

The British SPIRITUAL TELEGRAPH,

BEING A

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ANCIENT AND MODERN TESTIMONIES TO SPIRITUALISM.

BY A TRUTH SEEKER.

II.

Christian Theologians tell us, that the Bible is a book displaying the principles and methods of the Divine government as unfolded in the language of its inspired writers, and in the histories which they record. We accept this statement, and affirm, that the Bible distinctly recognizes the reality of spiritual agency in human affairs, teaching us, that God employs not only the material elements of nature, earth, air, sea, and stormy wind fulfilling his word: that not alone does he act through our mortal agency, and “shape our ends, rough-hew them as we will,” our voluntary actions working out his purposes; but it also teaches us, that “ministering spirits” are instrumental in accomplishing his high behests, and that they subserve important ends in the Divine Economy in relation to man, and take a lively interest in his welfare. Indeed the Bible, from first to last, is mainly a record of Spiritual-manifestations and teachings. In directing the reader’s attention to these, we think he will perceive for himself that they are in many respects, similar, if not in kind, identical with events recorded in Ecclesiastical and so-called Profane History, and with what is now transpiring in our midst; and thus, that there is not only harmonic unity, but continuity in the Divine plan; the Bible facts illuminating

past and contemporary history ; and these in turn, illustrating and confirming the truth of the Bible narratives: both classes of facts being at least so far homogenous that whatever principles or theories explain the one will apply equally to the other; or, as expressed by the Rev. Charles Beecher, "The Bible will be found to harmonize with the general principles of human experience in such matters in all ages."

In subscribing to this view, we trust we shall not be accused of treating the Bible with irreverence; not only do we disclaim all intention of so doing, but we believe the above views to be eminently calculated to lead those to its more respectful consideration, who have hitherto held it in but slight esteem, as being contrary, or at least exceptional to their own experience, and the general experience of mankind. This with us is no theory or conjecture, we make the averment with confidence, on distinct grounds of testimony and personal experience.

It appears to us, that this principle of spiritual intervention in human affairs, is, in many ways distinctly enunciated both in the Old and New Testament. We hear frequently of "The word of the Lord" which came unto the prophets. In Samuel we read "He that is now called a Prophet, was before-time called a Seer; We are told that "God speaketh once, yea twice, yet man perceiveth not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Hósea represents God as saying "I have spoken by the Prophets, I have multiplied visions." We read in Isaiah, "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." And in Joel it is written "And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions." The Psalmist tells us that God maketh his angels (messengers) spirits. And St. Paul speaking of the angels, asks, "Are they not all ministering spirits?" I know it will be said that these and like passages, which might be quoted, are expressed in the language of strong oriental metaphor. Let us see. We think the facts of the book will best interpret its language. Job tells us how that "In thoughts from the visions of the night fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying &c."

We have recorded the apparition of Samuel, which appeared to Saul, spoke to him, and foretold his coming fate.* Ezekiel beheld a hand that was sent unto him, and a roll of a book was therein, which was spread before him, and was written on within and without; and we have that striking TABLEAUX of Belshazzar with his thousand lords, princes, wives and concubines, carousing and drinking wine out of the sacred vessels, and praising their gods of gold, of silver, of brass, of iron, of wood, and of stone—In the midst of their profane revelry, then and there,—“In the same hour came forth fingers of a man’s hand, and wrote against the candlestick upon the plaister of the wall of the King’s palace, and the King saw the part of the hand that wrote.” Different indeed from this, though for the purpose of our argument we quote it in this connection, is the account given by St. Matthew of the transfiguration of Jesus in the presence of Peter, James, and John his brother; and the appearance unto them of Moses and Elias, talking with him. Then we have visions and trances, such as those of Abram : of Jacob, in which he saw the angels of God ascending and descending from heaven to earth : of Balaam, the son of Beor, who heard the words of God, saw the vision of the Almighty, falling into a trance, and having his eyes open : † of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem : of Ezekiel the Priest, by the river Chebar : of Daniel, in the palace at Shushan, and by the great river Hiddekel, where he tells us, “A great quaking fell upon them that were with me, so that they fled to hide themselves ; and there remained no strength in me, yet heard I the voice of his words ; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground ; and behold, an hand touched me, which set me upon my knees, and upon the palms of my hands ;” of Peter, at Joppa, who, when he had gone upon the house-top to pray, fell into a trance, and saw heaven opened” ; of Paul, who was in a trance while praying in the Temple at Jerusalem ; of John the Divine “in the Isle that is called Patmos,” and who was commanded by a voice, “What thou seest write in a book,” and who, at the conclusion of his Apocalypse, tells us “And I John saw and heard these things.” The seer was in the earlier periods of Hebrew History a distinctive calling and

* See also the account of the Apparition to Heliadorus in the Apocryphal Book of Maccabees.

