who preached both in private houses and out of

doors, anywhere where they could save souls. Driven to follow the practice of the Founder of the Christian church, and of Him who said, 'Go into the highways and hedges and compel them to come in,' the success was wonderful and the fury of clergy, bishops, magistrates and mobs unbounded. The days of the Quakers came again. The leaders and the ministers of the Methodists were hooted, stoned, spit upon, cursed, and thrown into horse-ponds, for endeavouring to rekindle religion again in the country. They were denounced as Papists, Jesuits, seducers, and bringers in of the Pretender. At Chelsea the mob threw wildfire and crackers into the meeting; at Long Lane they broke in the roof with large stones; John Nelson, one of the preachers, was forced to go for a soldier, and, refusing to comply, was thrown into prison; mobs were collected by the sound of horn; windows were demolished; houses broken open; goods destroyed; men, women, and children beaten, pelted and dragged in the kennels; and even pregnant women outraged to the imminent danger of their lives, and the disgrace of humanity. John Wesley had a narrow escape for his life at Birmingham, Charles in another place, and Whitefield at Oxminton Green in Ireland. Some of the preachers did not escape at all, but, like poor Thomas Beard, the fellow-prisoner of Nelson, they perished in prison, or from their cruel treatment.

But persecution only produced its usual effects. The success of the Methodists became stupendous. The fire of God seemed to accompany them, and people were converted by thousands and tens of thousands. There were wide differences in the natural geniuses of these men. Whitefield was all impulse and oratory; he took no pains, probably he possessed no talent, necessary to organise a great religious body. He preached as with energies of heaven, as with flashes of lightning, and the people rushed after him in millions, and were struck down and converted by thousands. But what he lacked in constructive power was soon presented in the Countess of Huntingdon, who shaped into organic form the Whitefieldian or Calvinistic-Methodist

church, which still exists, and especially throughout Wales. As for John Wesley, who was of the same original stock as the Duke of Wellington (see Southey's 'Life of Wesley,' i. 40) he possessed many of the qualities of that great general. He was eminently calm, firm, and full of constructive genius. He perfected a scheme of church government most remarkable for comprehending all the qualities which can draw men to it, and keep them there when attracted. He seized upon material necessary for such an organisation wherever he could find it; and one of his earliest connections was with the society of the Moravians, from whom he drew his Love-feasts, and Class-meetings, and all those agencies which make every man and woman something in his system, in exact opposition to the system of the Church of England, where the clergy are everything and the laity nothing. He not only consulted Count Zinzendorff on these points, but he personally visited the chief settlement of the Moravians at Herrnhut in Saxony, and studied their religious institutions there. At the same time his brother Charles, who was not only an able preacher, and a sound and good counsellor, but an excellent poet, wrote many admirable hymns for the society. Thus arose Methodism, Arminian and Calvinistic, which have done such mighty service for religion in many regions of the world; and what concerns us to know is that they did it by spiritualism of the most marked and avowed kind.

I have said that the Wesleys always retained the faith in spiritual apparitions, which they learned under the paternal roof so startlingly. As to direct belief in miracles and interferences of Providence, they found this in William Law, the great disciple of Jacob Böhme, with whom they entered into close communion, and in the Moravians, who were full of it. The 'Life of Wesley' by Southey, in connection with this and other particulars, is one of the most amusing of books, at least in the third edition; for he had sent a copy of the work to Coleridge, who made marginal notes as he went along, and then left the volume, at his death, to Southey. These notes are introduced by Southey's son into the third edition.

Coleridge, who is himself sometimes inclined to sneer at the supernatural, wont allow Southey to do it, but on all occasions when the laureate's High-churchism breaks out, pulls him up, asking continually, 'Does not Robert Southey know this?' and 'Does not Robert Southey know that?' In all such cases he becomes the staunchest champion of the truth of the views of Wesley. In the course of my reading I imagined that I had made a great discovery—namely, that Protestantism only, of all churches, Christian or Pagan, rejected the supernatural; but Coleridge had made the discovery before me, and, in a note to Southey's 'Wesley,' introduces it. 'I cannot forget that this opinion of an essential difference, of the diversity of these (the miracles of the Gospels) from the miracles of the two or three first centuries, and that of the withdrawing of the miraculous power from the church at the death of the apostles, *are confined to Protestants*, and even among these *are but modern*' (vol. i. 253). Southey complains of certain words of Wesley's being fanatical, 'and yet,' asks Coleridge, 'does not Robert Southey see that they are the very words of the apostles?' In another place, 'Did Robert Southey remember that the words in italics are faithfully quoted from the Articles of the Church?' (vol. i. 245.) When Southey thinks a woman, who appeared to Wesley to be possessed, was acting a part, Coleridge quotes numerous authorities on such cases, and what Treviranus said to himself when in London: 'I have seen what I am certain I would not believe on *your* telling, and in all reason, therefore, I can neither expect nor wish that you should believe it on mine' (vol. i. 258). When Wesley asserts the wonderful powers of real faith, Coleridge adds, 'Faith is as *real* as life; as actual as force; as effectual as volition. It is the physics of the moral being, no less than it is the physics or morale of the zoo-physical' (vol. ii. 82). When Southey treats the physical phenomena of Methodism as proceeding from bodily disease (for he was very ignorant of mesmeric science), Coleridge exclaims, 'Alas, what more, or worse, could a young infidel spitaller, fresh from the lectures

of some facetious anatomist or physiologist wish, than to have the "love of God and the strong desire for salvation" represented as so many symptoms and causes of a *bodily* disease? Oh, I am almost inclined to send this, my copy of his work, to R. Southey, with the notes, for my heart bears him witness that he offendeth not willingly' (vol. ii. 165). And he did send it.

The preaching of both the Wesleys and Whitefield produced those symptoms of violent agitation, convulsion and the like, which have appeared in the late revivals, and which, in fact, have been common to all great revivals in every age since the people in the Apostles' days cried out 'What shall we do to be saved?' and since the devils threw their victims on the earth and tore them, before they would leave them. If we regard the convulsions and prostrations, the foamings and outcries, as the sufferings of nature under the operations of God's omnipotent Spirit, and the resistance of the devil, loth to relinquish his hold on the souls of men, there appears nothing anomalous or extraordinary in these phenomena, which have so often been treated with ridicule or reprehension. Such were the effects of the preaching of the Friends of God in the middle ages, of the Lollards, the Puritans, the Covenanters, the Camisards, the first Friends, and so on till our own day, and no doubt such will recur again and again to the end of the world.

In Gillie's 'Historical Collections' we find precisely such phenomena occurring at the same period, 1750, in Scotland and Holland, as have been so much wondered at amongst the early Methodists and since.

'Few Sabbaths did pass away without some evidently converted, or some crowning proofs of the power of God accompanying his word: yea, that many were so taken by the heart that, through terror, the spirit in such a measure convincing them of sin, in hearing of the word, they have been made to fall over, and were carried out of the church; who after proved the most solid and lively Christians' ('Religious Movements in Scotland,' 1750.)

‘ In this way was ushered in that uncommon dispensation of the Spirit, which they looked not for ; for at last, the preaching of the gospel began to be attended with such awful power, that several were made to cry out aloud with many tears, under a painful sense of their distress and misery. The troubled and broken-hearted were brought to Mr. Kuyper’s house, who, upon conversing with them, soon discovered that the Holy Spirit, by the word, had begun a work of conviction in them. Mr. Kuyper, finding things thus with them, began to conceive some hope ; yet he stood astonished, conflicting with doubts and fears, to see so many persons so strangely affected. His doubts and fears had this good effect ; they made him very careful and circumspect in examining all these appearances, and comparing them with the Lord’s word. The next day there was an almost universal dejection and astonishment among the inhabitants of the town. Mr. Kuyper went early in the morning to the houses of such as were awakened and distressed as were best known to him, and the work being great, he got some private Christians to go to others ; they were busy the whole day going to innumerable houses. From that day the work increased beyond description ; there is no painting it to the life, it was a perfect commentary on the second chapter of the Acts. Mockers ridiculed, but multitudes were pricked at heart, and cried, “ What shall we do ? ”’ (*Ibid.*, Affairs in Holland, 1750).

On Whitefield’s visit to Cambuslang, in 1742, amid the most numerous and rapid conversions, it is stated, ‘ the visible convulsive agitations which accompanied them exceeded everything of the kind which had yet been observed.’

Wesley healed the sick by prayer and laying on of hands. He and some others joined in prayer over a man who was not expected to live till morning ; he was speechless, senseless, and his pulse was gone. Before they ceased, his senses and speech returned. He recovered ; and Wesley says they who choose to account for the fact by natural causes have

his free leave: *he* says, it was the power of God (vol. ii. 385). He believed in dreams and impressions of a vivid and peculiar character. John Nelson dreamed that Wesley came and sate down at his fireside, and spake certain words. Four months after he did come, for the first time, sate down as he had seen him in his dream, and pronounced the very words. Nelson seems to have experienced the inner breathing described by Swedenborg and Harris. 'His soul,' he said, 'seemed to breathe its life in God, as naturally as his body breathed life in the common air.' Wesley believed, with Luther, that the devils produced disease, bodily hurts, storms, earthquakes, and nightmare. That epilepsy and insanity often proceeded from demon influence. He declared that, if he gave up faith in witchcraft, he must give up the Bible. When asked whether he had himself ever seen a ghost, he replied, 'No; nor have I ever seen a murder; but unfortunately I am compelled to believe that murders take place almost every day, in one place or another.' Warburton attacked Wesley's belief in miraculous cures and expulsion of evil spirits; but Wesley replied that what he had seen with his own eyes he was bound to believe; the bishop could believe or not as he pleased. Wesley records the instantaneous cure of a woman named Mary Special, of cancer in both breasts. Southey quotes the relations regarding Thomas Walsh, one of the Wesleyan preachers, which very much resemble those of Catholic saints. He was sometimes found in so deep a reverie that he appeared to have ceased to breathe; there was something resembling splendour on his countenance, and other circumstances seemed to attest his communion with the spiritual world.

But the fact for which Southey decries Wesley the most, is his faith in apparitions. On this point, Mr. Watson ably defends him; and, with his remarks, I may close mine on Wesley: 'To Mr. Wesley's learning, and various and great talents, Mr. Southey is just; but an attack is made upon what he calls his "voracious credulity." He accredited and repeated stories of apparitions, and witchcraft, and possession,

so silly, as well as monstrous, that they might have nauseated the coarsest appetite for wonder ; this, too, when the belief on his part was purely gratuitous, and no motive can be assigned, except the pleasure of believing.

‘ On the general question of supernatural appearances, it may be remarked, that Mr. Wesley might at least plead authorities for his faith as high, as numerous, and as learned, as any of our modern sceptics for their doubts. *It is in modern times only that this species of infidelity has appeared*, with the exception of the sophists of the atheistical sects in Greece and Rome, and the Sadducees amongst the Jews. The unbelief, so common in the present day among free-thinkers and half-thinkers on such subjects, places itself, therefore, with only these exceptions, in opposition to the belief of the learned and unlearned of every age and every nation, polished, semi-civilised, and savage, in every quarter of the globe. It does more : it places itself in opposition to the Scriptures, from which all the criticism, bold, subtle, profane, or absurd, which has been resorted to, can never expunge either apparitions, possessions, or witchcrafts. It opposes itself to testimony, which, if feeble and unsatisfactory in many instances, is such in others that no man in any other case would refuse assent to it ; or, so refusing, he would make himself the subject of a just ridicule. That there have been many impostures is allowed ; that many have been deceived is certain ; and that all such accounts should be subjected to rigorous scrutiny before they can have any title to our belief, ought to be insisted upon. But even imposture and error presuppose a previous opinion in favour of what is pretended or mistaken ; and if but one account in twenty, or a hundred, stands upon credible evidence, and is corroborated by circumstances in which, from their nature, there can be no mistake, there is sufficient to disturb the quiet, and confound the system of the whole body of infidels.

‘ Every age has its dangers. In former times, the danger lay in believing too much ; in our own time, the propensity is

in believing too little. The only ground which a Christian can safely take on these questions is, that the *à priori* arguments of philosophic unbelievers as to the “*absurdity*” and “*impossibility*” of these things, go for nothing, since the Scriptures have settled the fact that they have occurred, and have afforded not the least intimation that they should at any time cease to occur. Such supernatural visitations are therefore possible; and where they are reported, ought to be carefully examined, and neither too promptly admitted, nor too harshly rejected. An acute and excellent philosopher of modern times has come to the same conclusion (Mr. Andrew Baxter, in his “Enquiry into the Nature of the Human Soul,” in the Essay on the Philosophy of Dreaming). Although *Δεισιδαιμονία*, or a fear of spirits, hath been abused by vain or weak people, and carried to extremes, perhaps, by crafty and designing men, the most rigorous philosophy will not justify its being entirely rejected. That subordinate beings are never permitted or commissioned to be the ministers of the will of God, is a hard point to be proved’ (Watson’s ‘Observations on Southey’s Life of Wesley,’ p. 189–193).

I have already introduced proofs of Whitefield’s spiritualism. He had a profound belief in the immediate and miraculous operation of the Divine Spirit. When Bishop Warburton ridiculed his belief in immediate inspiration, and declared ‘all influence exceeding the *power of humanity* miraculous, and, therefore, not now to be believed in, the church being perfectly established,’ Whitefield referred him to the Catechism, where it tells the child that it is not able to do what is required of it except by God’s *special grace*; and asked him whether, when he ordained ministers, he did not say, ‘Dost thou trust that thou art inwardly moved by the Holy Ghost? Then receive thou the Holy Ghost.’ Though these might, to the bishop, as to Essayists and Reviewers now, have become a mere form of words, to Whitefield they were living and sacred truths. He saw wonderful effects produced by his preaching, and he attributed

these to divine power. 'He found,' says his biographer, 'that the divine presence might be calculated upon whenever the divine glory was consulted' ('Life' by G. Philips, p. 76). 'How often have we been filled as with new wine; how often have I seen them overwhelmed with the divine presence!' (p. 78.) 'Vile teachers who say that we are not to receive the Holy Ghost!' (p. 85.) 'We do not mean that God's Spirit does manifest itself to our *senses*, but that it may be perceived by the soul, as really as any sensible impression made upon the body' (p. 88). 'In my prayer the power of God came down and was greatly felt. In my two sermons there was yet more power' (p. 295). 'I felt a divine life *distinct* from my animal life' (p. 321). This was when he was suffering agonies of bodily pain; and he declares that this divine life suspended all his pains, and enabled him to go out and preach. 'A gale of divine influence everywhere attended his preaching' (p. 408). It was only such a power that could produce the effects which followed Whitefield.

In America, Whitefield went with William Tennant, who had once lain in a trance for three days, and was only saved from being buried alive by his physician. For the wonders of this trance see Howitt's Translation of 'Ennemoser's History of Magic,' ii. 429. Tennant totally lost his memory for a long time after this trance. When the agitations attending his preaching were, like spiritualism to-day, attributed by the clergy to the devil, Whitefield replied, 'Is it not amazing *rashness*, without enquiry and trial, to pronounce that a work of the devil which, for anything *you* know, may be the work of the infinitely good and Holy Spirit' (p. 300). For some time, Whitefield says, he was constrained, whether he would or not, when praying for the king, to say 'Lord, cover Thou his head in the day of battle.' He adds that he did not know that the king was gone to Germany, till he heard of the battle of Dettingen, and the king being in it. He then saw why he had been forced to pray thus. In what light such doctrine of prayer must have been held by the church at that time is evident from six students, in 1763, being ex-

pelled from St. Edmund's Hall, Oxford, for praying and reading the Scriptures. They were, some of them, charged with the additional offence of having followed *trades* before they entered the University. They were taken into Lady Huntingdon's College, at Trevecca, in Wales: Whitefield and Lady Huntingdon not having forgotten that 'the carpenter's Son' was the head of *their* religion.

A noble fellow-worker with both Wesley and Whitefield was Fletcher, of Madeley. Mr. Fletcher was a Swiss by birth, and his real name was Jean Guillaume de la Flechere; but, on coming to England, he anglicised it into plain John Fletcher. He was descended from a noble family in the Pays de Vaud, and was educated for the ministry; but, as he could not subscribe to the doctrine of predestination, he resolved to seek preferment as a soldier of fortune. Various circumstances prevented this, and he came to England and became tutor in the family of Mr. Hill, of Fern Hall, in Shropshire. He there received ordination as a minister of the Church of England, and was presented with the living of Madeley, in Shropshire, through Mr. Hill's influence. The income was small, and the people, chiefly colliers and iron-workers, exceedingly rude and ignorant. For some time his attempts at religious reform met with much violence and persecution from them, as well as from the neighbouring magistrates and clergy; but the mild and truly Christian spirit of Mr. Fletcher, and his warm benevolence, won for him the affection and veneration of the whole country. Never did the religion of Christ show itself in a more beautiful and amiable form than in the practice and teaching of John Fletcher, of Madeley. He married Miss Bosanquet, a lady of a distinguished London family, and who, having had similar religious and spiritual experiences to his own, went hand in hand with him in all his religious and benevolent exertions; so that their names have become household words, not only in their own neighbourhood, but with the public at large. When the followers of Wesley and Whitefield separated on account of the great doctrines of Calvin and

Arminius, as well as on some minor points, John Fletcher went of necessity, as he could not accept predestination, with Mr. Wesley; but he also entertained a warm friendship for Whitefield and Lady Huntingdon. As Wesley's spiritualism was of a many-sided character, and Whitefield's more concentrated on the immediate power of the Holy Ghost in preaching; so Fletcher's combined the faith of Whitefield with a more marked reliance on divine providences. His life records many striking instances of such. As I have said, he was bent on being a soldier in his youth. He went to Lisbon and became a captain of volunteers of his own countrymen, bound for Brazil, contrary to the injunctions of his parents. But the morning that the ship sailed, the maid let the kettle fall and so scalded his leg that he could not go. The ship sailed without him, and was never heard of again ('Life,' p. 10).

He was addicted, like too many, to reading in bed till very sleepy. One night he dreamed that his curtain, pillow and cap were all on fire, but went out without doing him any harm. In the morning he found his curtain, pillow, and part of his cap all destroyed by fire. His hymn-book, too, was partly burnt, and in this state was preserved by Mrs. Fletcher. Not a hair of his head was singed. He attributed the extinction of the flame to a messenger from God (p. 26). On another occasion, he was intending one Sunday evening to proceed to Madeley Wood to catechize, but he was suddenly called to bury a child, and the delay thus created prevented a villainous design of the colliers. They had brought a bull to the place of preaching, and had agreed to pull the parson off his horse, when he came, and set the dogs on him, as they said, 'to bait the parson'; but owing to the long time before Fletcher appeared, the bull had broken loose, and dispersed the drunken colliers, and the preaching went on in peace (p. 73).

He relates, that a man having vowed never to come into the church whilst he was minister, he bade him prepare to come on his neighbour's shoulders, if he would not come on

his own feet ; and he was astonished to learn that from that time the man, though then perfectly well, wasted away, and he soon had to bury him in the very spot where this conversation took place (p. 79).

He gave to John Wesley an account of his once bathing in the Rhine, and being carried away by the current, and drawn under a mill. That he struck against one of the piles, and lost all consciousness, and when he recovered it, found himself on the shore, five miles below the spot at which he had entered, but free from any soreness or weariness. A gentleman, amongst others, who had seen him disappear under the mill, said that he was under the water twenty minutes. But some will say, 'Why, this was a miracle!' 'Undoubtedly,' observes Mr. Wesley. 'It was not a natural event, but a work wrought above the power of nature, probably by the ministry of angels' (p. 7).

Whilst Mr. Fletcher presided over the college at Trevecca, he had many journeys to make. One day, as he was riding over a wooden bridge, just as he got to the middle of it, it broke in. The mare's fore-legs sank into the river, but the body was kept up by the bridge. In that position she lay as still as if she had been dead, till he got over her neck, and took off his bags, in which were several manuscripts, the spoiling of which would have occasioned him much trouble. He then endeavoured to raise her up ; but she would not stir till he went over to the other side of the bridge. But no sooner did he set his foot upon the ground, than she began to plunge. Immediately the remaining part of the bridge broke down, and sank with her into the river. But presently she rose up again, swam out, and came to him (p. 83).

Incidents like these the cold, logical professor of a traditional Christianity, always struggling against the vitality of the gospel, will reason quietly away as mere curious occurrences ; but the early leaders of Methodism, in my opinion, more truly set them down as providential acts in the case of God's servants. There are many other passages in all the lives

of the early Methodists which relate spiritual revelations and impressions which mere theoretic professors would smile at as fancies and enthusiasm. All vital Christians, however, of whatever church, have found them as real as any other circumstances of their lives. The language of the early Methodists is strikingly like that of the early Quakers in many particulars. They continually say they are 'impressed' so and so.

Mr. Fletcher says, that on one occasion, when quite awake, he had a very clear and palpable vision of Christ on His cross. On another occasion, he heard a divine voice speaking to him 'in an inexpressibly awful sound.' At another time he had, like Moses, a supernatural discovery of the glory of God, and had an ineffable converse with Him; whether in the body or out of the body, he could not tell. Many impressions of the presence of the Holy Spirit were felt by him in an extraordinary manner.

One dark and wet night, he being in the country on a preaching journey, Mrs. Fletcher had a sudden vision of her husband being thrown over the head of his horse, which had fallen. The scene was clear to her eyes. She commended him to God, and immediately peace flowed into her soul. When he at length arrived, he called for water to wash, proceeding to relate exactly what she had seen (p. 338).

One morning Mr. Fletcher had set out into the country to visit an eminently pious clergyman. When he had walked several miles, he saw a great crowd collected at the door of a house, and found that a poor woman and child were dying. The woman had been only recently confined; she appeared very near death; and little better was the case of the infant, which was convulsed from head to foot. The room was filled with people. He spoke with them of the power of God to forgive sins and raise the dead: and he then prayed that He would save both the sufferers and the spectators. Whilst he prayed, the child's convulsions ceased, and the mother became easy, then cheerful, then strong. The people were amazed, and stood speechless, and almost senseless!

Whilst they were in this state, he silently withdrew. When they came to themselves, he was gone. Many of them asked, 'What could it be?' Some said, 'Certainly it was an angel' (p. 290).

