



adelma von vay



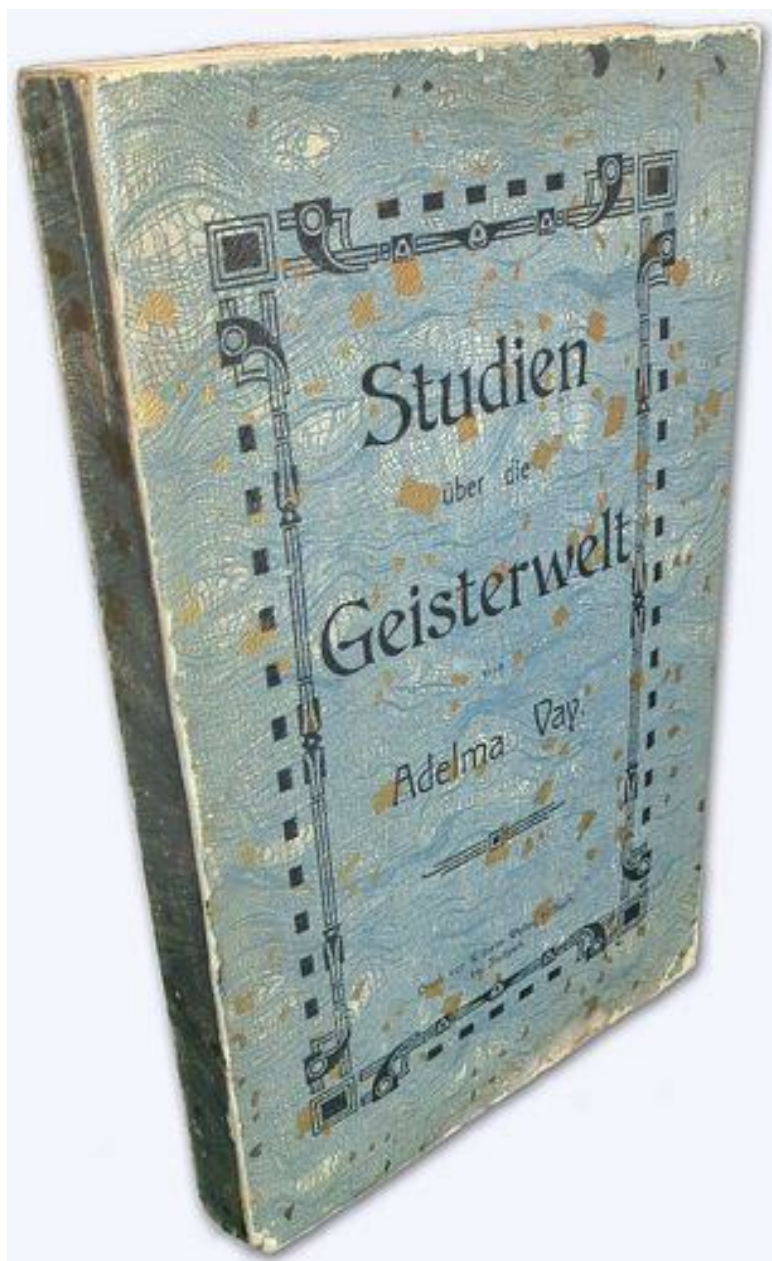
Adelma von Vay

# STUDIEN ÜBER DIE GEISTERWELT

Leipzig, Mutze, 1874

Prispevki k odkrivanju zgodovine ezoteričnih tradicij

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*Vorwort der Verfasserin.*

An die geehrten Leser dieses Buches.

Wenn Du, lieber Leser, täglicher Zeuge wärest von Erscheinungen, die Dir fremd und unerklärlich sind, welche Dir aber merkwürdig und tiefbedeutend, ja weltumfassend erscheinen, so würdest Du gewiss den Drang in Dir finden, diese Erscheinungen nicht nur für Dich streng zu prüfen und zu beobachten, sondern sie auch Anderen, ja der ganzen Welt zur Prüfung, zur Beurteilung usw. vorzulegen, da man sich in derartigen Dingen nie auf sein eigenes Urteil verlassen soll, besonders wenn gewisse Erscheinungen zu einem noch unerforschten Gebiete gehören. So geht es mir mit den Erscheinungen merkwürdiger Heilungen, Geister-Manifestationen, Bildern im Wasserglase, Zeichnungen, die ich hiermit der Welt zur Beurteilung vorlege. Ich erzähle hier nur einfach und der strengen, nüchternen Wahrheit getreu, wie sich Alles zutrug in unserer Erfahrung, ohne es wissenschaftlich feststellen oder erklären zu können; ich bringe die nackten Tatsachen und stehe für diese ein mit meiner Person meinem Namen, meiner vollen Adresse, mit meiner ganzen Bereitwilligkeit, allen Fragenden so viel zu sagen, zu erklären, wie ich es nur aus der Erfahrung, den Tatsachen, als nicht wissenschaftliches Weib tun kann. Dieses Buch bringt übrigens nichts absolut Neues — Verwandtes oder Gleiches ist in Daumer's, Perty's, Home's, Swedenborg's Werken, in der Seherin von Prevorst, in allen englischen und französischen spiritistischen Zeitschriften in Allan Kardec's Werken zu lesen und zu finden. Ich erachte es nicht nur für ein Recht, sondern sogar für eine Pflicht des Einzelnen, alle derartigen seltenen Erfahrungen mitzuteilen, da besonders das geistige Feld ein in vielen Beziehungen noch unerforschtes ist und man sich hierin eines zu raschen Urteils enthalten soll. Meine eigene Person persönliche Meinung prägt sich im Laufe der Erzählungen genügend aus; sie ist jedoch von keinem Belang, da das Medium selbst immer streng neutral bleiben soll — die Untersuchung, das Urteil Ändern überlassend.

Ich habe hier nur den hundertsten Teil unserer Erlebnisse mitgeteilt, alle Kuren von akut Kranken und chronischer Übel weglassend, weil dies in die Tausende ginge und nur für Ärzte von Wert wäre. Indem ich meine Erzählung nur auf die so genannten Besessenheits-Kuren beschränkte, tat ich dies, weil dieselben die frappantesten, eklatantesten Beweise von Geister- Einwirkungen sind. Ich bin bereit, einem jeden Kranken und Leidenden zu helfen, nur verlange ich in Briefen die Nennung des Namens. Ohne Scheu nenne ich mich offen vor aller Welt, wohl wissend, dass ich Hohn und Spott, ja oft Missdeutung meiner guten Absicht ernten werde — also verlange ich auch, dass die mich Konsultierenden sich mit schriftlich nennen.

Gonobitz in Steiermark, im Januar 1874.

*Adelma Freiin von Vay, geb. Gräfin von Wurmbrand.*

William Henry Harrison

**REVIEW - STUDIES FROM THE SPIRIT WORLD**

(Studien über die Geisterwelt.)

By Adelma, Baroness von Vay, nee Countess of Wurmbrand.

Leipsic: Oswald Mutze, 1874

*The Spiritualist*, May 22 1874, pp. 243-246

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvirniku

This book is as remarkable as it is interesting. It contains an account of the mediumship of the Baron and Baroness von Vay, and of their experiences since the year 1865, chiefly extracted from the authoress's diary, as entered at the time. The circumstances under which she first became acquainted with Spiritualism have been already related in these pages by the Baroness herself; we will therefore describe the manner in which she received the communications which led to her confirmed belief in the theory of reincarnation, and to her development as a healing medium of extraordinary power. The communications were given through the hand of the medium, who, being always unconscious of what was written was soon convinced that she was guided by some other intelligence than her own. The first of these communicating intelligences called himself "Thomas," and claimed to be a young man whom the authoress had known as a child, and for whom she had, in accordance with the teaching of the Romish Church, offered up prayers after his decease. He thanked her for her prayers, and assured her that they had helped him to progress. Thomas brought other spirits, who recommended the Baron to sit for drawing. This was done, and many remarkable pictures were produced, some of which are printed in the work before us. One is said to be the portrait of Alfred the Great, King of England; a cat and dog from the planet Mercury, drawn by the spirit Humboldt; a spirit travelling through space; Robespierre, Madame de Pompadour, etc. The explanations to the pictures were always given in writing through the hand of the Baroness.

