

# THE BRITISH SPIRITUAL TELEGRAPH

BEING A  
MONTHLY RECORD OF SPIRITUAL PHENOMENA.

No. 2.—Vol. III.]

OCT. 15th, 1858,

[PRICE 1d.]

## SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER. NO. X.

### HISTORICAL SKETCH OF JOAN OF ARC.

[concluded from page 7.]

But Joan felt that her mission was yet but half accomplished; and, with a view to its completion, the day after the raising of the siege, neither elated with her triumphs, nor wearied with her toils, she commenced preparations for her departure. After she had left the city, the French Chiefs attacked a place named Jargeau, but without success till Joan came to their assistance, when they obtained a decisive victory, and the Earl of Suffolk, who defended the place, was taken prisoner. In a few days after, the English army, in its retreat, was overtaken and defeated with great slaughter, and many of its bravest chiefs perished. Joan displayed in this, as in former actions, the greatest bravery; she exerted herself in staying the carnage, tending the wounded, and administering religious consolation to the dying. Shortly after, Charles, followed by his army and a vast retinue, made his triumphal entry into Rheims, the Maid riding by his side. And there, in the old cathedral of Notre Dame, and in presence of the Noblesse—Counts of the Empire and Princes of the blood—the coronation was performed by the Archbishop. Dunois, the greatest general of his age, standing on one side of the king, and the holy Maid, with the consecrated banner unfurled, on the other.

Immediately the solemn rites were concluded, the Maid threw herself on her knees before the crowned monarch, her eyes streaming with tears, and her whole deportment testifying the deepest emotion, exclaiming, "Gentle king, now is fulfilled the pleasure of God, who willed that I should raise the siege of Orleans, and conduct you to receive here the anointing oil, shewing you to be the king to whom belongs the kingdom."

Joan was now at the summit of her glory, but she still retained the simple modesty of character which had always distinguished her. When some one said

---

**London:**

PUBLISHED BY W. HORSELL, 13, PATERNOSTER ROW.  
Communications to be addressed "B. Morrell, Keighley, Yorkshire."

to her. "Not in any book are such great things related as those you have done," she answered "The Lord has a book in which not every scholar can read, however learned he may be; I am only God's minister." The Maid felt however that she had now done the work that was given her to do. She had raised the fallen fortunes of her king and country, and carried on the war so far to a prosperous issue. Orleans was relieved. Charles was crowned. This was all that had been appointed her. She protested this before the king, and on her knees besought him, it is said with tears, that she might be permitted to return to the home of her childhood and her former occupations. But she urged and entreated in vain. She was told that her presence with the army was still necessary—that the invader was not yet driven from the land; till overcome by their solicitations, and appeals she yielded a reluctant assent to their wishes. Alas for the ill-starred Maid!—and yet not so; for the fiery crown of martyrdom she was destined to wear raises her far above the region of mortal pity. But henceforth her story is a fearful tragedy, an ineffaceable stain on the annals of both France and England.

Joan still led the troops, still exhibited the same fortitude and courage she had always shewn, but she had ceased to be invincible. No longer upheld by spiritual power and guided by celestial wisdom as heretofore, she became weak as others. Her counsels ceased to exhibit their former wisdom and firmness. She no longer seemed assured that she was acting under the special guidance of Heaven; nor did she now oppose her own judgment to that of the French chiefs, but was "perpetually changing her resolutions, sometimes, eager for the conflict at other times, not." Notwithstanding her *prestige*, and the superiority of the French forces, she now sometimes suffered reverses; and disheartened, she once more requested her dismissal; and even went so far as to suspend her armour above the tomb of St. Denis, and consecrate it to God; but she was again prevailed on to remain with the army. It is not necessary to follow the details of the war and the fluctuations of fortune; suffice it to say that in an attack upon the English, Joan was finally (not without suspicion of treachery) taken prisoner, an event, for which Joan was not wholly unprepared; as "the voices" had announced to her, that she would fall into the power of her enemies—that it could not be avoided—that she must not be affrighted, but accept her cross with gratitude; and that God would support her strength and courage.

At first, she was treated with some respect as a prisoner of war, but was soon subjected to every species of insult and contumely. So great was the rage of her enemies against her, that they actually burnt a poor woman at Paris, for affirming that she believed that Joan was a good christian who was sent by God. At length for a sum of ten thousand francs, she was handed over to the Bishop of Beauvais, by whom she was brought before a theological tribunal on an accusation, involving, among other charges, sorcery, heresy, and imposture. This course being adopted by her enemies as best calculated not only to glut their revenge, but also to damage and disgrace her character, and that of the cause which she had championed. A messenger had been despatched to Domremy, to gain some particulars of her early life, but as these were highly favorable to her, they were, carefully suppressed. She was led to trial, heavily loaded with chains. The Bishop