On one occasion Mr. Fletcher was seized with a strange confusion. As he ascended the pulpit, his sermon and the very text vanished from his memory, and he thought he should have to descend without saying anything. But on reading the first lesson, the third chapter of Daniel, containing the account of the three worthies being cast into the fiery furnace, his mouth was opened, and he preached on the subject in a manner extraordinary to himself. He believed there was some cause for it, and desired that, if it applied in any way to anyone present, they would let him know. On the following Wednesday he was informed that a butcher had threatened to cut his wife's throat if she persisted in going to Mr. Fletcher's church. That Sunday she had been in great terror, but resolved, notwithstanding, to go. Her husband said that, if she did go, he would not cut her throat, but that he would heat the oven, and throw her in the moment she came home. The sermon was singularly applicable to her case; she gathered courage, and firmly believed that she too should be delivered from the savage wrath of her husband. When she opened the door, to her astonishment, her husband was sitting in a remarkably subdued mood, and the very next Sunday he himself accompanied her to church, and received the sacrament. Mr. Fletcher adds that the man's good impressions did not remain, but that he himself saw why his sermon had been taken from him (p. 336).

Like many good men, this eminent servant of God had a clear announcement of his approaching death by impression. His wife writes, 'About two months ago he came to me and said, "My dear love, I know not how it is, but I have a strange impression that death is near us, as if it were in some sudden stroke upon one of us, and it draws all my soul in prayer, that we may be ready." The intimation was not long in being fulfilled. He was contemplating a journey

to London, but during prayer, when seeking light upon the subject, the answer was, "Not to London, but to thy grave." He was seized with a shivering in his pulpit, and remarked on returning home that he had taken cold. It was the commencement of his last illness.'

Such were the first founders of Methodism. Men who restored religion in a most remarkable manner, and to a most splendid extent, by boldly asserting the present and eternal vitality of the power and divine gifts of the church. Their success was a proof of the truth of their doctrine. Obeying that doctrine, they became the witnesses of it to the modern world as the apostles had been to the ancient one. In this fact lies a great subject of reflection; a warning to the professors of all phases of Christianity to let its ancient spirit work.

CHAPTER XIX.

BÖHME, SWEDENBORG, AND IRVING.

I am acquainted with holy mysteries, which the Lord Himself hath discovered and explained to me ; and which I have read in the tablets of heaven.—*The Book of Enoch*, p. 164.

I ALLOCATE these three spiritualists together merely for convenience. Böhme and Swedenborg have features in common, but vaster differences ; Irving is rather a frank admitter of spiritualism and mediumship than a medium himself. All have alike excited the wonder and ridicule of those indoctrinated to stand still, and all have left traces more or less deep, more or less extensive in the substance of human life. ‘Seul Dieu,’ says Michelet, ‘est assez Dieu pour protéger ce qui n’est autre que la pensée de Dieu même.’ The eloquent Vinet says too, ‘No experiences prevent all such truths from being combated, and their first witnesses from passing for madmen. At the head of each of those movements which have promoted the elevation of the human race, what do we see ? In the estimation of the world, madmen. And the contempt they have attracted by their folly has always been proportioned to the grandeur of their enterprise, and the generosity of their intentions. The true heroes of humanity have always been crowned by that insulting epithet. And the man who to-day, in a pious enthusiasm, or yet more to please the world, celebrates those men whose glory lies in having dared to despise the world, would, during their lives, have, perhaps, been associated with their persecutors. He honours them, not because they are worthy

of honour, but because he sees them honoured. His fathers have killed the prophets, and he, their son, subdued by universal admiration, builds the tombs of the prophets' (Vinet's 'Vital Christianity').

'There is a small market-town in the Upper Lusatia, called Old Seidenburg, distant from Görlitz about a mile and a half, in which lived a man whose name was Jacob, and his wife's name was Ursula. People they were of the poorest sort, yet of sober and honest behaviour. In the year 1575 they had a son, whom they called Jacob. This was the divinely illuminated Jacob Behmen, the Teutonic philosopher, whom God raised up in the most proper period, both as to the chiliad and century, to show the ground of the mystery of nature and grace, and open the wonders of His wisdom. His education was suitable to their wealth; his first employment being the care of the common cattle, amongst the rest of the youths of the town. But when grown older, he was placed at school, where he learned to read and write, and was from thence put apprentice to a shoemaker in Görlitz. Having served his time, in the year 1594 he took to wife Catherine, the daughter of John Hunshman, a citizen of Görlitz, and had by her four sons, living in the state of matrimony thirty years. His sons he placed in his lifetime to several honest trades. He fell sick in Silesia of a hot burning ague, contracted by too much drinking of water, and was at his desire brought to Görlitz, and died there in 1624, being near fifty years of age, and was buried in the church-yard.'

Such is the summary of the life of Jacob Böhme, prefixed to his works, the works themselves consisting of four ponderous volumes in quarto. A few other particulars follow, which show Jacob to have been a great spiritual medium. 'When he had been for a time an apprentice, his master and mistress being abroad, there came a stranger to the shop, of a reverend and grave countenance, yet in mean apparel, and taking up a pair of shoes desired to buy them. The boy, being scarce got higher than sweeping the shop, would not presume

to set a price on them; but told him his master and mistress were not at home, and himself durst not venture the sale of anything without their order. But the stranger, being very importunate, he offered them at a price which, if he got, he was certain would save him harmless in parting from them, supposing also thereby to be rid of the importunate chapman. But the old man paid down the money, took the shoes, and departed from the shop a little way, where, standing still, with a loud and an earnest voice, he called, "Jacob, Jacob, come forth." The boy within, hearing the voice, came out in a great fright, at first amazed at the stranger's familiar calling him by his Christian name; but, recollecting himself, he went to him. The man, with a severe but friendly countenance, fixing his eyes upon him, which were bright and sparkling, took him by his right hand, and said to him, "Jacob, thou art little, but shalt be great, and become another man, such a one as at whom the world shall wonder. Therefore, be pious, fear God, and reverence His word. Read diligently the Holy Scriptures, wherein you have comfort and instruction. For thou must endure much misery and poverty, and suffer persecution; but be courageous and persevere, for God loves and is gracious to thee." And therewith, pressing his hand, he looked with a bright sparkling eye fixed on his face, and departed.'

This prediction made a deep impression on Jacob's mind, and continued the subject of his constant thoughts. Some time after, as he was with his master in the country about their business, he was, according to his own expression, 'surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys.' He became so serious in his conduct, and so reprov'd both those about him and his master himself for scurrilous and blasphemous words, that he became a scorn and derision to them; and his master was glad to set him at liberty, to be free from his reproofs. In his twenty-fifth year he was again 'surrounded by the divine light, and replenished with the heavenly knowledge, insomuch that, going abroad into

the field, to a green before Neys-gate at Görlitz, he there sate down; and, viewing the herbs and grass of the field, in his inward light, he saw into their essences, use, and properties, which were discovered to him by their lineaments, figures and signatures.'

The reader will here be reminded of the similar experiences of George Fox and Swedenborg, as well as of the chapter of Henry More in his 'Antidote against Atheism,' on the signatures of plants. Böhme afterwards wrote a book on this subject, called 'Signatura Rerum; or, the Signature of All Things; showing the sign and signification of the several forms, figures, and shapes of things in the creation; and what the beginning, ruin, and cure of everything is; comprising all mysteries.' We are told that whilst these mysteries were passing through him, he lived in great peace and stillness, scarcely mentioning what had happened to him till 1610, when he was again taken into the light, and the mysteries passed through him as a stream; and he then wrote his 'Aurora, or the Morning Redness,' a voluminous work, which is a description of the beginning of creation, the introduction of evil, and the condition of men under it; 'all,' he says, 'set down from a true ground in the knowledge of the Spirit, and by the impulse of God.' He describes the mode of writing 'coming and going as a sudden shower,' and then his pen was impelled with such haste that in many words letters would be wanting, and sometimes only a capital letter for a word. He says, 'I can write nothing of myself, but as a child which neither knows nor understands anything, which neither has ever been learnt, but only that which the Lord vouchsafes to know in me, according to the measure as He Himself manifests in me.'

But, in this state, he says, 'I saw and knew the Being of all Beings, the Byss and the Abyss, and the eternal generation of the Holy Trinity, the descent and original of the world, and of all creatures through the divine wisdom. I knew and saw in myself all the three worlds—namely, the divine, angelical, and paradisiacal; and *the dark world*, the original

of the nature of the fire; and then, thirdly, the external and visible world, being a procreation or external birth from the inner and spiritual world. And I saw and knew the whole working essence, in the evil and the good, and the original and existence of each of them; and likewise how the fruitful-bearing womb of Eternity brought forth.' He had, he says, a thorough view of the universe, as in a chaos, wherein all things are couched and wrapped up; but it was impossible for him to explain what he saw, till this was by degrees opened in him as in a young plant; and this process, he says, was going on in him for twelve years. The books which he wrote are, principally, the 'Aurora,' 'Thè Three Principles of the Divine Essence,' 'The Treatise of the Incarnation,' 'The Signatura Rerum,' 'The Six Great Points of the Great Mystery,' 'The Magnum Mysterium, an explanation of Genesis,' with numerous minor treatises, letters, &c., amounting altogether to thirty-two volumes.

The reader may wonder where a man of the most scanty education in his native tongue picks up those Latin and Greek phrases which are continually occurring; but we are told that he gathered them from the learned men, and particularly from chemists, who flocked to him from all parts after the publication of his 'Aurora.' But this could not be wholly the case; for we find such terms as *Mercurius*, in *ternario sancto*, and the like, in the 'Aurora' itself. These phrases, however, increase with the successive dates of his works, and it may be said that his obscurity increases equally with them. None of his works are, though he himself thought it his most imperfect one, perhaps, so intelligible as the 'Aurora.' This work, immediately on its publication, brought down a storm of persecution upon him. Richter, the principal clergyman of Görlitz, attacked it from the pulpit; and stirred up the magistrates so vehemently against him that he was banished the place, and cited to Dresden, where he was examined by a number of doctors of divinity and professors of mathematics in the presence of the Elector of Saxony, and honestly dismissed. It does not appear that he

ever returned to Görlitz except to die; for we are told that soon after Böhme's return to Görlitz died his adversary, the pastor primarius Gregory Richter, and Böhme himself survived him only three months and a half. When the hour of his departure was at hand, he called his son Tobias and asked him whether he heard that delightful music? The son said, 'No.' 'Open,' he then said, 'the door, that you may hear it the better.' Asking what time it was, he was told it was two o'clock. 'My time,' he said, 'is not yet; three hours hence is my time.' When that time had arrived he took leave of his wife and son, and, blessing them, said, 'Now I go home to Paradise.' He then requested his son to turn him, which being done, he gave a deep sigh and departed.

The new primarius would not bury him, but his colleague, Magister Elias Theodore, was compelled by the magistrates to preach his funeral sermon, and the clergy were also compelled by the magistrates to attend. Theodore said he would rather have walked a hundred miles than preach Böhme's funeral sermon. Such was the hostility of the clergy to the theological shoemaker, who seemed to have far eclipsed them in their own science. His friends erected a cross on his grave; his enemies pelted it with mud and broke it to pieces. But all this time the learned and other professions had flocked from all parts of Germany to converse with Böhme, and his writings were reprinted and extensively read in Russia, Sweden, Poland, Denmark, the Netherlands, England, France, Spain, Italy, and even in Rome itself, as well as in Germany. A learned physician of Silesia, Balthasar Walter, had travelled through Egypt, Syria, and Arabia, to collect original information on the ancient magical learning; but he returned with little fruits of his expedition, and with much consequent disappointment. He became inspector of the chemical laboratory of Dresden. He visited Böhme, and, after conversing with him, declared that he had found, in a poor cottage in Germany, that which he had sought vainly in the East. It was Walter who gave

the name of 'Philosophus Teutonicus' to Böhme, and to him and the writings of Paracelsus, which he had, it is likely, heard discussed (though he says he never read other men's writings), we may probably attribute the communication of the principal Greek and Latin terms used by Böhme. Walter also collected, from the different universities, forty questions on the nature of the soul, being such as were deemed impossible to answer. These he submitted to Böhme, who answered them in his work, 'Answer to Forty Questions concerning the Soul.' In the answer to the first question is the philosophic globe, or Wonder-Eye of Eternity, or Looking-glass of Wisdom, in itself containing all mysteries, with an explanation of it.

The writings of Böhme have found enthusiastic admirers in all times since. The younger Richter, son of his persecutor, intending to write a defence of his father, read Böhme, and was so struck with the truth of his ideas that he exclaimed, 'O father, what hast thou done?' and became a zealous editor and champion of Böhme's writings. George Fox read and commended them; there have been numerous editions of them in various languages, some of these extending to ten volumes. Pordage wrote much in explanation of them. Charles I. praised them; Charles Hotham, fellow of Peter House, was an ardent worshipper of Böhme, and in 1646 published a treatise on his philosophy, for which he was expelled the university. Extracts from them were found amongst the papers of Sir Isaac Newton, and Law supposes that he drew some of his theories from them. But none of his disciples have equalled the zeal and industry of the Rev. William Law, author of 'The Serious Call,' in explaining and recommending the theology of Böhme. And now, what is this theology? I fear that few persons of this time will wade through the four huge quartos in which it is contained, or rather buried, in order to dig it out. It is a mine, no doubt, of great and valuable truths; but these are so overwhelmed with masses of chaotic rubbish, of rubble, and earth, and drosses, that the farther you penetrate, the

greater becomes your confusion and despair. Jacob Böhme appears to me like a man with a lantern wandering in a mighty mist. He certainly has light with him, but it is so steeped in the fog that it seems generally only to show that there is a light in the heart of the vapour, and no more. We can discern this, however, that he teaches that the outer world is an emanation from the inner or spiritual world. Thus he anticipated Swedenborg in the doctrine of correspondences, as St. Paul anticipated them both by declaring that everything on earth is made after the pattern of things in the heavens. Böhme holds that Adam, before the Fall, was in Paradise, or the middle state; that in that condition his body was little removed in quality from spirit. That, had he continued in that state, men would have descended from him alone without woman, who would have been a superfluity; his descendants proceeding from each other in succession, just as men's thoughts flow from them. He contends that it was only after the fall that Adam and Eve's bones became solid, and their flesh gross and corruptible. His theory is, that man, withdrawing himself from God, had lost the divine life in his soul, and that all communication between him and his Maker was nearly lost. In order to reopen the intercourse between the Deity and the soul of man, the second person in the Trinity became man. This, he affirms, is declared by the apostle when he says, 'God was in Christ reconciling the world unto Himself,' and this he argues gives the true view of the atonement. It would be a service to theologic literature for some advocate of Böhme to give us a clear abstract of his doctrines, divested of their alchemic language, and stripped of their endless verbiage. Dr. Hamberger has attempted this in German, and a brief synopsis of Böhme's teaching is drawn from Hamberger by Ennemoser in the second volume of his 'History of Magic,' commencing p. 297 of Howitt's translation. In his theory of creation Böhme gives a very different origin to the angels to that of Swedenborg. Swedenborg says that all angels and spirits were originally men, or incarnated beings in

some world or other. Böhme, on the contrary, says they were created *at once* as purely of spiritually essences. ‘God in His moving created the holy angels, *at once*, not out of strange *matter*, but out of Himself, out of His own power and eternal wisdom’ (‘Aurora,’ p. 44. See also p. 237). Both Böhme and Swedenborg profess to write from the inspiration of God, but both here cannot be right. These discrepancies teach us that, whilst we admit the divine illumination of such men as Böhme and Swedenborg, we must remember that they were men, and liable to the intrusion of lesser spirits, even when they thought they were only under the influence of the Highest. Modern spiritualism has shown how eager and ambitious departed spirits are to communicate their favourite theories; and, using the salutary right of private judgement, we may believe that what these and other mediums present to us is derived, frequently, from sources which they, at the time, little suspected. Certainly a great deal of Böhme’s writing would seem to have been dictated by the spirits of old alchemists and schoolmen. His theories of the production of worlds and creatures, by what he calls Salitter, or Sal Nitrun—that is, nitre—and by sulphur and mercurius, and of the entrance of such substances into the nature of God Himself, are too revolting and absurd to need the present advanced state of analytical chemistry to show their nonsense. He tells us, indeed, that there is really no sulphur in God, but that it is generated from Him (‘Aurora,’ p. 14). The inexactness of Böhme’s terms is as great as their strangeness. He describes a thing at one time as one thing, at another as quite a different thing. He dilates vastly on the *qualities* or principles which exist in God, and, proceeding from Him, influence all nature—the cold, the hot, the bitter, the sweet, the sour, the astringent, the saltish, &c. A quality he describes as ‘the mobility, boiling, springing, and driving of a thing.’ This word quality he derives from the German word *Qual*, pain, and this again from *Quelle*, a well or spring. But on the subject of derivations we may obtain a very good notion of Böhme’s style, and this

may suffice in extract from him. Mercurius, he tells us, is sound or the tone of all the qualities in nature, and this is his analysis of the word:—‘Understand rightly the manner of the existence of this Mercurius. The word MER is first the strong, tart, harsh attraction; for in that word or syllable MER, expressed by the tongue, you understand that it jars, proceeding from the harshness, and you understand also that the bitter sting or prickle is in it; for the word MER is harsh and trembling, and every word is formed or framed from its power or virtue, and expresses whatsoever the power or virtue does or suffers. You understand that the word or syllable CU is the rubbing or unquietness of the sting or prickle, which makes that the harshness is not at peace, but heaves and rises up; for that syllable presses forth with the virtue from the heart out of the mouth. It is done thus also in the virtue or power of the Prima Materia, or first matter, in the spirit; but the syllable CU having so strong a pressure from the heart, and yet is so presently snatched up by the syllable RI, and the whole understanding is changed into it. This signifies, and is the bitter prickly wheel in the generating, which rises and whirls itself as swiftly as a thought. The syllable US is, or signifies the fire-flash, that the Materia or matter kindles in the fierce whirling between the harshness and the bitterness in the swift whirl, where you may very plainly understand in the word how the harshness is terrified, and how the power or virtue sinks down, or falls back again upon the heart, and becomes very feeble and thin; yet the sting or prickle with the whirling wheel continues in the flash, and goes forth through the teeth out of the mouth, where then the spirit hisses like a fire in its kindling, and returning back again strengthens itself in the word’ (‘Aurora,’ c. i. 11).

Just similar is the analysis of the word sulphur, from SUL, which, he says, is the soul of a thing, and PHUR, which is the beauty or welfare of a thing. Phur is also, according to him, the Prima Materia. There is a fierce conflict in the issue of these syllables from the spirit to the heart, from the

heart to the mouth, like the very battle of chaos, but it is too long for quotation; take a small portion of it:—‘For the harshness is as hard as a stone, and the bitterness rushes and rages like a breaking wheel, which breaks the hardness and stirs up the fire, so that all comes to be a terrible crack of fire, and flies up; and the harshness or astringency breaks in pieces, whereby the dark tartness is terrified and sinks back, and becomes, as it were, feeble and weak, or as if it were killed and dead, and runs out, becomes thin, and yields itself to be overcome. But when the strong flash of fire shines back into the tartness, and finds the harshness so thin and overcome, then it is much more terrified; for it is as if water were thrown into the fire, which makes a crack. . . . And the harshness kindles and shrieks, &c. Here observe, the shriek or crack of the fire is kindled in the anguish in the brimstone-spirit, and then the shriek flies up triumphantly, and the aching or anxious harshness or brimstone-spirit is made thin and sweet by the light,’ &c., &c., &c. (‘Aurora,’ c. ii. 14).

Such are examples of Böhme’s analyses or *explanations* of words. And if thus of words, it may be supposed what are his descriptions of things through four huge quartos. These certainly do not much resemble the relations of truth in the New Testament, which are the essence of lucidity, brevity, and simplicity. They are the great volumes of fog which cloudy and vapoury spirits cast about that lantern of truth which we see him carrying along with him. Yet, ever and anon, the fog breaks, and we see clear or clearish facts. He finds no distance in spirit-nature. ‘The feet signify near and far off, for things near and far off are all one to God; but man, be where he will, he is in nature neither near nor far off; for in God these are one thing.’ He warns us that his language is figurative. ‘It is with Mercurius in this manner or form also. Thou must not think that there is any hard beating, striking, toning, or sounding, or whistling, and turning in the Deity, as when one takes a great trumpet, and blows in it, and makes it to sound. Oh,

no, dear man, thou half-dead angel, that is not so, but all is done and consists in power.'

Böhme tells us that, when the inspiration left him, he could not understand his own writings. He is not likely to be any better understood by the generality of readers. In his highest and truest clairvoyance, he has seen and left gems of truth, which, in his lower mediumistic conditions, he overwhelmed with his enormous fog-spirit, and they can only be found and picked out by those who, in the love of truth, are willing to penetrate those dense fogs, and gather them for the general benefit. That he had great and genuine spiritual illuminations is unquestionable; that he had great and bewildering fog seasons is equally apparent, and no one is called upon to value his mists at the same rate as his sunshine.

Emanuel Swedenborg, who appeared in Sweden in 1688, the year of our political revolution, and sixty-four years after the death of Böhme, was a man in very different conditions of seership to Böhme. Böhme was a poor, diminutive shoemaker, destitute of education, and having to draw all his intelligence from his inspiration. Under these circumstances it was no wonder that his communications became laboured, cloudy, and verbose in passing through a mind naturally ill furnished with language. Yet, under much persecution, he had shown the meekness and gentleness of a great Christian, whilst his learned enemies had shown the opposite qualities of insolence and vengeful pride. Swedenborg came to his task as a seer furnished with all the advantages of academical education. The tools of language and idea were prepared for his spiritual use by long practice on scientific and philosophical subjects. We see the effect of this in the much simpler style of Swedenborg. While Böhme is laboured and cloudy, Swedenborg is perspicuous and, as it were, mechanical. Though he deals with the most interior topics and scenes from the invisible world, he seems to build up his work, as it were, brick by brick, line upon line, stroke upon stroke, as if he were dealing with the most outward and substantial of

things. He is essentially matter-of-fact in presenting the reader with the most unearthly subjects. Hence the astonishment of people who have been accustomed to a theology which leaves everything in the future world vague and impalpable, which leaves our future home 'a land of darkness, and of the shadow of death, without any order, and where the light is as darkness' (Job x. 22), to find Swedenborg representing this unknown world so very much like our own. To find it a world of seas and mountains, of cities and of men and women with all the habits, aspirations, and affections of humanity; where everyone is still busy in some pursuit for the general good, and where all are at once learning and teaching—learning from those who have gone before or have risen into higher wisdom, and teaching those who newly arrive, or have come in a condition of great spiritual ignorance and poverty. And yet this must be the case if this world be an emanation of that; if the things here are made after the patterns in the heavens. Swedenborg, from his previous education (which he regarded as entirely preparatory to his seership and teachership), became, therefore, a more effectual instrument in the divine hand, and, in his numerous writings (in which, though difficult enough in places, from the very nature of their topics, are clear as diamond compared to the writings of Böhme), has laid down a system of theology which is gradually new modelling the old systems; and from pulpits, and books, both prose and poetry, where the reader least suspects it, is giving form and substance to the popular views on the condition and world of the disembodied. How many of our most popular preachers of different denominations are now actually promulgating Swedenborgianism! how many of our philosophical writers and philosophical poets are doing the same, and it passes in them for originality! What an amount of Swedenborgianism exists in 'In Memoriam.'

