

## ON GHOSTS.

I look for ghosts—but notice will force  
 Their way to me; 'tis falsely said  
 That there was ever intercourse  
 Between the living and the dead.—*Wordsworth.*

WHAT a different earth do we inhabit from that on which our forefathers dwelt! The antediluvian world, strode over by mammoths, preyed upon by the megatherion, and peopled by the offspring of the Sons of God, is a better type of the earth of Homer, Herodotus, and Plato, than the hedged-in cornfields and measured hills of the present day. The globe was then encircled by a wall which paled in the bodies of men, whilst their feathered thoughts soared over the boundary; it had a brink, and in the deep profound which it overhung, men's imaginations, eagle-winged, dived and flew, and brought home strange tales to their believing auditors. Deep caverns harboured giants; cloudlike birds cast their shadows upon the plains; while far out at sea lay islands of bliss, the fair paradise of Atlantis or El Dorado sparkling with untold jewels. Where are they now? The Fortunate Isles have lost the glory that spread a halo round them; for who deems himself nearer to the golden age, because he touches at the Canaries on his voyage to India? Our only riddle is the rise of the Niger; the interior of New Holland, our only terra incognita; and our sole mare incognitum, the north-west passage. But these are tame wonders, lions in leash; we do not invest Mungo Park, or the Captain of the Hecla, with divine attributes; no one fancies that the waters of the unknown river bubble up from hell's fountains, no strange and weird power is supposed to guide the ice-berg, nor do we fable that a stray pick-pocket from Botany Bay has found the gardens of the Hesperides within the circuit of the Blue Mountains. What have we left to dream about? The clouds are no longer the charioted servants of the sun, nor does he any more bathe his glowing brow in the bath of Thetis; the rainbow has ceased to be the messenger of the Gods, and thunder is no longer their awful voice, warning man of that which is to come. We

have the sun which has been weighed and measured, but not understood; we have the assemblage of the planets, the congregation of the stars, and the yet unshackled ministration of the winds:—such is the list of our ignorance.

Nor is the empire of the imagination less bounded in its own proper creations, than in those which were bestowed on it by the poor blind eyes of our ancestors. What has become of enchantresses with their palaces of crystal and dungeons of palpable darkness? What of fairies and their wands? What of witches and their familiars? and, last, what of ghosts, with beckoning hands and fleeting shapes, which quelled the soldier's brave heart, and made the murderer disclose to the astonished moon the veiled work of midnight? These which were realities to our forefathers, in our wiser age—

———— Characterless are graded  
 To dusty nothing.

Yet is it true that we do not believe in ghosts? There used to be several traditionary tales repeated, with their authorities, enough to stagger us when we consigned them to that place where that is which "is as though it had never been." But these are gone out of fashion. Brutus's dream has become a deception of his over-heated brain, Lord Lyttleton's vision is called a cheat; and one by one these inhabitants of deserted houses, moonlight glades, misty mountain tops, and midnight church-yards, have been ejected from their immemorial seats, and small thrill is felt when the dead majesty of Denmark blanches the cheek and unsettles the reason of his philosophic son.

But do none of us believe in ghosts? If this question be read at noon-day, when—

Every little corner, nook, and hole,  
 Is penetrated with the insolent light—  
 at such a time derision is seated on the features of my reader. But let it

be twelve at night in a lone house ; take up, I beseech you, the story of the Bleeding Nun ; or of the Statue, to which the bridegroom gave the wedding ring, and she came in the dead of night to claim him, tall, white, and cold ; or of the Grandsire, who with shadowy form and breathless lips stood over the couch and kissed the foreheads of his sleeping grandchildren, and thus doomed them to their fated death ; and let all these details be assisted by solitude, flapping curtains, rushing wind, a long and dusky passage, an half open door—O, then truly, another answer may be given, and many will request leave to sleep upon it, before they decide whether there be such a thing as a ghost in the world, or out of the world, if that phraseology be more spiritual. What is the meaning of this feeling ?