† In the days of Eli, the High Priest, it is remarked, as of something deserving especial mention, “The Word of the Lord was precious in those days there was no open vision.” Mark also the successive calling of the child Samuel in the same chapter.

office,—thus, we have “Iddo, the Seer;” “Gad, the King’s Seer,” Jedushun, the King’s Seer;” and many more, whose sayings were written down and placed in the Jewish archives.

That spirits are dominant over matter, is clearly implied in such narratives as those of the Angel who delivered Peter out of prison; of the Angel who rolled away the stone from the door of the sepulchre, and of Ezekiel’s experiences, which he thus relates, “And the Spirit entered into me, when he spake unto me, and set me upon my feet that I heard him that spake unto me.” In the next chapter, “Then the Spirit took me up, and I heard behind me a voice of a great rushing. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the Spirit lifted me up, and took me away.” Again, “And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the Elders of Judah sat before me” (note how circumstantially these accounts are given) “that the hand of the Lord God fell there upon me. Then I beheld, and lo, a likeness as the appearance of fire; from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north.”*

From an examination of these instances, and the number might easily be multiplied, it will be seen, that among other modes of spiritual manifestation recorded in the Bible, there are apparitions; obsessions by good, as well as evil) visions, dreams, trances, spirit-voices, spirits—writings—touches—sounds, and movements of objects and of persons, and to these we may add, that St. Paul writing to the Church at Corinth about “Spiritual gifts” concerning which he says he would not have them ignorant, specially includes “gifts of healing,” “working of miracles,” “discerning of spirits,” “divers kind of tongues,” and “the interpretation of tongues,” and from various allusions in the Bible, there is no doubt that even our mirror and crystal-seers had their predecessors in the ancient time.

* In the Apocryphal chapter said to be cut off from one Book of Daniel, it is related of a prophet called Habbacuc, who was in Jewry, “Then the Angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his Spirit, set him in Babylon, over the den.” (The den of lions into which Daniel was cast; Habbacuc being carried thither to minister to his wants)

The Bible mode of treating these subjects, and the Bible language concerning them, is very different to that of the present time: there is no apology offered for them, no attempt to reconcile them with "the march of intellect," no learned theorising, no formal array of proof: they are narrated with the same simple brevity as the ordinary facts with which they are interwoven. This is very significant; among other things it points out that no such impassable barrier as we now suppose, separating the dwellers in the spiritual spheres from the denizens of earth, was then considered to exist. They did not regard it as a thing incredible that both might meet and converse as friends, it was the common belief that this was permitted, that it did occur. Whatever else, and beyond this, the Bible may establish, it does testify to this as a fact of History; and we know that its testimony in this respect is confirmed by other Jewish Writings; such as those of Josephus, and the Apocryphal books of the Old Testament. On the ground of Spiritualism, the near and the far meet together, the present and the past kiss each other.

The Bible question however, is so extensive, that to set forth the merest outline of it, requires considerable space, we must therefore defer its further consideration till our next letter, in which we propose to consider more especially, the prohibition of spiritual intercourse of the Old Testament, and the demoniacs of the New.

ANCIENT SPIRIT TELEGRAPH & A MODERN ONE.

FROM OUR SPIRIT BRETHREN.

II.

I have something more to communicate on this subject.

I was remarking to my friend the medium, K. H., on his calling the following day, that it seemed an unfortunate gift, in a worldly sense, this of mediumship; for the world would surely look upon him as a lunatic or humbug and act by him accordingly, and that it would necessarily extend this kind consideration to those who went with him; and I continued to say that I thought the Spirits should direct us how to use this gift so that it might not be prejudicial to our worldly interests. His reply was in the affirmative, but his hand went into movement and the following was written:—

"Do you hold the mortal frame above the eternal spirit? Fie for shame!"

"Is it not our duty to attend to the body," I asked.

"Your body is perishable. What matters it? Repel us, we come only where sought."

"But can we not," I continued, "promulgate truth without our position being damaged?"

"Whoever proclaimed a great truth without suffering for it?"

"Is it necessary," I asked, "that we should make up our minds to adversity when we adopt a great truth?"