How pure at heart and sound in head,
 With what divine affections bold
 Should be the man whose thoughts would hold
 An hour's communion with the dead!

But they are Swedenborgianism and spiritualism in all modern theologies which teach the practicability of such intercourse, and encourage it. What a mass of Swedenborgian truths are swallowed down by the poetical public in 'Aurora Leigh,' and imagined to be the original ideas of Mrs. Browning, much to the amusement of the American gentleman who lent her his works, and thus indoctrinated her in their philosophy. How Swedenborg again peeps forth in the following lines:—

O God, take care of me !
 Pardon and swathe me in an infinite love,
 Pervading and inspiring me thy child,
 And let thy own design in me work on
 Unfolding *the ideal man in me*;
Which, being greater far than I have grown,
I cannot comprehend. I am thine not mine.
 One day completed unto thine intent,
 I shall be able to discourse with thee ;
 For thy idea, gifted with a self,
 Must be of one with the mind whence it sprung,
 And fit to talk with thee about thy thoughts.
 Lead me, O Father, holding by thy hand.
 I ask not whither, for it must be on.

GEORGE MACDONALD.

It is thus that the mind of Swedenborg, either by direct inhausion or by reflex action from those who drink of him secretly, is giving substance, form, strength, and colour to the soul-world. Men are no longer taught to imagine the spirit of man a something hidden somewhere in the physical frame, perched, birdlike, in the brain, or seated simply in the pineal gland; a thing to be buried in the rotting body for some thousands of years hence till the general resurrection — a vapour, a spark, a life-germ, an idea, a something next to nothing, going into a long darkness and oblivion ere it should come to the light. They are coming to know from Swedenborg and spiritualism that the spirit is the real man, the body but a mere temporary wrapping. That heaven, till his time so far off, is found to be just at hand. The body falls, and we are in the midst of the spirit-world, there and in that condition which our purification or impurification here has

prepared for us. Once more, freed from the figments and selfish frauds of papal purgatory, rises the intermediate state between us and highest heaven, and the Jacob's ladder of progressive perfectment ascends into the loftiest empyreum, framed in the assurance of infinite advancement towards the glory and beatitude of God. Once more the spirits of the departed 'enter at the open door,' and assert the deathless nature of love; and show us that they are waiting for us, and caring for us; and the legions of guardian angels whom Christians read of and believe in a poetic figure, beam out from their concealment, and stand round our tables, and cast their celestial warmth through our homes. By the silently, almost unconsciously diffused revelations of Swedenborg, death has lost his terrors; for he has ceased really to exist, and doubt, that horrible rack of modern souls, is vanishing in a positive knowledge of man's immortal nature. And all this is done not by teaching new truths, but by bringing us back to the simple and matter-of-fact truths of the Bible, which spurious theories had treated as mere phrases, instead of substantial things. And all this is going on not by the means of the sect of Swedenborgians, which, like all other sects, is endeavouring to shut up the door that their apostle opened. They tell us that Swedenborg alone trod the invisible realms, and no one must dare to follow him there. And this they say in the face of Swedenborg himself. 'Man was so created that during his life on earth amongst men he might, at the same time, also live in heaven amongst angels, and during his life amongst angels he might, at the same time, also live on earth amongst men; so that heaven and earth might be together, and might form one; men knowing what is in heaven, and angels what is in the world' ('Arcana Cœlestia', 1880). This, Swedenborg says, is the condition of man at large, not of himself solely or of any other individual. The doctrines of Swedenborg, in fact, like those of Fox, were never meant for the narrow region of a sect, but for all mankind; and amongst mankind they are doing more to restore the substance and similitude of

Christianity than those of any teacher who has appeared since the apostolic ages.

The proofs of Swedenborg's seership I have already given in the second chapter, when quoting the testimony of Kant. Little more need be said of him here. He was born at Stockholm, in Sweden, being the second son of Dr. Jasper Swedberg, Bishop of Skara, who was a voluminous author on various subjects, and a man of great talent and influence, descended from a mining family of the Stora Kopparberg, or great copper mountain. His mother was also the daughter of Albrecht Behm, the Assessor of the Royal Board of Mines. Thus he was born and brought up amongst mining affairs, and he himself in after years became also Royal Assessor of Mines. He altered his name from Swedberg to Swedenborg, as Burns, the poet, altered his name from Burness. He was very completely educated at the Great University at Upsala, and he became so intimate with the Latin language that he wrote all his works in it. He accomplished himself by extensive travel, and everywhere made acquaintance with celebrated men, especially those distinguished in mathematics, astronomy, and mechanics. Charles XII. appointed him Extraordinary Assessor of Mines. He went on writing numerous works on science and the arts. On 'Algebra,' the 'Decimal System;' on the 'Motion and Position of the Earth and Planets;' on 'Docks, Sluices, and Salt Works;' on the 'Principles of Natural Philosophy;' 'The Principia, First Principles of Natural Things,' which, in fact, had no less design than to trace out a true system of the world. Next followed 'Outlines of a Philosophical Argument on the Infinite;' 'Dissertations on the Nervous Fibre and the Nervous Fluid,' then a great work on the 'Economy of the Animal Kingdom.' He then set about to study anatomy and the whole system of the human frame.

But this was only as an introduction and qualification for the object of investigating the soul. Having done this, he wrote a work on the Worship and Love of God, as the result of his studies, and the completion of his other works.

The second part of this included an enquiry into the nature of the soul and the intellect; but here, when he seemed to think this portion of his work concluded, he found that it was only beginning. All his labours and enquiries had been tending to a developement of which he had no intimation. Suddenly, whilst he was in London, engaged in the publication of this work, he had a vision of the Lord, and his eyes were opened to see into the spiritual world. This, he says, occurred in 1743; consequently, when he was fifty-five years of age. He had devoted himself to writing on the natural sciences, he says, about thirty years, and from this time he gave them all up, and devoted himself to supernatural enquiry, and the explanation of the Scriptures, through these, for nearly thirty years more, or till the age of eighty-four. He says, at this time 'God opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels.' The Lord, he was informed, had prepared him for elucidating the spiritual sense of the word. For many years before his mind was thus opened, and he was enabled to speak with spirits, he had dreams informing him of the subjects on which he was writing, changes of state whilst he was writing, and a peculiar light in the writings. Afterwards, many visions when his eyes were shut; light miraculously given, spirits influencing him sensibly as if they appealed to the bodily sense, temptations from evil spirits almost overwhelming him with horror, fiery lights, words spoken in early morning, and many similar events ('Diary,' 2951). He says, that an inward spiritual breathing was opened up in him, and his spirit breathed the divine atmosphere directly from the Holy Spirit. This he considers as essential to a perfectly spiritual state, and to occur in all apostles and holy persons who live and act under immediate inspiration. We have seen that persons in the old pagan world occasionally entered the spirit world, as Epimenides and Hermotimus, who, returning, related what they had seen; but Swedenborg's condition was different and superior to theirs. During the absence of their spirits, their bodies lay

as dead, but Swedenborg could enter the spirit world, yet appear to be present and acting in this. He did not, however, arrive at the perfect enjoyment of these two states, and the power of voluntarily passing from one to the other, for some time. He now poured forth rapidly, considering the colossal nature of the works themselves, his spiritual productions. First came his 'Arcana Cœlestia,' or exposition of the spiritual sense of the books of Genesis and Exodus. This consisted of eight volumes quarto. Then followed a whole library of volumes, the chief amongst which are the 'Last Judgement and Destruction of Babylon;' 'Heaven and Hell;' the 'White Horse of the Apocalypse;' the 'Planets of the Solar System, and their Inhabitants;' the 'New Jerusalem and its Heavenly Doctrine;' several other volumes on the 'New Jerusalem;' on the 'Divine Love and Divine Wisdom;' on the 'Divine Providence;' his 'Diary,' published after his death; the 'Delight of Wisdom;' 'Concerning Conjugal Love,' &c., on the 'Intercourse between the Soul and Body;' the 'Apocalypse Revealed, and Apocalypse Explained;' the 'True Christian Religion,' &c. In these spiritual works he frequently announces great scientific truths, which are now, from time to time, proving themselves such.

It is now regarded as a surprising discovery of Professors Kirchoff and Bunsen, that they have found iron to exist in the body of the sun, by tracing its effects in the solar rays. That this was a fact, Swedenborg asserted a century ago. The scientific men are continually asking for the spiritualists to announce beforehand unknown natural facts. This is one instance out of many in which Swedenborg did it, and long before Swedenborg, Anaxagoras announced that the sun was a great mass of mineral.

Many of these works have been translated into French and German as well as into English, which latter are published by the Swedenborgian Society. They may be read, and they are now extensively read, and their truths taught, as I have said, by men who are little suspected of it. The pulpits of

both Church and Dissent are invaded by Swedenborg. There are also excellent and concise lives of him in English by Dr. Wilkinson and Mr. William White. I shall conclude by quoting a passage or two from the former. ‘A visitant of the spiritual world, Swedenborg has described it in lively colours, and it would appear that it is not at all like what modern ages have deemed. According to some, it is a speck of abstraction, intense with saving faith, and other things of terms. Only a few of the oldest poets—always excepting the Bible—have shadowed it forth with any degree of reality, as spacious for mankind. There Swedenborg is at one with them, only that he is more sublimely homely regarding our future dwelling-place. The spiritual world is the same old world of God in a higher sphere. Hill and valley, plain and mountain, are as apparent there as here. The evident difference lies in the multiplicity and perfection of objects. The spiritual world is essential nature, and spirit besides. Its inhabitants are men and women, and their circumstances are societies, houses, and lands, and whatever belongs thereto. The commonplace foundation needs no moving to support the things which eye hath not seen, nor ear heard, nor heart of man conceived. . . . Stone and wood, bird and animal, sea and sky, are acquaintances which we meet with in the spiritual sphere, in our latest manhood or angelhood, equally as in the dawn of the senses, before the grave is gained’ (p. 96).

Again, ‘Our crotchet of the abstract nobleness of spirits receives there a rude shock. Our fathers’ souls are no better than ourselves; no less mean, and no less bodily, and their occupations are often more unworthy than our own. A large part of their doings read like police reports. Even the angels are but good men in a favouring sphere; we may not worship them, for they do not deserve it; at best they are of our brethren the prophets. It is very matter-of-fact, death is no change of substantial. The same problems recur after it, and man is left to solve them. Nothing but goodness and truth are thriving. There is no rest beyond the

tomb, but in the peace of God, which was rest before it' (p. 146).

Spiritualism uniformly confirms these views, especially of the intermediate regions. And also, that 'the earthly soul cleaves to the ground and gravitates earthwards, dragging the chain of the impure affections contracted in the world; spirits haunt their old remembered places attached by undying ideas. Hatred and revenge, pride and lust, persist in their cancerous spreading, and wear away the incurable heart-strings. Infidelity denies God most in spirit and the spiritual world; nay, staked on death, it ignores eternity in the eternal state with gnashing teeth and hideous clenches, and the proof of spirit and immortal life is farther off than ever.' An awful lesson. On the other hand, in the better regions, 'noble offices are assigned to finite beings, as of attending the birth of the newly dead into the spiritual state, of educating departed infants and simple spirits, of governing sleep and infusing dreams, and of indefinite other things besides, which constitute a department of the duties of the human race translated into the sphere of spiritual industry. For heaven is the grand workman; the moments of the eternal Sabbath are strokes of deeds, and the more of these can be given to be done by men and angels, the more is the creation real, because cooperating with God' (p. 157).

A serious truth is stated by Swedenborg in his 'Diary'—namely, that 'all confirmations in matters pertaining to theology are, as it were, *glued fast into the brains*, and can with difficulty be removed; and, while they remain, genuine truths can find no place.' This is what I have so often noticed in this work—the difficulty of erasing educational dogmas and modes of thinking, however erroneous. He states also the great fact so constantly shown by spiritualism, that in spiritual intercourse, like seeks like, and the spiritual condition of a man may be known by the spirits which seek to him—that is, habitually; for bad spirits will seek to deceive and confound the good too, and more especially in their first entrance into spiritual conditions, in order to drive

them out of them. These are repelled by prayer and faith. As to the seeing and communing with spirits, Swedenborg says it is the natural condition of man, which has been lost only by his gross and degraded state. The review of the history of Swedenborg draws from his biographer remarks which thousands are now making:—

‘ Nothing is more evident to-day than that men of facts are afraid of a large number of important facts. All the spiritual facts, of which there are plenty in every age, are denounced as superstitions. The best-attested spirit-stories are not well received by that scientific courtesy which takes off its grave hat to a new beetle, or fresh vegetable alkaloid. Large-wigged science behaves worse to our ancestors than to our vermin. Evidence on spiritual subjects is regarded as impertinence by the learned; so timorous are they, and so morbidly fearful of ghosts. If they were not afraid, they would investigate; but nature is to them a churchyard, in which they must whistle their dry tunes to keep up their courage. They should come to Swedenborg, who has made ghosts themselves a science. As the matter stands, we are bold to say that there is no class that so little follows its own rules of uncaring experiment and induction, or has so little respect for facts, as the hard-headed scientific men. They are attentive enough to a class of facts that nobody values—to beetles, spiders, and fossils; but to those clear facts that common men and women, in all time and place, have found full of interest, wonder, or importance, they show them a deaf ear and a callous heart. Science in this neglects its mission, which is to give us in knowledge a transcript of the world, and primarily of that in the world which is nearest and dearest to the soul’ (p. 258).

Edward Irving, who produced so much excitement and so much ridicule just about thirty years ago, by permitting apostolic manifestations in his congregation—namely, speaking tongues, and curing otherwise incurable diseases by prayer and faith in Christ—presents a wholly different phase of character to either Böhme or Swedenborg. He was not

the seer or medium, but simply a gospel minister recognising, where they occurred, gospel facts. In this he was the more meritorious, because, not experiencing in himself, but only seeing in others those gifts, he embraced them without any difficulty as genuine. He had been educated, in his native country of Scotland, in the strictest sect of Caledonian Pharisaism; but he was, nevertheless, so Christianly liberal that he found it difficult to obtain a call to exercise his ministry. Dr. Chalmers at length perceived his extraordinary talents and great spiritual powers, and he became his assistant minister in his church of St. John in Glasgow. From Glasgow he was called to become the minister of the Caledonian Asylum in Cross Street, Hatton Garden. The popularity of his preaching became such that the church was crowded Sunday after Sunday to overflowing by people of every class, from the Royal Family downwards. Judges, ministers of state, nobles, and ladies of highest rank and fashion, literary men, and noted theologians, elbowed each other in growing throngs, and thrust out in their rush of admiring attendance his regular congregation. It was found necessary to build a large church, and this arose in Regent Square, at a cost of 15,000*l.*, in the year 1827. Mr. Drummond and what were called the Albury Prophets, from meeting at Mr. Drummond's seat at Albury, in Surrey, had now joined his congregation and brought wealth into it. These gentlemen had been nicknamed prophets because, some twenty or thirty in number, they had united to study the Scriptures, and especially as they related to the spiritual gifts of Christianity. Three years after the erection of the new church in Regent Square, Mr. Irving and his friends were startled by the news that, at Port Glasgow in Scotland, there had occurred an outbreak of speaking in an unknown tongue. Religious women were said to speak in the manner of the apostles at Pentecost. He sent down an elder to judge of the nature of the phenomenon, who reported well of it; and on his return, his wife and daughter were found influenced in this manner. The matter was treated with

much care and in private; and the utterance was found to be no senseless jargon, but orderly and harmonious, though unknown in its meaning to anyone. Yet, according to the order of the primitive church, it was found that what one spoke in the unknown tongue, another uttered the interpretation of in plain English, though he or she did not understand the unknown tongue, but received the same matter collaterally from the spirit. In October of 1830, however, a female of the congregation broke forth in the midst of it, but was quickly led away into the vestry, where she delivered her burden. From this time these manifestations became public and frequent, exciting a wonderful sensation in the public mind, and all sorts of people flocking to the church to witness them.

Contrary to the misrepresentations which on all extraordinary occasions are made, these manifestations are declared by Irving himself in 'Fraser's Magazine;' by Mr. Wilks, his earliest biographer; and by the 'Morning Watch,' a quarterly magazine established to record and explain this dispensation, to have been not only orderly, but full of eloquence as interpreted, and though delivered frequently in a high key, they were marked by a grandeur and music of intonation that resembled more a noble chant than oratorical speaking. Irving said they recalled to his mind the old cathedral chants traced up to the days of St. Ambrose. All those who spoke represented themselves as incited and carried on by a supernatural power. Irving says, 'He who spake with tongues in the church did nothing else than utter words unknown alike to himself and to all the people, and there was needed therefore another with the gift of interpretation. As the speaker spoke the unknown words, the meaning of them rose upon the interpreter's heart, and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words as the utterers and hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another.'

But not only unknown tongues, but known tongues

(Hebrew, Greek, Spanish, and Italian, amongst others), were spoken correctly by persons who naturally knew nothing of them. The spirit of prophecy was manifested, and the first visit of the cholera was distinctly predicted, and arrived in the following summer. Still more, many persons were healed by prayer and laying on of hands. Many cases are recorded. Miss Fancourt, the daughter of a clergyman, had been a hopeless cripple for eight years. She had curvature of the spine, an enlargement of one collar bone, disease in nearly every joint, and was utterly incapable of walking. The medical men had tried every possible remedy upon her. She had truly 'suffered many things of many physicians'—blisters, leeching, setons, bleeding, caustics, sea and warm baths; but all in vain, and the doctors declared her case so thoroughly organic that it was hopeless. Through the prayer of Mr. Greaves, one of Irving's congregation, she was suddenly and perfectly healed. Her father publicly attested the perfect cure; she did the same in the 'Christian Observer,' and that she was become quite straight, her collar bones quite equal in size, and she altogether healthy and well. A Mrs. Maxwell, who had been lame twenty-four years, and whose case was pronounced equally hopeless, became suddenly quite sound. A little girl of about eleven years of age, with curved spine, diseased knee, and also pronounced incurable by the faculty, was perfectly cured by earnest prayer. These and like cases were attested by the parties, by medical men and clergymen, and in the usual way were recklessly denied, or declared otherwise curable, in spite of the doctors themselves.

These circumstances were only such as the Catholic Church has recorded in all ages, and continues to record. They were the same as had occurred to Gassner, to Valentine Greatrakes, to the people at the tomb of the Abbé Paris, to the Cevennois, to Swedenborg, to the Seeress of Prevorst, and to thousands of others. Swedenborg declared that there was a spiritual language; the Seeress not only asserted the same, but spoke and wrote it. What astonished the people in

Irving's time is just in its varied phases what has been occurring since in every place where spiritualism has appeared. The records of this volume show that in America, in Germany, France, England, and other countries, people have spoken under spiritual influence both known and unknown tongues. (See Judge Edwards' 'Letters.') Every spiritualist has seen spiritual writing, which only certain mediums can read, but which is so peculiar and marked by such characteristics that, once seen, it is instantly recognised let it come from whence it may. I have seen such sent from India bearing an unmistakable relationship to what I had seen written by mediums here, and to the writing of the Seeress of Prevorst. The same law attaches to spirit-drawing. Wherever or by whomsoever done, however varying in each particular example from all others, to the eye familiar with spirit-drawing it at once identifies itself. I have seen spirit-drawings done by a person in Australia who had never heard of spiritualism or spirit-influence, but who, wholly ignorant of the art of drawing, had followed the impulse in his hand, and executed what every spiritualist who saw them at once pronounced spirit-drawing and no other.

The laws of spirit-life and action are now so well known, that all the movements amongst the Irvingites present themselves to the initiated as simple and natural. There were those even of Irving's congregation who thought some of the inspirations satanic, and Irving himself was thrown into doubt and anxiety by some of them. They were quite right; no divine inspiration can occur without the satanic endeavouring to insinuate itself to confound and, if possible, to destroy the true influence. This ought not to have surprised them. This is why the apostle cautioned the primitive church not to believe all spirits, but to try them. The false are soon known by their fruits, but those fruits may prove bitter; they are soon felt by the light of divine guidance and experience, but that experience implies foregone mischief, and people suffer from the ignorance perpetuated on

the subject by Protestant fallacy. The great error of the Irvingites, or, as they now call themselves, the Catholic Apostolic Church, was in supposing, like the Swedenborgians, that these manifestations were sent exclusively to them, and therefore immediately to enclose them in a community. This, however, was their misfortune, the result of this enforced Protestant ignorance. They did not know that they are the divine gifts of the church at large, and which must be left to wander at large through the universal church of universal man. The wind and the Spirit blow where they list, and are not to be hedged in as the wise men of Gotham hoped to hedge in the cuckoo. From the time that the Saviour sent them down to earth, they have appeared, now here, now there, wherever the human heart craved after the Comforter; wherever the dragon of infidelity sought to swallow up faith; wherever man, freeing himself from the cordage and scaffolding of mere ecclesiastical theories, opened his soul to their reception. And if man, petrified by the Protestant spiritual education, could believe anything spiritual, the existence of these same phenomena, in a nearly two thousand years' sequence, in every church but their own, and amongst the most illustrious men in the annals of religion and philosophy, would present to them a mass of evidence which, for depth of foundation, for breadth of base, for a solidity of piled superstructure of facts, transcends that of any other human question. Yet Edward Irving was expelled from his pulpit amid jeers and laughter, and his life cut short in sorrow, for simply having received a legitimate dowry of the Christian church as became a minister of the church.

CHAPTER XX.

THE MORAVIAN BRETHERN OR UNITAS FRATRUM.

A band of brothers in the wilderness.

JAMES MONTGOMERY.

A religion which should appear reasonable to the whole world, could not be the true one. The true religion must, at its first appearance amongst men, be saluted from all sides with that accusation of folly which Christianity has so loftily braved.—VINET.