and the Vicar General of the Inquisition, supported by nearly a hundred clerical and lay assessors, appeared against her. But though power, station, talent, subtlety, and learning, were arrayed against an uneducated and unfriended girl, who was not even permitted an advocate or defender, her self-possession, and the courage derived from conscious innocence—possibly too from higher aid, upheld her. The records of this odious mock-trial and of the fifteen examinations to which the maiden was subjected, are still preserved; they occupy more than two hundred folio pages in double columns. The simple good-sense of the maiden's answers contrast strongly with the subtle insidious questions that were put to her. Thus when asked "Do you know yourself to be in God's grace?" "To answer such a question is a great matter," was her meek reply. "Yes" said a doctor who was present, "it is so great a matter that the prisoner is not even bound by law to answer it." The Bishop furious at this merciful intervention, sternly repeated the question; and an answer, not we think to be exceeded in its piety, humility, and sound comprehension, was given. "If I am not in the grace of God, I pray God to admit me to it; if I am, I pray God that I may be kept in it." Speaking of the angel Michael, she said to her judges, I saw him as plainly as I see you now. When, anticipating the sneer of modern sceptics, and in ridicule of her visions, they asked her about the clothing of the Spirits, she reproved their insinuations by asking in return, if it were possible to conceive that a God who was served by ministering angels could not also clothe them. When asked if the spirits who appeared to her hated the English, she replied "They love whatever God loves and hate whatever he hates." And when the crafty Bishop, still trying to entrap her, continued, "Does God then hate the English?" she replied, "Whether God loves or hates the English I do not know, but I know that all who do not die in battle shall be driven away from this realm by the king of France." Being asked why she carried a banner; she said, "I carried it instead of a lance to avoid slaying any one. I have never killed a foe." In reply to further questioning about it, she said, "The voices told me to take it without fear and that God would help me." And when asked if her hope of victory was founded on the banner, or herself; she answered, "It was founded on God, and on naught besides:" and to an enquiry why she had stood bearing the banner near the altar at the coronation; she explained that as she had shared the danger, she thought she deserved to partake the honor also. With regard to her assuming male attire, she replied, that she had worn it in obedience to the command of God.

She protested against the injustice of being tried by her personal enemies, appealing for trial to the Council of Basil, or the Pope. She appealed in vain; and the several interrogatories addressed to her, with her replies, were submitted to the decision of the Sorbonne; which decreed, that her revelations proceeded from Spirits evil and diabolical; that her visions were improbable, lying, and presumptuous; and that in wearing male attire, she had transgressed the divine law and canonical ordinances. She was recommended to submit herself unconditionally to the church, as persistence, the Bishop assured her, would expose her body to destruction, and her soul to eternal damnation. A sermon full of invectives was then preached against her; and at its close, Joan was required to sign a form of recantation, ad-

mitting that her pretended interviews with angels and saints were delusive; then pointing to the public executioner, the Bishop told her that death was the only alternative. At first she was unshaken, and replied, with a lofty spirit, to these menaces; but when, with professions of sympathy for her, her enemies had recourse to entreaties, and when the maid (who we must bear in mind was a pious catholic) saw opposed to her the whole ecclesiastical body, whose decisions she had been trained to reverence as infallible; we need not wonder that moved by entreaties, and overborne by the weight of authority, more even than the fear of death, she at length, in a moment of weakness, signed the form of abjuration thus imposed upon her. But the malice and duplicity of her enemies was yet further shown. Instead of the paper which she had thus been induced to subscribe, another was substituted and read to the people in which she was made to own the falsehood of all her protestations. Sentence was then passed against her, condemning her to pass the rest of her life in prison; in which "she might weep for her sin, while eating the bread of grief, and drinking the water of affliction."

Her persecutors did not intend however to let her escape with life; the Earl of Warwick declared that his master "had bought her so dearly, that she must be burnt." And the Earl and Bishop together were not long planning a pretext for her destruction. She was forced by their artifices to resume her former warlike apparel, after remonstrating against it for hours without avail. This, according to ecclesiastical law, was the relapse into heresy, punishable with death, Joan's enemies would not listen to her explanations. It is said, she spoke now with even more dignity and determination than on her trial; reproaching herself for having signed the abjuration, and declaring, that except in conforming to the dress of her sex, she would in no wise yield to her judges. She was condemned to be burnt, the same day, in the market place of Rouen.

On her way to the place of execution, her prayers were so devout, and she recommended her soul to the Almighty, in such touching accents, that many of the spectators were moved to tears. Arrived at the place of execution (where a statue is now erected to her memory) she found the wood ready piled, and the Cardinal of Winchester, the Bishop of Beauvais, and other church dignitaries awaiting their victim. The Bishop, with cruel insolence, demanded "if she was not now well convinced that she had been deceived by wicked spirits," to which she calmly answered, "I know not whether they were good or evil spirits, but I know that I saw them." She listened to the mockery of a sermon that was preached, and then knelt down in fervent prayer, commending herself to God and to the saints; naming especially, her protectresses St. Catharine and St. Margaret, and then, asking pardon for all her offences, she declared that she forgave all those who had injured her; and amid the tears and sobs of many who had come to revile her, entreated the prayers of the spectators. She requested that the crucifix might be held up before her, so that her last look might rest on the sign of her Redeemer. The name "*Jesus*" was the last word audible from her lips. Thus at the age of nineteen, on wreaths of soaring flame, the spirit of the martyr-maid was upborne to Heaven.

But the maid had kindled another fire, a fire which burned in the hearts

of the French nation, and which the power and malice of her enemies could not extinguish. Within three years from the death of Joan, of all the English conquests in France, Calais and its petty dependancies alone remained to them. In less than a quarter of a century, an Ecclesiastical court, headed by the Archbishop of Rheims, revised her case and pronounced her entirely innocent of the allegations brought against her.\* One cannot however but lament that the genius of a Shakspeare and a Voltaire should have perpetuated the calumnies of her persecutors. Let me however in this connection, remark, that Schiller with genuine poetic insight into character, anticipated that tardy but sure justice which the final verdict of history has at length fully established.