"Why not? better that you should suffer a little pain than live on lies and rot in affluence; but if you like we will leave you at rest; and you are at liberty to denounce that as imposture which you cannot alter."

"You must know" I continued, "we do not hold ourselves at such liberty. Without wishing to be in affluence, it appears still to me that with better means we can better disseminate the truth—" I was going on with my explanation, but the medium's hand proceeded:—

"Have you made the box?"

"No, I am not a mechanician, but I have described it to my friend R., and he is either making or will make one."

"You should."

Then followed, evidently from a different Spirit hand, an allegorical drawing—a vase with a death's head on it—by its side my christian name was written, and under it—"*Bitter is the cup of mortality.*"

After some other writings and drawings of various character and in still another hand, a drawing of the boxes again appeared. I said I would not fail to attend to it. Then was written:—

"Ask questions on life, death, and immortality."

"Are those your favorite subjects."

"Yes; ask."

But to be candid, after the lesson I had received, I felt unusually disposed for silence.

After an exhibition of frivolity, or apparent frivolity, from the hand of the Spirit signing himself JOHN JONES, there was another change in the handwriting and the following was written:—

"Spirit is eternal, immutable, self-existent.

"Matter is perishable, temporal, changeable, existing from God.

"In the beginning God created many Angels and placed them in various conditions of being, of knowledge, of state.

"Then GOD created matter and on it Man, and Man was free.

"But Man fell and created evil.

"Christ the GOD came and re-introduced Good.

"Man can choose.

"Evil and matter are consoociated."

"Good and Spirit."

It appears to me that this was a continuation of the subject introduced by my questions—a continuation of my lesson—my correction.

Immediately following this, came in the now well known characters of "JOHN JONES."

"Have you any questions?" But questioning, at present, was "dead within me."

"JOHN JONES" seemed inclined to cheer me up with some of his facetide, among which was this, which I regard as an ironical comment upon my questions which had been so gravely answered:—"Queen Victoria wants Dr. D. to write to her about Spirit-Rapping. The Prince Consort won't be at home when Dr. calls. Area bell."

"JOHN JONES" continued to write a couple of pages of drolleries of most singular and unexpected application, until we were fairly tired with laughing. We proposed to leave off, and he wished us a friendly "Good bye."

At our next sitting, — but I had better say that an old and worthy friend J. R. had dropped in and was talking with the medium about the business of the late Congress of Robert Owen, — the medium's hand was moved (the subject of writing-mediumship had been introduced) and the following was written: —

"We think that friend R. should try to write himself. Mr. Owen will help him by kind and cordial advice. GRACE DARLING."

"Did you know Grace Darling?" I asked.

"Yes, and in one of my lectures," said he, "about the time of her saving the crew of the wrecked vessel, and after the Duchess of Northumberland had made her a present of a hundred guinea shawl, and had made a sort of a drawing-room lioness of her, I remember I alluded to her being petted in this ridiculous way with sorrow for her, and pity for the mistaken kindness of the Duchess and the rest of them, and I prophesied that Grace would be killed by her new circumstances, in two years; and sure enough the poor young woman died within that time."

The medium's hand was made to write: —

"I recollect your terms, — 'why spoil a woman!'"

"Did you use those words friend R.?" I asked.

"Possibly. I know I thought them."

"EM. SWEDENBORG" was now written, but wishing to receive further instructions about the Spirit-Telegraph, we asked to be favored with a few words from Franklin: —

"I am here. BENJ. FRANKLIN."

"I have put the box into Welton's hands to make, and ——"

"Who is Welton?"

"He is the husband of the clairvoyante of whom you ——"

"Let her develop the faculty of clairvoyance. It is rare. Rarer than odyllic conditions and electric conditions which produce mediumship. Clair : is magnetic."

"As you have introduced that subject, I will ask, are Spirits the agents in clairvoyance?"

"No."

"Can they act in clairvoyance?"

"It is possible, but Spirits seldom attempt it."

"With respect to the box for the telegraphs, will you favor us with the reason why you forbid glue to be used in making it?"

"Any substance foreign to walnut, deprives the wood of its peculiar qualities."

"Is it necessary to magnetise the maker before he proceeds to construct the instrument, or demagnetise the instrument after it is made, or both?"

"Demagnetise it before putting it to use : that will do."

"Should there be a counterbalance weight to the dial-hand to enable it to move freely?"

"No matter so that it moves forward easily."