THIS religious body, with which Wesley was originally much connected, is most preeminently a spiritual church. Like the Friends, all their institutions are based on the belief of the continuous and immediate influence of the Divine Spirit. They cast lots on the most important occasions in life, in full faith that they will be spiritually decided for the best. Their history abounds with special providences, and with instances of their faith in the perpetuation of the supernatural power of Christianity. They have their descent from the primitive church, and from the Waldenses, and number John Huss and Jerome of Prague amongst their martyrs. Their bishops, so early as 680, were expected at the sixth council at Constantinople, but would not attend because they objected to image-worship. Some of the Waldenses made their appearance in Bohemia, in 1176, and joined them in resisting the attempts to reduce them to the yoke of the Church of Rome. The most terrible persecutions and extirpations of them both in Bohemia and Moravia were carried on against them by the Catholic powers, and being joined by other brethren in the like faith, they altered

their name from *Fratres*, as at first adopted, to *Unitas Fratrum*, or the Unity of the Brethren. So early as 1467 they elected their ministers by lot. After many troubles and dispersions into Poland, Prussia, and other countries, an emigration from Moravia, under the guidance of Christian David, a carpenter, descended from a noble race of martyrs, was received by the Count Zinzendorf upon a newly-purchased estate of his in Upper Lusatia. They settled on an elevated and wild spot called the Hutberg, near the villages of Upper and Lower Bertholdsdorf, on the high road from Löbau to Zittau. At this spot Christian David struck his axe into a tree, and exclaimed, 'Here hath the sparrow found a home, and the swallow a nest for herself; even thine altars, O Lord of hosts!' There they commenced their settlement and called it Herrnhut, or the Lord's Watch. Numbers of their brethren flocked after them from Moravia and Bohemia, and Herrnhut became thenceforward their chief settlement. It was not without difficulty that the brethren escaped from their tyrants in Moravia. Such as sought to secretly dispose of their property or to carry their effects with them in wagons, were mostly stopped, plundered, and carried back; but such as 'sought nothing but the salvation of their souls, and, on that account, forsook their possessions, parents, or children, friends and relatives, were favoured with such success that they were often able to free themselves from their chains in a wonderful manner, to leap from a high prison without hurt, to pass through the guards undiscovered in the open day, or to run away and hide themselves from them' ('Crantz, History of the Brethren' p. 108).

Christian David held that he had a divine call to bring away his oppressed brethren from Moravia, and made many journeys for the purpose, at the peril of both liberty and life; but, says Crantz, he succeeded, 'amid amazing instances of the divine protection.' During one of these visits of Christian David and Melchior Nitschmann, the brethren at Herrnhut on a particular day fell on their knees and prayed for their safety. At that moment the two absent elders felt them-

selves so strongly and peculiarly affected that they fell on their knees, and with a flood of tears prayed earnestly. Feeling persuaded that something had occurred at home, they enquired on their return what had happened at Herrnhut on August 13, when they learned not only of this prayer for them, but also that their own prayer at the same moment had been almost in the same words (Crantz, p. 117). From Herrnhut they soon spread to different parts of Germany, to England, and Denmark, and their missions to Greenland, the West Indies, Labrador, and the Cape of Good Hope, Guinea, North and South America, the East Indies, and in almost every quarter of the world.

The Count Zinzendorf endeavoured to persuade them to unite with the Lutheran Church, but they put the question to the lot, and the text was drawn, ‘Therefore, brethren, stand fast, and hold the traditions which ye have been taught’ (2 Thess. ii. 15). So thorough was the faith of the United Brethren in Count Zinzendorf’s time, that Crantz mentions the following fact as a proof of it: ‘I have heard of a very particular circumstance, evidently directed by Providence, which happened on this occasion. The count, having thrown some papers which were of no farther use, into the fire, they were all consumed, excepting one small billet, on which was written the daily word for February 14, “He chooses us for His inheritance the excellency of Jacob whom he loveth” (Psalm xlvii. 4—Luther’s version), under which stood the old Lutheran verse:—

O let us in thy nail-prints see
Our pardon and election free.

‘All the brethren and sisters who saw this billet, the only one which remained unconsumed amongst the cinders, were filled with a childlike joy’ (p. 180).

They preserved, indeed, a perfectly apostolic faith in miracles, spiritual gifts, spiritual impressions, and special acts of Providence on behalf of His servants. Zinzendorf himself says, ‘I owe this testimony to our beloved church, that apostolic powers are there manifested. We have had

undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances, which could not humanly have been discovered; in the healing of maladies, in themselves incurable, such as cancers, consumptions, when the patient was in the agonies of death—all by means of prayer or by a single word.' What is to be said when churches and persons of all persuasions agree in asserting these facts? He enumerates various other supernatural circumstances, and says that the brethren and sisters entirely relied on Christ to do what He had graciously promised, when they earnestly entreated Him in prayer to do so. Their missionaries, like Brainerd and Hans Egede, relate many wonderful providences on their behalf amongst the savage peoples amid whom they lived; and not only from wild men, but wild beasts. On one occasion, a huge serpent fell upon one of them as he slept under a tree, and coiling itself twice round his head and neck, drew itself as tightly as possible. Remembering, however, the promise of the Lord that His disciples should take up serpents, and that they should not hurt them, he found himself strengthened to tear the serpent from its hold and fling it away.

During the wars in Germany, they were often plundered, and sometimes their houses burnt by the contending armies; but their lives were wonderfully preserved, and often their property too. Instances of this are given at Neusalz in Silesia, in 1759, when they were marvellously saved from the Russians, and again at Rücksdorf, in 1760, from the same enemy. On one occasion, as Count Zinzendorf was on a journey, he was about to retire to rest at a friend's house, when an irresistible impression seized him to proceed on his way, and scarcely had he set out when the ceiling of the room where he was to have slept fell in. David Nitschmann, one of a family highly distinguished amongst the brethren, and David Schneider, being in prison in Moravia, one night had it impressed on their minds that they were to escape. Wondering how it was to be done, they suddenly found the fetters on their hands loose, and the two doors between them and the street open. They escaped into Silesia. Both

Count Zinzendorf and Lady Zinzendorf, in that spiritual clairvoyance which is but another name for prophecy, foresaw and distinctly foretold important passages in their lives. In the lives of the Nitschmanns, of Spangenberg, Dober, Steinmetz, and others, numerous such extraordinary events are recorded as matters at which Christians ought not to be astonished.

Perhaps no innocent people ever went through such an amount of base calumination from their fellow-Protestants on account of their simple faith; perhaps none so few in numbers have sent forth so many devoted missionaries. Most of their congregations are Pilgrim congregations, ready to a man to offer themselves for the most distant and dangerous services for the conversion of souls. Perhaps no people have so thoroughly renounced the pursuits and love of the world. Their settlements are places of a wonderful silence and repose. On a visit to Herrnhut, in 1841, we found the settlement lying in a high cold region, the woods which once covered it now extirpated by industrious hands, and singular groups of rocks starting from the cultured plains in a strange pyramidal form. The horizon on different sides is bounded by the Riesengebirge, or Giant Mountains, and the hills of the Saxon Switzerland. But it was not till we had made a progress quite through the place that we began to discover its great pleasantness. As we came to its yet remaining woods, its wood-walks, its gardens, its charming though formal cemetery, its Hutberg or Hill of the Watch, and saw all round the smiling fields and the busy people in them, and the bounding glen, in which lie, amid their crofts and orchards, the populous and picturesque villages of Great Hennersdorf, Hennersdorf, and Bertholdsdorf, we began to feel that it was still more in the spirit and institutions of the place than in its external aspect, that its singular character lies.

It was a singular pleasure to tread the ground where this noble and united band of Christians had first created themselves into a people devoted to the great cause of Christian

civilisation; where they asserted the great Christian truth, that we are not to live only for ourselves, but for God and our neighbour; where they lived and loved, grew and prospered; whence they sent out to every quarter of the globe the most patient and successful labourers; and where, their day's work gloriously done, they laid down their weary bodies, and departed to the eternal *Unitas Fratrum*.

But what a silence lay in the place, even amid all its active industry! It is wonderful that, from amid that brooding stillness, so many energetic persons should have gone, and do still go forth, to all parts of the world; that from a centre which seems the very centre of the realms of repose, so much life should stream forth to the ends of the earth. They call it themselves *Life in Stillness*. The whole manner and bearing of the people are such as have nothing to do with the passions and agitations of this world, but are already wrapt in the spirit and consciousness of another. A worthy old officer, Major von Aderkas, whom we found there, said, smiling, 'I have had a stormy and troubled existence, and longed for a quieter haven; and, thank God, I have found it, and enjoy it from my soul; and here I shall end my days with thankfulness. But many come here who at first are struck with the repose of the place, and, thinking nothing could be so agreeable as to spend their lives here, they try it, and generally think a month long enough. No, Herrnhut is not the place for those who have not weaned themselves thoroughly from the world, nor have arrived, through troubles and treacheries, at an abiding weariness of it.' To the Herrnhuters themselves, however, their daily labour, their religious and social meetings, their prayer and singing hours, and their discharge of their duties to the community, are enjoyments sufficient. Every now and then, too, they have meetings for the reading of letters from their different missionary stations all over the world; and these are times of much interest. We were conducted by the venerable Bishop Reichel over the various departments of the institution, over the house of the brethren, the house of

the sisters, the church, the rooms for dining, for social assemblage, for music, which they greatly cultivate, and through the bishop's abode at Bertholdsdorf. We attended one of their singing meetings in the room where they hold their love-feasts — the Agapai of the early Christians — and visited their schools for boys and girls. We learned that, in 1823, they had sixteen settlements in Germany, seventeen in England, one in Scotland, four in Ireland, five in Sweden, one at Zeist in the Netherlands, one in Russia, and upwards of twenty in North America. The inhabitants of these settlements then amounted to about 17,000, and yet this little quiet body in their various missionary stations—in Greenland, Labrador, North America, amongst the Indians, in the West Indies, South America, South Africa, and amongst the Calmucks in the steppes of Asiatic Russia, had no less a number of converts than 30,000.

We sought out with much interest the spot where Christian David cut down the first tree. This is now marked by a monument of granite bearing this inscription, 'Am 17 Januar 1722 wurde an diese Stelle zum Anbau von Herrnhut der erste Baum gefället' (Ps. lxxxiv. 3). 'On the 17th of January, 1722, was, on this spot, for the building of Herrnhut, the first tree felled.' The quotation from the Psalms is 'Well for them who dwell in thy house; who praise thee for evermore.' But the whole Psalm is singularly adapted to the conditions, faith, and feelings of the little band at the mount. The monument is near the highway, and is still in the wood, which is purposely spared. Here the temporary huts only were erected, the village itself was located a few hundred yards from the place. Here, then, you are as much immersed in the forest as the first settlers were. Pleasant walks with the best taste are carried in all directions through these woods from Herrnhut; so that visitors as well as the inhabitants can still please themselves with a very lively impression of the scene as it first appeared to the settlers.

Equally full of interest is the Friedhof or Cemetery. This lies on an elevated slope above the village, and is very

conspicuous by its extent and form. It contains several acres, is square, and fenced by a lofty hedge, or rather trimmed green wall of hornbeam. Over the entrance is inscribed:—

Christus ist auferstanden von den Todten;
Er ist der Erstling worden unter denen die da schlafen.

Within the Friedhof or Court of Peace, as the Germans commonly call their burial-grounds, or as frequently Gottes Acker, God's Field, is intersected with avenues also of hornbeam trees, and at each corner and at the end of each avenue is an arbour of the same. The whole place is wonderfully neat. No separate family burying-place is allotted; all are buried in regular rows, as they die, and on each grave lies a simple slab with an inscription, having a much better effect than that of ordinary cemeteries, which are loaded with heaps of cumbrous and, notwithstanding all contrivances to the contrary, unsightly stone. The only exception to this rule is made in the case of the family of the founder. In the centre of the four principal crossing avenues stands a row of eight massy altar-tombs. These are the tombs of Count Zinzendorf and his immediate family and friends, the first founders and champions of the Herrnhut community. The two centre ones are those of the Count and Countess Zinzendorf. On the right lie Sophia Theodora, Gräfin Reuss, the beloved cousin of Count Zinzendorf, and wife of his friend Count Reuss, who ended her days here; Elizabeth von Watteville, the Count Zinzendorf's daughter, and Frederick Rudolph, Freiherr von Watteville, her husband. On his left Anna Nitschmann, the count's second wife, Frederick von Watteville, his old friend and first civil senior here; and, last, Benigna Justina von Watteville, the count's daughter, married to Johannes, the adopted son of Baron Watteville, one of the count's most attached and active friends. Many old servants and contemporaries, well known to the readers of the history of the founding of the settlement, lie around, and amongst them that fine old patriarch, Christian David.

Just above the Friedhof, and on the crown of the emi-

nence, stands, on one of the singular groups of rocks which so particularly mark this landscape, a sort of temple or watch-house. This is the Hut-berg, or Watch-Hill. From this building, the whole country round to a vast extent is seen, with various mountains rearing themselves in different directions, amongst them the lofty remarkable peak, called Die Sächsische Krone—the Crown of Saxony. Here, too, lies sloping down on all sides from this point around you, the noble estate conferred by Count Zinzendorf on the community, with Herrnhut in its whiteness, amid its gardens, its original woods, its pleasant glen and string of villages, Bertholdsdorf with its direction-house, and the fine avenue of trees connecting Bertholdsdorf and Herrnhut.

Such is Herrnhut, the quiet but active head-colony of one of the most remarkable communities, whether regarded on account of their thorough renouncement of the world and its desires, their sober but unshaken faith in the communion with the spirit-world, or for the miracles of civilisation, which, by such spiritual concentration and in its power, they have effected from pole to pole by a mere handful of simple, pious, and indefatigable people.

Like Swedenborg, Count Zinzendorf spent much time in England. He made four or five journeys hither, and made long abodes here, having successive residences in Red Lion Square, Bloomsbury Square, London; Lindsey House, Chelsea, formerly belonging to the Duke of Lancaster, which he bought; and a country-house, Ingatestone Hall, four-and-twenty miles from London. His only son, who lived to manhood, Christian Renatus Zinzendorf, an excellent youth, died in London, and his remains lie in Chelsea. The attention excited to this primitive body brought over many base calumnies from their German enemies. A Herr Rimius, Aulic Counsellor to the King of Prussia, published a basely calumnious attack on them, which he was at the pains to dedicate to the Archbishop of Canterbury. This led to enquiry, and enquiry to a knowledge of the real Christian worth of the Brethren.

CHAPTER XXI.

A CHAPTER OF POETS.

‘ Ch’ è quel, dolce padre, a che non posso
 Schermar lo viso, tanto che mi vaglia,
 Diss’ io ; ‘ e pare inver noi esser mosso?’
 ‘ Non ti maravigliar s’ ancor t’ abbaglia
 La famiglia del cielo,’ a me ripose.
 ‘ Messo è che viene ad invitar c’ uom saglia.
 Tosto sarà c’ a veder queste cose
 Non ti fia grave ; ma fieti diletto
 Quanto natura a sentir ti dispose.’
La Divina Commedia di Dante, Purgatorio, canto xv.

ALL genuine poetry is, of its own nature, spiritual: all genuine poets write under inspiration. With the ancients, vates and poet were synonymous. If it be replied, that what poets have written under invocation to the Muses, or to other powers, has been to themselves most commonly consciously and avowedly fable and fiction, it may be responded that, in this form of fable, they have endeavoured to lay down eternal truths, and, in the very machinery of supernatural agencies adopted, have recognised the faith of their predecessors. Campbell defined poetry on this principle:—

For song is but the eloquence of truth.

In their closets, and under their truest influences, all authors, prose or poetic, are spiritualists. Nothing would be easier than to establish this position, from the pages of every man and woman who have written with sufficient energy to seize on the spirit of their age. I have shown the genuine spiritualism of the ancient classical poets: if we pass through the literature of any modern country, we find the best

authors asserting spiritual impressions on their minds in the hours of composition. I have noticed the confession of Schiller; and in the conversations of Eckermann with Goethe, and in Goethe's autobiography, we have repeated declarations of that poet's belief in supernatural agency. He relates the constant prescience of his grandfather, who knew long beforehand what would come to pass, and when current events ran apparently counter to his internal intimations. So we might go through the great writers of both Germany, Scandinavia, France, and every other country. Rousseau was full of such convictions; and perhaps no man was ever more under direct spirit-influence. My space allows me only to notice the spiritualism of a few of the leading poets of Italy and our own country as examples, and when I say poets, the same applies to all prose writers and to artists. I have already quoted the 'Confessions of Raphael,' and to him might be added Michael Angelo and other great artists of Italy. There are most amazing facts of the kind in the life of Benvenuto Cellini. In our own country, and that even in our own time, the involuntary confessions of our novelists, even of those who profess to scoff at spiritualism, are extraordinary. Amongst these, Charles Dickens has played with spiritualism as a cat with a mouse; it has a wonderful fascination for him. All his literary life through he has been introducing the marvellous and the ghostly into his novels, and has of late years, in his periodicals, been alternately attacking spiritualism, and giving you most accredited instances of it. He has printed accounts of apparitions, assuring you that he knows the persons who have seen them, and that they are not only perfectly sane, but thoroughly trustworthy. To him we owe the first publication of the extraordinary experiences of Mr. Heaphy, the artist. When he forgets the critical and sceptical world, the bugbear of literary men, in the power of his closet convictions, we hear him using this language:—'It is an exquisite and beautiful thing in our nature that, when the heart is touched and softened by some tranquil happiness or affectionate feeling,

the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those we loved in life. Alas! how often and how long may these patient angels hover around us, watching for the spell which is so seldom uttered and so soon forgotten!' Miss Brontë is still more decided:—'Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. *That world is round us, for it is everywhere*; and those spirits watch us, for they are commissioned to guard us,' &c. She makes a voice to be heard from an impossible distance according to natural acoustics, and asserts that, though strange, it *is true*. Miss Mulock describes her spiritualistic friends as people with good warm hearts, but with little head, and then she goes and embellishes her volumes with all sorts of spiritualism. Such are the inconsistencies of minds in a woful dilemma betwixt their education and the ineradicable force of nature. The deep interest which Sir Edward Bulwer Lytton has always taken in spiritual phenomena he has himself made familiar to everyone. But, from these general remarks, I revert to my immediate object.

The great poets of Italy are, from their religion, necessarily spiritualists. They are taught by the Catholic and Infallible Church full faith in the agency on earth of spiritual powers, sacred and infernal, and that exhibited in every form of divine interposition, and of magic. Dante makes himself be conducted through hell, purgatory and paradise by departed spirits—by Virgil, through the two former regions; by Beatrice through the latter. The whole frame and substance of his great poem, the 'Divina Commedia,' is spiritual, and had we not had other evidence of Dante's more poetical belief, we might safely have pronounced his knowledge of spiritual subjects spiritually communicated, the laws of spiritual life as communicated by him being so perfectly, for the most part, in accordance with still more modern

revelations. It would be a good work of some one well acquainted with the poetry of Dante, to give us an elaborate demonstration of this, to which I can merely allude. He pronounces the great law of spirit intercourse, however, in his *Paradise*, most positively not as a poetical idea, but as a philosophical truth.

High functions to pure substances were given,
When first created ; these with powers were graced
To execute on earth the will of heaven.
To matter lowest station was assigned,
Compounded natures in the middle placed,
Subject to bonds which no one may unbind.

WRIGHT'S *Translation, Paradise*, c. xxix.

This is strikingly borne out by all the experiences of modern spiritualism. The doctrine of guardian angels is not more fully confirmed than that direct communication betwixt embodied and disembodied spirits can only take place under fixed and jealously guarded laws. It is these laws that present spiritual experiences are rendering every day clearer, to the ignorance of which sceptical minds owe their constant self-exposures, and many well-meaning persons their disappointments. In the prose works of Dante, the 'Convito' and the 'Monarchia,' are numerous avowals of his faith in, and knowledge of, spiritualism. In the 'Monarchia,' he says: 'To the first kind of happiness we arrive by means of philosophical studies, following them up by the practice of moral and intellectual virtue; the second we reach by means of spiritual writings, which surpass human reason.' And again, 'God does, and will do, many things by means of angels, which the Vicar of God, the successor of St. Peter cannot do' (Book iii.). In the 'Convito' he says, 'Oh, happy those few who sit at that table where the bread of angels is eaten.' (Trat. i. c. 1.) And again, 'The life of my heart—i. e. of my inner man—is wont to be a secret thought, a thought which ascends to God—i. e. I contemplate in thought the kingdom of heaven.' (Trat. c. ii. 8.)

But in the 'Vita Nuova' we find Dante having visions illustrative of his coming life. This faculty he appears to

have inherited from his mother. Boccaccio in his life of him says, 'A little while before Dante's birth, his mother saw in a dream what her future child was to be, which was then unknown both to her and to others, but is now manifest to all from the result. The gentle lady in her sleep fancied she was under a very high laurel tree, which grew in a green meadow by the side of a copious fountain: and there she gave birth to a son, who being maintained only by the berries that fell from the laurel tree, and with the waters of the clear fountain, seemed in a very short time to grow up into a shepherd, who endeavoured with his utmost powers to seize the leaves of the tree with whose fruit he had been fed. In the midst of these endeavours, he seemed to fall down, and on rising up again, he was no longer a man, but had become a peacock. At this change, she was struck with so much wonder that she awoke, and little time elapsed before she gave birth to a son, who, with the consent of the father, was called Dante, and deservedly so; Dante being an abbreviation of Durante, which means, lasting, enduring.'

In the 'Vita Nuova,' he tells us that, having received a pleasant salutation from Beatrice Portinari, the young lady of his love, 'I quitted the company, as it were, in a state of intoxication: and retiring to my chamber, I sate down to meditate on this most courteous lady. During my meditation, a sweet sleep came over me, in which appeared a wonderful vision. I seemed to see in my chamber a cloud as red as fire, in the midst of which I discerned the figure of a man whose aspect struck fear into the beholder, whilst, wonderful to say, he appeared all joy. He spoke of many things, few of which I understood; but amongst them was this, "Ego dominus tuus," "I am thy master." In his arms I seemed to see a sleeping figure, naked, except a slight covering of a blood-red coloured drapery—but looking more attentively, I saw that it was my lady of happiness, who had condescended to address me on the day before. In one of his hands he seemed to hold something which was all in flames, and to say these words, "Vide cor tuum," "Behold

thy heart.”—And after a short time he seemed to me to awaken her who slept, and to exert his skill in such wise that he forced her to eat that which was burning in his hand—and this she did with hesitation and fear. He stayed but a short time after this, but his joy was changed into a most bitter lamentation. Weeping, he folded her in his arms, and, with her, directed his course to heaven.’

Dante asked his friends what could be the meaning of this life-like vision, and several of them wrote him explanations according to their several fancies—amongst them his dearest friend Guido Cavalcanti, in a sonnet commencing, ‘Vedesti al mio parere ogni valore’—but time was the only true interpreter, and that quickly, for Beatrice died at the age of twenty-four.