And now, with the facts of Joan's life before us, how are we to understand them? How, except on the principles of Spiritualism, can we read their full significance, and explain their mystery? Ambition, Arrogance, Pride, Revenge, Love of power and notoriety, Meanness, Cupidity—qualities which mark the impostor;—in the life of Joan, we search for them in vain. When Charles would have heaped favours upon her, she declined all honors and presents for herself, beseeching only, that henceforth her native village might be free from any kind of impost; a boon by which she was fondly remembered for nearly four centuries; until indeed, like many another touching memorial, it was swept away (1789) by the storm of Revolution.—Against the name of Domremy, in the list of the registrar of taxes was always written "*Neant a cause de la Pucelle.*" (Nothing because of the maid.) We presume no respectable historian would now brand the maid as an impostor. What then?—That she was the victim of hallucination—that her visions were unreal fancies, caused by cerebral excitement; and that her revelations were purely "subjective," the result of mental derangement, is now the favorite explanation of those who resolve all that is wonderful, mysterious, transcending their own experience, into a question of "*nerves.*" We read in an old history of one to whom a voice spake from Heaven; among the by-standers who heard it, some recognised it as the voice of an angel, but some "said it thundered." And thus it is from age to age. In the present case, the facts are unaccommodating; and they won't fit the explanation—not even to oblige a philosopher. The language and conduct of Joan is too clear, circumstantial and consistent for any such theory. Make any combination of the figures you please, and add them up, they will never reach that total. Her madness (if it please you so to call it) not only had method in it, but was better than any amount of sanity that could then be got together. There are some nations now who would be none the worse for a little of it. Fancy and hallucination will sometimes account for a great deal, but to suppose that they adequately explain the Revolutions of Empires, is indeed an odd "*fancy,*" one of the strangest "*hallucinations,*" that ever deluded philosophers and an enlightened public. †

---

\* Even the Bishop of Beauvais, who presided over the infamous tribunal which condemned her, was seized with remorse, and founded the Lady Chapel in the Church of St. Pierre, at Lisieux, in expiation of "his false judgment of an innocent woman," as he expressly states in the deed of endowment.

† I know it has been alleged, that the reverses of the English were occasioned by their

Joan persistently averred that she was under direct spiritual guidance in the mission she undertook and accomplished. Admit the truth of her averment, and the riddle is solved; on any other theory, it is inexplicable. Nor can it be said in this case, that spiritual intervention was exercised for an unworthy end. "What indeed," says Sir James Mackintosh, "could have been a purer object for the exercise of Divine power, than the delivery of France by the spotless hand of a pure and devout maiden?" What indeed? But for this merciful intervention, not only would France in all probability have been subjected to an alien rule, and have suffered all the evils incident to a conquered kingdom, but England itself, by this time, might have been little more than an appanage of the French crown. The *Cui bono* of Spiritualism, receives, as we think, some illustration from the history of France and England *Anno Domini* 1429.

### SUPPLEMENTARY LETTER.

[Having received the following letter, together with the permission of the writer for the use of its contents,—in justice to the memory of such a remarkable medium,—we need offer no apology for inserting it entire, and we are quite sure that our readers will join us in our request, that the writer will continue to favor us with occasional articles from his pen, and with such contributors as DR. ASHBURNER, W. HOWITT Esq., W. M. WILKINSON Esq., "TRUTH SEEKER," DR. DIXON, and many other distinguished writers, we may safely promise that the advocacy of our righteous cause will be conducted in the spirit of charity, free from exaggeration, and with ability equal to any Journal of the day.]

DEAR SIR,—I am glad to see that your able correspondent, who is giving historic instances of inspired persons, has arrived at that of Joan of Arc. He says Sharon Turner has endeavoured to take out of this most extraordinary case all that is supernatural. He might have said the same of almost every historian. Is there one, indeed who has fairly met the facts of the case with the bold heart of an historian who ought to decide solely on evidence? I must, however, in justice to myself, say that there is one. In Cassell's "Illustrated History of England," the text of which is written by me avowedly, and which has an immense circulation, especially amongst the working classes, on account of its cheapness, I have, as you may see, by referring to that period of the history, taken boldly the only feasible and non-

"superstitious terror" of the maid. But the reverse of this is more nearly the truth. Her claims were at first received by the English with derision, and they fought against her with most determined courage. Their subsequent terror of her, resulted from her continued and wonderful success. Monstrelet, the only contemporary author who gives any account of Joan, and who was in the Burgundian interest, speaks of the English being "overcome by dint of prowess; dispirited by numerous losses, alarmed by the great renown of the maid and the wonders they heard of her courage," but he never imputes their misfortunes to superstitious fear.

So the enthusiasm of the French in her favour, was consequent upon the proofs attesting her mission—especially the successive realisation of the predictions she so confidently made, on the authority of revelations vouchsafed to her. The "superstition of the times" then, is inadequate to explain the facts.

est ground, and treated it according to the established laws of evidence. If a person comes forward and offers before a whole nation to perform some stupendous act, and does it, that person is surely entitled to belief. The greater the achievement compared with the visible means, the greater ought to be the credence reposed in the performer. Now, in examining the case of Joan, we find her professing to be directed by heavenly messengers, visibly and repeatedly appearing to her for that purpose, to save her country from the invaders, when all other means had failed : when all the power of the crown and government, all the wisdom of the diplomatists, the skill of the generals, and the bravery of the soldiers, had been exerted in vain : a simple country girl, she then announces her mission to the king, and she accomplishes that mission, wondrous as it was. She does everything that she undertakes to do, and neither does nor attempts to do any more. There is no trace of wildness, insanity, or fanaticism about her ; she accomplishes her task by the simplest means, by marching at the head of the army, and inspiring it with courage which flows from the same divine source as her own faith. She drives the English from Orleans, and crowns the king at Rheims. That was her professed mission : it was done, and she desires to return to her shepherd-ing, at Domremy. But the human wisdom of the court which had not been able to save itself, without the divine wisdom operating through Joan, and which had saved it, now thinks to make further political capital out of so valuable an instrument. Joan protests that her mission is ended : that she is now no more than any other person. They refuse to listen : order her to do this and that, and she replies that it is impossible, for she has discharged that for which she was sent, and 'no longer hears her voices.' They force her upon what she earnestly declared to be unauthorised, unempowered courses, and she fails, is taken, and burnt.