By degrees more exalted spirits gave communications and teachings on the nature of the spirit-world and of spirit existence. Many of the teachings were incomprehensible at the time, and were only explained by the light of after-knowledge and experience; and those which are included in the extracts taken from the diary are necessarily fragmentary and unsatisfactory. The authoress has therefore gathered together in one chapter at the beginning of the volume the philosophy deduced from these teachings. This philosophy corresponds, as far as we are able to judge, with that taught by Allan Kardec and the Spiritist school; nevertheless the authoress assures us that the first knowledge of the doctrine of reincarnation came to her independently before she had seen Kardec's writings. Some of the spirits knew of the doctrine, others did not; but as soon as the medium came into direct communication with her guides, who gave the names of Buddha, the Virgin Mary, and St. Lawrence, and whose teachings with regard to this doctrine were confirmed by the experiences of spirits with whom she was in daily communication, she could no longer, she says, reject that which now began to approve itself to her understanding.

About three months after the writing begun, a medical friend came to ask whether advice could be obtained through the medium on a case which caused him great anxiety. A prescription was written by Hahneman. The medium knew nothing of homoeopathy, but the doctor came again and again, the homoeopathic treatment continued, and the patient recovered. The fame of the medium spread abroad, and the sick were brought from far and near, until the Baron's house became a complete homoeopathic dispensary. Mesmeric passes were frequently applied and mesmerised water given; husband and wife both took part in the healing processes, though the prescriptions were always written through the hand of the Baroness.\* The cases cited were chiefly persons affected with ague, epilepsy, typhus, and cramp in the limbs and vital parts, such complaints, in short, as are incidental to low-living, ill-drained districts, and ill-fed populations.

During a visitation of the cholera in Bohemia and Hungary in the year 1866 forty-three serious cases were cured by medial powers; only one man and two children of those treated did not recover.

The power of communicating with the spirits of those still in the flesh was tested in a remarkable manner during the war of 1866. A cousin of the authoress, called W—, who was in the campaign, professed continually to give accounts of himself through the hand of the medium while the body was asleep, which accounts always agreed with subsequent letters received from him. On the 4th July W—'s spirit wrote: "We have had a great battle. I am well, but so tired." On the 6th a letter came from W— dated July 2nd: "We expect a decisive battle to-morrow. I have a feeling that I shall not escape, but do not fret about me; my trouble will soon be over, etc." A day or two afterwards W—'a name appeared among the list of those slain in the battle of Koniggrätz, which took place on the 3rd July. On the 9th, however, W—'s spirit again wrote: "I assure you I am not dead. I came safely through the fearful battle of Koniggrätz: do not doubt my words; I will write you a letter in the flesh shortly." Three days later the Baroness received a letter from her cousin dated July 11th: "God and the good spirits protected me in that frightful carnage; thousands fell; 450 privates in our battalion, and two officers."

Another form of mediumship possessed by the Baron von Vay is that of clairvoyance, whereby she sees scenes and persons by gazing at a glass of water. She says: —

#### VISIONS IN CRYSTALS AND IN WATER.

"The first time of looking I saw immediately all kinds of objects: first, a railway, a dog, and then forms resembling men. It seemed, at first, as if the water moved, then there came little clouds, or spots; after that - the water seemed to have a wavy motion, while the spots became forms, and developed gradually into distinct objects. I was during this time in my normal state, quite conscious of all I saw, and of all that was going on around me. But I always have a feeling of sympathy with what I see, whether of joy or sorrow, gloom or cheerfulness, comfort or discomfort, happiness, dislike, or vexation. The sight of high and pure spirits exalts me, whereas that of undeveloped or malicious spirits makes me feel bad-tempered. I am even cognisant of scents, of warmth and cold. . . Sometimes the pictures appear much larger than the size of the disc would seem to allow. Sometimes they look like photographs, at others like chiaroscuros. Light blue, yellow, golden, reddish, lilac, and grey, are the colours I see. While I gaze into the water, I dictate what I see to my husband, and then give explanations mediumistically, generally under the influence of the spirit Laurence or Buddha."

The pictures are said by the spirits to be produced by means of reflected light; when the art of photography is more perfected, it will be possible to print them, off by a proper intermediate arrangement of magnifying lenses; this statement of theirs we need scarcely say appears at present to be thoroughly unreliable. The visions are probably psychological impressions, having no basis in physics. The medium often saw spirits who were present; sometimes representations of inhabitants and scenes in distant planets; sometimes past events of lives which are imprinted in the atmosphere. Future events are said to be shown in accordance with the conclusions drawn by the spirit present. The higher spirits can judge and show more truly than lower ones. She says: —

#### REINCARNATION.

“Sept. 9th, 1868.—I see a female form, young, in a black woollen dress; over her head is a gleaming golden star; her hands are bound upon her back; she carries a wheel. Two dark men are walking before her, two behind her; these men are wrapped in great cloaks, and have broad-brimmed hats. Near her is a man with a forked tool in his hand, another with a scourge. The men with the large hats have masks, or iron visors. The poor girl is bound, and looks as if about to do penance. ... I have a strange feeling of sympathy with her, as if she were myself; it is something quite peculiar. Now she is lying on a black iron bed, with all her limbs tied down to it. Is that her torture? A ray of light streams from the Star above her head, and shines down into her heart. The men with the large hats point towards the light, which grows brighter and brighter. I see her soul leaving her body; it is quite golden. Her hair is fair and long. A beautiful spirit receives her. The men fall trembling on their faces.”

“While you were looking, you felt truly, for you saw your own former incarnation on the earth. You recognised yourself and your sufferings. In the year 1394, you were a maiden at Cologne, endowed to a rare degree with the gift of prophecy. When the priests found it out, they wanted to use you for their own purposes, but you held fast to God and the right. Then they proclaimed you a witch, and you had to pass through all the tortures of a witch’s trial. While they laid you on the rack, you were so completely mesmerised by good spirits, that you scarcely felt anything of the torture and the fiery tongs. You foretold their priestly decline and death, and the Reformation. When your spirit left your murdered body, the prison shook; the men heard a rustling sound, and your spirit stood shining before them, so that they fell trembling on their faces.”

#### POLITICAL PROPHECIES FULFILLED.

“3rd December, 1869.—I see a very rough sea. A ship is tossing amidst huge waves. A mighty angel is hovering over the sea, and spreads out his arms above it. Explanation: — ‘In this ship on the stormy sea is the Emperor Francis Joseph; it must run into Trieste, for there is a violent gale; the archangel Michael protects the voyagers.’ The next day we read the following in the newspapers: — “News from Trieste, Dec. 3rd. His Majesty Francis Joseph continued his journey from Lissa in the midst of wind, rain and snow, and this morning, at 7 o’clock, after the rage of the elements had somewhat spent itself, the little squadron approached our shores.”



18<sup>th</sup> December, 1869.— The imperial vault at the Capucines in Vienna; a beautiful angel and a mourning gentleman stand near a coffin. The Emperor Napoleon III. with a tottering crown upon his head; three great eagles are pecking the crown, and he fades gradually away.

Explanation:—“Next year a member of the imperial family will die; the Emperor mourns by the coffin; near him stands the pure and glorious spirit of the departed one. In the year 1870 Napoleon will lose his crown; the double eagle of Russia and the single eagle of Prussia will take it from him.” The death of the Archduchess Maria, who was universally beloved, was [the unfortunate fulfilment of this picture]. That concerning Napoleon needs no comment.

The second part of the work; is called *The Book of Cures*, and constitutes about two-thirds of the whole volume. It by no means, however, partakes of the dry nature of ordinary records of this kind. Every case is given with the fullest details, and has a novel interest for reasons that we will endeavour to explain.

The medium had been taught by her guides that the subjects of long-standing chronic diseases are frequently kept back from recovery by undeveloped spirits, who take advantage of the weakness of mortals to haunt and persecute them. The first thing, therefore, to be done in each new case brought for treatment is to bring the obsessing spirit under the will-power of the medium. This is done by “evocation,” which the spirit, being generally of a low order, is forced to respond to. Then a conversation ensues by means of writing; the spirit is made to give an account of himself, is reasoned with and prayed for. Some of these spirits retire in a better frame of mind, some are refractory, but in the majority of cases they are grateful for the benefit they derive from contact with higher influences, and in the end become powerful coadjutors with the medium in helping those whom they formerly caused to suffer. No cures are effected without prayer, and the conversion of evil disposed spirits. The medium kept a long list of those requiring the aid of her prayers, and every evening a certain time was set apart for such intercessions. Many proud intellectual spirits mocked at this practice, but the faith of the medium remained unshaken, and her steadfastness was in all cases rewarded.

#### CURING CASES OF OBSESSION.

The child of a friend having been attacked by epilepsy, the medium sought the advice of her guides.