"Welton thinks what I have spoken of will help its easy travelling."

"Very well."

"What will be the best mechanical means for preventing the reverse motion?"

"A click similar to that which prevents a watch wheel from returning—a notched wheel."

"Thank you, I think there is nothing further to ask about. Any further suggestion I will attend to."

"Let it be made soon, as getting slow on any matter is injurious in this science."

"He will use dispatch. There is another question, I remember : Is metal permissible in the pivot and socket, and if so, what?"

"Steel, no brass."

"Thank you, I will urge forward the completion."

"Do : and then let Randolph be the medium."

"Any further instructions?"

"Not at present."

"Are you cognisant of the presence of Mr. R.?"

"It is not a pleasant influence ; but we cannot see him ; we cannot see materiality."

"He is a friend of Robert Owen."

"R. O."

"I should like to convince so excellent a fellow, as he is, of this truth. He would like to know any truth."

"Let him convince himself."

A desultory conversation was carried on, the Spirits taking part by occasionally making remarks through the medium's hand, but not to the effect of altering my friend Rigby's expressed opinion that the phenomena might be attributed to a commingling of the thoughts and forces of our organizations in the room above the table, then somehow descending through the mediums organization, and then through the pencil into the paper. While we argued against such an hypothesis, "JOHN JONES" wrote at the top of the page :—

"Occult material forces"—and then proceeded to preach upon the text in a most singular and summary manner, covering the page with lines in every and any direction. This we have found repeated on subsequent occasions whenever there was any reference made to Mr. R. and his materialism.

After "JOHN JONES" had disposed in his way of Mr. R.'s argument, the following serious communication was written, from an old friend of mine, David Tod, a man who in his time also was a materialist :—

"Now Mr. R., with every respect for your preconceived notions, you demand impossibilities. You hold with Mr. Owen on the subject of convictions; Good, but you ought to know that we are beings only a little less limited than we were in your condition: we are the same individualities, carry with us most of our own old beliefs; but knowledge and conviction here correct belief. We wish you not to look at present for consistency, but for the bare fact of our existence. We wish you to regard us as a great mass of persons whose opinions differ as much as ever they did. You say that no two things in nature are alike, then why do you expect from us when we are only just able—by scientific means and affectionate desires, to communicate with you—that we should all talk alike!

You will be a Spiritualist, not in this world perhaps; I was not; but I felt shame and misery at my position when I came here.

I respect your earnestness. David Tod."

Mr. R. here said that supposing Mr. Tod still lived, he did not see why he should have felt shame and misery at having entertained his honest conviction.

The reply to which was :—

"Because the means were open to me."

Mr. R. here reiterated his argument; and it was written :—

"You spoke of material forces at present unknown. Such forces act in certain directions and according to certain laws. There are but two ends to any line, however lengthy; this constitutes polarity. Polarity is the unseen agency of matter, the means by which Spirits act. We are no nearer you: we are in our sphere directing streams of electricity down upon the writer's hand, and causing it to record our ideas as is done in a printing telegraph. We act upon him and here is the solution of the difficulty. The atmosphere is really the only true

medium, and so far chemical and material forces are called into action, but as in the telegraph the action is controlled by intellectuality.

So with your box.

Magnetism was brought from the clouds by Franklin, the quality of electricity nearest the earth. We send you purified essences to penetrate and permeate the gross nitrogen and oxygen and ten thousand gaseous vapours of the atmosphere."

In every communication since, some allusion has been made to this box, and great anxiety exhibited respecting it,

In future communications I trust to be able to give you some account of our progress.

This morning, while concluding this article, we requested the Spirits to inform us if they could, why we had not, as usual, received the Telegraph for to-day; it was then written through the hand of another medium.

J. M.—"The Press is broken."

We shall be curious to learn whether this is so. [Pretty correct. Ed.]

My next communication will contain extracts from conversations upon religious and scientific topics, with our Spiritual friends, obtained up to this time; and also an account of the constitution of a circle to be called the CIRCLE OF SPHERAL HARMONY.

London, July 18.

J. D.

NEWSPAPER PARAGRAPHS.