Now it is, in my opinion, impossible to find any fact in all history more clearly and naturally flowing from its own avowed source. There is not one in the sacred history—any one in which the proofs of verity and of divine ordinance, are more clear, palpable, and incontrovertible. There is no scripture mission, which is more plainly the work of God, more demonstrative of its genuineness, by its perfect accomplishment in all its parts. What she failed to do is equally convincing with what she did, because it was equally asserted by her beforehand as the certain result. There was no means found of forcing what was *not* foretold.

The orthodox race of historians and philosophers who would believe the announcement of an eclipse, or a comet, as the result of scientific calculation, but who would not believe the announcement of the salvation of a nation even after the fact, on the plain grounds offered by the effector, think it sufficient to account for Joan's success, by the argument that her supernatural claims were enough to move the enthusiasm of a superstitious soldiery, and strike terror into the equally superstitious English. But whilst this is simply begging the question, and refusing to grant to Joan's prophetic assertions their legitimate consequences, these will not account for Joan's failure when urged beyond the limits of her own engagement. She still marched before the army in its career, the same heaven-sent, and hither-to victorious heroine ; but the victory-inspiring power was gone. How ? Why ? Joan knew why, and said why, and the simple question is, shall we believe his,

torians who dared not assert that she was heaven-sent if they secretly believed it, in preference to a noble, simple-hearted woman, who in every act and stage of her life displayed the most unswerving character for truth, for piety and clearheadedness, who did all the wonders she promised, and pretended not to do more. It must be conceded that no case can be more complete in all its parts, and what is not the least remarkable in it is, that though Joan knew and declared just where she was to stop, she still foretold that what she began would end in the entire expulsion of the English from her country. Though the English captured and burnt her, for the story of her escape is not worth notice, this did not prevent the fulfillment of her prophecy. From the hour that Joan advanced her banner against the invaders, they sunk and continued to sink.

According to human reasoning, when they had destroyed the witch, the spirits of their soldiers ought to have revived, but they never did, for the words of Joan were true words, and the fiat of the Lord had gone forth against them. In the Champs Elysees, in Paris, there is a statue to Joan of Arc with this inscription:—"Statue destinée au Village de Domremy (Vosges.) Quand je voyais mes saintes j'aurais voulu les suivre en Paradis."—Parolle de Jeanne D'Arc.

Oui ! je l'entends, cette voix qui me crie,—  
O ! Jeanne tiens le glaive, et combats pour ta foi ;  
Va ! sauve ta patrie :  
Va ! va ! fille de champs ! le ciel marche avec toi !"

ROBERT VICTOR, *President de l'union des Poets.* 1855. E. Paul.

Does this Union of Poets really believe the words of its President ? The Poets, indeed, have delighted to deify Joan, irresistibly drawn away by admiration of her beautifully simple and sublime character and the astonishing splendour of her success. Without referring to the Pucelle d'Orleans of Voltaire, who could not comprehend the sacred reality of such a heroine, Southey has written a great epic, and Schiller a great tragedy to her glory. Would either of these poets have come forward, and solemnly avowed his belief in her divine inspiration ?

But the poets are queer fellows. It would be a very easy matter to extract a whole volume from their works of assertions of spiritual communion and spiritual aid. What do they mean by it ? Do they mean anything or nothing ? Does Longfellow really believe in the "Spirits that enter at the unopened door" ? and that stand by your chair ?—Does he believe in his poem on "Haunted Houses" ? My opinion is that poets are really inspired and dont know it, and go on talking truths whilst they imagine them only figures of speech. I enclose you a couple of stanzas from Spenser which have, however, all the marks of an honest faith about them, and are very beautiful.

#### MINISTERING ANGELS.

And is there care in Heaven ? And is there love  
In heavenly spirits to these creatures base,  
That may compassion of their evils move ?  
There is:—else much more wretched were the case  
Of men than beasts. But O ! the exceeding grace  
Of highest God that loves his creatures so,  
And all his works with mercy doth embrace,  
That blessed Angels he sends to and fro



To serve to wicked man, to serve his wicked foe!  
 How oft do they their silver bowers leave,  
 To come and succour us that succour want!  
 How oft do they with golden pinions cleave  
 The flitting skies, like flying pursuivant,  
 Against foul friends to aid us militant!  
 They for us fight, they watch and duly ward  
 And their bright squadrons round about us plant;  
 And all for love, and nothing for reward:  
 O! why should heavenly God to us have such regard?

Before closing this letter, allow me to congratulate you on the commencement of Dr Ashburner's vigorous and intrepid addresses to the working classes.