As Dante believed in spirit communication, so it seems that, after his death, he had to make one himself. Boccaccio relates the circumstance in his *Life of Dante*, and it has been reprinted in various memoirs of him; amongst others, in one prefixed to his edition of the ‘*Divina Commedia*,’ by Palma of Naples, in 1827. The thirteen last cantos of the ‘*Commedia*’ were missing, and all efforts to discover them by the family and friends of Dante proved vain. Boccaccio says—‘Jacopo and Piero, sons of Dante, who were themselves accustomed to write verses, were much importuned by their friends to do their best to finish their father’s work, in order that it might not remain in an imperfect state, when Jacopo was surprised by an extraordinary vision (he being far more zealous in the matter than his brother), which not only took the presumptuous notion out of his head, but showed him where the thirteen cantos were which they had hitherto vainly endeavoured to find. A worthy citizen of Ravenna, named Pietro Giardino, who had long been a disciple of Dante, related that about eight months after the death of his master, one night a little before dawn, Jacopo, Dante’s son, came to his house and told him that he had, a little before that time, seen Dante, his father, in a dream, clothed in shining garments, and with an unusual light shining in his

countenance, and that when he enquired of the apparition if it yet lived, he was answered, "Yes, real life, not such as yours." Upon which he further enquired if he had finished his poem before passing into real life, and if so, where was the remainder, which none of them had been able to find. In reply to which he received the following answer, "Yes, I did finish it;" and then it seemed to him that the spirit took him by the hand and led him to the chamber in which he generally slept when alive, and touching one of the partitions, said, "What you have so much sought for is here," and with that Dante and his dream vanished. He then stated that he had not been able to rest any longer till he had come to tell him what he had seen, in order that they might go together and search the place pointed out—which was firmly imprinted on his mind—in order to see whether the information came from a genuine spirit, or was a delusion. On this account, although the night was not yet spent, he arose, and they both went to the place indicated, and there found some hangings fixed on the wall, and having slightly raised them, they saw in the wall an opening which none of them had ever seen before, or known to be there, and in it they found some manuscripts, nearly moulded and corrupted by the dampness of the wall; and having gently cleansed them from the mould and read them, they found them to be the thirteen cantos so much sought for by them. They then placed them in the hands of Messer Cane della Scala, as the author himself was wont to do, who joined them to the rest of the work, and the work which had taken so many years to prepare was at length finished.'

Boccaccio was himself a profound believer in spiritualism. The stories of the Decameron abound with proofs of the love of the marvellous, and where that love exists there is sure to be more or less faith. He drew these stories, however, not from romance, but from the chronicle of Helinandus, published in 1212, as facts, only changing the names of persons and places. He could, therefore, believe and relate the apparition of Dante as a reality. The change of his own life

had been occasioned by a prophetic message. In 1359, Boccaccio went to meet Petrarch in Milan, and on his return he stated that Petrarch had seriously advised him to abandon worldly pleasures, and fix his affections on those above. In 1361, Petrarch wrote to him, that he was commissioned by Pietro Petroni of Certosa—a man celebrated for his piety, and for the miracles done by him, who had died in May of that year—to tell him, that amongst the things impressed on his mind on his death-bed were, that not many years of life remained to Boccaccio, and that he would do well to abandon poetry. This fact, more fully stated by Manni, and by the Abbé de Sade, had such an effect on the mind of Boccaccio, that he determined not only to abandon poetry, but to part with all his books, and to abandon every profane study. Petrarch wisely counselled him that it was by no means necessary to relinquish all polite literature, much less to strip himself of all his books, but to make a good use of them, as the most holy fathers and doctors of the church had done in all ages. Neither the life nor the writings of Boccaccio, up to this moment, had been very commendable, as the Decameron is sufficient evidence; but he now adopted the clerical habit, and commenced the study of sacred literature, in which, however, he made so little progress that he again relinquished the pursuit. In this passage we see a proof of Petrarch's spiritual faith, as well as of Boccaccio's. In fact, Petrarch was profoundly penetrated by faith in the spiritual powers of the church.

In the great poems of both Ariosto and Tasso, the elements of supernaturalism run to perfect riot. Angels and arch-angels, prophets, magicians, and devils, are the active agents of the events celebrated. These were all founded on history, both sacred and profane, and were not only used as machinery, but believed in by these master poets.

The very first words of Tasso, in the 'Gerusalemme Liberata,' are spiritualistic—

Manda a Tortosa Dio l'Angelo.

In the words of Wiffen's translation—

God to Tortosa sends his angel down;

a fit opening to one of the most exuberant specimens of supernaturalism in any language. Scarcely in Milton—who was an ardent admirer of Tasso, and the friend of Tasso's best friend, the Marquis Manso—are the conflicts of Deity and Demonism, of archangels and arch-fiends, more largely, boldly, and vigorously introduced. As Jupiter from Olympus looks down to earth in Homer, so the Eternal Father in Tasso. As the one sends down Mercury, so the God of Christians sends down the Archangel Gabriel to their aid. The Prince of Darkness musters his powers below to resist the hosts of the Cross; Beelzebub appears, like the ancient gods, in arms in the field; the fury, Alecto, fans the infernal flame of strife; and then the Archangel Michael is commissioned to rout the diabolic powers. But these powers reappear in the shape of magic. The enchanted gardens of Armida, the spectral forest where demon serpents and fierce beasts prowl, and where every tree is animated by its spirit, are familiar to the reader. Let us pass this as fable, and view the poet in his own life and experience. What he sung, he there acts and believes. He saw and conversed with spirits, and the world pronounced him mad. He was mad in the same fashion as millions are mad now, as the prophets and apostles were mad.

It is now fully admitted, by all those who have carefully examined the matter, that Tasso was as sane, and more so, than those who condemned him to the hospital of Santa Anna at Ferrara. It was the policy of that most vindictive and implacable of tyrants, Alphonso, the petty duke of Ferrara, to brand Tasso as mad, because he had *presumed* to fall in love with his sister, Leonora D'Este. That sister might have married some wealthy duke or prince, the dull and gilded grub of the place and the hour, and have been no more heard of. But for a man to love her whose principedom was to extend over all time, and was to cast a blazon on

even the meanest thing of state that came near it, was an offence only to be expiated by the most shameful and detestable treatment that ever genius suffered from the hands of pampered insignificance. Those men of intelligence who gained admittance to the great poet—where, amid howling maniacs, and in the vilest squalor and contemptuous neglect, he passed his days, whilst publishers far and near were enriching themselves by his plundered copyrights, and torturing him with barbarous issues of his noblest poem — declared unanimously that he was perfectly sane; but that, though he was not mad, he had suffered enough to have driven him so. Manso, his most generous and faithful of friends, who knew him intimately at and after this time, declares him perfectly sound of intellect; and during the short remaining time which he lived after his seven years' detention in the mad-house, and which he spent in honour amid popes, cardinals, princes, nobles, and men of genius of all kinds, no man showed himself more sane. That he was restless and nervous was the consequence of his long cruel treatment from many causes and many men, acting on such a finely-strung temperament as could only have produced the 'Jerusalem Delivered.' It was the business of the venal Serassi—the tool of the Estes, and who, as has been pointed out by my old schoolfellow, Jeremiah Wiffen, the elegant translator of the 'Jerusalem,' dedicated his work to that Maria Beatrice D'Este who would not even permit the name of Tasso to remain attached to an opera of his performed before her, but obliged the manager to substitute for it that of Lope de Vega!—it was his business to endeavour to perpetuate the stigma of insanity which the little despot of Ferrara had stamped on him. Manso, and later Italian biographers—in England, Milman and Wiffen—have sufficiently exposed the base endeavour.

In his 'Ambassador,' Tasso introduces a dialogue betwixt himself and a spirit, which, however, he represents as merely imagined; but in his cell at Santa Anna he assures us that he was visited, pestered, and plundered by mischievous spirits,

and especially by one that he calls the Folletto, or Sprite. That he was robbed by his keepers, in his absence from his room, he also tells us; but he makes as positive statement that he was robbed by the spirits when he was present. Flames, he says, wreathed and twined themselves across the dark walls of his prison; sparks of fire seemed to flash from his own eyes; shadowy forms of rats and other obscure animals glided over the vault of his room, where they could not possibly be. Strange noises, whistlings, ringing and tolling of bells, and striking of clocks, beset him. Horses trampled on him, monsters butted him in his bed. All these things were, of course, set down to his frenzy, but were, no doubt, the result of his having, by his tortures of mind from his scandalous treatment, been raised into the condition in which the spirit puts forth its powers energumatically, and takes hold on the spiritual world, and comes into startling *rapport* with it. His letters, and gloves, and money, were drawn out of locked boxes when no one was there but himself, and flung about the place. To secure his money, he sent it out of the prison to a friend. His books were flung down from the shelves, a loaf was snatched out of his own hands, and a plate of fruit, which he was offering to a Polish youth. ‘God knows,’ he says, ‘that I am neither a magician nor a Lutheran, that I never read heretical books, nor those which treat of necromancy, nor any prohibited art; yet I can neither defend myself from thievish men when I am absent, nor the devil when I am present.’ To comfort him, however, he says that he had a vision of the Blessed Virgin, and that when he was so reduced by illness that he could not bear medicine any longer, he prayed most fervently to her, and was instantly cured. He has recorded this miraculous cure in a sonnet, commencing,

Egro Io languina, e d’alto sonno avinta.

After his release from the mad-house, and when living with Manso at his country estate near Bisaccio, he joined in all the sports and pursuits of those around him. Manso, in

a letter, says — ‘The Signior Torquato is become a mighty hunter, and triumphs over all the asperity of the season and of the country. When the days are bad, we spend them, and the long hours of evening, in hearing music and songs; for one of his principal enjoyments is to listen to the improvvisatori, whose facility for versification he envies. Sometimes, too, we dance with the girls here, a thing which affords him much pleasure; but we chiefly sit conversing by the fire, and often we have fallen into discourse of that spirit which, he says, appears to him.’

Whether grave or gay, this spirit often came to him, and he often held long discourses with it. Manso endeavoured to persuade him that it was a fancy, but Tasso maintained that it was as real as themselves, a Christian spirit, and which Manso admits gave him great comfort and consolation. Tasso, to convince Manso of the reality of this spirit, begged him to be present at an interview. Manso says that he saw Tasso address himself to some invisible object, listen in return, and then reply to what it appeared to have said. He says that the discourses of Tasso ‘were so lofty and marvellous, both by the sublimity of their topics and a certain unwonted manner of talking, that, exalted above myself into a certain kind of ecstasy, I did not dare to interrupt them.’ Tasso was disappointed, however, that Manso did not see or hear the spirit—which he ought not to have been, after what he himself tells us, that to see spirits the human eye must be purified, or the spirits must array themselves in matter. This is the present acknowledged law in such cases of apparitions. They who see them must be mediums—that is, have their spiritual eyes open—or the spirits must envelope themselves in matter obvious to the outer eye. Tasso did not recollect that Manso might not be in the clairvoyant condition in which he himself was; and Manso, wholly ignorant of these psychological laws, could only suppose Tasso dealing with a subjective idea. Yet Manso evidently *felt* the presence of the spirit, for he was raised by it ‘into a kind of ecstasy,’ and he confesses that Tasso’s spiritual interviews

‘ were more likely to affect his own mind than that he should dissipate Tasso’s true or imaginary opinion.’

To the tens of thousands of to-day who have practically studied these phases of psychology, the whole of Tasso’s experience is simple and agreeable to familiar fact, and place the great poet in the numerous class of those who have been treated as visionaries, because they really were more clear-sighted and more matter-of-fact than their horney-eyed neighbours. Perhaps Tasso himself did not comprehend the real condition of those *improvvisatori*, at whose facility of poetic declamation he so much wondered. Improvisation is but one mode of mediumship. This class of extempore poets, who at a moment break forth often into very sublime and wonderful strains, are frequently noted in their ordinary moods for their very dull and common-place minds. They are but the flutes and trumpets through which spiritual poets pour the music and eloquence of other spheres for the occasion.

Turning to our own poets, we might collect evidences from Chaucer to Shakespeare, but in Milton we come on an avowal that has been a thousand times quoted, of the millions of spiritual beings that walk the air both when we wake and when we sleep. In his ‘ Paradise Lost,’ he teaches doctrines since taught by Swedenborg, and now accepted by thousands—of the soul growing so gross, in the indulgence of sensual tastes in this life, that it cannot well rise from it. He thinks that a period may arrive when men, by growing spiritual purity, may refine the body almost wholly away. Raphael speaks:—

Time may come when man
With angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improved by tract of time, and winged, ascend
Ethereal as we; or may, at choice,
Here or in heavenly paradises dwell.

Through long ages, however, a different condition was to follow the fall:—

But when lust,
 By unchaste looks, loose gestures, and foul talk,
 But most by lewd and lavish act of sin,
 Lets in defilement to the inward parts,
 That soul grows clotted by contagion;
 Imbodies and imbrates till she quite lose
 The divine property of her first being.
 Such are those thick and gloomy shadows damp,
 Or seen in charnel vaults and sepulchres :
 Lingered and sitting by a new-made grave,
 As loath to leave the body that it loved,
 And linked itself by carnal sensuality
 To a degenerate and degraded state.

In his prose, Milton holds the same language. They are not the Muses, he says, but ‘ the Eternal Spirit, which assists with all utterance and knowledge, and *sends out his Seraphim* with the hallowed fire of his altar to touch and purify the lips of whom he pleases.’

I must leave to some other hand to collect from the long line of our religious poets, Quarles, Herrick, Herbert, Cowper, Keble, as well as from Tennyson, Mrs. Browning, Philip Bailey, and others, the numerous spiritualisms that are scattered through their works. There are abundance of such in Young’s ‘ Night Thoughts.’ We may take one :—

Smitten friends
 Are angels sent as messengers of love ;
 For us they languish, and for us they die ·
 And shall they languish, shall they die in vain ?
 Ungrateful, shall we grieve their hovering shades
 Which wait the revolution in our hearts ?
 Shall we disdain their silent, soft address —
 Their posthumous advice and pious prayer ?

From the many like admissions in Mrs. Hemans, take also one :—

Hast thou been told that from the viewless bourne
 The dark way never hath allowed return ?
 That all which tears can move with life is fled —
 That earthly love is powerless on the dead ?
 Believe it not.

I have already quoted the candid avowal of Southey, of his belief in ghosts ; the evidences of the spiritualism of Byron and Shelley ; and as to Coleridge, though in one

place he says he has seen too many ghosts to believe in them, in another we find him gravely telling a ghost-story in his 'Table-Talk,' which is given in the second volume of the 'Spiritual Magazine,' p. 229. As for their contemporary, Rogers, he pronounces spiritualism 'a new mode of sense,' 'that mysterious guide,'—

That oracle to man in mercy given,
Whose voice is truth, whose wisdom is from heaven.
ROGERS'S *Poems*, 'The Voyage of Columbus.'

Sir Walter Scott, independent of his large use of apparition lore in both his prose and poetry, condemns the narrow prejudice which cannot accept it. He says:—'We talk of a credulous vulgar without recollecting that there is a vulgar incredulity, which, in historical matters, as well as in those of religion, finds it easier to doubt than to examine, and endeavours to assume the credit of an *esprit fort*, by decrying whatever happens to be beyond the very limited comprehension of the sceptic' (*Introduction to 'The Fair Maid of Perth'*).

In the opening chapter of this work, I gave some specimens of the spiritualism of Wordsworth, and as his inculcations of it are both bold and extraordinary, I close this chapter with him.

He opens the third part of 'Peter Bell' with these remarkable stanzas:—

I've heard of one, a gentle soul,
Though given to sadness and to gloom,
And for the fact will vouch. One night
It chanced that by a taper's light
This man was reading in his room :

Bending as you or I might bend
At night o'er any pious book,
When sudden blackness overspread
The snow-white page on which he read,
And made the good man round him look.

The chamber walls were dark all round,—
And to his book he turned again ;
The light had left the good man's taper,
And formed itself upon the paper
Into large letters, bright and plain !

The godly book was in his hand,
 And on the page, more black than coal,
 Appeared, set forth in strange array,
 A *word* — which to his dying day
 Perplexed the good man's gentle soul.

The ghostly word, full plainly seen,
 Did never from his lips depart;
 But he hath said, poor gentle wight!
 It brought full many a sin to light
 Out of the bottom of his heart.

Dread spirits! to torment the good
 Why wander from your course so far,
 Disordering colour, form, and stature!
 Let good men feel the soul of nature,
 And see things as they are.

I know you, potent spirits! well.
 How, with the feeling and the sense
 Playing, ye govern foes and friends,
 Yoked to your will for fearful ends —
 And this I speak in reverence!

But might I give advice to you,
 Whom in my fear I love so well,
 From men of pensive virtue go,
 Dread beings; and your empire show
 On hearts like that of Peter Bell.

Your presence I have often felt
 In darkness and the stormy night;
 And well I know, if need there be,
 Ye can put forth your agency
 When earth is calm and heaven is bright.

Then coming from the wayward world,
 That powerful world in which ye dwell
 Come Spirits of the Mind! and try
 To-night, beneath the moonlight sky,
 What may be done with Peter Bell.

He adds—

There was a time when *all mankind*
 Did listen with a faith sincere
 To tuneful tongues in mystery versed.

In his 'Ecclesiastical Sketches,' sonnet xviii., he says:—

Death, darkness, danger, are our natural lot,
 And evil spirits may our walk attend
 For aught the wisest know, or comprehend.
 Then be *good* spirits, free to breathe a note
 Of elevation; let their odours float

Around these converts ; and their glories blend,
Outshining nightly tapers, or the blaze
Of the noon-day. Nor doubt that golden cords
Of good works, mingling with the visions, raise
The soul to purer worlds.

What Wordsworth taught in song, he asserted also in actual life. Mr. and Mrs. Wordsworth returning once from Cambridge, where they had been paying a visit to the poet's brother, Dr. Wordsworth, Master of Trinity College, they related to us this occurrence. A young man having just come to enter himself a student at Trinity, brought a letter of introduction to Dr. Wordsworth, and on presenting it, asked if the master could recommend to him comfortable chambers. Dr. Wordsworth mentioned to him some then vacant, and the young man took them. In a few days seeing him, Dr. Wordsworth asked him how he liked them. He replied that the chambers themselves were very convenient, but that he should be obliged to leave them. Dr. Wordsworth asking for what reason, the young man replied, that he might think him fanciful, but the rooms were haunted. That he had been woke each night by a child that wandered about the rooms, moaning, and strange to say, with the palms of its hands turned outwards. That he had searched his rooms, found them on each occasion securely locked, and that nothing but an apparition could thus traverse them. Dr. Wordsworth said, he would now be candid with him ; that these rooms had been repeatedly abandoned by students who asserted the same thing, but having perfect reliance on his veracity and judgement, from what he had heard of him, he was desirous to see whether he would confirm the story, having had no intimation of it beforehand. I relate the account from memory, after the lapse of a good many years, but I believe it to be substantially correct. Whether the young man thanked the doctor for his recommendation of such lodgings does not appear.

CHAPTER XXII.

MISCELLANEOUS MATTERS.

Gather up the fragments that remain, that nothing be lost.

St. John's Gospel, vi. 12.

WE have now traversed all ages and all countries, and everywhere we have found the faith and the facts of supernaturalism existing in all classes of men—in the highest philosophers as in the simplest individuals; nay, they are the highest philosophers, and the most illustrious apostles of religion, who have been the boldest and firmest asserters of them. It is in the Jewish history, whence we draw our spiritual faith, that supernaturalism reigns supreme. From the heights of Ararat, of Carmel, and of Sinai, it streams down upon us in dazzling glory; it irradiates the tents and the palm-shades of the ancient patriarchs; from the Wilderness of Arabia, from all the cities and plains and streams of Judea, it comes to us in the shape of imperishable manna, and is spread before us with the clusters of the vine, with the piled baskets of figs and pomegranates. The history of our Saviour is one great blaze of the miraculous; it is the promised heritage of his apostles and disciples to the end of time. All Christian churches claim it, all revivers of the faded glories of our faith are reinvested with it. Derided and spurned at by the *Terræ Filii* in every age, it still lives on regardless of them. Wherever literature extends it stamps the page in the face of all opposition: wherever man lives with instructed or uninstructed

nature, it lives with him. With the Platos, the Socrateses, the Aristotles, the Senecas, Tacituses, and Ciceros of Antiquity—with those men worshipped for their mighty intellects by the learned of all succeeding ages, it was itself a worshipped guest and power. In our enquiry after it, we have not had to pry into obscure thickets and corners for it, to peer after it as for some minute object in deep grass; we have met it coming as legion and in battalia on all the highways; found it enthroned in all temples; seated at the door of every hall of state, every cottage, and every tent of the nomade. It has been forced on our attention rather than sought after, and so prolific are its perennial harvests, that we have been compelled to lay up but a meagre tithe of it in our historic barns. This volume is but the result of an ear plucked here, a grain picked up there; to have fairly stated its facts would have been to write libraries. And yet is this the thing that we are now-a-days doubting of and denying! We are come to the proof of the proverb, that we cannot see the wood for trees! If we cannot see it, it must be because it is too colossal in its bulk to enter our petty vision. We are in the case of the fly on St. Paul's, that could not comprehend the totality of a single stone, much less of the whole structure. If it be not visible to us, it must be that this country of ours is truly that dusky Cimmeria which the ancients believed it.

Yet along all the course of our progress, there have lain stones and timbers of truth, not easily reducible to our plan; of a shape or character that did not work up in immediate keeping with our line of wall; yet true fragments and commodities for Truth's other temples—in other words, series and classes of facts which demanded an arrangement of their own. Those in the past ages must lie till some mightier builder passes and gathers them; but there are some of our own time, or of that just past, which must at least have an allusion here. Though these traits and facts did not fall fully into my plan of history, they may be here catalogued, though they cannot be fairly detailed.