The "*Kendal Mercury*" has placed before its readers the following paragraphs:—

AN EXTRAORDINARY SECT.—We are informed that a new race of religionists have lately risen in this locality (Burnley), who pretend to have more extensive acquaintance with the "mysteries of the kingdom" than any of their predecessors. They assert with much gravity that in the darkest shades of the night they are permitted to hold converse with departed spirits, and for this purpose it is their custom to meet altogether, and after singing and prayer they say that they can distinctly hear a sweet response from heaven. The latest intelligence they have received from the invisible world is to the effect that the Wandering Jew is in some part of Lancashire, and that he will shortly pass through Burnley, when he will make a call at a certain house and communicate such important information relative to a subject that is as yet entirely "unknown to mortal mind," as will "astonish the natives," Really we may inquire what will come next?

ANOTHER VICTIM OF SPIRITUALISM. — A stable keeper of Philadelphia committed suicide by jumping overboard on the morning of the 4th, in a fit of insanity caused by Spiritualism. He left letters, in one of which the following is the conclusion : — I have come to the conclusion that I must pass into another sphere of existence before I would be able to gather those around me who would aid in carrying out these great and mighty changes that my whole soul and all that is within me cries out must be accomplished ; therefore with the hope of gathering around me a mighty host of spirits, who, like myself, sympathise with their suffering fellows upon the earth, I say with this hope, I pass immediately into the invisible world, and with this mighty host I shall return and so work upon the minds of those in power, that they shall be constrained to yield to their fellow men their rights, and as the time has come for this great work to commence, I am called upon to be there to join this mighty host in carrying out the designs of their Heavenly Father. So fare well ; you shall hear from me again.

—O—

SUNDRY SPIRIT POWER CIRCLES.

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PORTAFERRY.

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We have had two nights since I wrote you before, and with still better results ; yet no sounds but one ; and that we could not account for except by lifting the end of a couch *where it occurred*, and it was *exactly* like that produced : there was no other thing could *cause a sound*. In that part of the room, a figure was seen *very distinctly at the same instant, near to the couch*, by part of the Circle. The Spirit of my deceased brother was seen both nights ; and while he stood at my chair back, another figure was seen (by the lady next me) put its head forward to the side of my face. I heard at the same instant a looming sound blowing into my right ear, something between a bat fluttering and an organ pipe : as it died away, the face was seen to leave. I asked all round if they heard the sound, which was quite loud enough *I thought, for all to hear* ; but they did not.

J. W.

P. S. I forgot to say that several figures appeared, male and female, at our last evenings sitting ; and a mere little child which put its hand

on the table and was seen by *three* of the Circle for several minutes. The female figure seen at couch, put its hand on one of the ladies shoulders, and she shrunk down under the table — off the easy chair — for fear of it.

KEIGHLEY.

It may be as well to remark that this appears to give evident proof of its spiritual origin. It was given at Braithwaite, Keighley Parish, to where the medium Richard Naylor had but lately removed. The names were given unexpectedly, as the object of the circle was to procure a communication from the spirit of John Edmondson. On being questioned, the following was given as a proof that the spirits of William and John Sunderland were really present.

"When we lived upon earth we were not the most agreeable of brothers, but now we are combined as it were in one. The decease, of our mortal bodies came not on a sudden but took hold of them gradually. Both our spirits took their flight out of their mortal bodies in one chair; that is, we both died, as it is called, in one chair. These are facts which no one can deny." None of the party knowing anything about the deceased, nor the manner of their death, their mother was sent for who confirmed the mysterious statement, that the brothers had actually died in one chair. One of them having come home for the benefit of his health had died in the same chair in which his brother a short time before departed this life. After the proof of this strange communication it continued as follows. "After hesitation we have thought it proper to give you a short communication on the folly for living for this world alone. "What will it profit a man if he gain the whole world and lose his own soul," was the expression of one who left his glorious realms above and came to save a lost and ruined race. Man fell from his original glorious situation in which he was placed by the Most High God. He then stood in the need of a Saviour which was promised to our first father Adam. The state of happiness lost by this first father was destined to return; for when the Angel appeared to Abraham he said unto him "In thy seed shall all the families of the earth be blessed." What then is the use of heaping up riches which will decay. Lay up for yourselves riches in heaven—there they cannot rust but will always shine bright as the sun—therefore be ready, that when the time comes for man to lay

down his covering of clay, he may rise to bliss everlasting. There you can join your friends and relations in that land where sorrow and trouble are unknown. Such is our present situation, therefore make ready to meet us.

