

# SUPPLEMENT

TO THE

## British Spiritual Telegraph,

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### REMARKS ON MR. HOWITT'S "FINAL REPLY."

BY THE REV. E. WHITE.

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SIR,—Before I proceed to deal with whatever there is of fresh argument in Mr. Howitt's "Reply", it will be necessary to ask the attention of your readers to the correction of a few of those painful statements respecting my own dealings in this discussion on which he has based so large a portion of his new diatribe. I am very sorry that he finds himself unable to continue his defence without falling back upon the resource of representing me as too false and reckless a slanderer to permit of his further soiling his hands with the contact of controversy. I have no objection to endure without reply his lofty contumelious tone of composition, though I may entertain a strong opinion as to the propriety of such a tone in the leading apostle of a new revelation from Christ; but I can not silently submit to the charge of having "*denied the sincerity*" of Spiritualist writers, or of having imputed "*hypocrisy and empty sentiment*" either to Mr. Howitt or his friends. Had I done so, there might have been some excuse for Mr. Howitt's decision "not to argue" with me, and for the passionate vehemence with which he discharges this Parthian arrow as he leaves the field.

Once for all then, I beg of you to believe that such imputations are wholly without foundation. Neither with respect to Mrs. Crossland nor any other writer on the same side have I used any language which can fairly be perverted into such a sense. Permit me to assure you that again and again I repeated that the ladies and gentlemen who were concerned in the New Spiritualism were beyond suspicion for their sincerity and good faith, and that it was this very circumstance, together with the singular secular intelligence of some of them, which gave importance and urgency to the inquiry. Of course, adopting firmly, as I do, the theory that the phenomena and the communications are alike the work of evil spirits, I freely charged *upon those spirits* deception, insincerity, and the most refined arts of falsehood; and in this sense when speaking of the more orthodox portions of Mrs. Crossland's book, I spoke of "*varnish*," which I was entitled to do, considering that other portions of those communications evinced their origin by their anti-scriptural character. But if it has come to this that no opponent of Spiritualism may venture upon charging "*hypocrisy*" on evil spirits, without at the same time being regarded as charging it upon the deceived recipients of their revelations, indeed the advocates of the system will soon find

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LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. C.

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Communications to be addressed "B. Morrell, Kelghley, Yorkshire."

no respectable persons willing to engage in discussion with them. If we may sometimes regard a Roman Catholic as a sincere and even a pious man, as I presume we may, although he is unconsciously under the influence of some errors which Mr. Howitt tells us are of diabolical origin, why may I not, if my judgment and conscience oblige me so to do, regard Mrs. Crossland and her companion writers as deceived by the complicated delusions of the same spirits, yet as being morally incapable of voluntary deception. Mr. Howitt's new doctrine that the medium is *particeps criminis* is one which I suspect few of his friends will be willing to confirm. Has it been invented for the occasion, and because its application in the present instance would enable him to represent me as a fierce and 'violent' assailant of the sincerity of others? As he professes to have taken careful notes, he will not forget that at the end of my first lecture on Spiritualism, I read with strong approbation a passage from C. Beecher's "Report," in which he expresses his belief that the leading adherents of it were perfectly sincere, that if it were a delusion, it was a strong delusion, and that therefore they ought to be dealt with in respect, patience and kindness. How far I succeeded in following my own advice I do not know; but one thing is quite certain, that I strove earnestly to do so, and that I find none who heard those lectures who are not astonished at Mr. Howitt's total want of appreciation and reciprocation of the spirit which generally breathed through them. Indeed had they been so coarse, violent, slanderous and bad, as he now wishes to represent them, I do not see how he could have listened with pleasure, as he says that he did, to any portion of them, much less 'record his opinion that I am perfectly sincere' in my views. I have said thus much on a personal matter, since so long as Mr. Howitt's allegations on this head continued unanswered, I could not hope for a hearing from your readers. Mr. Howitt's own words, however, will sustain my version of the matter, for he himself says, p. 123, that I "informed my hearers that the mediums included men and women of the strictest moral character and wide spread fame. The prevalence of Spiritualism amongst characters so estimable and distinguished, was the chief ground of alarm." There was nothing whatever said to except either Mr. or Mrs. Crossland from this description, and in his conscience Mr. Howitt knows that it is unjust to set me forth as looking at any medium through the colour of the deceiving spirit. On the contrary, the measure of the Spirits' 'hypocrisy' may be the measure of the innocence of the deceived. The more refined the imitation of gospel 'talk' in some portions of the story, the more likely would honest minds be to fall into the snare in the remainder.