“The guides wrote as follows: — The child is suffering from the influence of an opposing spirit; if this were removed, she would recover. She is highly sensitive, and has a very excitable nervous system; therefore she feels the presence of this spirit painfully. The child can only be healed by the evocation and conversion of this spirit, who is so material, that he bears the name of Raimund. In order to ward off an attack, call him to you at once by the power of prayer. Bind him here, that he may leave the child, and talk with you. We will go ourselves and attract him by our fluidic power. But as this spirit is still so material, he can hear your human words better than our spiritual communications.”

The medium then begged the spirit Raimund to leave the child M. and to come to her. The pencil, which she held in her hand, was moved violently, and with some difficulty began in a heavy, coarse handwriting — “I am here! Raimund.”

Q. “Why do you go to M.? Do you know that your presence injures her?”

Raimund. "I am seeking my body, I am not tormenting the child; it will not speak, and that annoys me."

Q. "We admonish you to pray, will you pray with us?"

R. "What are you talking about? I cannot pray; I am a murderer, I am one of the condemned. All is dark to me. I have been dead long, and only know evil. I am like a chained dog! Are you not afraid of me! I am quite wild!"

The pencil now moved in a different manner, the medium felt calmer, and the spirit of the child itself wrote in a beautiful handwriting. It was about 10 o'clock at night, when the child was asleep. We know that the spirits of mortals can make use of mediums while the organism is sleeping. The communication ran thus: —

M. "I come to speak to you, Raimund! I tell you solemnly, I forgive you all you have done to me; spare my parents now any further sorrow."

R. "No."

M. "Why not? Have you not worried me enough?"

R. "No; I want to have you with me."

M. "I cannot come. God is my salvation! Repeat that after me."

R. "God is my perdition!"

M. "Oh, Raimund! how you grieve me! Can you not pray?"

R. "I can curse."

M. "Oh, Adelma, help me! I want to get free from Raimund. I am chained to him, for I once neglected a duty towards him. Help me to convert him. God, give me strength for it!"

The medium besought R. earnestly to desist from his persecutions.

R. "I have told you already that I am seeking a body. I want to be M.'s brother, that I may persecute her still more.

The Medium: "Violent incarnations are against the law of God. Repent first, and then pray for this grace."

R. "I will not; the devil helps me."

The guides of the medium then wrote this prayer: — "Father! Thou Creator of All! Thou Lord of All! Thou End and Beginning! Hear our cry! We beseech Thee for B.'s deluded spirit. Oh, Father! let Thy grace and pity reach him! Send him a ray of Thy light, and lead him to repentance! Receive then his humble petition, for Thou art his Father. Amen."

A pause here ensued, and then was slowly written:

R. "My head swims. That prayer has done me good. If you will promise to talk to me often, I will not molest M. Ah, I can never be good! My God! I am sinful." (After another pause): "May God forgive me! My resolution is taken! I will go away from M. if you will pray for me every day."

The guides: "His repentance is sincere; he will improve. . . . We need not prescribe for the child. Tell her mother to give her ten mesmeric passes every day." These conversations and prayers were conti-

nued first daily, then at intervals, for about two months, during which time the medium received news of the gradual improvement of the health of the child. Raimund made a full and free confession of the whole of his former life, after which he became completely converted, and was permitted to be reincarnated as he had desired. M.'s recovery was complete, the guides of the medium having prescribed various simple remedies throughout this period, which were made use of by the mother, though she did not believe in the spiritual origin of the prescriptions, and begged her friend to offer up no more "mesmeric prayers" for her child.

It is impossible to read this book without being struck with the arguments here presented in favour of the doctrine of re-incarnation and of the efficacy of true prayer. We are fully sensible that in the analysis and isolated portions here given, we have but presented our readers with dry bones, and that the subtle essence which is the life of the structure has escaped in the process of translation. As a literary composition we have no hesitation in saying that the book has little merit, but it has a higher claim on our regard. Its charm consists in an undescrivable purity and loftiness which breathe from every page, and appeal to the highest feelings of the reader, and which are, in all probability, the simple but unconscious expression of the character or spirits of the writer.

\* For the better development of the healing power, the mediums were recommended by their guides to adopt a vegetarian diet, which was continued for nine months, with great benefit to their own health as well as the development of their medial powers.

Dr. Gustav Bloede

**A GERMAN WORK**

"Studies upon the Spirit-world"

*Religio-psychological Journal*, March 13 1875, [2]

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

The above is the title of the second book, which the famous Hungarian Medium Mrs. Adelina Baroness de Vay, nee Countess Wurmbrand, has offered to the world, and of which the second edition – Leipzig, 1874, is lying before us. Mrs. de Vay's first work, entitled, "Geist, Kraft und Stoff" — "Spirit, force and matter," which appeared some years ago, has in its time attracted a great deal of attention, and elicited elaborate reviews from scientific men like Prof. Perty, of Berne and so will, no doubt, this second, work of the same authoress, containing a great-many experiences from the mediumistic life of this highly gifted medium and her husband, and a vast deal of interesting and instructive information, although prominently impregnated with the influences of religious mysticism and the doctrines of French Spiritism, which by many of the Spiritualist of this country will not readily be accepted for more than the vagaries of extravagant imagination or pious fanaticism. The "Studies" of Mrs. de Vay are no-doubt a remarkable and valuable, though in many respect a curious and abstruse, contribution to the constantly and rapidly increasing Spiritist Literature, and therefore deserve a more than passing notice in the columns of the JOURNAL.

It is nearly impossible to give the English reader anything like an accurate idea of the spirit of this book, by a mere enumeration of its contents, and I shall have for that purpose to give below some larger extracts from its pages in verbal translation. I will, however, begin with stating the main heads under which the authoress has arranged her "Studies." Two short prefaces introducing the two editions, and dated January and June, 1874, captivate the reader by the spirit of simplicity, truth, and womanly modesty and resignation, with which they are stamped. The table of contents show, 1<sup>st</sup>, an introduction, which treats on the principles, "the means or the life principles, and the effects for appearances of the spiritual principle."

Part II. relates the history of the mediumship of the authoress and her husband, the Baron "Odon" de Vay, the latter being a drawing, his wife a writing, and both healing mediums.

Part III. contains a series of manifestations from the years 1865 to 1869, as the authors of which are given the names of Buddha, Hahnemann, Mesmer, St. Laurentius (a Christian martyr), and Maria the mother of Christ. We are notified that the "Spiritual Leaders" of Adelina are Maria, Buddha and Laurentius, and receive information about the inhabitants of the planets; the reincarnation of spirits; the immaculate conception of Mary; the doctrines of Buddha, (who was re-incarnated as one of the Apostles of Christ); Popery and Protestantism, and other topics of importance to the philosophers and theologians of the age. Some of these informations are, however, so little in accordance with the "Syllabus" and Canon's of the creed of Rome, that we are afraid the book of the fair Adelina, although a pious and devoted Catholic, will be put on the index *librarium prohibitorum*."

Part IV. gives the explanation of some of the mediumistic drawings of Odon de Vay, of which in this and some other places, we are only presented with a few specimens instead of the whole collection, what we have to lament, since the artistic reproduction of such curious objects, as a “spirit traveling by the aid of his fluids; a cat and a dog from the planet Mercurius, and the likeness of the revoltingly ugly mishaps of a deep sunken female evil spirit,” must certainly command the interest of all seekers for supra-terrestrial realities, particularly those who remember some of the descriptions furnished by the spiritual vision of Emanuel Swedenborg.

In part V. we are told the history and some instances of an other phase of Adelina’s mediumship, her power of seeing forms and scenes in a glass of water.

Part VI. brings evidence of the doing of another writing medium, a relative of the family, the Baroness Catharina de Vay. The largest part of the book VII. filling pages 111 to 326, treats in 23 chapters of the healing mediumship of Adelina, to which we will have to refer more amply below. Then follow in part VIII. and last, “some memorable manifestations of living as well as departed spirits,” and a final resume of some instructive manifestations by several high spirits, Swedenborg, Maria, Magdalena, Buddha and Mary, while the book closes with a comprehensive treatise on Christianity and Spiritualism by the three above named spiritual leaders of the medium. This short look over the table of contents of this remarkable volume of 407 pages, will give the reader an idea of the rich treat of mediumistic facts — of these nobody can doubt — to which we are invited, leaving to all who approach it, what and how much thereof they like and are able to assimilate for themselves. We will now try to give a concise sketch of the spiritual philosophy of the authoress. The gist of this given in the Introduction, apparently written under the control of the spiritual leaders, is about the following: There is God, the primitive mind, the original and first life principle, Father and Creator of all. From him, through emanation “came the Messiahs,” or “prime sons of the spirit of God,” the second life principles. Some of these fell by haughtiness and ambition, and hence, through opposition to the life principle, generated the embryo spirits. And when those fell in their turn (the whole process of the generation of spirits goes on as the mediums says, in a double rotation or a multiplied spiral), incorporations or incarnation; man in the flesh, spirit in its combination with matter, appeared. “All men are therefore from their very birth in the flesh, fallen spirits. Through the fall of the spirits a dualism, good and bad, law and opposition, was created, but they are united and reconciled by the grace of God.”