What is the use of living for this world alone? Be continually looking to your God in prayer. Call for help in time of need. Let not the cares of the world take up your whole attention. Think of the self-denying life which our Saviour led—he had no where to lay his head; therefore strive not to gain the riches of this world to lay them up. If God of his mercy bestows upon you the blessings of riches be you liberal in bestowing them upon the needy. Follow the example of our Lord and master, and strive by all that lies in your power for the eternal welfare of others. This will make your glorious crown which is laid up for you hereafter, shine the brighter. We therefore entreat you by way of conclusion—Live not for this world alone but prepare yourselves for another, that your lot may be with those who have landed with the saints above—therefore be ready. May God in mercy grant this to be the case with you all. Good Bye.

WILLIAM & JOHN SUNDERLAND.

Notices of New Publications.

CHRISTIANITY THE LOGIC OF CREATION, BY H. JAMES

Published by W. White, 36, Bloomsbury Street, London.

We have always been eager to read whatever can be written or spoken in opposition to the spiritual theory; but among all that has come under our notice we find none to handle our theory more fiercely than the above author, and yet none that we could more heartily commend, (to such of our readers as are not alarmed with hard words) than his work. We purpose making a few extracts in this and the following No. which will give the reader some idea of the temper that characterises certain portions of his work. He is evidently a bold thinker, and, in this work, consisting as it does of letters to a private friend, there is great freedom of expression. He says:—

“On the whole I am led to regard these so-called ‘spirits’ rather as so many vermin revealing themselves in the tumble-down walls of our old theological hostelry, than as any very saintly and sweet persons, whose acquaintance it were edifying or even comfortable to make. I hope their pale activity—their blood-

less and ghastly vivacity— may do indirect good by promoting a general disgust for the abject personal gossip which they deal out to us, and which has so long furnished the staple spiritual commodity of the old theology. But I vehemently discredit the prospect of any positive good. Man's true good never comes from without him, but only from the depths of divinity within him, and whatever tends to divert his attention from this truth, and fix it on Mahomedan paradises, and salvation through electricity, claims his most vindictive anathema. Above, all, a spiritual life which feels itself depleted by the diligent prosecution of the natural one, which is actually interested to invade the latter, and persuade good sound flesh and blood to barter its savoury cakes and ale for trite and faded sentimentalities, is a life which every reasonable person may safely scout as unworthy his aspiration.

"The mere personal gossip these ghostly gents remit to us, proves of what a flimsy and goosamer quality they themselves are, and how feeble a grasp they have yet achieved of life. I am told that a communication was lately received from Tom Paine and Ethen Allen, saying that they were boarding at a hotel kept by John Bunyan, and I can readily fancy the shaking of sides, and the rich asthmatic wheeze wherewith that communication was launched by the inveterate wags who projected it. But we are also told very seriously, that the apostle Paul and other distinguished persons, have each a chosen medium in our neighbourhood, on whom to dump his particular wisdom, and so establish a depot for that commodity. And I learn besides that Dr. Franklin, Dr. Channing, and several other well-behaved persons, are turning out mere incontinent busy-bodies, and instead of attending to their own affairs, have actually turned round again in the endeavour to instruct and regulate a world, which had previously seen fit to discharge them. Was ever any pretension more intrinsically disorderly and immodest! The apostle Paul, in the estimation of all scholars, was a man of great sense and modesty. And the doctors Franklin and Channing were also conspicuous for both traits. Now is it credible for a moment that these great men are turned into such hopeless peacocks by the mere event of death, as to fancy that either of them is capable of exerting the least influence upon human destiny, or the destiny of the least individual? *Credat Judæus non ego*. Far easier is it for me to believe, that certain spectral Slenders and Shallows have been donning the dress of these good men, as found folded up and ticketed on the shelves of somebody's reverential memory, and vainly trying in that guise to ape also the illustrious manners which once sanctified it.

"I am persuaded that this entire hobgoblin demonstration owes its existence to the superstitious and semi-Pagan conceptions of spiritual existence which over-run society, and which are diligently nurtured by the old theology. The old theology represents the spiritual world as remote from the natural one *in space*. It supposes that when they die, they actually traverse space, actually *go* somewhere, and bring up either at a certain fixed *locale* within the realm of *sense*, constituting heaven, or at another fixed *locale* constituting hell. Books even are written to suggest the probable latitude of these places, whether within or without our solar system, and so forth. But this is clearly puerile. The spiritual world does not fall within time and space. Time and space simply express two most general laws or methods by which the sensuous understanding, or the intelligence enlightened only by the senses, apprehends spiritual existence, or gathers knowledge. Thus, man, being a creature of infinite love and wisdom, is spiritually, or in his most intimate self, a form of an intellect.

(to be continued)