The department of apparitions alone is a most voluminous one, and that on evidence that has resisted all efforts, however violent, to dislodge it. Amongst those of recent times which have fixed themselves with an invincible pertinacity in popular faith is that which warned Lord Lyttleton, in a dream, of the day and hour of his death, the truth of which has been assailed in vain. Equally well attested is that of the predecessor in a church living of the Königsberg Professor, as related by Count Falkesheim to Sir Nathaniel Wraxall, which revealed a double murder by the pastor of the living. That which appeared to Dr. Scott in Broad Street, London, and sent him to discover the title-deeds of a gentleman in Somersetshire, who would otherwise have lost his estate in a lawsuit with two cousins. That which drove Lady Pennyman and her family out of a house in Lisle, at the commencement of the French Revolution, is well authenticated and well known. That which announced to Sir Charles Lee's daughter, at Waltham in Essex, three miles from Chelmsford, her death that day at twelve o'clock, and which took place then, is related by a Bishop of Gloucester. That of Dorothy Dingle, related by the Rev. Mr. Ruddle, a clergyman of Launceston in Cornwall, occurring in 1665, is well known. Still more celebrated is that of Lord Tyrone to Lady Beresford, to warn her against a most miserable marriage, and to predict the marriage of his (Lord Tyrone's) daughter with Lady Beresford's son, and her own death at the age of forty-seven. In proof of the reality of this ghostly visit, the spirit took hold of her ladyship's wrist, which became marked indelibly, so that she always wore a black ribbon over it. This black ribbon was formerly in the possession of Lady Betty Cobb, Marlborough Buildings, Bath, who during her long life was ever ready to attest the truth of the narration, as are said to be, to this hour, the whole of the Tyrone and Beresford families. The story of Old Booty, from the log-book of Captain Spinks, master of a merchant-ship, and which was confirmed by Captains Spinks and Barnaby and their men, in court at Westminster, in 1687, reign of James II., before Chief Justice

Herbert and three other judges, is familiar to everyone. Scarcely less so is the relation of an apparition by Sir John Sherbrooke and General Wynyard abroad, the apparition being that of a brother of General Wynyard, then in England. The brother, it was learnt in due course of the post, died at that very time; and Sir John Sherbrooke afterwards accosted a gentleman in Piccadilly, from his strong likeness to the apparition, who is said to have been a twin brother of the deceased. In some narratives of this affair the gentleman is stated not to have been a twin brother, but one who strikingly resembled him. The leading facts in every account are the same. The apparition to Dr. Donne of his living wife, when he was in Paris, representing the death of his child, is related by Izaak Walton, in his 'Life of Donne,' as narrated by Dr. Donne himself. The apparition of the father of the Duke of Buckingham, warning his son of his approaching fate, is well known and well attested. Baxter relates several cases as communicated to him at first hand. All these are published in a variety of works, but most of them may be found collected in Bohn's edition of Ennemoser's 'History of Magic.' Mr. Dale Owen has recorded several well-proved cases of apparition in his 'Footfalls on the Boundary of Another World;' amongst others one occurring to my own mother, furnished by myself, and well known in the family. In the 'Spiritual Magazine' will be found a number of cases of recent occurrence, amongst them one occurring to a lady in Yorkshire, confirmed, on application, by herself; and in the same number, the saving of a ship by a dream of the captain, also confirmed, on application, by himself (vol. i. 551). In the second volume of the 'Spiritual Magazine' are also two cases occurring to Hugh Miller, extracted from his autobiography.

But of all the cases of apparition of ancient or modern times, none are better authenticated than that of Captain Wheatcroft, who fell at the storming of Lucknow in 1847, as related by Mr. Owen in his 'Footfalls,' and in an earlier page of this work.

Colonel Swift, late Keeper of the Crown Jewels in the Tower, relates, in 'Notes and Queries' of September 8, 1860, a singular apparition witnessed by himself and family in October 1817, in his room in that ancient fortress, famous for so many royal murders and royal and aristocratic executions; and adds, that soon afterwards, a sentinel on duty before the door of the jewel-office was so frightened by an apparition, that he died.

In the third volume of the 'Spiritual Magazine' will be found an account by me of the appearance of lights and spirits in a cottage near Ilam, Staffordshire, called Clamps-in-the-Wood, for upwards of fifty years, and down to the present year, when the family living in it have deserted it. The phenomena were familiar to the whole neighbourhood. Clamps himself lived there fifty years, was fond of the appearances, and called them his glorious lights. His successors saw them the same.

These are here noted, in addition to various cases already related in this work. In fact, nothing is more universal than apparitions. The Cambridge Association for Spiritual Enquiry, familiarly called the Ghost Club, consisting of eminent members of the university, have stated that their carefully-conducted researches on the subject of apparitions have led them to regard such appearances as a settled fact. A member of this association informed Mr. Dale Owen that he had collected 2,000 cases of apparitions: and Dr. Garth Wilkinson says truly, in his 'Life of Swedenborg:' 'The lowest *experience* of all time is rife in spiritual intercourse already; man believes it in his fears and hopes, even when his education is against it; almost every family has its legends; and nothing but the wanting courage to divulge them keeps back this supernaturalism from forming a library of itself.' This was also the candid confession of Kant; and I am bound to say, that I never yet met with a family which, when its members came to open their hearts on the subject, was not found to have its facts or knowledge of this kind. Even while declaring that they do not believe

them, what numbers of individuals oddly assure you that the facts are as they relate them. Believed by nature, disbelieved by education, and yet true notwithstanding! Such is the pitiable see-saw of mind induced by fashionable theory and the terror of imputed superstition.

The positive statements, by most creditable people, of hauntings, are equally numerous. Besides those extraordinary cases, already noticed as witnessed by Dr. Kerner in Germany, and others, given in Mr. Owen's 'Footfalls,' those of the celebrated Cock-lane Ghost and the Drummer of Tedworth, though often declared to be delusions or impositions, have never been proved so. Dr. Johnson has been much ridiculed for believing in this ghost; but he appears to have had excellent reasons for his belief. He made a thorough investigation of the matter; floors and wainscots were pulled up, but no trick discovered, though the search was made under the supervision of Dr. Johnson, Bishop Percy, and other gentlemen. The ghost is declared to have appeared to three different persons; and the poor girl through whom it made the raps—a child of only thirteen—was tried in all sorts of ways, and with tied-up hands and feet, from the supposition that she made the noises herself; but in vain: the noises went on, and that in different rooms, and even different houses. That such a deception should be carried on by a family, on which it only brought persecution, the pillory, and ruin, was too absurd for the belief of any except the so-called incredulous. The girl was simply a medium; and all the phenomena were in accordance with laws now perfectly familiar. An able analysis of the case is given in the 'Spiritual Magazine,' ii. 73.

The drummer of Tedworth is equally celebrated, and equally clear, by the light of modern experience, to have been a *bonâ fide* case of spiritual agency. It was carried on in the house of Mr. Mompesson, a gentleman and magistrate of Tedworth, in Wilts, vastly to his annoyance and injury, but too plainly to him anything but imposture. In fact, all the phenomena were precisely such as have, at the present

day, occurred in scores and hundreds of cases in England and America — lights, knockings, moving of furniture, answering to raps by counter-raps, and abundance of such things, which are become now the sheerest commonplaces. The whole narrative may be seen in Glanville's 'Sadducismus Triumphatus,' and a good summary of it in the second volume of the 'Spiritual Magazine,' p. 18, by Truth-Seeker.

As for knockings, there seem to have been no age and no country without them. Aubrey says that he heard knocks in his bed—heard them a few days before his father died—and he relates other instances. Melancthon says Luther was visited by a spirit which announced itself by knocking at his door. A burgess of Oppenheim having died, noises and knockings were in the house, and being asked if it were he, to make three distinct raps; this was done. It was twelve months before the occupants of the house got to comprehend and satisfy his demands, when he went away; a close approach to the discovery of communication with spirits by raps, in 1620, which was not fully made in America till 1846. Calmet, in his 'Phantom World,' says that M. de St. Maur was haunted by knocks, as well as other manifestations, and, at last, by a distinct voice. Mr. Sargent found rappings and similar manifestations amongst the Indians of the Rocky Mountains, and over extensive countries, where they had been witnessed for ages. Many of the natives declared the answers to be those of 'lying spirits,' a fact only too well recognised in Europe, and wherever spiritualism exists. Beaumont, in his 'Gleanings of Antiquities,' published in 1724, avows his belief in the supernatural in all its powers, and mentions *rappings* there (p. 202). There is a house in London in which, for three years last past, have been heard and still are, almost continual knockings against the wainscot overhead, and sometimes a noise like telling money, and of men sawing, to the great disturbance of the inhabitants, and often lights have been seen like flashes of lightning; and the person who rents this house has told me that when she has

removed eighteen miles from London, the knockings have followed her. Glanville, that staunch champion of spiritual action, gives earlier accounts of knockings. He says there were such, and *a hand seen* at old Gast's House, in Little Burton, in 1677. The knockings were on a bed's head, and the hand was seen holding a hammer, which made the strokes. Little Burton is near Leigh, in Somersetshire. In 1679 knockings were also heard at the house of a Mr. Lawrence, in the Little Minories, London. Our times have not the exclusive experience of even knockings; and Bishop Heber says the evidences of such things which Glanville gives are easier to ridicule than disprove.

An Italian physician assured Mr. Elihu Rich that he was an eye-witness to the following circumstance, which took place at a camp fire, where one of the ponderous saddles used by the horsemen of the prairies was brought forward, and the owner of it, by the contact only of his fingers, caused it to bound like an India-rubber ball from the ground, till it finally sprang to twice the height of a man. This took place in the open field, to the astonishment of the spectators, of a saddle galloping without a horse. But not only on the American continent are spirit influences so readily excited; a Mr. Wolf, of Athens, United States, writes: 'I have seen spirits, talked with them and shaken hands with them as really and *substantially* as one man shakes hands with another'—a fact which numbers now-a-days can confirm. The same gentleman says, that he has not only seen direct spirit-writing done, but seen the hand doing it.

In our own day no hauntings have been more remarkable than those of the house at Willington Mill, between Newcastle-on-Tyne and North Shields. Between the railway running betwixt those places and the River Tyne there lie, in a hollow, some few cottages, a parsonage, and a steam flour-mill and miller's house; these constitute the hamlet of Willington. This mill belonged to Messrs. Unthank and Procter, and Mr. Joseph Procter resided in the house by the mill. He is a member of the Society of Friends, and, when

these events came to my knowledge, was a gentleman in the prime of life, and his wife was an intelligent lady of the family of the Carrs, the celebrated biscuit-bakers of Carlisle. I learned that this very respectable and well-informed family, belonging to a sect of all others most accustomed to control, to regulate, and even to put down the imagination—the last people in the world, as it would appear, to be affected by mere imaginary terrors—had for years been persecuted by the most extraordinary noises and apparitions. It was said that the figures seen were of a man in the dress of a priest and of a woman in grey, and having no eyes. That these figures frequently went about the house, and that the man would sometimes be seen gliding backward and forward, about three feet from the floor, level with the bottom of the second story window; sometimes in the window itself, partly within and partly without the glass, quite luminous, and diffusing a radiance all around it. This figure, which went by the name of Old Jeffery, the same as the ghost at the Wesleys, was seen by various persons, and under circumstances which precluded all possibility of its being produced, as had been suggested, by a magic lantern. Besides this, it was said that various noises were heard at times, and glasses and other articles at table would be lifted up and put down again without any visible cause. I was moreover informed that Dr. Drury, of North Shields, had volunteered to sit up in the house, in order to satisfy himself of the truth of these reports; that he had done so, in company with a friend, and had been so terribly frightened by the appearance of the female apparition as to faint away, and to become, for a considerable time, extremely ill. It was added that a narrative of these events and circumstances had been published by Mr. Richardson, of Newcastle, in a pamphlet, and afterwards repeated in the ‘Local Historian’s Table Book.’

Being on a tour in the north in 1845, I called at the shop of Mr. Richardson for the pamphlet. On receiving it, I made some jocose remark about the ghost; but I was gravely assured by him that it was no joking matter, but one which

had been amply proved to be perfectly true by many most intelligent people of that town and neighbourhood, and had proved a serious cause of annoyance to Mr. Procter and his family, who had done all they could to check the circulation of the report, as it brought them so many curious enquirers.

On reading the pamphlet, I found it to contain a letter from Dr. Drury to Mr. Procter, detailing the particulars of his awful, and, as it proved to him, serious visit. My room does not permit my giving all these particulars: they may be read in the Table-Book just mentioned; in 'Howitt's Journal' of 1847; and in Mrs. Crowe's 'Nightside of Nature.' One thing, however, must be noticed, which is, that one of the first announcements of the presence of the ghost was a 'rapping, as of one knocking with his knuckles amongst their feet.' This had frequently been heard by the family, and also a heavy pounding, as with a paviour's rammer. Dr. Drury says, in his letter to Mr. Procter, that no one ever went to the house more disbelieving than he was: and Mr. Procter, in the correspondence, says that he has 'thirty witnesses to various things, which cannot be satisfactorily accounted for on any other principle than that of spiritual agency.'

I was myself extremely desirous to spend a night in the house, and, if possible, see the ghost, notwithstanding Dr. Drury's catastrophe. For this purpose I called, but found the family gone to Carlisle. The foreman and his wife, however, showed me over the house, and confirmed all that I had heard from their own personal knowledge, as matters too palpable and positive to be questioned, any more than that the house stood and the mill ground. I afterwards saw Mrs. Procter, her friends, brothers, and sisters at Carlisle, who all confirmed the story in every particular; some of them having had very serious experience of the apparition, and one of the ladies having in consequence, during her stay, removed to the foreman's house to sleep, refusing to pass another night in the house itself. All these particulars

may be read in the 'Nightside of Nature,' as copied from my account by Mrs. Crowe; and as again confirmed to her by Mr. Procter himself.

After enduring these annoyances from the apparitions for many years, Mr. Procter, apprehensive of the effect of the many strange phenomena on the minds of his children, quitted the house, and removed to North Shields, and subsequently to Tynemouth. By a correspondence betwixt him and a Catholic gentleman enquiring into these matters, only a year or two ago, it appears, that the hauntings never followed him to either of his new abodes. That, though they still appeared occasionally at the old house, now turned into dwellings for the mill-people, they don't mind them. Mr. Procter adds, that a lady, a clairvoyant, a stranger to the neighbourhood, being thrown into the clairvoyant state, and being asked to go to this mill, described the priest and the grey lady; and added, that the priest refused to allow the female ghost to confess a deadly crime committed in that spot many years ago, and that this was the troubling cause of the poor woman; representations quite agreeing with the impressions of those who had repeatedly seen the ghosts. The publication of these occurrences brought Mr. Procter an extraordinary number of letters from different parts of the country, and from persons of different ranks, some of them of much property, informing him that they and their residences were, and had been for years, subject to visitations of precisely a similar character. Similar ones were taking place about the same time at Windsor, Dublin, Liverpool, Carlisle, and Sunderland.

In Mrs. Crowe's 'Nightside of Nature,' will also be found the account of the hauntings of an old house at Cheshunt, belonging to Sir Henry Meux. This account was taken down from the relation of Mr. and Mrs. Charles Kean by a well-known publisher, and I myself heard the same particulars from the same popular actor. This house had been taken by Mr. Chapman, the brother-in-law of Mrs. Kean. It was large, and had a considerable quantity of land

attached to it. The unusually low rent at which it was offered induced Mr. Chapman to take a lease of it. From causes fully detailed by Mrs. Crowe, they were soon, however, compelled to quit it, and then learned that many others had been under the same necessity before. They kept the cause of their removal still, and managed to sell their lease to a clergyman who kept a school. He, in his turn, was compelled to give up the house for the same causes, and for years it stood empty. It has recently been partly pulled down and rebuilt, and it would seem that this alteration has broken the spiritual spell, for it is now inhabited and reported free from haunting.

A case of modern possession was published something more than thirty years ago by the Rev. James Heaton, Wesleyan minister. The subject was a boy, who, under the influence supposed to be demoniac, would run about in the surbase of the room with the utmost rapidity, where in his ordinary state he could not find standing room for a moment. The Wesleyan ministers used many prayers to exorcise the demon; with what success I do not remember; for, having presented the volume to Sir Walter Scott for use in a proposed second edition of his *Demonology*, I have never since seen a copy of it. It is still, I understand, in the Abbotsford library.

Cases of sudden prophetic inspiration occur, here and there, at the present day.

When Miss Bremer was in Rome in 1858, before the Italian Revolution had broken out, she went to reside for some weeks in the Convent of the *Sacré Cœur*, in Rome, in order to have a living idea of conventual life. She gives this scene:—‘Last evening the prophetic spirit fell upon Sœur Genevieve, under the influence of which, drawing herself up to her full height, she, with upraised arms, foretold the fall of the temporal power of the Pope, war, bloodshed, and great revolutions, but out of which the Catholic Church shall come forth renovated, victorious, poor, but holy and powerful as in the earliest times’ (‘*Switzerland and Italy*,’ p. 220).

A singular prophecy for a nun, since, in a great measure fulfilled, and probably to be so wholly.

A very remarkable prophecy by an American Friend, Joseph Hoag, of the successive schisms in that and other religious societies; of the strange outbreak of the Freemasons; and, lastly, of the American civil war, has for many years been printed and in circulation amongst the Friends. The 'Life of Joseph Hoag,' containing these prophecies, may be obtained of Mr. Alfred Bennett, 5 Bishopsgate Without.

SECOND-SIGHT.

The curious book of ninety-seven pages called the 'Secret Commonwealth,' written by the Rev. Robert Kirk, minister of Aberfoil, in 1691, and of which a hundred copies only were published by Messrs. Longmans in 1815, gives much the same account of what are called the Highland superstitions as we find in various other Scotch works, and especially in Martin's 'Western Isles' and 'Voyage to St. Kilda.' He tells us that the creatures called fauns, elves, fairies, brownies, and the like, are the forms under which the ancestors of the people of different countries appear occasionally. 'Their apparel and speech is like that of the people and country where they lived; so are they seen to wear plaids and variegated garments in the Highlands of Scotland and suanocks in Ireland. The very devils conjured in any country do answer in the language of the place.'

The author thinks that the fact of people, on leaving the Highlands, generally losing the faculty of second-sight, proves that these spirits, wherever they are found, and under whatever form they appear, are *Demonæ Loci*, and never quit their proper countries. As it is mentioned in Daniel that the Prince or Angel of Persia had withstood the angel who came to that prophet, so it is possible that all nations have their spiritual princes, overseers, and attendants upon them. So the lares, and lemures, and penates of Greece

and Rome; the nymphs and fauns, the satyrs and various spirits, of the classical times and countries; the necks and alves of Northern Europe; the cobolds and spirits of the mines in Germany; the genii and peri of the East—are all of this class, and probably ancestral spirits. This is a kindred idea to that of nearly all the nations of the world, which have universally based their mythologies on the worship of the dead, and has a very curious coincidence with the experience of modern spiritualism, where the ancestral spirits are always coming forward to notice.

In this volume and its appendix, by Theophilus Insulanus, there are numerous recitals of Doubles, or Co-Walkers, of wraiths or apparitions, of funeral processions, troops, and battles, wrecks and murders, seen beforehand. Some of the seers inherit the faculty; others acquire it by particular ceremonies. The gift is generally a melancholy one; and they who possess it would gladly be rid of it. Some possess it young, and lose it as they grow up; others acquire it only when of mature age. Mr. Kirk, though a minister, was of opinion that the seership is by no means evil. When they are first made participant of this curious knowledge, he says, they are put into a transport, rapture, and sort of death—as divested of their bodies and all their senses; but it occasions ‘no wramp or strain in the understanding;’ and he testifies that they are, ‘for the most part, candid, honest, and sociable people.’

How exactly are these the conditions of clairvoyance! The faculty of second-sight is, in truth, clairvoyance produced by the conditions of the mountains and isles. They are the results of electric and magnetic influences prevailing there preeminently, as they prevail in the Swabian Alps, in Germany, and in many other hill regions. They are remarkable amongst the Druses of Lebanon. Mr. Kirk adds, that the goodness of the lives of the seers, like that of the ancient seers and prophets, is the best proof of their mission. One of the modes of the seers of the Highlands and Western Isles, he says, in divining the future, was to

look steadily at the shoulder-blade of a sheep, goat, &c. This is the same class of operations as that of looking into mirrors, or upon a black surface, or into ink, as the Egyptians, and akin to crystallography; or seeing images in a boy's nail.

The treatise of Theophilus Insulanus, which is published separately, as well as appended to the 'Secret Commonwealth,' consists of 119 sections, every section of which includes a fact in second-sight. These facts are supported by names of all the places and persons introduced, and furnish a remarkable collection of instances of seership. Amongst these is one announcing the death of George II., with its attendant circumstances, by John Macleod, of the Isle of Skye, and the remarkable vision of the death of Archbishop Sharpe, by Robert Barclay, of Urie, in Scotland, already given under the head 'George Fox and his Friends.' Insulanus zealously defends the faculty of second-sight on moral, religious, and historic grounds, with abundance of proofs from both Scripture and classic literature; and he, in 1762, arrived at the same conclusion as the spiritualists of the present day, that the seers do not see the objects observed with the *outer*, but with the *inner* eye: and this, he says, is the more certain, because seers, after becoming blind, saw by second-sight quite as clearly as before. He argues, that everyone who denies this power of spiritual vision and prescience, not only denies the truth of the greatest men of all countries and ages, but weakens the very foundations of scriptural revelation. 'As to those uncommon, fanciful gentlemen,' he says, 'who neither believe a future state of rewards and punishments, nor that they are of the rank they hold in creation, they are truly to be pitied, and to be allowed to be what they choose. Under this category we must always include those adepts in science who refine themselves into infidelity; are the nuisances of society, and the disgrace of human nature; who bring themselves to the level of the brute-beasts that perish! Happy, indeed, were it for them, could they succeed in that boasted metamorphosis!'

But the most valuable portion of the 'Secret Commonwealth' is the letter of Lord Tarbot to the Hon. Robert Boyle, the philosopher, because it contains relations of his personal knowledge and experience. He says, 'I had heard much, but believed very little of the second sight; yet its being assumed by several of great veracity, I was induced to make enquiry after it in the year 1652, being then confined to abide in the north of Scotland by the English usurpers.' Amongst the different phases of the phenomenon which he gives, is one agreeing remarkably with the experience of the spiritualists of to-day—namely, that the seers could not easily tell what space of time would intervene betwixt the apparition and the event predicted. All spirits appear to have little idea of time. Yet he says the seers by habit acquire an impression of the probable nearness or distance of the foreboded event. In cases of prefigured death, the person seen will die sooner or later, according as the winding-sheet in which he appears shrouds more or less of his body. If it closes over the head, the death will take place at once, or has taken place already at a distance.

The facts of second-sight seen by Lord Tarbot are too bulky for my space, but they were such as must have convinced any reasonable man. One of his own train who was a seer, on entering a house where they were to stay all night, suddenly retreated with a loud cry, saying he saw a corpse being carried from the house, and that somebody would die there very soon, and entreated his lordship not to lodge there. Lord Tarbot went in, and, finding no one ill there, determined to remain. Before he left the next day, however, the landlord, a healthy Highlander, died of apoplexy. In all cases he found the seer perfectly correct, though often under the most unlikely circumstances.

Besides the works of Martin, already mentioned, the reader will find many extraordinary facts of second-sight in the works of Stewart and Grant, on the 'Highlands,' and in the literature of Germany and Denmark, where it also prevails.