Next to the original life principle (the moving cause, the law), we have to consider 2nd, its means, which is manifested as the fluidic, vegetable and animal, vital principle, and 3rd, the manifestations, appearance, effect of the law through their principle, matter, everything visible, tangible, solid.

The “fallen spirits” had to become men in consequence of the density and gravity of their nerve spirit. In accordance with the law of gravitation. The “vital principle” is the same in the spiritual fluids,” monads, gases, minerals, plants, animals, man. In the latter his “soul,” the “fluidic tie” between spirit and body. All the metamorphoses going on in the downward rotation of life, are presided over by spirits, who move the whole Universe. They act everywhere, in water, fire, flowers, animals, souls, as well as suns and planets.

The reincarnation theory of Kardec enters largely into the system of the medium, as is particularly evident in the report of her spiritual magnetic healership, about which more below.

The mediumistic powers of Adelina were first noticed and evolved in 1865, when a Magnetic Doctor told her that he saw the faculty of spiritual vision expressed by the phrenological lines of her head, and advised her to try magnetic writing. As a child and a girl, she has always been very pious, but never noticed any particular sensitiveness. As a devoted Catholic, she rejected indignantly the first propositions of the magnetizer, having at the same time not the least knowledge of modern "Spiritism." She soon however was prevailed upon to try the pencil and thus became aware of her being used without her will, as an automaton tool for the communications of a variety of invisible agencies, partly known, partly unknown to her, and soon the magnetic writing became an indispensable part of her daily life. Soon after this her husband "Odon" discovered and developed his mediumistic faculty for drawing, which then was extensively practiced, particularly as we are told under the control of Alexander de Humboldt. The spirit of this great scientist wrote that he was Just now on the planet Mercurius, where he made grand scientific studies, of which he wished to communicate some to the earth through this medium. He then drew through the latter the likeness of a cat, a hyena, a watch dog, a hare, a flying dragon, as they are found on that planet. Humboldt afterwards made an exploring tour to the moon, and wrote from there. "I pretended, with the scholars of the earth, that the moon could not possibly be inhabited, but it is now, since I made an exploring tour to her, got a different conviction. The chemical atmosphere of the moon is entirely different from that of the earth. It contains much more nitrogen, carbon and phosphorous gases, therefore all the living organisms of that world must have other mechanics than the bodies of the earth. The men (in the moon) have their respiratory organs in a peculiar organic mechanism in the head, which is very large and quite out of proportion to their small body." Curious as this artistic phase of the Vay mediumship may appear, I can not forbear to mention here that the specimens presented in the book, bear an unmistakable resemblance to similar productions of a drawing medium within my own experience in regard to the style and manner of their execution.

A new phase of Adelina's mediumship was developed in 1867 in her faculty to see in a glass of water fluidic-images, spiritual scenes and representations of persons or events, sometimes reaching far back into the history of our globe, sometimes taken from remote worlds and sometimes being of a prophetic character. One of her spiritual leaders, Maria, gave the following explanation of this faculty of the medium: "Adelina often beholds the present spirits, then she receives the pictures of the inhabitants or regions of far off stars. She sees passed episodes of her own life *by their imprints, which are in the infinite layers of the atmosphere.* The pictures of the future she beholds in accordance with the calculations of the spirits." The passage italics (my own), will scarcely fail to impress the reader with its remarkable coincidence with the theory and experiences laid down in Dr. Denton's "Soul of things."

The Book of the Cures — part VII — contains as stated above, in 23 chapters, the narrative of some of the most remarkable cures, which Mrs. de Vay claims to have performed by means of what she designates as "spiritual magnetism," and giving at the same time a collection of the most curious conversations with a variety of evil spirits, which according to the medical theory of the Baroness or her spiritual leaders, seems to lie at the bottom of all physical as well as mental derangements (obsession). This theory, based on the assumption that the evil spirits in order to take possession of a body, avail themselves of the morbid fluids of a person, in which they find delight, may possibly in the course of time turn out as correct in regard to such nervous ailments as result in disturbance of the functions of the brain, but will in the whole be - certain of indignant rejection by the heroes of the medical art,

as it would reduce their proudest achievements in pathology and therapeutics to demonology. Think of the terrible revolution that would result, if such lights of science as Dr. Hammond, should become aware of practicing nothing but exorcism.

The original feature of the healing process of Adelina, is that her agency is not what we are used to call human or animal magnetism, that is a supposed fluidic emanation from the magnetizer or mesmerizer, under certain willful manipulation of the same, but that the magnetism in her cures is purely “spiritual,” consisting partly in her own magnetic reasoning with the possessing spirits, partly in the influence of higher spirits, m... of all, however, in *power of prayer*, offered by the medium, not only for the benefit of the diseased persons, but also the salvation of the obsessing spirit. It is apparent from this that the “spiritual magnetic” cures of Mrs. de Vay are really double cures, relieving bodies and souls in and out of the flesh at the same time. How far the Homeopathic prescriptions which we frequently find interspersed during the healing process of the medium, usually given by Hahnemann himself, come in for their share in these cures, we are unable to determine, but willing to acknowledge that the leading spirits of “Adelina in the Introduction,” make some very sensible remarks about the merits of the Hahnemann system of similla and infinitesimals. As to the part the medium herself takes in her “spiritual magnetic” treatment, we have to state that her manifestations are altogether automatic, her hands being guided not by her will, but by direct spirit-influence. Referring again to the principal agency in Adelina’s cures, the power of prayer, we would particularly recommend the study of her book to Prof. Tyndall, as a solution of the problem he has lately propounded by his suggested “prayer test in hospitals.”

To many of the spiritual-magnetic cures the doctrine of “Reincarnation” (repeated embodiment of spirits in human bodies) is forcibly inculcated, and we are told, as a plausible foundation of this theory, that many disembodied spirits, in consequence of the density and weight of their nerve-fluids, for a long time do not become aware of their having left the human body (this again coincides with Swedenborg), but are constantly dragged down to the earth sphere, and are retained in this, believing all the time to be yet in life, and to perform all its functions. In regard to this, the “spiritual leaders” of Adelina have her write on page 260:

“Such spirits, by means of the nerves and the dense fluids around these, live in a half-material state until a second death has, through spiritual improvement, produced some kind of embodiment, and freed them of this dense nerve-spirit, and further on, “through his thick peri-spirit,” he lives through men and among them in a half material state and enjoyment. As the reverse to this you may consider a *somnambule*, who, in his spiritual ecstasy, can in the same way live spiritually with spirits, or move in a different plane, and eat its fruits and inhale its fragrant perfumes, while his spirit in consequence of his material tendency, imagines still to live as man. All this is done through the same law, the same order, only by contraries.” Theological consistency in this explanation deserves not to be overlooked.

In order to give the reader some more accurate impression of the contents of this remarkable chapter on “Cures” we will insert here one of the shorter ones of them in literal translation.

### CHAPTER III.

#### CURE OF THE COUPLE L. FROM VIOLENT CRAMPS OF THE STOMACH – (CAUSE SPIRIT EVA)

The married couple L., poor innkeepers in the neighborhood of the medium, came to her asking her help against constant cramps of the stomach, which had molested them for several months. The “Leaders” applied to, wrote about them to the medium as follows:

“The stomach cramps of this couple originate only in spiritual-fluidic influences. Magnetize both of them, and invoke the spirit who follows the name of “Eva.”

The medium did so, whereupon the wife fell into a beneficent, natural sleep for several hours, which she had looked for a long time. The husband had also a pleasant, beneficent sensation during magnetizing. On the same evening, April 8<sup>th</sup>, 1866, the medium invoked the spirit Eva, ... arm moved violently, and she had a feeling of strangulation in her throat.