Nothing can be more beneficial than such articles from a man qualified to speak scientifically to them. In my time I have had a great deal to do with these, in many respects, admirable classes, and have been astonished at the extent to which infidelism has infected them. The enemies of Christianity have found them, from the wrongs and contempts which they have suffered, extremely susceptible to the sophistry which contrives to confound together political tyranny, class selfishness, priestcraft and religion. It has long been my strenuous endeavour to convince them, that if they are to find the principles of political justice anywhere, they must look for them in the Bible, in the assurances that "God has made of one blood, all the nations of the earth," and that "He is no respecter of persons." There, and there only, lie the eternal foundations of all political rights. But the grand conjuring rod of the Archimagi of infidelity, by which they win them over is the pretence that it is *philosophical* to get rid of the old humbug and superstition of the Bible. The pride and worship of intellect is the subtlest snare of the age, as if intellect were a self-evoked thing, and not a gift of the Giver of all things. True philosophy will raise the vision of the masses, above the petty idolatry of intellect, to the Creator of intellect; and the most effectual antidote to a pseudo-philosophical infidelity, must be the demonstrations and positive deductions of practical philosophy itself. I trust we shall have to thank Dr. Ashburner and yourself, for invaluable contributions to this work of setting right the much abused mind of the shrewd and fast-enlightning artizans of England.

Yours faithfully,

Mr. B. MORRELL.

WILLIAM HOWITT.

## THE USE AND ABUSE OF SPIRITUALISM.

THE *B. S. Telegraph* has recorded a great variety of testimonies to the manifestation of supernatural and miraculous phenomena, from time to time, since the age of the Apostles or the fall of Jerusalem "to rise no more." It would be not less instructive to know the consequences or permanent effects of those phenomena on the minds of those who witnessed them. Were those effects salutary or not? Were those, who beheld the marvels, permanently turned to, or confirmed in, the love of goodness and truth, or were they not? I hope this matter will be fairly inquired into. Hitherto so much attention has been given to the mere establishment of the truth of the facts for the satisfaction of "stupid starers," that the permanent consequences of the facts on those who witnessed them have been un-

observed. But now, that no rational man can any longer deny the truth of the narratives, it is time for those, who look approvingly on such things, to be prepared to answer the question—does history say anything, and what, as to the permanent effects of those things on the minds of the spectators of them? I should like to know more of Edward Richer's opinion of the course which Madame Saint Amour thought right to pursue. M. Richer wrote an analysis of Swedenborg's exposition of the Apocalypse. He wrote it with great clearness and precision, with admirable brevity, and with a faithfulness which makes it a valuable first book for an inquirer into Swedenborg's theology. Was it after he became well acquainted with Swedenborg's writings, that M. Richer approved (or did he ever approve at all) of Madame Saint Amour's desire to possess the gift of healing in a miraculous way? This lady became convinced of the truth of Swedenborgianism and embraced it zealously and openly. Being persuaded that the gift of healing promised by our Saviour to his Church was still the inalienable heritage of Christian faith; she prayed earnestly and perseveringly for this gift, and the gift was conferred on her. The consequences were manifestly most disastrous. She probably cured hundreds of their earthly diseases by her miraculous gift. The majority of these persons either turned round and began to curse and to swear, and thrice to deny the facts which they had before seen and admitted, or slunk away from defending her against her unmanly assailants. "This is the eternal story of the martyrdom of truth, yet the children of this world see it not." I fear that some of those who have cast off the burden of the flesh are not less blind. For what is that eternal story but the insufficiency of supernatural manifestations to turn men to goodness and truth? Aye, to exhibit the tendency of such things to stop men in the investigation of already revealed truth, to lead them to be guided rather by the perceptions of the natural senses, than by their reasons enlightened by the Word, to discontinue the cultivation of their minds, to astonish, stupify, contract, and prostrate them before a cunning priesthood, till they know not their right hands from their left. Some of the communications from the spiritual world have gone far to confirm the following strong language of Dr. Wilkinson in his "Life of Swedenborg." Commenting on the "Diary," or Swedenborg's report of the state of the Spiritual world, "it justifies," says Dr. W., "to nearly the whole extent, the low sentimental credence on ghostly subjects, as well as the traditions and the fears of simple mankind. The earthly soul cleaves to the ground and gravitates earthwards, dragging the chain of the impure affections contracted in the world; spirits haunt their old remembered places, attached by undying ideas; \* \* \* \* infidelity denies God most in spirit and the spiritual world; nay, staked on death it ignores eternity in the eternal state with gnashing teeth and hideous clenches: and the proof of spirit and immortal life is farther off than ever \* \* \* \* The memory of the skies is lost; baseness accepts its lot, and falsehood becomes self-evident: wasting ensues to comprehend limb and faculty, and the evil spirit descends to his mineral estate, a living atom of the second death. Impossibility is the stone of his heart, and crookedness the partner of his understanding." The fact is, as the same author observes, "the intercourse of soul with body, and of spirit with nature, is the easiest of things as well as doctrines,"

But it has been with this as with some of the great laws of nature. "That a body, once in motion, would continue for ever to move in the same direction with undiminished velocity unless acted upon by some new force, was a proposition which mankind found for a long time the greatest difficulty in crediting. It stood opposed to apparent experience of the most familiar kind, which taught that it was the nature of motion to abate gradually, and at last terminate of itself." We now see it to be the easiest of things as well doctrines, confirmed to us every hour of our lives by everything which we see.