For my own part, I never saw a ghost except once in a dream. I feared it in my sleep ; I awoke trembling, and lights and the speech of others could hardly dissipate my fear. Some years ago I lost a friend, and a few months afterwards visited the house where I had last seen him. It was deserted, and though in the midst of a city, its vast halls and spacious apartments occasioned the same sense of loneliness as if it had been situated on an uninhabited heath. I walked through the vacant chambers by twilight, and none save I awakened the echoes of their pavement. The far mountains (visible from the upper windows) had lost their tinge of sunset ; the tranquil atmosphere grew leaden coloured as the golden stars appeared in the firmament ; no wind ruffled the shrunk-up river which crawled lazily through the deepest channel of its wide and empty bed ; the chimes of the Ave Maria had ceased, and the bell hung moveless in the open belfry : beauty invested a reposing world, and awe was inspired by beauty only. I walked through the rooms filled with sensations of the most poignant grief. He had been there ; his living frame had been caged by those walls, his breath had mingled with that atmosphere, his step had been on those stones, I thought :—the earth is a tomb, the gaudy sky a vault, we but walking corpses. The wind rising in the east rushed through the open

casements, making them shake ;—methought, I heard, I felt—I knew not what—but I trembled. To have seen him but for a moment, I would have knelt until the stones had been worn by the impress, so I told myself, and so I knew a moment after, but then I trembled, awe-struck and fearful. Wherefore ? There is something beyond us of which we are ignorant. The sun drawing up the vaporous air makes a void, and the wind rushes in to fill it,—thus beyond our soul's ken there is an empty space ; and our hopes and fears, in gentle gales or terrific whirlwinds, occupy the vacuum ; and if it does no more, it bestows on the feeling heart a belief that influences do exist to watch and guard us, though they be impalpable to the coarser faculties.

I have heard that when Coleridge was asked if he believed in ghosts,—he replied that he had seen too many to put any trust in their reality ; and the person of the most lively imagination that I ever knew echoed this reply. But these were not real ghosts (pardon, unbelievers, my mode of speech) that they saw ; they were shadows, phantoms unreal ; that while they appalled the senses, yet carried no other feeling to the mind of others than delusion, and were viewed as we might view an optical deception which we see to be true with our eyes, and know to be false with our understandings. I speak of other shapes. The returning bride, who claims the fidelity of her betrothed ; the murdered man who shakes to remorse the murderer's heart ; ghosts that lift the curtains at the foot of your bed as the clock chimes one ; who rise all pale and ghastly from the church-yard and haunt their ancient abodes ; who, spoken to, reply ; and whose cold unearthly touch makes the hair stand stark upon the head ; the true old-fashioned, foretelling, fitting, gliding ghost,—who has seen such a one ?

I have known two persons who at broad daylight have owned that they believed in ghosts, for that they had seen one. One of these was an Englishman, and the other an Italian. The former had lost a friend he dearly loved, who for awhile appeared to him nightly, gently stroking his cheek and spreading a serene calm over his

mind. He did not see the appearance, although he was somewhat awe-stricken as each night it glided into his chamber, and,

Ponsi del letto in su la sponda manca.

This visitation continued for several weeks, when by some accident he altered his residence, and then he saw it no more. Such a tale may easily be explained away;—but several years had passed, and he, a man of strong and virile intellect, said that “he had seen a ghost.”

The Italian was a noble, a soldier, and by no means addicted to superstition: he had served in Napoleon’s armies from early youth, and had been to Russia, had fought and bled, and been rewarded, and he unhesitatingly, and with deep belief, recounted his story.

This Chevalier, a young, and (somewhat a miraculous incident) a gallant Italian, was engaged in a duel with a brother officer, and wounded him in the arm. The subject of the duel was frivolous; and distressed therefore at its consequences he attended on his youthful adversary during his consequent illness, so that when the latter recovered they became firm and dear friends. They were quartered together at Milan, where the youth fell desperately in love with the wife of a musician, who disdained his passion, so that it preyed on his spirits and his health; he absented himself from all amusements, avoided all his brother officers, and his only consolation was to pour his love-sick complaints into the ear of the Chevalier, who strove in vain to inspire him either with indifference towards the fair disdainer, or to inculcate lessons of fortitude and heroism. As a last resource he urged him to ask leave of absence; and to seek, either in change of scene, or the amusement of hunting, some diversion to his passion. One evening the youth came to the Chevalier, and said, “Well, I have asked leave of absence, and am to have it early to-morrow morning, so lend me your fowling-piece and cartridges, for I shall go to hunt for a fortnight.” The Chevalier gave him what he asked; among the shot there were a few bullets. “I will take these also,” said the youth, “to secure myself against the attack of

any wolf, for I mean to bury myself in the woods.”