*Eva* – “Do you know that one don’t rush with impunity into the affairs of others? The wife, since your famous magnetization, fares quite badly — she is miserable and quite done for. What need you to pray there in the name of Jesus? As good as you, I am, too.

*The Medium* — “I will fain believe you, that you are better than I am. Let us now pray for the restoration of the L. couple.”

*Eva* – “I can do that very well. But the husband and wife moan and groan for pain. They die!”

(The spirit only wanted to frighten and discourage the medium.)

*The Medium* — “Dear Eva, we trust in Christ, who will help us in this case, and will now pray for all men and sick spirits.”

Then followed a prayer and this declaration of the “Leaders”: “The L. couple ails nothing more; go there tomorrow and magnetize them.” The medium did so, and found the couple better and brighter.

On the 10<sup>th</sup> of April, 1866, the medium asked the spirit, Eva, to utter herself in the name God.

*Eva* – “Nothing in the name of God! I am already here! I am so glad that man and wife fare an miserably! so badly, so badly! Yes, rush there after dinner, and you will see the misery. In spite of you and your spirits, I will guide your hand when you magnetize them.”

*The Medium* — “The pure spirits of God will not forsake me, and Christ will help me to heal them, unite in prayer with us, and rein your passion ...!”

*Eva* — “No, with so wicked men as you are, I do not pray. No high spirit can be with you if you say that I am in passion. I detest you! You are stupid, moreover, for the couple are very bad, and therefore losing all belief in your witchcraft!”

*The Medium* – “Your words do not trouble me, for the power of pure prayer to God is stronger than everything!”

*Eva* — “I, too, am powerful. I can generate cramps in the stomach. [The spirit is therefore conscious of her sicked doings.]”

*The “Leaders”* — “Alas, we know that if you would try to heal instead of harm, you would be happier and contented. You are consumed by a passion named jealousy. Wherever you see a married couple happy and contented, envy, jealousy take hold of you, and you strive to disturb them and make them sick by spiritual and fluidic evil influences. But as the L. couple bear their sufferings with great patience, it will turn out to their salvation, but to your own great damage. Conquer and control yourself, dear Eva! for else you will never come out of the wretched, suffering, spiritual state in which you are now confined.”



*Eva* – It is easy for you to talk.” (The “Leaders” to the medium — “You behold here among the spirits the same faults as among men, because the spiritual individuality remains, and the envelope only changes.”)

Here the husband of the medium entered, who had visited the sick Leaders, and said they were both better, but that the wife had a string fever.

*Eva* (writing violently) — “Better? What a lie! The woman is dangerously ill, and the man a great misfortune will befall to-day!”

*The “Leaders”* — “We are not afraid; God is there and watching. We trust and pray, ‘God help the L. couple! O! Lord, send them health!’ For the spirit *Eva* we pray likewise, ‘Father, be merciful to her!’”

This prayer had scarcely been written down, when *Eva* wrote violently: “You are asses! In three days both the L. are stone-dead.”

*The “Leaders”* — If so, good for them! They will then entirely vanish from your gaze and influence, as their spirits are good and pious, and you can not come near them then.”

*Eva* — “Yes, but all the people here will then lose all confidence in your cures.”

*The “Leaders”* — “To us remains the pure conscience, to have wrought good. Do not be so impassioned, *Eva*, and control yourself. We know you better than you do yourself, and see that in your inmost lies the faculty to repent, the germ to do good. We know that you are afflicted with a streak of bad temper. Strive, then, to collect yourself inwardly and to pray.”

*Eva* — “I will think of that, and for the present remain with this medium.”

*The Medium* — “Yes, remain with us, dear *Eva*! and consider with me the sufferings of Christ, which he took upon him for the poor sinners, and strive to become a participant of his grace.”

The medium continued to magnetize the couple L. several times yet, after which, they always felt much better.

On the 13th of April, 1866, *Eva* wrote spontaneously: “Go on praying eagerly before it is too late. The anxiety that they really might both die was persecuting me. Lord, my God! I would then be their murderers! This anxiety leaves me no rest. Pray more, and more eagerly that God may restore them very quickly! Oh! I am so afraid of ...! The anxiety for the life of this couple overwhelms me.”

*The “Leaders”* — “These two will be cured. If you, my dear *Eva*, will retire entirely from their neighborhood, not interfere with the secondary effect of the magnetism, and leave the healing to us. Trust us!”

*Eva* then promised to do this. From that day the L. couple was completely restored to health, and is not suffering since from cramps of the stomach.

The prayers for *Eva* were continued. Ever afterwards she expressed herself more quietly and penitent, and lavished words of gratitude upon the medium and the Leaders. This was all done in her accustomed rough way, because this spirit is but very little educated. She has, however, now by the instruction of the better spirits, been led on the road of the good.

Those acquainted with the doctrines of the *Oneida “Perfectionists,”* (Dr. Noyes) and their views of the spiritual origin of all diseases (except accidental lesions) and their use of examinations into the spiritual

condition of the sick persons, and of prayer for them, will be struck with the perfect harmony of ideas, emanating from the most different and far-distant sources.

Another feature in Adelina's intercourse with the Spirit-world, which seemed to me original, is that not only the spirits of departed men return to the earth through human, living mediums, but that even such spirits may take possession of these, and manifest by their aid, who never before were embodied (incarnated) in any material form. But even this theory has already found its confirming analogue in our country, as appears from the interesting report of Manifestations in Minneapolis, published in No. 19 of this JOURNAL. "A materialized spirit appearing in the reflections of a mirror," here answers a mental question put to him, as follows:

"I never occupied a human form of my own except, as now, when I have materialized one. The whole universe is filled with intelligences. Many of them have been men and women living in human bodies until they wore them out or were released by some accident arrested the animal life of the body. There are other intelligences similar in all respects, save the experience of an imprisonment in an animal frame. I was created — not born."

The report then proceeds: "In the meantime the face had vanished from the mirror, and the voice, whose continuance had not been broken, was now issuing from the lips of the medium. It said that it had a name by which it was known to other spirits — 'Aider,' signifying helper — and that unembodied souls and disembodied souls occupied similar positions and performed similar work."

Who should not be struck with the analogy between these communications coming through a child of fourteen years, in the far west portion of this continent, and the spiritual philosophy of another highly gifted medium, pre-claimed from some obscure mountain rock of the Styrian Alps on the Eastern Hemisphere! Set aside all speculation about the truth and value of such communications, the mere fact of their existence and their harmonious fitting into one another like the links of a well made chain, ought to act some of the "wise people" to thinking that there may be things between heaven and earth, of which their "philosophy" has not dreamt yet. Dreamers they are. Perhaps such facts as the book we had to review here, will gradually route them from their slumber.

But I must close my remarks, which having been intended only for a notice of a remarkable contribution to the literature of Spiritualism, has involuntarily grown over the space even of an elaborate review. I will only add, that no advanced Spiritualist will lay aside the "studies" of Adelina de Vay, without confessing that whatever he may think of the rather abstruse particulars, he has *learned* from it, and that it contains valuable contributions towards the perfection of our knowledge of the mysterious, invisible world surrounding our visible one. To those wisacres, however, ever ready to pronounce judgment upon such productions with the short, contemptible word, "Nonsense," we would suggest that, as the experience of mankind has proved over and over again, what by the "*profanum vulgus*" tutored by "exact science," or orthodox dogma, is today condemned as "nonsense," may tomorrow be recognized as the "highest wisdom".

C. W. Röhner

**LIFE ETERNAL***Harbinger of Light*, November 1 1875, pp. 916-917

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

As the readers of the *Harbinger of Light* are only very rarely supplied with accounts of the progress of spiritual science and literature on the Continent, especially in Germany and France, English and American spiritualism offering a readier and less difficult access in consequence of the obvious identity of the idioms used in those countries, it will, I hope, not be necessary for me to apologise for now, and then bringing under the notice of your subscribers such specimens of French and German spiritualistic literature as I deem worthy of preservation and propagation through the medium of our only auroral herald of a new era in Australia. I shall, therefore, with your permission, translate for this month's issue, a highly instructive communication selected from the last chapter of Adelma von Vay's celebrated work, entitled "Studien über die Geisterwelt," studies about the world of spirits. Those acquainted with continental spiritism will know, without my mentioning the fact, that Adelma von Vay is a disciple of the late Allan Kardec, and consequently an adherent of the reincarnation theory, which, until now, has met with so little favor both in England and in America. As true spiritualism is the last "ism" in the world that will lend itself to a stubborn and unyielding dogmatism, I deem it unnecessary to do more than merely mention the fact that the article below is slightly tinged by a belief apparently substantiated by facts, a large number of which are adduced in the book in question, that under certain circumstances the spirits of human beings, after their physical death, remain on this earth manifesting themselves as such, and often only waiting for an opportunity to be reborn again for the purpose of progressive purification and development. I shall now, without any further prefatory remarks, proceed to my task.