But to return to Madame Saint Amour. Having embraced Swedenborgianism she became convinced that the gift of healing miraculously was still the inheritance of the Church. Where in the Scriptures or in the writings of Swedenborg did she find this? Such belief is, I know, in agreement with the theology which has prevailed since the Apostle's days. It is nevertheless unscriptural and its origin and perpetuation not difficult to account for. Nothing has been more distinctly laid down than that all such supernatural gifts were to cease with the Apostles and "the end of the age," or Jewish world; with its types, baptisms, sacraments, priesthoods, at which end Christ came in power and great glory, and put down all apostolic "rule, authority, and power," and all visible evidence, miraculous or not, of a Divine sanction of a visible Church; leaving for the abiding spiritual and invisible church, the abiding spiritual and invisible gifts of "faith, hope, and charity." Then in that day were all things written fulfilled, the darkness which had covered the intentions of the Creator passed away and the true light shined, whether men see it or not. It has been well said by the highly gifted author above quoted, "Christianity was the institution of miracle as in the order of nature." This being so, there is no need to seek for much institution of miracle as out of the order of nature. The Second Adam, the Lord from heaven, the quickening spirit, will quicken spirit, soul, and nature, when men understand the great privileges of the perfect day which was set up near eighteen centuries ago. It is come, and coming, by biblical criticism, by literature, by science and by unsought discovery. Let no Simon the sorcerer impede the work. As to Swedenborg, his testimony and argument against miracles are decided and have not yet been proved erroneous. These modern spiritual manifestations, more fortunate than Madame Saint Amour's, are said to render more apprehensible and credible the marvels of the Scriptures and Swedenborg. Honestly employed for this end, it is to be hoped they may have this use. Thus perhaps, they would actually be that "speaking illustration" which Swedenborg half ventured to promise might be afforded to facilitate the understanding of the things of the Kingdom of Heaven.

W. P. G.

## PROOFS FOR SCEPTICS. No. II.

Aug. 15th. At a *seance* at Mrs. M.'s, I made a certain number of marks, privately, by way of a test, on a piece of paper, laid it face down, and requested the number to be given by the table. A wrong number of tilts was made. I said so, and was about to take the paper up, when the correct number was rapped loudly on the floor. I asked "Is there more than one spirit here?" *Ans.* "Yes."

I religiously enjoined all bad spirits to depart. I then asked if I could receive a communication from a departed friend whom I was then thinking of. The sign of affirmative was given. The presence of my friend being intimated, I asked, as a test of identity, what the name of an article was, belonging to her at my home? The answer was correct. I then asked of what it was constructed? The answer was commenced with the letter g. I at once said that that was wrong, for I thought it was brass and *kept pointing* to the letter b; but the letter g was persisted in by the invisible speller. I felt so positive as to its being brass that I considered the test as conclusive against the knowledge of the spirit, and gave it up. I was struck, however, with the pertinacity of its holding to the letter expressed as well as with the peculiarity of the raps, both characteristic of my friend. When I got home—to confirm my opinion as to the article in question being of brass,—I went and examined it; it was gilt metal.

In putting test questions, my rule used to be, to put them mentally, but I find it better to state them privately on paper. They seem then to be more clearly apprehended by spirits than when mentally expressed. Spirits sometimes have told me that I have not thought my question distinctly. This is curious, and worth remembering when stating such questions.

Sept. 7th. This evening I was accompanied to the residence of my mediums by two very old acquaintances, who had for a long time found their stock of amusement in quizzing me for my "credulity"—Messrs. F—— and S——, both members of a club to which I belong. On taking our seats the raps came. I pursued my usual course, namely, made some marks privately on paper. I laid it, face downwards, on the table, and obtained a corresponding number of "raps." My friends did the same for themselves. The correct numbers were produced on the floor; they were astonished. They modified this test in various ways with respect to ages, names, &c., invariably receiving correct responses. I asked one of them to call to mind a departed friend. I inquired if the spirit of whom my friend was thinking could be with us? *Ans.* "Yes, in three minutes." The spirit's presence being intimated, I asked, "Will it rap at its initials on going over the alphabet?"—*Ans.* "Yes." On going over the letters irregularly, raps were given at two of them which Mr. S. said were the initials of the friend he was thinking of. Mr. S. was agitated, said he was satisfied that there was no collusion; but as a finishing test, he held the pencil out of sight, as if making several marks, though really but one. Several raps came; on looking at the paper, I said that that was a failure, but Mr. F. said that it was the number he had thought, although, for a test, he had actually drawn one. Mr. F. now left us with something new to think about. Mr. S—— and myself then sat to the table,—we on one side, the mediums on the other,—a round one, about thirty inches in diameter. The table trembled, and rose bodily from the floor; there it remained floating horizontally in the air. Mr. S. asked several questions, and the answers were given by the table rapidly falling and rising with decision and force. As Mr. S. remarked to me, the table formed a perfect level—a ball might not have rolled off. Mr. S. now perfectly satisfied, followed his friend to the club; where I found a warm debate had already commenced at the report

of my friend Mr. F. I received congratulations, &c. from old antagonists, they becoming allies. I now can sit at my ease watching the conflict by new combatants.

The next evening I accompanied a lady and niece to Mrs. M's. They obtained test answers to questions similar to those of my friends the evening previous. Again the table floated as before, answering questions by vertical movements correctly, even when stated mentally; some were singularly rapid and strong. Going home, my lady friends said that they had, each, tried to keep the table down—neither of them weak—but they felt their pressure as nothing against the power in operation.

While at the table I had again heard the gentle ticking indicative of the presence of my own friend. I asked various questions, as to her assisting me in bringing before my friends this evidence of spiritual existence; whether it added to her happiness, &c.; to all which I received affirmative responses in delicate musical "raps," in wonderful contrast with the powerful vertical movements just witnessed.

I regard such phenomena as of interest to those who need evidence of spiritual existence and action, but more particularly as suggestive to inquirers.

31, Newman-st., W.