Although he had obtained that for which he came, the youth still lingered. He talked of the cruelty of his lady, lamented that she would not even permit him a hopeless attendance, but that she inexorably banished him from her sight, “so that,” said he, “I have no hope but in oblivion.” At length he rose to depart. He took the Chevalier’s hand and said, “You will see her to-morrow, you will speak to her, and hear her speak; tell her, I entreat you, that our conversation to-night has been concerning her, and that her name was the last that I spoke.” “Yes, yes,” cried the Chevalier, “I will say any thing you please; but you must not talk of her any more, you must forget her.” The youth embraced his friend with warmth, but the latter saw nothing more in it than the effects of his affection, combined with his melancholy at absenting himself from his mistress, whose name, joined to a tender farewell, was the last sound that he uttered.

When the Chevalier was on guard that night, he heard the report of a gun. He was at first troubled and agitated by it, but afterwards thought no more of it, and when relieved from guard went to bed, although he passed a restless, sleepless night. Early in the morning some one knocked at his door. It was a soldier, who said that he had got the young officer’s leave of absence, and had taken it to his house; a servant had admitted him, and he had gone up stairs, but the room door of the officer was locked, and no one answered to his knocking, but something oozed through from under the door that looked like blood. The Chevalier, agitated and frightened at this account, hurried to his friend’s house, burst open the door, and found him stretched on the ground—he had blown out his brains, and the body lay a headless trunk, cold, and stiff.

The shock and grief which the Chevalier experienced in consequence of this catastrophe produced a fever which lasted for some days. When he got well, he obtained leave of absence, and went into the country to try to divert his mind. One evening at moonlight, he was returning home from a walk, and passed through a

lance with a hedge on both sides, so high that he could not see over them. The night was balmy; the bushes gleamed with fireflies, brighter than the stars which the moon had veiled with her silver light. Suddenly he heard a rustling near him, and the figure of his friend issued from the hedge and stood before him, mutilated as he had seen him after his death. This figure he saw several times, always in the same place. It was impalpable to the touch, motionless, except in its advance, and made no sign when it was addressed. Once the Chevalier took a friend with him to the spot. The same rustling was heard, the same shadow stepped forth, his companion fled in horror, but the Chevalier staid, vainly endeavouring to discover what called his friend from his quiet tomb, and if any act of his might give repose to the restless shade.

Such are my two stories, and I record them the more willingly, since they occurred to men, and to individuals distinguished the one for courage and the other for sagacity. I will conclude my "modern instances," with a story told by M. G. Lewis, not probably so authentic as these, but perhaps more amusing. I relate it as nearly as possible in his own words.

"A gentleman journeying towards

the house of a friend who lived on the skirts of an extensive forest, in the east of Germany, lost his way. He wandered for some time among the trees, when he saw a light at a distance. On approaching it he was surprised to observe that it proceeded from the interior of a ruined monastery. Before he knocked at the gate he thought it proper to look through the window. He saw a number of cats assembled round a small grave, four of whom were at that moment letting down a coffin with a crown upon it. The gentleman started at this unusual sight, and, imagining that he had arrived at the retreats of fiends or witches, mounted his horse and rode away with the utmost precipitation. He arrived at his friend's house at a late hour, who sat up waiting for him. On his arrival his friend questioned him as to the cause of the traces of agitation visible in his face. He began to recount his adventures after much hesitation, knowing that it was scarcely possible that his friend should give faith to his relation. No sooner had he mentioned the coffin with the crown upon it, than his friend's cat, who seemed to have been lying asleep before the fire, leaped up, crying out, 'Then I am king of the cats;' and then scrambled up the chimney, and was never seen more."

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## HISTORICO-CRITICAL INQUIRY

INTO THE ORIGIN

OF THE

## ROSI-CRUCIANS AND THE FREE-MASONS.

(Continued from our last Number.)

### CHAPTER V.

#### *Of the Origin of Free-masonry in England.*

Thus I have traced the history of Rosicrucianism from its birth in Germany; and have ended with showing that, from the energetic opposition and ridicule which it latterly incurred, no college or lodge of Rosicrucian brethren, professing occult knowledge and communicating it under solemn forms and vows of secrecy, can be shown from historical records to have been ever established in Germany. I shall now undertake to

prove that Rosicrucianism was transplanted to England, where it flourished under a new name, under which name it has been since re-exported to us in common with the other countries of Christendom. For I affirm, as the main thesis of my concluding labours, THAT FREE-MASONRY IS NEITHER MORE NOR LESS THAN ROSICRUCIANISM AS MODIFIED BY THOSE WHO TRANSPLANTED IT INTO ENGLAND.