"The very thought of an *eternal life* is to many minds incomprehensible, inexplicable, nay, highly distasteful, and utterly repugnant. Very many recoil with an unfeigned shudder from this sublime thought; it is really painful to them to believe that this earth life of yours is not the *finale* of the human lot, and that man is compelled to live for ever. Adding to this thought that other one of renewed incarnations, or incorporations, in this and other worlds of the universe does not seem to lessen the difficulty of the scientific (?) sceptic in comprehending the undying nature of the human soul. On the contrary, to the confirmed materialist the thought of a perfect and absolute death (a logical impossibility) of the spirit of man, that is, of total extinction and annihilation, rather furnishes a certain amount of consolation, for, then all responsibility for good and bad actions ceases, there is neither reward or punishment, there are no more cares and troubles, in short, all is over and ended. At the bottom of this ardent desire of extinguishing the idea of a future existence of all future responsibilities, pains, joys, cares, and sorrows, lies a sort of self-contradictory egotism; in his contest with this idea the blind materialist sacrifices willingly and joyfully all the bliss of spiritual life and being, which he is only too glad to accept as a fable invented to satisfy the vain and silly cravings of weak brains after immortality. But, how could things be otherwise? How can the inhabitants of the earth think differently? Are not the men of this

earth all fallen spirits? (?) Is it not possible, nay, even positively known, that many materialists have in anterior existences committed faults and crimes which make the thought of a never-ending life an intolerable burden to them? Is this not a sufficient reason for the materialist, although, perhaps, unconsciously so to himself, to smother the memory and recollection of a past life under a stout and obstinate denial of the possibility of a future existence? Considering your life on earth as the only possible life you have, it becomes quite natural to you to detest the idea of an eternal life on such a planet as yours, and under conditions over which the mind of man has little or no control. But on the other hand, if enlightened by a refined intuition and a deeper kind of reason, you relieve in the transformations of the spirit if you cling to the idea of eternal life, progress, and invariable amelioration, then will you learn to love and appreciate your present incarnation, were it never so hard and sad, then will you plant your foot triumphantly on this terrestrial step of the celestial ladder which leads through dense clouds to an abode of light more sublime and ethereal. Consider, O, man, that thou art a spirit, who would not dwell on this earth if he had not a mission to fulfil here. Strive, therefore, to fulfil this mission; have patience, make good use of your time, and reflect that this earth life is for thee only a second in the eternity; let it be a well employed useful second; for then only will it be to thee a step in the ladder of the universe towards God, failing which, it will be an impediment to thy progress, and a sheer loss of time. Eternal laws, let me assure thee, are ruling over you all, and there is no such thing as chance. This word, this idea, is purely human, an expression of mental weakness, and utterly unknown in the sphere of spirits. (?) This word is also the most unscientific term in the Babel dialect of materialistic philosophers, who, while plastering up the ugly cracks and gaps in the patchwork of their falsely so-called mental science with matter force and chance, think they have explained everything. Believe me there is no chance, for all is subordinate to law. It often happens, however, that a law is counteracted by an opposite law, and is in consequence thereof compelled to accomplish its end in a round-about manner, not unlike the process of vicarious circulation, when a larger blood vessel becomes stopped up, and the course of the blood has to be completed by the collateral veins or arteries. Never say, for instance: 'I found it out by chance or accident.' No, not by chance did you make the discovery, but by the unerring laws of your life, which is your real guardian spirit. It is of the utmost importance that the mental horizon of the inhabitants of the earth be enlarged, not only with regard to their life on earth, but also with respect to the life to come. The love of life is almost in everyone of you; some have a tender affection for the material life, some are more inclined for a spiritual life, be not afraid, therefore, lest eternity last too long for you. The loss of life makes every moment of its course short, and thanking and praising your Maker, you will at last enter into the true and pure life of the spirit in the spheres, from whence you are at liberty to survey the whole universe, so minute a portion of which is now accessible to your limited organs of vision. Eternal life! What a grand thought! A thought that can only be fully understood and realised by a pure spirit; for, too frail and feeble is the evanescent structure of your thinking apparatus, the brain, to compress it joyfully and without mental writhing and agony. Mark this, however, we do not condemn the materialist who styles himself a deep thinker, and denies everything we assert, for we know full well he is unable to think and act differently; he must begin to learn first, for strength of mind is only gathered by degrees, and not in sudden jumps. And there can be no doubt that it requires an immense strength of mind to conceive this grand eternal life, and this strength is wanting in the sceptic who denies it."

Here ends this communication.

In my next I shall, with your approval, give you a translation from the same chapter, entitled "Thoughts about War," which were received inspirationally by the celebrated medium, Adelpa von Vay, and which are highly interesting on account of the prophetic spirit which pervades them; for dating back as far as August, 1870, they contain several facts, the meaning and bearing of which has only lately become manifest and intelligible to the close observer and student of the phenomena of social and political life.

*Chiltern, 19th October, 1875.*

James Burns

**GERMAN WORKS ON SPIRITUALISM***Human Nature*, August 1877, pp. 379-382

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

The chief works on Spiritualism which exist in Germany have been translated from the French or English languages. *Psychische Studien*, the monthly magazine which has been for several years published at Leipzig, is composed almost entirely of translations from contemporaries in this country. The original contributions are for the most part essays or criticisms — all on the intellectual plane. The inspirational or mediumistic element of Spiritualism scarcely seems to exist under Bismarckian rule. We hear of no phenomena, drawing, or trance mediums. The data of German Spiritualists are thus, for the most part, derived from foreign sources, and the centre spring of the Leipzig periodical, has been Mr. Aksakof, of St. Petersburg, himself a foreigner. Native German Spiritualism is a rare production.

Going further South than the empire of William, there is evidently a more mediumistic sphere. In Vienna a monthly appeared some years ago which was filled with spiritual communications, and possibly they were not much credit to the intellectual pretensions of the Movement. The most notable evidences of mediumship in Southern Germany, or the Empire of Joseph, that have reached us, are the works of the Baroness Adelina von Vay. From personal experiences, which Miss Lottie Fowler communicated to us after her visit to that lady, it is evident that the family is highly mediumistic and that the locality has been the scene of spiritual phenomena for many generations.

It is not our intention to write an account of Baroness von Vay's mediumship; nor are we indeed in a position to do justice to German Spiritualism. We write as a foreigner, and possibly our knowledge is defective; but if it requires to be supplemented, we hope some of our readers will do so. We can only say that if there is much of the spiritual element in the land of which we write, it has not been able to impress us very profoundly.

In our volume for 1874 we published (page 86) a short notice of "Geist, Kraft, Stoff" (Spirit, Force, Matter), a work by the Baroness, published in 1870. It is alluded to in the review which follows this introduction, but for a very lucid account of it the reader is referred to the notice of it above pointed out. In 1874 Madame von Vay published another work, much larger, extending to over 400 pages, entitled "Studien über die Geisterwelt" (Studien über die Geisterwelt, von Adelina Freiin von Vay, geborne Gräfin von Wurmbrand. Price 4s. To the purchasers of *Human Nature* for this month 2s., Post-free 2s. 6d.) of which a friend has furnished us with the abstract herewith appended. The authoress was good enough to send us a considerable parcel as a present to the Spiritual Institution, for which kindness she has our sincere thanks. Our chief desire now is to distribute these goodly volumes. Few comparatively of Spiritualists read German, so that the demand for them is necessarily limited. The study of the language is, however, greatly on the increase in modern schools, and in a very few years the younger branches of many of our families will be able to avail themselves of the contents of works

in the German language. There are no doubt, not a few of our readers, who, though not at all proficient in the language, would like to possess a work on Spiritualism in German to place in their collection of books, or to present to a German friend. To attain this desirable end we introduce the work to our readers. It is most handsomely got up, and in addition to other illustrations it is prefixed with a charming portrait of the lady through whose hand it was written.

STUDIES OF THE SPIRIT-WORLD. By BARONESS ADELMA VON Vay  
née COUNTESS DE WURMBRAND. Second Edition. Leipzig: Oswald Mutze.