H. WHITAKER.

P. S. I have, since writing the above, witnessed still more remarkable manifestations, which I will report next time.

### NEARNESS OF THE SPIRIT-WORLD.

The Bishop of London is reported in the London *Times* as having used the following language in a recent Sunday service at Westminster Abbey:

"There was many important lessons (said the Bishop of London) to be gathered from Jacob's Dream. There were dreams by day as well as by night; and what, he might ask, were our day-dreams but wandering thoughts, which very often shadowed forth the business of our lives! The especial lesson taught by Jacob's Dream was that God constantly controlled our thoughts, *and that we were constantly in connection with the world of spirits*, whilst we thought we were far away amid earthly things. He entreated those whose thoughts turned heavenward not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness."

### SPIRITUALISM VIEWED BY AN OUTSIDER.

The Rev. C. S. Lyman, of New Haven, in an article on "*The Literature of Spiritualism*," says, "In order to show what Spiritualism is, we are not at all called upon to explain these facts, nor, indeed, to admit that they are facts. Though we see not, we confess, how this latter point can be denied—viz: that such facts have taken place—without compelling us, in rejecting the testimony on which they rest, to reject all human testimony and discard entirely the evidences of the senses.

For the phenomena in question, especially the physical, are such, it cannot be denied, as all sane men are competent to observe. They rest ultimately on the testimony of the senses—the same basis on which rest all other facts which go to make up our knowledge of objective realities. And the witnesses, there is every reason to believe, notwithstanding the assumption often made to the contrary, are as competent and as trust worthy, as the witnesses of every other set of facts or transactions, which men are accustomed to accept in the ordinary affairs of life, and make the basis of their opinions and conduct, even in matters of the highest moment.

## PROOFS WITNESSED BY DR HALLOCK.

"I have myself seen the answer to a question, raised in open daylight, in less than one minute, out of the flesh and blood of a woman's arm! The answer was in fair, round letters, accompanied by a well-drawn diagram to illustrate its doctrine. I have in my possession an answer to a question, written with a pencil taken out of my own hand by a *seventh* hand, when there were but three persons visible to the senses in the room, and I knew the exact position of *their six* hands. In compliance with a request, I have seen a common-sized table moved with great rapidity and force, in all directions about a room, when the only persons visible, instead of causing its motion by touching it, did all they could do to keep out of its way. I have made one of three persons, the other two heavier than myself, who stood upon the table at the same time, and were lifted clear of the floor; the other six or eight persons present merely sitting by and looking on. I have had mental questions answered by being patted on the head by a pair of hard, muscular hands, when the only other pair near me belonged to a young lady, and they, during the whole time, were firmly held in my own. I have been gently and caressingly pressed upon the back of my own hand, by a pair of *little hands*, as of a child, when there was no child belonging to this world, in the room, or in the house. I have seen a man lifted, several times in succession, clear of the floor, with no other visible human being within *fifteen feet of him* whilst it was being done; the twelve or fourteen persons who saw it with me, having no farther conscious agency in the matter than simply observing it. I have heard music, which was delightful to listen to (I am no judge of its scientific value), from a piano with its key-board turned to the wall, and its own legs at intervals beating time to the music. I have heard "Home, Sweet Home" from an accordeon, with sweeter effect than from any other source, while the instrument was being held upside down under a table, and by *one hand only*, every other hand being upon the table."—*From the Spiritual Age.*

## REVIEW.

SPIRITUALISM: *An old Epidemic under a new Phasis.* By the Rev. Giles Pugh. Her Britannic Majesty's Chaplain at Naples. Malta, 1857.

The title of this work is a misnomer. It should have been, *A Review of some of the speculations in Religion and Philosophy of Professor Hare with incidental remarks on Spiritualism.* From the opinions here controverted, many Spiritualists, probably the great majority, would entirely dissent. Men holding the spiritual faith are to be found of every religious persuasion. And, judging from a multitude of spiritual communications, uniformity of religious opinion is as foreign to the spirit-world as to this. Spiritualists do not accept the *ipse dixit* of any Professor, or of any disembodied Spirit; their statements and opinions have to be judged by their conformity with fact, reason, and conscience. Mr. Pugh has therefore placed the question altogether upon a false issue. It is not a question of opinion but of fact. Our author admits the reality of the phenomena, and that the scientific theories put forward to explain them are inadequate; but excuses himself from giving any lengthened or decided opinion on the scientific and philosophical part of the subject, as he has neither the leisure nor the qualifications for duly investigating it. His "professed aim, is to investigate its moral and religious tendencies." Very good! But we think the question of *fact* must be first settled, or there can be no common ground of agreement; and the "moral and religious tendencies" will then have to be considered on a much broader basis than he has here indicated. There is so little in this pamphlet pertinent to the question, and that little is so defective in statement and reasoning, and displays so slight an acquaintance with the subject of which it professes to treat, that we are only induced to notice it; first, because it has been sent us for that purpose, and

secondly, because the author tells us, that he was led to its publication through having been consulted by some of his congregation as to Spirit-rappings, &c., during the winter of 1855—56: and it is therefore an additional evidence that spirit-manifestations are attracting attention elsewhere than in England and America.

With regard to the late Professor Hare, we may remark, that whether the opinions on religion avowed by him in his published work, are right or wrong, they are not chargeable to Spiritualism. Prior to his investigation of this subject, he was a materialist. Spiritualism was the means of demonstrating to his mind those primary truths of religion—the Being of God, and the immortality of the soul. True, he did not at once renounce his former hostility to the Bible and Christianity. When he published his work on Spirit-Manifestations, he had not allowed his new convictions sufficient time to bear their full and ripened fruit; but Judge Edmonds, in a published letter, dated New York, July 5th, 1858, writes:—

"My first acquaintance with him (Prof. Hare) arose out of his having sought an interview with me shortly after he had begun his investigations of Spiritualism.