What is called the Preaching Epidemic in Sweden, which

broke out in 1842, particularly in the provinces of Kalmar, Wexio, and Jön Kopping, was, in fact, a Revival, presenting very much the same symptoms as were displayed in the American Revivals, and since then in this country and Ireland, and for a complete view of which Mr. William Wilkinson's excellent work on that subject may be studied. It resembled the demonstrations amongst the early Friends, the early Methodists, those of the Cevennois, and strong religious excitement in different ages and countries from the first revival at the day of Pentecost until now — strong convulsions, outcries under a sense of sin, prostration, tremblings, and often trance. The full account of it, as translated by Mrs. Howitt, from the statement of the Bishop of Skara to the Archbishop of Upsala may be read in the second volume of 'Ennemoser's History of Magic,' p. 503, and a good *resumé* of it in the 'Spiritual Magazine,' iv. 544. The Swedish clergy treated it as a disease, and snubbed and physicked it, and at length had the pleasure of seeing it pass away. The good bishop asks himself the question whether the religious impressions produced were in accordance with the established notions of the operations of grace in the heart, and thinks they were not, because the excited person, immediately after he began to quake, experienced 'an unspeakable peace, joy and blessedness.' It might have been supposed that peace and joy in the Holy Ghost *were* signs of Christian conviction, but the bishop holds that these ought to spring from a sense 'of new-born faith through atoning grace,' and they were, on the contrary, from 'a certain immediate and miraculous influence from God.' What the notions of atoning grace may be in Sweden I do not pretend to understand, but an immediate and miraculous influence from God producing 'peace, joy, and blessedness' would have been undoubtedly understood as the effects of divine grace in the time of Christ and the apostles. The bishop admits, too, that in this state the people were endowed with a wonderful eloquence, and a purity of language far above their ordinary condition and knowledge.

There was a grace in their manner, a holy beauty in their countenances that astonished him. Even children spoke, he says, in language which, in a normal state, would have been impossible to them. Under the ministry of one of these inspired children, the whole assembly sate in the deepest silence, and many wept. The young people went about singing what are called Zion's hymns; and, what is most important, the bishop admits that it always produced a religious state of mind, strengthened by the apparently miraculous operations within; that no disorder or impropriety of any kind took place, and that it sent multitudes to church who never went there before, reclaimed many from the error of their ways, and produced lasting effects on the minds of many a hardened sinner. The oddity of calling such a dispensation a 'disease' makes one startlingly conscious of the strange, factitious sort of thing modern Christianity must have become, when it stares at the aspect of its own mother and calls her a mad woman. What difference is there betwixt the ideas of such school-bred bishops and clergy who assiduously put down this movement, and those of the people who thought the apostles drunk at Pentecost?

BEALINGS BELLS.

On Tuesday, February 2, 1834, the bells in Major Moor's house at Great Bealings, near Woodbridge, commenced an unaccountable ringing without any visible agency, which they continued almost every day, more or less, till March 27, in all fifty-three days. On returning from church on Sunday afternoon, on the aforesaid February 2, he was told by the two only servants left in the house, a man and a woman, that the bell of the dining-room, in which nobody was, had rung three several times. The next day the same bell rang several times, the last time in the major's hearing, and though no one was within reach of the bell-pull. In the afternoon, all the bells in the kitchen, a row of nine, rang violently. Whilst the major

was watching the bells, five of them rang again so violently that he says he should not have wondered to see them broken from their fastenings. To make a short story, these ringings continued, all the time mentioned, at intervals, though every means were used to discover the cause. Sometimes all nine rang together, sometimes five, sometimes only one. On one occasion one of them was knocked against the ceiling, and struck off the whitewash. All the bells were rang at one time or other except the front-door bell, which hung in the row betwixt the five which often rang together and the nine. Some other odd bells, making up twelve, also rang. Major Moor had all his servants collected together to make sure that none of them rang the bells, and the bells rang in their faces as merrily as ever. On publishing an account of the annoyance in the 'Ipswich Journal,' he received a number of letters suggesting that there were mice or rats in the walls, or mischievous servants, or somebody in concert with the servants; but he took measures to ascertain if any such causes existed, and satisfied himself that they did not.

His letter, however, brought in a number of accounts of similar ringings and other hauntings. Like Mr. Procter, of Willington, he had touched on a tender place, and found that he was not by any means alone in his persecution. He was informed of ringings and other strange occurrences at a house in Kent; at Chesterfield in Derbyshire; at Earl Street, Westminster; at Ramsgate; at Aldborough in Suffolk; at Cambridge; at Chelmsford; at Greenwich Hospital; at Lark Hall, Burrowdown, Northumberland; at Oxford; at Prestbury near Cheltenham; at Sevenoaks; at Sydersterne Rectory, Norfolk; at Stapleton Grove, Gloucestershire; at Clewer, near Windsor; in Ipswich, and at other places, the names of which the parties haunted declined to have published. Almost all of these were reported to him as confirmed on application by gentlemen and ladies of fortune, by clergymen and officers. A lady in Suffolk, living at a country hall, gave him repeated accounts of their bells ringing previous to

her father's death, though every means were taken to detect any person concerned in a trick, and to decide that it could not be rats in the walls. Mr. William Felkin, since Mayor of Nottingham, sent the major word of the ringing of the bells at Rose House, Chesterfield; and Mr. Ashwell, the inhabitant, a literary and scientific gentleman, confirmed the report on direct application to him. He said that he had had the wires cut, and yet the bells rang as fast as ever. He fixed a bell up in front of a wall without a wire, and it commenced ringing immediately. At Earl Street, Westminster, the servant-maid went into convulsions at the mysterious ringing. One of the most extraordinary cases was that at Greenwich Hospital, in the room of Lieutenant Rivers. Major Moor put himself in communication with Lieutenant Rivers, and in his little book called 'Bealings Bells' he has published the lieutenant's own account. These bells were watched night and day; all persons were excluded from the apartments where the bell-pulls were, except the bell-hanger and his assistants, who watched. They still rang, but in this instance when the bell-hanger cut the wires they ceased to ring, but, as soon as he reunited them, they rang again. The neighbours were admitted to see the ringing, and exercise their ingenuity in the discovery of the cause, but in vain. All the bells rang but the front-door bell, and, to prevent this occurring, Lieutenant Rivers tied up the bell-pull. While observing to some friends that that never rang, it immediately set up a good peal, and with that the ringing ceased altogether. The bells in another officer's apartments were similarly rung for a week. The ringing in Mr. Rivers' apartments continued only four days. Major Moor visited the hospital, and went over the rooms with Lieutenant and Mrs. Rivers, who declared the ringing still inexplicable. In all these cases, except where the wires were cut and the bells still continued ringing, rats or servants, or other mischievous persons might be still suspected, but the bells in various cases still ringing in the faces of the owners of the houses, without any wires, put these suspicions out of court. One gentle-

man told the major that in his father's house, the bells ringing thus without apparent cause, his father fixed a bell without wire to a wall and it rang, and the piano in the parlour began to play of itself. Nor were the ringings all: in many cases there were knockings, and other mysterious noises. The Rev. Mr. Stewart, the Incumbent of Sydersterne, near Fakenham, Norfolk, says in a letter to the major — ‘Our noises are of a graver character. Smart successions of tapplings, groanings, cryings, sobbings, disgusting scratchings, heavy trampings, and thundering knocks in all the rooms and passages, have distressed us here for a period of nearly *nine* years, during the occupancy of my cure. They *still* continue, to the annoyance of my family, the alarm of my servants, and the occasional flight of some of them; and I am enabled clearly to trace their existence in this parsonage to a period of sixty years past.’ Mr. Stewart adds that he has no doubt that, could he have the evidence of his predecessors, he could trace the nuisance very much farther back. In 1833 and 1834, he says, they kept open house to enable respectable people known to them, or introduced to them, to satisfy their curiosity; but their kindness, he says, was abused, their motives misinterpreted, and even their characters maligned. ‘We therefore,’ he says, ‘closed our doors, and they remain hermetically sealed.’

There are various other cases given in Major Moor's little volume, which I have already referred to. The major is anxious, throughout, to disclaim any belief in the causes being supernatural, though he thinks them *præternatural*; and with this fine distinction he leaves himself in that curious poise of mind, induced by modern education, in which a man, professing not to know what to make of it, hopes to escape the charge of superstition.

Amongst the MEDIUMS who appeared before spiritualism was much or at all talked of in England, there are two who ought not to be unnoticed in this history: they are Mary Jobson and Elizabeth Squirrel.

MARY JOBSON, OF SUNDERLAND.

The case of this little girl, of thirteen years of age, the daughter of John and Elizabeth Jobson, of Sunderland, was made known by Dr. Reid Clanny, F.R.S., Physician in Ordinary to the late Duke of Sussex, and Senior Physician of the Sunderland Infirmary. It occurred in 1839, and Dr. Clanny only became aware of it by accident, having to go to the house on other business. The little girl was then in the latter stage of her illness; but Dr. Clanny saw and heard various striking phenomena in her presence, and had the candour to enquire thoroughly into all the extraordinary circumstances of the case, the fairness to believe the unimpeachable evidence of numerous other witnesses, as well as of his senses, and the boldness to publish them. One of the most remarkable facts of the case is, that so many medical men admitted full conviction of the truth of the manifestations—namely, two physicians and three surgeons. The witnesses altogether amount to sixteen. Doctor after doctor was called in; the child was suffering from pain and pressure on the back of the head, and dimness of sight. She was leeches, blistered, purged, but all without producing any relief; convulsions ensued; fresh doctors were called in; fresh blisters and medicines applied. For three-and-twenty weeks this went on; the successive doctors pronounced her complaint water on the brain, an abscess, a contraction—in short, the doctors were totally confounded, and the poor child became blind, deaf, and dumb. Still a Mr. Ward was for another blister and fresh medicine, when strange knocks at the head of the bed began to be heard, a voice, coming from the bed's head or from the child, in a tone and manner totally different from her own, bade them dismiss the doctors, who could do her no good, and that the cure would be performed by a miracle. We have the direct statement of the father, who heard the knocks and the voice, but put more faith in the doctors than them. He would insist on putting on the blister, but the knocks and other

noises became so violent that they were compelled to take it off again, when they ceased. The father says, as he used to watch by her, he heard loud knocks, clashings of arms, stamping of footsteps—though no person could be seen—and the sweetest music at times. The voice often commanded water to be thrown on the floor, and it was thrown there in splashes by invisible hands. The mother and another sister and many neighbours saw and heard the like things—doors opening and shutting, steps coming up the stairs, but nobody visible, and the doors all found fast. The Messrs. Embleton, surgeons, and their assistant, Mr. Beattie, heard the same things, and Mr. R. B. Embleton took down a message from the voice. A beautifully represented sun and moon were painted on the ceiling, after the manner of Pordage's scenes: they all saw it, the doctors as well as the neighbours. The father, who was not then convinced, washed them over with whitewash, but they reappeared through it, and Dr. Clanny saw them still there after the recovery of the child—for she did recover, and suddenly, on June 22, 1840, after an illness of nearly eight months. She continued well, but frequently continued to hear sweet music at times, and Dr. Drury, who visited her several times after her wonderful recovery, heard it too. Many other phenomena, as the removal of mugs and other articles, took place; but we may close this notice with the evidence of Mr. Torbock: 'I have had, at different times and places, lengthened and very serious conversations with nearly all the persons who have borne testimony to this miraculous case, and I am well assured that they are persons who are known to be religious and trustworthy; and moreover, that they have faithfully discharged their duty in this important affair between God and man.' Dr. Clanny did not escape the inevitable amount of ridicule and persecution for his publication of this case; but he reprinted it in a second edition, and asserted that his views remained unchanged, and that nothing had shaken the proofs of any of these extraordinary facts.

HEALING BY SPIRITUAL MEANS.

In the preamble to a statute of Henry VIII. of England, in the year 1511, is stated, that ‘smiths, weavers, and women, boldly and accustomably take upon them *great cures*, and things of great difficulty, in which they partly use sorcery and witchcraft.’

SLEEPING PREACHERS.

A particular class of such clairvoyants are sleeping preachers. There have been many such. In the reign of James I. one Richard Haddock, of New College, Oxford, who practised medicine there, and was equally ignorant of Latin and Greek, as well as of divinity, had fallen into the habit of preaching in his sleep, during which he not only astonished his hearers by the depth and eloquence of his discourses, but by his accurate quotations of the learned languages. When awake—which is almost invariably the case with clairvoyants—he knew nothing of what he had said or done in his sleep, and could not pronounce a word of the classical tongues. The man was sent for to court, and first heard in his sleep, and then examined by the king, who dealt with him in his usual way of imagined shrewdness, till he had satisfied himself that the man had assumed this peculiarity to attract attention; and he badgered and cross-examined the poor man till he prevailed on him to confess that this was so. The king’s profundity, however, did not attempt to solve the mystery of a man’s speaking Greek and Latin who knew none: and it is probable that, with his subtle questionings, he mingled more persuasive promises, so as to give himself credit for unusual sagacity, for he sent the man back to Oxford, and soon after gave him preferment in the Church, having him ordained for the purpose—a singular mode, certainly, of punishing religious imposture.

The ‘*Republican*,’ a newspaper of Cadiz, Ohio, United States of America, states that Mrs. Burney, a highly respectable member of the Presbyterian Church, has preached a

sermon in a sleep-state, half an hour long, every other Sunday, at ten o'clock, for eighteen years. It adds that her sermons are excellent and abound in scriptural quotations; and that when she wakes she knows nothing whatever of what she has said. Medical men have watched her case and have decided that there is no deception about it, but that it surpasses their comprehension.

In Barber's 'History and Antiquities of the Northern States of America,' there is an account of another lady, Miss Rachel Baker, of the State of New York, who from 1812 to 1816 almost every night, on retiring to rest fell into a peculiar sleep, in which she went through a regular course of religious exercises, commencing with prayer, then giving a sermon, and again concluding with prayer. During this time the body had no more motion than a statue. Her discourses were pronounced excellent, and were sometimes embellished with fine metaphors, vivid descriptions, and poetical quotations. During all this period her health was extremely good; her friends, however, were not at ease about it, and got the medical men to destroy this spiritual lucidity by means of opium and other narcotics.

Southey, in his 'Life of Wesley,' speaks of similar manifestations, and, from his ignorance of mesmeric science, treats them as assumed. He says, one man in this condition could make himself as stiff as an iron bar, so that no force could possibly bend him. No man *could* make himself so, but catalepsy does it regularly; but of this Southey had no knowledge. These hasty conclusions of the learned, who yet do not know everything, reminds us of some excellent remarks of a writer in 'Blackwood's Magazine' for June, 1850:—'It would really seem as if we required some new apostle of charity, for, practically, it has disappeared among us. Why is it that almost invariably we put the worse constructions on the conduct of our neighbours? Why should we seek, with such amazing avidity, to infer guilt from equivocal circumstances, and reject, with a certain fiendishness of purpose, all extenuating matter? This is a

very common, but a very bad feature of the age we live in.' Men speak in a proud contempt of phenomena which they do not understand, and the progress of science throws back that contempt on themselves.

Amongst instances of hearing music on the approach of death, none are more affecting than that of the unfortunate Dauphin of France, the son of Louis XVI. Everyone is familiar with the atrocious treatment of this poor child by the revolutionists. In his last hours, Gomin, one of his attendants, seeing him calm, motionless, and mute, said to him, 'I hope you are not in pain just now?' 'Oh, yes, I am still in pain, but not nearly so much—the music is so delightful.' Now, there was no music to be heard; no sound from without could penetrate the room where the young martyr lay expiring. Gomin, astonished, said to him, 'From what direction do you hear this music?' 'From above.'—'Is it long that you have heard it?' 'Since you knelt down. Do *you* not hear it? Listen! listen!' And the child, with a nervous motion, raised his faltering hand, as he opened his large eyes, illumined by ecstatic delight. His poor keeper, unwilling to destroy the last sweet illusion, appeared to listen. After a few minutes of attention, the child again started, his eyes sparkled, and he cried out in intense rapture, 'From amongst all the voices I have distinguished that of my mother.'

Lasne, one of the other guardians, came up to relieve Gomin. He sat down near the bed, and the prince looked at him long and with a fixed and dreamy eye. On his making a slight movement, Lasne asked him how he felt, and what he would like. 'Do you think my sister could have heard the music?' said the child. 'How much good it would have done her!' Lasne could not answer. The anguished glance of the dying boy turned eagerly and peeringly towards the window. An exclamation of joy escaped his lips. Then he said, looking at his keeper, 'I have something to tell you.' Lasne came close to him, and took his hand. The little prisoner leaned on the keeper's

breast, who listened—but in vain! All was said. God had spared the young martyr his last mortal convulsion of anguish. God had kept to Himself the knowledge of his last thought. Lasne put his hand upon the child's heart. The heart of Louis XVII. had ceased to beat. The time was a quarter past two P.M.

This account of the last moments of the Dauphin was taken from the lips of these, his guardians, when they were old men, each eighty years of age. From Lasne in 1837, and from Gomin in 1840. ('The Life, Sufferings, and Death of Louis XVII.,' by A. de Beauchesne.)

DIRECT SPIRIT-WRITINGS.

One of the most surprising spiritual manifestations of the present day is that of direct spirit-writing. Many mediums have written, as well as drawn, under the influence of spiritual agency in their hands; but numbers, also, have witnessed paper and pencil laid at a distance from everyone in the company, and writing being then and there done by invisible intelligence. The Baron Guldenstubbe, a Swedish nobleman living in Paris, has published a work on this subject, 'Pneumatologie Positive.' In that work he gives sixty-seven facsimiles of writings made on paper, before witnesses of high reputation, without any person approaching them. They are in various languages, ancient and modern. Amongst the persons who witnessed these astounding operations were the Prince Leonide de Galitzin of Moscow; Prince S. Metschersky; M. Ravené, senior of Berlin; Dr. Georgii, a disciple of Ling, the Swedish poet and physiologist, at that time living in London; Colonel Toutcheff; Dr. Bowron of Paris; M. Kiorboé, a distinguished artist of Paris, residing 43 Rue de Chemin de Versailles; Colonel Kollman of Paris; Baron de Vorgts-Rhetz; and Baron de Uexkull. Count d'Ourches, who witnessed similar writings being done, laid paper himself in his own room, in churches, on tombs, and on the banks above the monuments of Pascal and Racine in the cemetery of Montmartre, and

obtained direct communications in writing of the most striking character. Since then Baron Guldenstubbe is said to have increased his collection of such specimens to many hundreds, all done under such observation as prevented any collusion. Mr. Dale Owen paid two visits to Paris to be an eye-witness of this phenomenon, and called at my house, before his return to America, to show me the results. As I was not at home, he left a note saying he was extremely successful.

This manifestation is another confirmation of the ancient occurrence of such things. Having myself witnessed some of the recent manifestations, I am bound to credit those of the past. The first of these on record is the writing of the Mosaic Law, by the finger of God, on Mount Sinai. The second, I believe, is the writing on the wall of the banquetting hall of Belteshazzar at Babylon, when the hand that wrote was visible to the whole court. But both profane and church history have assertions of the same fact. In the fifth century Synesius, the good Bishop of Cyrene, is related to have been accused of embezzling three hundred pounds of gold intrusted to him by Evagrius, the philosopher, for the poor. In a dream Evagrius appeared to the bishop, and assured him that he had written an acquittal, and that it would be found in his hand in his tomb. Synesius, fully believing the dream, called on the sons of Evagrius and told it to them. They then, in astonishment, confessed that their father had commanded them to put the bill for the money in his tomb, and bury it with him. They all proceeded to the tomb, broke it open, and found the bill, fully receipted, in the hand of the philosopher, also adding, that Jesus Christ had repaid him, as the bishop had promised.

Similar cases are recorded by the old ecclesiastical historians, but we must pass them to come to more modern times. In 'News from the Invisible World,' p. 119, the following account is quoted from Dr. Moore:—'In the northern part of England, I think Lancashire (for I had the story from a clergyman of that county), the minister, before

he began to read prayers at church, saw a paper lying on his book, which he supposed to be the banns of marriage. He opened it, and saw written, in a fair and distinct hand, words to the following purport: "John P. and James D. have murdered a travelling man, have robbed him of his effects, and buried him in ——'s orchard." The minister, extremely startled, asked his clerk hastily if he had placed any paper in the prayer-book. The clerk declared that he had not; but the minister prudently concealed the contents of the paper, for the two men's names therein contained were those of the clerk and the sexton of the church.

'The minister then went directly to a magistrate, told him what had happened, and took out the paper to read it, when, to his great surprise, nothing appeared therein; it was a blank piece of white paper! The justice on that accused the minister of whim and fancy, and said that his head must certainly have been distempered when he imagined such strange contents upon a plain piece of paper. The good clergyman plainly saw the hand of God in this matter, and by earnest entreaty prevailed with the justice to grant his warrant against the clerk and sexton, who were taken up on suspicion, and separately confined and examined; when many contradictions appeared in their examinations, for the sexton, who kept an alehouse, owned the having lodged such a man at his house, and the clerk said he was that evening at the sexton's, and no such man was there. It was thought proper to search their houses, in which were found several pieces of gold, and goods belonging to men who travelled the country; yet they gave so tolerable an account of them that no positive proof could be made out, till the clergyman, recollecting that the paper mentioned the dead body to be buried in such an orchard—a circumstance which before slipped his memory. The place was searched, and the body was found; on hearing which the sexton confessed the fact, accusing the clerk as his accomplice, and they were both accordingly executed.'

A still more curious case was in my possession some time

ago, and which I understand is likely to be published in full in the expected work of Mr. Dale Owen. I can only give a brief outline from memory. The account was derived from direct authority, having been written down at the time by the minister of the place, an eye-witness of the circumstance. In the reign of Charles II.—I do not recollect the precise date—a laird of Redcastle, in the Highlands of Scotland, was astonished by the receipt of letters, written in a hand quite unknown to anyone in that part of the country, and without signature, yet detailing the most private affairs of all his neighbours round. Next, these letters were dropped in his house, or put into desks under lock and key, and, when the laird would not pay attention to them, they were hung on trees in the garden—containing the most secret conversation of himself and wife in their private room. He was thus obliged to look well after them, and take care of them. On one occasion he was told that the next day he should find a document nearly concerning himself in the secret drawer of his cabinet where he kept his most private papers. He immediately searched the cabinet, took out all the papers from the secret drawer, and convinced himself that no such document was there then. He immediately placed a guard on the cabinet to prevent anyone approaching it; but the next morning a paper was hung on a tree in the garden, saying he would find the promised document in the cabinet. He opened it, and found the document amongst the papers in the secret drawer. More than this—his son being strangely affected, and supposed to be bewitched by the spirits, was sent to some distant watering-place. In his absence, one of these mysterious letters informed the laird of his son's improvement in health, announced his speedy recovery through the aid of themselves—the spirits—and when he would return home. On the journey, the son and his tutor had been haunted by these spirits, who at night, in their inn had poured out all the money from their pockets upon the table, and hung their clothes up at the top of the room. All endeavours to exorcise these spirits being found

useless, a shrewd friend advised the laird not to read the letters, but to put them at once into the fire, saying that spirits were as sensible to contempt as men, and if thus treated they would soon desist, which proved to be the case.