Many readers of British spiritual literature have found pleasure and instruction by the perusal of "Hafed," which is, indeed, an interesting work, but those who may have read "Studies of the Spirit-World," by the Baroness von Vay, will undoubtedly say that this is even a more remarkable book than the former, as diving more deeply into the mystery of spiritual lore and research.

The first part of the book is essentially metaphysical, in which reference is made to a former work by the same author, and which has been widely read in Germany and Austria, entitled "Spirit, Force, and Matter." The authoress, who is one of the most wonderful mediums on the Continent, disdains all literary merit, and merely represents herself as the servant of her guides. In the year 1865, Dr. G—, a mesmerist, surprised her by stating that he saw spiritual gifts phrenologically delineated on her forehead, and advised her to try magnetic writing as a means to strengthen her rather delicate health. Not knowing anything about Spiritualism, she looked upon the Doctor's words as a joke, until, some time afterwards, she suffered from spasms, when she laughingly proposed to her husband to try magnetic writing as a cure. No sooner said than done, and, to their great surprise, her hand was moved to write a short message on some family matter, finishing with the words — "Napoleon's fall, 1870."

After this first successful attempt, medimiistic writing was frequently resorted to, and in course of time it was discovered that her husband, the Baron von Vay, was a drawing medium. Six of his drawings are reproduced in the volume before us: one representing an undeveloped female spirit, not a thing of beauty to behold; two others represent animals from the planet Mercury, drawn by the spirit "Alexander von Humboldt," very curious-looking creatures with three eyes. One drawing is given of a pure spirit travelling in the universe, surrounded by his fluids or emanations, which have the appearance of some sort of wings. Besides these, a list of a great number of other drawings is given.

The book contains messages on a variety of subjects, by spirits of ancient as well as of more modern times, such as "Buddha", (who was, as we are told, reincarnated in the person of Peter the Apostle), "Mary," the mother of Jesus, and "St. Lawrence," who signs himself "Laurentius," "John the Baptist," "Mesmer," "Humboldt," and "Hahnemann." The latter strongly expresses himself on Vegetarianism. We will quote his own words: —

"I, Hahnemann, find the system of healing introduced by me still undeveloped and not yet understood; it can be greatly reformed. In chronic as well as acute diseases it ought always to be accompanied by a vegetarian diet. Besides, the eating of flesh and the slaying of animals is so unnatural and utterly antagonistic to the spirit, that amongst the more advanced and nobler nations of the earth this practice must cease. If you could find only one family in Europe who never killed an animal and ate its flesh, you would see what fine men — what lovely women, they would be. Disease is not confined to human beings alone; there are also diseased spirits, so dense, so undeveloped, that their presence contaminates

the atmosphere, and produces disease and epidemics amongst men. It is then generally said that there is something in the air. Of course there is. O men, have pity upon these poor spirits; heal them by prayer, by sympathy, and magnetism.”

The message of “Mary” is full of tenderness and feeling. She is grieved to be called “Mother of God.” He, the Eternal One, without beginning and without end, cannot have had a mother. She was merely the earthly mother of Him whom He sent. We will render her own words: —

“Even now I am with Him, the most glorious, the most exalted of all created spirits. Many call upon me. How gladly I would help all sufferers. But their cry ought to be to God, for what am I, poor spirit, without Him! Willingly I would give to the oppressed and poor of this earth all the treasures and wealth that lie stored in my name in the places to which pilgrims go. How painful it is to me to behold the perverseness of men. While many thousands die from hunger and cold, these dead treasures lie stored up in my name. Oh, no, I will not have them. I give them all to you, who are poor and suffering — to you who are hungry, that they may become living treasures in your prayers and thanksgivings.”

“John the Baptist” explains in a lengthy message that the immaculate conception of Jesus by Mary is not to be taken as a miracle or as an event contrary to natural law, but that it was effected in obedience to the highest law, by fluidic spiritual influx and assimilation, and that this manner of his birth made his subsequent resurrection and ascension possible, and that this semi-fluidic body alone could rise again and ascend transfigured into heaven. He further explains the union of the three spirits, “Mary,” “St. Lawrence,” who suffered martyrdom in Rome under the emperor Valerianus in the year 258, but who was subsequently re-incarnated as Franciscus Xaverius, who introduced Christianity into India, where he died; and “Buddha,” who, as we have already mentioned, became Peter the Apostle. These three became the guides of the medium.

In Chapter V. we find the description of a new phase of mediumship which manifested itself in the year 1867 in the shape of clairvoyance by looking into a glass of water. Very interesting sketches are given of this kind of experience familiar to many Spiritualists.

In Chapter VI. we have some experiences of the mediumship of the elder Countess von Vay, being the mother-in-law of the author.

The remainder of the volume being the larger portion, is called the Book of Cures. Of these there are so many that they are too numerous to detail; it appears to be, judging from this part of the book, the medium’s and her husband’s principal work and mission to cure all kinds of suffering and disease. In this they seem to have been successful in every case except one, which by its very nature — idiocy — was incurable. Most of the complaints described were caused by perisprital influences of low and undeveloped spirits; and as the medical practitioners never dreamt of nor admitted causes of disease from this quarter, it follows that all their remedies were not only useless, but sometimes even injurious. The simple method of curing the unfortunate sufferers of this class adopted by the Baroness von Vay was, that by her prayers and sympathy, aided by the faithful guides, she converted the obsessing spirits, showing them the way to life and happiness and to rise higher in the scale of existence, after which their victims soon got well again.

Before we take leave of this interesting book, we must not omit to give the author’s opinion on an important subject, viz., that in many cases when persons are seemingly dead, the spirit might be re-assimilated to the body by proper magnetic treatment; to say the least of it, the idea seems original. A vein



of the re-incarnation theory runs through the whole book, and in more than one instance we are reminded of Mrs. Tappan's style. It is to be hoped that the book, which is written in German, but printed in English type, may soon find an able translator for the benefit of the English-speaking public.

Adelma von Vay

**VISIONEN IN WASSERGLASE***The Spiritualist*, January 23 1880, p. 46Translated from *Studien über die Geisterwelt* by Caroline Corner

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvirniku

My spirit guides informed me that I had the gift of spirit sight without falling into a somnambulic state — this was clairvoyance. They said visions would appear in the following manner: —

I must take a glass filled with clear water, and gaze steadily into it, and they would show me fluidic pictures, or phantom exhibitions therein.

At the first trial I soon beheld some objects in the water: these resembled tiny bubbles and floating clouds. By-and-by a railroad, a dog, figures of men and women were developed. This was the beginning; then the water was disturbed, and the pictures glided off by the edge of the glass. I can only see in the evening when the light is dim, never by day, and must feel a strong inclination for the visions. I am invariably in my normal state, *i. e.*, am fully conscious of what I see and hear. The wish or will of others that I should see some particular picture has no influence upon me.

I always experience with these representations their joys or pains, their despondency or cheerfulness, their gladness or displeasure, their conditions of purity, undevelopment, or disgrace. Now some high and noble spirit transports me with ecstatic joy; now some degraded spirit possesses me and fills me with misery. I look again and behold some sick person whose sufferings for the time are made my own. Should my eyes fill with tears, I am compelled to look again, when some picture is shown me which makes me laugh. Often the pictures unfold one after another, many remaining some short time, each being separate and distinct; others again vanish immediately. These visions often appear much larger than the size of the glass would allow. These exhibitions most resemble photographs, sometimes variedly and beautifully coloured, at others made up of lights and clouds.

When I look into the *Wasserglase* I dictate all that I see to my husband, Baron Eugen Von Vay, who takes notes; and afterwards I receive the explanation in automatic writing from my spirit guides.

*November 9, 1869.* — I see Professor W. L.: he has a black patch on his forehead. (*Explanation in writing.*) Professor W. L. will shortly suffer in his head and will come and consult you. (*Fulfilment.*) Professor W. L. who, at the time of my vision, was in excellent health, shortly after commenced to suffer violently in his head. He consulted the doctors, and failing to get relief had recourse to my healing mediumship.

*November 23, 1869.* — I see Fanny B. dressed entirely in black; and now I see my brother E. writing. (*Fulfilment.*) In 1870 Fanny B. died: my brother E. wrote to me on the same day.

*November 21, 1869.* — Lawyer C. is here. He looks quite black: a wicked little gnome is choking him. (*Explanation.*) Lawyer C. is suffering from the effects of an evil obsession which may cause giddiness, deafness, and even blindness: morally also this spirit may do him grievous harm. (*Fulfilment.*) Some

weeks after this the news arrived that Lawyer C. was suffering intensely, and that his case was a remarkably peculiar one, the chief symptoms being cramp in the neck and deafness.