"He then told me how resolute an opponent to the prevailing religion of the day he had been all his life, denying all revelation, rejecting the Bible, and even going so far as to collate and publish offensive extracts from it, and questioning man's immortality and the existence of a God. Therefore it was that I watched his progress with solicitude to see if his unbelief would not yield to the truths of Spiritualism, as that of many, very many others of a similar state of mind had yielded.

"Scarcely two years elapsed before the Professor showed me that my anticipations were correct, and his unbelief was yielding to the force of evidence. He first acknowledged a belief in his immortality, and said that it had been demonstrated to him by spiritual intercourse, in this wise: That the spirits who had spoken to him through different mediums, had so proved to him their identity with persons whom he had known on earth—and particularly his sister—that there was no room to doubt it. He was slow and cautious in receiving that conviction, but when it was thus, by frequent intercourse with the Spirits of the departed, firmly fixed in his mind, his next step was, as he told me, to reason that if man did live for ever, there must be an over-ruling Providence!

"But there he stuck fast for a while, denying still revelation, and the value of the Bible. Hence in my letter to "A distinguished legal gentlemen," written in December 1856, I used this language:—Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. So far his Spirit-teachers have already gone with him. But he still denies Revelation.

"The Professor saw this letter as published, and spoke to me about these remarks. This was the last time I ever saw him, and he then told me that he was at length a full believer in Revelation, and in the Revelations through Jesus—that in fine, he was now a Christian, full in the faith;—that but a few days before he had made a public proclamation of this belief, at a meeting which he had addressed at Salem, Mass.; and he read to me a long article on that subject, which he had prepared for publication."

In the same letter Judge Edmonds says, "In the Introduction to my second volume of *Spiritualism*, I published some twenty letters from different persons, showing that the writers of those letters were but a few of the long list we have of such conversations."

If the tree of Spiritualism is to be judged by its fruit, our judgment concerning it must be widely different from that of Her Britannic Majesty's Chaplain at Naples. We hope he may be led to a re-consideration of the whole question.

T. S.

Mr. Jones, of Peckham, will lecture on the evening of the 5th of Nov., at the Jews Literary Institution, Leadenhall Street, London, on Spirit-power Manifestations.

## OUR ANSWER.

We are frequently asked, by subscribers, how they can best serve the cause and render permanent aid to the *Telegraph* as well. We have declined to state our convictions fully, lest they should be interpreted into selfishness; but in consequence of a generous offer and noble example on the other side of the Atlantic, we are induced to lay before our readers the following suggestions, including

## TERMS OF SUBSCRIPTION

to the *Telegraph*, viz.,—

A subscription of 2s. 0d. annually, will secure the prompt delivery of a *Telegraph* or *Supplement* at their own residence, or at the residence of any friend, minister, or public reading room in England, Ireland, Scotland or any foreign part where only one stamp is required for pre-payment: 3s. 0d. will secure 1 *Telegraph* and 1 *Supplement* as before stated: 4s. 6d. will secure 2 copies of each; 6s. 0d. will secure 3 copies of each; 12s. 0d., will secure 6 copies of each, and the zealous friend above referred to will engage to "send a Spiritual Paper or Tract once a month for a year for 1s. 6d.," to any public Institution; (the postage would cost him 24 cents, or 1s. 0d) so that an annual subscription of £1 1s would entitle the subscriber to forward an order as per sample:—

Please forward to my address

2 copies each of <i>Telegraph</i> and <i>Supplement</i> ,	.	.	.	4	6
To Rev. J. H., 1 copy of each,	.	.	.	3	0
To Dr. T. W. 1 copy of each,	.	.	.	3	0
To Mechanic's Institution, 1 copy of each,	.	.	.	3	0
also 1 American Paper or Tract monthly,	.	.	.	1	6
To Public Reading Room, 1 copy of each,	.	.	.	3	0
also one American Paper or Tract monthly,	.	.	.	1	6
To Literary Institution, 1 American Paper or Tract monthly,	.	.	.	1	6

£1 1s 0

The above might be varied at the option of the subscriber, whilst an order for any or all of them will meet with prompt attention at the *British Spiritual Telegraph Office, Keighley*.

The gentleman who undertakes to supply the American papers, will also supply private individuals at the usual rates. The annual subscription for the *New York Telegraph*, the *Spiritual Age*, the *Banner of Light*, is 12s 0d each; the *Practical Christian*, published fortnightly, and conducted by Rev. A. Ballou, (author of "Glimpses of the Supernatural") 6s. 0d. The terms for the *Herald of Light* and other papers we will try to ascertain. Any Spiritual work published in Boston we will endeavor to supply.

We purposed noticing separately "*The Two Worlds*," published weekly, "*The Spiritual Messenger*," a monthly Magazine, conducted by Mr W. Carpenter, Mesmerist, one penny each,—by W. Horsell, 13, Paternoster Row. The first No of the *Two Worlds* contains an article on Spiritualism together with other kindred and useful matter. It promises to be a good family paper. The *Spiritual Messenger* is largely devoted to Spiritualism, but also embraces Mesmerism and other branches of Psychological science. We have also received the first No of "*The Biological Review*; a monthly Repertory of the science of life," price one shilling; conducted by Dr Mackenzie, the writer of several articles on the "*Magic Mirror*" &c. which have appeared in our columns. With such aids as these, we shall be better able to allay the popular prejudice, to more fully develop the great truths, hitherto, so little understood.

Our next No. will contain "*The Archbishop of Paris and Verger his assistant: their entrance into the Spiritual world,—through a Seer.*"

Printed at "THE BRITISH SPIRITUAL TELEGRAPH" Office, Keighley, Yorkshire,