We may close this chapter with a fact related in the life of George Washington Walker, a member of the Society of Friends, who some years ago visited South Africa with James Backhouse, and another friend. At Clumber in Albany they were at the house of a pious settler named Richard Hulley. He told them that, going on one occasion to seek honey for a sick friend, he fell from a tree, had two ribs broken, and was seized with locked jaw. His life was despaired of, and not being at all at peace in his conscience, he fell into great agony, and prayed intensely for forgiveness and restoration. Whilst doing this, he felt a strong assurance that he was healed. This was confirmed by a spirit-voice; he rose, found his broken ribs quite reset and sound. To his astonishment he was perfectly well, and the effect of this had been a permanent condition of gratitude and piety—another proof of the continued faith of Friends in spiritual help, and of its operations in every quarter of the globe.

CHAPTER XXIII.

CONCLUSION.

This is your hour and the power of darkness.

St. Luke xxii. 53.

I MAY now finally remind the reader, of what, indeed, the whole progress of this history has shown him, that the evidence on this subject is so voluminous, that no one work, no, nor a dozen large volumes, could contain it. The farther I have gone, the more, as I have often had to avow, I have been compelled to select and reject. On all sides came pouring in facts. Men of all nations, and all religions, of all grades of education, and every rank of intellect, pressed on to put in their claims as witnesses. In the heart and soul of mankind the great truth is found to be rooted inextricably with the roots of life, and of all consciousness. It has proved itself, what I started with calling *Lex Magna*, a great law of creation. It is no longer what the incapables, I mean those become incapable of judging of and admitting evidence, would fain call it, the belief of a few weak or visionary individuals; we may boldly pronounce it the faith of all the race, the contrary being only the exceptions. The greatest names in the history of intellect and of human achievement are the prominent names in this cardinal faith. The list of these names, and the proofs of the fact *in extenso*, would make a large volume of itself. We must go on numbering the

princes and chieftains of mind through all time. Like Scott's clans, they come thronging over the hills —

Still gathering, as they pour along,
A voice more loud, a tide more strong.

But it must be admitted that in no age have the deadening effects of a materialistic education been so prominent as in the present. It is a curious coincidence that, as I sit down to put the last words to this work, a circumstance has occurred which most singularly demonstrates this; showing that the scientific mind is fast losing the power of accepting even the most physical facts, if they have anything of the wonderful in them.

In the Eastern Annexe to the Great Exhibition Building there is a specimen of coal, containing a cavity, from which a frog is stated to have been taken, and the frog also is exhibited. The frog and coal are from the collieries of Mr. John Russell, Newport, Monmouthshire, and have excited great curiosity in the visitors.

In the 'Times' of this present month, September, 1862, Captain Buckland, the son of the late Dean of Westminster, the well-known geologist, accused in a letter the directors of the Exhibition of allowing the display of a gross imposition, and recommending that this frog and piece of coal should be expelled the Exhibition. He contended that it was utterly impossible that any toad or frog could have borne the heat and enormous pressure attending the formation of coal strata, at the depth of more than one hundred yards, to say nothing of the thousands, possibly millions of years, during which it must have continued to live enclosed in the coal. Not only did Captain Buckland declare the whole a gross imposition; he quoted the settled opinion of his father on the subject, and Professor Owen, in a note to him, positively backed him up in the assertion that such a thing was impossible. Buckland and Owen, his great authority in Natural History, made very merry about 'Froggy' having tumbled into the pit, or gone down in the machinery, and so having crawled

into a hole in the coal. The 'Times' reporter, with that avidity with which the press of to-day always jumps at an opportunity of denying the marvellous, also pronounced it 'an enormous humbug.'

Now, whatever might be the merits of the individual case at the Exhibition, all this was so utterly in the face of scores of recorded cases of frogs and toads found in stone, coal, and in the heart of solid trees, with the dates, names, and places of the persons witnessing the facts given at the time, that one was curious to see if no one would contradict this new *ex cathedrâ* doctrine. On September 20 appeared a note from Mr. John Scott, Lilleshall Coal Depôt, Great Western Railway, Paddington, giving two such cases from living witnesses. One was his own wife, who was prepared to state that she saw one of her father's workmen, many years ago, split open a piece of coal, and discover in the middle of it a moderate-sized frog or toad, she was not sure which, alive and still able to move, and she remembered distinctly the oval shape and smooth surface where the animal had lain.

Secondly, he stated that Samuel Goodwin, a stonemason, whom he had known five-and-twenty years, and who is very trustworthy, deposes as follows: — 'When I worked in the quarry at Kettlebrook with Charles Alldridge, we sawed a stone through about four feet thick, quite solid, and in the middle was a toad about the size of my fist, and a hole about twice the size. We took it out, and it lived about half an hour and then died. We worked the stone, and it was used as a plinth in Birmingham Town-Hall.'

Another correspondent stated that he knew a stonemason who had found a toad in what is called Rowley-rag, a hard stone with which Birmingham streets are paved; and a third, that a toad was known to have been ejected from a large lump of coal actually laid on the fire, and which burst open with a loud explosion, no doubt from the expansion of the air in the cavity where the toad was. Another correspondent stated that he was informed at Chillingham that a toad

had been found enclosed in the solid marble of a chimney-piece in the castle there, the seat of Lord Tankerville.

Immediately after these letters in the 'Times,' a friend cut the following paragraph from the 'Stamford Mercury.' The exact date of the paper I do not know, but it was presented to me on October 31, 1862.

'TOAD FOUND IN STONE. — On Monday morning last, as the workmen of Mr. Wm. Wartnaby, of Little Gonerby, were engaged in excavating the ground in the Brewery-yard at Spittlegate, of Mr. J. B. Burbidge and Co., brewers, for the purpose of making a cellar, one of the men, who was using the pickaxe in a bed or layer of stone, at the depth of between seven and eight feet from the surface, broke into a stone in which was embedded a live toad, in rather a shallow cavity. Mr. Wartnaby and three of his workmen were in the excavation at the time, and he took the toad out of its cavity. It was injured in one of its hind legs, near to the juncture with the body, by the blow of the pickaxe which opened the stone, but it lived and moved till the following morning. Both stone and toad are preserved. Further particulars may be given hereafter, as a very rigid examination has been made into the circumstances; but no fact can be more fully or certainly established by human evidence than the above, let sceptics on this subject say what they will. One can only suppose this very ancient inhabitant of the earth has come on purpose to revive the recent discussion about him and his stony habitation.'

On September 23, another correspondent reminded the editor of the 'Times' that the preceding ones had not informed the public of what had already been done on the other side of the channel on this very subject, namely, to test the assertions made for ages, that toads can live in a cavity shut in from light and air. He said that M. Seguin had been trying for some years to verify it, and, going to work as all practical men should do, had imprisoned twenty toads, each in a separate block of plaster of Paris, and after twelve years had broken open the blocks, and found four of the toads

alive. He then repeated the experiment, and it is proposed that the second series of blocks shall be broken open in the presence of the Academy.

Four toads had survived twelve years in this enclosure. We are not told at what period of the year M. Seguin enclosed them. Probably, if this was done at the moment they were about to hybernate, when their physical condition is prepared by nature for such cessation of breathing, more, perhaps all the twenty, would have been found living. Humboldt notices the fact that frogs, just at coming out of their winter sleep, can remain eight times longer under water without drowning than they can later on in spring: and there is little doubt but at the moment of going into the sleep they could be enclosed hermetically without much damage to their vital power. How many perished on being buried in coal and other strata, in proportion to those that survived, we have no means of ascertaining, but probably the greater proportion perished. In M. Seguin's experiment one-fifth of the number survived twelve years, and if twelve years, why not twelve thousand, where there could be no decomposing influence?

I have heard of a stone which had stood probably for some hundreds of years as a ball on the gate-post of an old mansion falling and breaking, and in the centre, thus laid open, a live toad in its hole. Now all naturalists, and thousands of other persons, know that toads and frogs, like tortoises, serpents, dormice, and the whole tribe of insects which bury themselves in the earth, or conceal themselves in secret places, where they live through the winter without food,—sink themselves into the ground, or in the mud at the bottom of pools and ditches to pass the winter. For six months they are, as it were, hermetically sealed up, many of them in cases of solid mud, preventing all possibility of breathing, and come out at spring fresh and active. Vipers, when young, have been shut up, excluded from all but air, and have grown and thriven on that apparently meagre aliment; nay, two cerastes, a sort of Egyptian serpent mentioned by Dr. Shaw,

lived five years in a bottle closely corked, without anything in the bottle except a small quantity of sand. When he saw them, they had just cast their skins, and appeared as brisk and lively as ever.

Some years ago, I saw at Farnsfield in Nottinghamshire, a ditch which was undergoing a thorough digging out and cleaning. It appeared to have grown full of earth and stiff mud from years of neglect. At the bottom of more than a foot's depth of mud as stiff as butter, on the firm earth below it, lay a regular stratum of frogs. It was a wonderful sight! Scores of frogs, which, as they were thrown out with the stiff mud, such only excepted as were cut in two by the spade, speedily woke up, and hopped away to seek fresh quarters. If these frogs could live six months in this nearly solid casing of viscous mud, why not six or any number of years?

In my 'Two Years in Victoria,' I relate that Dr. Valentine of Campbell-Town, Tasmania, an experienced naturalist, and a man of undoubted veracity, told me that, having collected some hair-worms in a saucer in water, he kept them some time in his laboratory; that he then put them in a cupboard and forgot them. Three years afterwards, wanting a saucer for some purpose, and seeing this in the cupboard, he took it out. Observing at the bottom what appeared a cake of dried mud, he drew his finger once or twice across it, and it appearing to be dried mud, he poured water upon it, and left it to dissolve. On his return to the room he was astonished to see a number of hair-worms in the saucer in active life and motion, and he then recollected the circumstance of his putting them there three years before.

This fact is supported by Dr. Braid, who says there are creatures which have not the power of migrating, which, in the intense summers of torrid climates, are preserved through a state of torpor, superinduced by a want of sufficient moisture, their bodies being dried up by excessive heat. This is the case with snails, which are said to have been revived by a little water thrown upon them, after having remained

in a dry and torpid state for fifteen years. The *vibris tritici* has also been restored, after perfect torpitude and apparent death for five years and eight months, by merely soaking in water. Some small microscopic animals have been apparently killed and revived again a dozen times, by drying and then applying moisture to them. This is remarkably verified in the case of the wheel-animalculi; and Spallanzani states that some animalculi have been recovered by moisture after a torpor of twenty-four years. According to Humboldt, a host of microscopic insects are lifted by the winds from the evaporating waters below. Motionless, and to all appearance dead, they float on the breeze, until the dew bears them back to the nourishing earth, and bursting the tissue which encloses their transparent bodies, instils new life and motion into all their organs. Humboldt also adds, that some large animals are thrown into apparent death by want of moisture. Such he states to be the case with the alligator and boa-constrictor during the dry season in the plains of Venezuela, and with other animals elsewhere. (See Humboldt's 'Views of Nature,' and Braid's 'Human Hybernation'). In the latter work proofs are given that this vital power exists even in man, and amongst other proofs, the great Lahore case, of the burial and revival of the Fakir, is given on the authority of Sir Claude Wade, an eye-witness.

All these facts point to the great inference that, if animals can live for years excluded from the air, in solid substances, why may not this be done in the bowels of the earth for any number of years? So long as the organisation of such creatures is preserved from injury by external action, why should they not continue to retain the vital principle for any term of years, however immense? The undoubted facts already given prove that they do, and perhaps the most extraordinary of such facts remains yet to be produced.

The Rev. Richard Cobbold, when attending the lectures of the celebrated geologist, Dr. Edward Daniel Clarke, wrote the following letter, since published, to his mother, the late accomplished Mrs. Elizabeth Cobbold of Holy Wells, near

Ipswich. The letter is dated Caius College, Cambridge, Feb. 14, 1818:—

‘I must here mention one of the most interesting specimens placed before us to-day. What think you, mother, of an animal now living upon the face of the earth, that in all probability was antediluvian? Your first expression will be “Oh! such a thing is impossible!” and I should certainly have thought the same. But if you had heard Dr. Clarke express his belief in such a case, in as firm and animated terms as I have this day done, you would have come away with the same impression of confidence in that fact as I now have.

‘A clergyman, a friend of Dr. Clarke’s, was digging a chalk-pit upon his estate. He visited the workmen with him one day and gave orders that if they dug up any fossils they should preserve them. Whilst he was there, he saw them dig out several fossil remains of the echina and of the lizard species called newts.

‘Now, mind, a mass of chalk-stone was brought up from a depth of forty-five fathoms from the surface of the earth, which, upon being broken to pieces, presented the curious phenomena of three whole creatures, which, upon being extracted from the chalk and placed upon a piece of brown paper, were laid down upon the earth, whilst the doctor and his friend went to look upon the workmen. The sun was shining fully upon them. When they returned to these specimens, they found, to their astonishment, that they were exhibiting symptoms of life. By the warmth of the sun they were actually reanimated.

‘The gentlemen took them home, thinking it would be of the utmost consequence if they could be preserved alive. Two of them died, which two were placed before us, but one, which was placed in tepid water, was perfectly restored to activity. It skipped and twisted itself about, and was as well as if it had never been torpid. So active did it become that it skipped out of the vessel in which it was placed upon the garden lawn, and made its escape, so that, in all

possibility, *there is an animal now living upon the face of the earth which was before the flood!*

‘That no cavil might be made, Dr. Clarke and his friend were at great expense in collecting newts from various parts of the kingdom, but not one resembled these. They are of an entirely extinct species, never before known. Dr. Clarke took particular delight in mentioning this, as he hoped to extend the information of it into all countries.’

That newts, like frogs, are amphibious animals, may, perhaps, furnish a reason for their power of retaining life in this extraordinary manner. If anyone, however, desires to see this question completely set at rest by unquestionable facts, he has only to refer to the works of the eminent naturalist, Gosse.

That men like Professor Owen, famous as physiological naturalists, should, with facts like these in abundance before them, and on such evidence as Dr. Clarke and M. Seguin, to say nothing of hundreds of other respectable people, deny these powers in nature—a nature crowded with marvels, when we look into it, in the instincts, modes of life, and transformations of insects, in the habits and functions of birds and larger animals, in the growth, the properties, deadly or beneficent, the glories and essences of plants—is a melancholy proof of the progress of that paralysis of faith, in the operations of God in creation, which is fast ruining the human mind. If this spirit go on, the soul of man will soon have suffered a deadly gangrene in all its finer endowments, and cease to be anything but mechanical. Its triumphs in that direction seem to be at the expense of every finer power or perception. Nature itself is a congeries of miracles, yet, every day, those whose business it is to develope and demonstrate them are denying even these. Dr. Garth Wilkinson, in his ‘Human Body in connection with Man,’ has well said:—‘In no science does the present state of knowledge appear so manifestly as in physiology; in none is the handwriting on the wall so plain. Great is the feast of professors here; but *Mene, mene, Tekel, Upharsin*, is brighter

than their chandeliers.' The professors themselves acknowledge how vast is the province they have to traverse, even in their own department. Dr. Carpenter says:—'Of by far the larger part of the organised creation, little is certainly known. Of no single species—of none of our commonest native animals—not even of man himself—can our knowledge be regarded as anything but imperfect. Yet, in pursuing this species of knowledge, men of science delight to obliterate the old landmarks as they go. If they cannot now grasp such facts as the tenacity of life in reptiles, how far must they be from a capacity to comprehend the facts of spirit-life?

Scarcely was the denial of the existence of toads and frogs in stone, coal, &c., rebutted by facts, when a writer, signing himself 'Y,' stoutly denied, in the 'Times,' the evidence of the phenomenon called 'Will-o'-the-Wisp'—the *ignis fatuus*. Proofs, however, of its frequent occurrence, were speedily adduced; especially by Dr. Phipson, the author of 'Phosphorescence, or Emission of Light by Minerals, Plants and Animals,' who, on the 4th of November, not only showed that he had seen them himself, but quoted Beccaria, Humboldt, and other great naturalists and natural philosophers, for well-authenticated cases of this light, which appears to be merely carburetted hydrogen gas, produced from the decomposition of vegetable matter in marshy places, in a state of ignition. What next? Will the contracting spirit of faith of this age next expect us to believe that there is no sun or moon?—that they are mere popular delusions?

But we are not yet at the end of this process of mental petrification. Christ said, 'When I come shall I find faith on the earth?' The obvious inference from his words is, that he should find little; and the prophecy, in its hastening fulfilment, is one of the most luminous proofs of the truth of his religion. Whatever happened to Christ, in his divine mission, undoubtedly typified what must happen to his church. He was 'driven into the wilderness to be tempted of the devil:' and every follower of him, and his whole

church, have to pass through this ordinance of temptation. As he was rejected of the great and learned, so must his church be. As he had to acknowledge 'the hour and power of darkness,' and undergo the agony and bloody sweat, so must his church. As he was tried and condemned by the authorities of this world, so must his church be, the *scribes* and pharisees shrieking all the time, 'Crucify him!' As he was executed in ignominy, and amid the desertion even of his few remaining friends, so must his church be. But, at the moment of that consummation, the satanic spell will be broken, the earth will be darkened, but the rocks of indurated intellectual pride will be rent asunder, and the veil torn wide which prevents the human eye seeing the spiritual life beyond.

As Christ walked the earth in his open mission for three years, so it may be three thousand before he has walked through the earth in his church, and fulfilled in it the cycle of his prefigured dispensations. But no man can avoid seeing the determined tendency of the world's career towards this fulfilment. The pulpit, growing less and less spiritual, will find itself wholly unable to cope with a press growing more and more infidelized. Nay, the pulpit and the prelatical throne are already, in this country, outstripping the press in infidelity. At this moment, the Bishop of Natal publishes a book, declaring his abandonment of Biblical history, and prognosticating that, in five years, no young man in the Church of England will retain faith in it. This bishop is not ashamed to own that he has been brought to this humiliating condition by the questions put to him by African savages. Was not this to be foreseen, when the Church of England, at its establishment, abandoned the Gospel assurance that miracles should everywhere attend the true ministers of Christ. How is it possible that any missionaries can convert the heathen, who go to them unfurnished with the celestial credentials, the miracle-working powers, by which the early apostles convinced and converted the heathen? A church in such a condition is an ecclesiastical

Samson shorn of his locks. In vain do we expect from a church thus devirilized the life which must convert a world. And where, indeed, is now the favourite boast of the Anglican church, that Christianity once proved by miracle, that proof is sufficient for all time? Here we have the answer from Bishop Colenso: he has found that it is not sufficient for sharp-witted Kaffirs. They refuse to accept Christianity, except on the same conditions that the ancient world accepted it, accompanied by those supernatural evidences which pronounced its divinity. They are right, and Protestantism is wrong, and must go to school to the spiritualists if it is not to go to utter ruin.

The hour and the power of darkness advance portentously. The triumph of unbelief, generated by an unnatural union between unspiritual Protestantism and demon-spirited philosophy, will become terrible beyond conception. The great battle of Armageddon *must* be fought. Those horrors now feebly typified in the frightful conflict in America—the abandonment of a youth of concord; the brother's hand dyed in brother's blood; the lust of dominion grown monstrous; the vaunt of liberty no longer heard; the most hideous despotism will rage over the unchristianized earth. Men, having achieved their grand hope of treading out the life of Christ, will, like Jean Paul in his dream, find themselves in a 'horror of great darkness,' searching through the universe for a divine fraternal and paternal Power; seeking for a Saviour, every man from his own woe-haunted soul, and from the lawless ferocity of his own neighbour. That will be the hour of darkness following our Saviour's final crucifixion in his church. Let us pray that this hour, and that the fore-running reign of infidelity, may be short, for, as the Saviour has foretold, unless it be shortened, 'no flesh shall be saved.' The triumph of infidelity alone can work its own cure, in the dreary horror and frightful chaos of its own experience. Let us pray, then, that this second chaos may speedily feel the great spirit brooding over it, and recalling it to light and order. That the spiritual proofs of the Gospel may be sent

down to us more palpably and abundantly; seeing that the lack of miracles has blunted all the logical weapons of the Protestant church in its voluntary renunciation of the spiritual gifts of Christ. In the return of this spirit and manifestation of life lies the sole hope, the sole resource of the Christian church.

Let us all pray, then, that the healthy balance of the human mind may be restored. That we may be endowed with the vigour of judgement necessary to weigh and distinguish the false from the true — to recognise natural and spiritual facts, each in their places; and thus to avoid superstition on the one hand, and the far worse error of infidelity on the other. In a word, that man may recover from the paralysis of his intellect in its more spiritual regions, and once more, like the great minds of all past times, repossess the whole compass of his nature, exercising the natural and spiritual faculties in the perfection of his being.

Jurieu, in his 'Pastoral Letters,' has well said, 'There are times in which men believe everything; in this wherein we now are, they believe nothing.' He thinks there is a mean to be struck, and that men at least ought to believe *something*. That to be superstitious is weak, but to be sceptical is weaker, and is the worst and most fatal disposition in the world. That because historians have not been all infallible, is no reason that we should treat them as all liars; and if they are not so, then abundance of facts recorded by them prove the truth of revelation. Since Jurieu's day the sceptics have pushed their historic doubts right through the Scriptures; and we now see these materialistic teredines, in the garb of established clergy, and furnished with a national sanction, and sustained on the national wealth, boring their joyous way through the old timbers of the Church of England. At such a sight one is strongly reminded of the severe rebuke of the great sceptic, Lord Bolingbroke, to the Vicar of Battersea—'Let me tell you, seriously, that the greatest miracle in the world is the subsistence of Christianity, and its preservation as a religion,

when the preaching of it is committed to the care of such unchristian wretches as you.'

Thus out of the extreme of infidelity bursts forth the voice of a better conviction, and the faith of all true men is justified. The vigorous and noble-minded American poet, Whittier, has said it already — 'The supernaturalism of all countries is but the exaggeration and extortion of actual fact. A great truth underlies it. It is nature herself, repelling the slanders of the materialist, and vindicating her claims to an informing and all-directing spirit—the confused and incoherent utterance of her everlasting protest against "the fool" who hath said in his heart "there is no God."' That balance of the human mind which so urgently demands restoration Isaac Taylor, in his 'Physical Theory of Another Life,' tells us must come as a moral necessity. He says, 'Notwithstanding prejudices of all sorts, vulgar and philosophic, facts of whatever class, and of whatever tendency, will, at length, receive their due regard as the materials of science—and the era may be predicted, in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field than that which may be measured by the human hand and eye' (p. 257). Therefore, whatever may be the depths of disbelief to which the age may have yet to go, in the words of that spiritual poet, and spiritual sufferer, William Cowper —

Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So God hath greatly purposed; who would else,
In his dishonoured works himself endure
Dishonour, and be wronged without redress.

THE END.

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