*November 21, 1869.* — I see a triangle, in each corner of which there stands a pretty young girl. (*Explanation.*) This means that your sister R. will shortly be blessed with a third daughter. (*Fulfilment.*) At that time my sister had two little girls and was most anxious for a son; however, according to the prophecy, another daughter shortly presented herself.

*January 3, 1870.* — I see X. She is enveloped in a fur mantle; she smiles in resignation. Frau R. is here weeping. (This was a lady whom I had only seen once, and with whom I had but a casual acquaintance.) I see myself in a travelling dress going to meet my mother. (*Explanation.*) X. is resigned: her daughter L. will die this year. The husband of Frau R. is ill. You will go on a visit to your mother. (*Fulfilment.*) That year the daughter of Countess X. did die: also the husband of Frau R. In the following December circumstances necessitated my paying a visit to my mother.

Adelma von Vay

**THE POWER OF EXORCISM***The Spiritualist*, January 23 1880, pp. 104-106Translated from *Studien über die Geisterwelt* by Caroline Corner)

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

One day my husband and myself paid a visit to some friends whose daughter was very ill. The mother was in great distress, as the doctors pronounced it to be epilepsy from which her little one was suffering. Although the mother neither believed in nor approved of spirit communion, yet she was ready and anxious to seek any relief available. We immediately begged the advice and assistance of our spirit-guardians, and the answer, in writing through my hand, came as follows:

“The child is the victim of a malignant spirit: if this influence be removed her health will be restored. She is of a highly sensitive nature, possessed of a susceptible and ductile nervous system, consequently the near proximity of this spirit is tormenting and injurious to her. Only by means of exorcism or conversion of this influence will the child recover. Draw the spirit here so that he may leave the child and speak with you: we will allow him to take our place. As this spirit, one Raimund, is still bound to the earth, he will hearken to the words of mortals and understand them better than any of ours.”

We then besought the spirit, Raimund, to leave the little M. and to enter into communication with us. The pencil which I held was moved to and fro, and after my hand had repeatedly traversed the paper, the following words were written in large type.

“I am here. I am still alive.”

*Question.* Why are you with M.? Are you not aware that your influence is injurious to her?

*Raimund.* I want a body. I can't torment anybody: I can't hurt the child. She won't do my will and that annoys me.

*Question.* Come, pray with us.

*Raimund.* What do you mean? I can't pray. Don't you know I am a murderer? Everything is dark: when I torment her it relieves me. I have been dead a long time and am steeped in iniquity. I come to you as the personification of all that is vicious and degraded; are you not afraid?

Suddenly the movement of the pencil changed, I felt much more composed, and the spirit of the child herself took up the thread.

It was about ten o'clock in the evening, and the child was asleep.

*M.* I wish to speak to Raimund. Raimund, I will forgive all the suffering you have caused me, if only you will cease, and will spare my dear parents further anxiety and grief.

*Raimund.* No.

*M.* Why not? Have you not tormented me enough?

*Raimund.* I mean to remain with you.

*M.* That must not be. God is my salvation: say this after me.

*Raimund.* There is no salvation for me.

*M.* Oh! Raimund, you hurt me: cannot you pray?

*Raimund.* I can curse.

*M.* Adelma, help me. I would release myself from this spirit, but I am chained to him: or aid me in his conversion. God will grant us power.

Raimund then wrote:

“I have already said that I seek a body on the earth: I must have one.”

I answered: You must try to be better, and pray frequently for God’s mercy and pardon.

*Raimund.* That I will never do. The devil will help me.

My spirit-guide then took control and wrote as follows:

“O God, the Father, the Creator, the Lord of All, the Beginning and the End, hear our feeble cry. We implore compassion for this poor deluded spirit. In accordance with the promise of Thy dear Son, send forth a ray of light to guide this miserable creature, and grant him repentance and deliverance. Give heed to his humble beseechings, O God, for Thou art his Father and our own. Amen.”

The writing ceased: after a short pause it was resumed.

*Raimund.* I feel dazed: nevertheless that prayer was good. If you promise to let me speak often with you I will no longer torment the child, M.; if not, I will continue and do her still more harm. Ah! I can’t be good. My God, I am irredeemable.”

After a brief interval the same spirit wrote:

“God forgive me. Yes, I am determined: I will withdraw my influence over M. if you will pray for me every day.”

My spirit-guide then put in:

“His repentance is sincere. I wish you to work the following prayer in silk and hang it round M.’s neck. It will remind Raimund of his promise whenever he draws near her.

“We depend upon Thee, O God. Think not of Raimund’s transgressions; have mercy upon him and help him to amend, then will this poor child be released and healed. Amen.”

“When an attack is likely to come on, tell the mother to make ten mesmeric passes over the child.”

This transpired on August 27th, 1805. On the following day we received a letter from the mother of the child, in which she said:

“God bless you for your interest and sympathy for my little one. She has had no more attacks: the nightly paroxysms have abated, and she has been more cheerful. I trust in you, my kind friend, and have faith in the goodness of God. But what shall I do if the attacks come on again?”

My spirit-guide then gave a homoeopathic proscription for the child, with a supplement to the effect that the mother should not call in any more doctors, as they could do no good, and might aggravate

the case. It was no organic disease, but an extremely prejudicial influence acting upon the nervous organism. As soon as this should be removed the child would be restored to health.

Raimund then wrote:

“M. wears the amulet: I often repeat the prayer and find it does me good. This intercourse with you is a great blessing to me. I wish M. to come so that I may ask her forgiveness.”

Presently the spirit of the child announced herself, and wrote:

“Yes, dear Brother, I forgive, and am rejoiced to know that you desire to be better. Will you pray with me?”

“O God, help us, poor sorrowing spirits. Forgive us our trespasses, grant us faith, and enable us to overcome temptation. Hear us and help us, we beseech Thee. Amen.”

*Raimund.* I have heard: and will myself pray for strength in order to keep my promise. I am weak and erring still! O God.

Shortly afterwards we received a second letter from the child’s mother, stating:

“I have given the medicine according to your instructions. M. has had two attacks lately which caused her intense pain and restlessness. She persisted in getting out of bed and crying ‘Go away, go away.’ She has also suffered great pain in one foot. What more can be done?”

My spirit-guide wrote in reply:

“Trust in God, and believe our word: the little one shall very soon be delivered from her sufferings. The pain in the foot is part and parcel of the rest. When she calls out ‘Go away,’ it is that she would chase away the outside influence. Raimund is here and wishes to speak.”

*Raimund.* Your intercession has done me good: I can pray now. I want to speak to M. Wish for her to come.\*

*M.* I willingly come. My poor mother is distressed about me, and prays continually. This trial is to chasten her spirit. How art thou, Raimund?

*Raimund.* Better. Offer a prayer for me. ... Ah, that was good: I thank you, M. Rest assured I will watch over and protect you. I love you now. Forgive my horrible cruelty. O forgive — forgive!

*M.* I have already forgotten. May God strengthen you, my brother!

*Raimund.* I thank you, dear child of earth, I thank you pure and holy spirits whom my glance can scarcely reach: I pray for M.’s recovery, and that I may indeed be worthy to be called her brother. In the name of God, I promise not to return to my former wickedness.

The control changed and my spirit-guide wrote:

“You may believe Raimund’s words. If his conversion appears rash, it is nevertheless sincere, as you will perceive.”

My husband and I continued to pray daily and earnestly for the spirit Raimund, and the child M. In the month of October Raimund came to tell us that he must take his leave, and again he expressed his gratitude and joy.

In the meantime we had received letters concerning the child's state of health, and December the 28th brought the following from the truly thankful mother:

“God be praised: my little one is well again, quite well and cheerful. I thank God sincerely for it, and you for your kind interest and sympathy: may He protect you from such suffering. I believe if the church will not accord her sanction the faithful heart must bow in humble acquiescence, and rather forsake everything than cherish a fault of allegiance. The right way is open to me now; I would advise you to have no more to do with spiritual communication: but to pray continually and earnestly to your guardian angel.”

It may here be seen that the mother of the healed child would not believe: as Christ said:

“You have ears to hear and hear not: eyes to see and see not;” and in her blindness was ready to condemn the means of the little one's restoration. Even so did the Pharisees say of our Saviour: “He casteth out devils through the Prince of the devils.”

*Gonobitz, Austria.*

(\* These *séances* were held at night when the child was in bed and asleep.—C.C.)