Let us now travel along the road in Mr. Howitt's tracks, supposing that I have cleared myself from the mire with which I have been bespattered by our friend.

1. As to my writing in "the special organ of the Devil," the *Spiritual Telegraph*. ("If Spiritualism is as he asserts the work of the Devil, the *Spiritual Telegraph* must be the special organ of the Devil. How then is Mr. White writing in the Devil's own organ?") When the *Spiritual Telegraph* is closed against all hostile discussion of the claims of Spiritualism, it will be time enough to consider its special relation to the powers of darkness. But so long as it grants a fair field

and no favour to advocates on both sides, I can regard it in no other light than as the organ of honest men, not willing to deceive or to be deceived. I may deeply lament the belief of many of the writers in its pages, but the unusual frankness displayed by the free admission of adverse argument and appeal, can be imputed to no other motive than sincerity of purpose, joined with great reliance upon the good effect of controversy.

2. Mr. Howitt endeavours to raise a prejudice by representing me as believing "that the good angels influence me and my friends, and the wicked angels him and his friends. This is but the old story, 'Orthodoxy is my doxy, heterodoxy is another man's doxy.'" Mr. Howitt perhaps forgets that on p. 118, he has laboured very hard to show that "the archdevil is now occupied in suggesting to Mr. White and others, that Spiritualism is the work of the devil, and that they had better denounce it as such." Whatever force therefore there is in the not very new quotation from Bishop Warburton, is available against himself. We cannot both be right, and the religious questions involved in the claims of Spiritualism are of such infinite importance, that I will not divert attention from them by bandying such like useless recriminations. One party in this controversy is assuredly deceived by the "Devil," and that is a belief which must be entertained on both sides. If Mr. H. really thinks it, I find no fault with him for attributing my opinion to the deception practised on me by evil spirits. If he thinks so, let him quietly assist me, as becomes him, to escape from the delusion; not explode and decamp with a "Final Reply."

3. Mr. Howitt persists in dragging into this discussion my private views of the Scripture doctrine of Immortality and Retribution. I did not in the whole course of Lectures expend five minutes upon them; but employed scripture language, leaving it to make its own impression on the hearers according to their liking: knowing the unpopularity of my opinion on the doctrine of Life in Christ, which attribute everlasting existence to the "regenerate" alone, Mr. Howitt has not failed to take advantage of that circumstance to raise a prejudice against whatever might be advanced by me on the subject in hand. It is not probable that you wish your periodical converted into a theatre for the debate of that question; on which however I should be very happy to meet Mr. Howitt or any one else who is willing to abide by the usual canon of Scripture interpretation—the canon of taking, as the ruling sense, the *plain sense of the main current* of scriptural expressions. I shall therefore content myself with observing that after Mr. Howitt has studied Mr. Hudson's work on *Debt and Grace* in relation to a future life he will be in a far fitter condition to write on this topic than he is at present, and meantime those who regard the human family now existent as never having had as a race since the Fall any possession of, or title to, Eternal Life, or endless existence, apart from salvation in Christ, regard the charge of harshness in the execution of the sentence of death on the unsaved as purely irrelevant. The statement of Mr. Howitt that "the New Testament breathes *nothing but love to man, not destruction*" is simply untrue. The New Testament breathes two distinct sentiments towards mankind, love to the good, wrath to the wicked. It promises life eternal to the one, and no less than sixty times threatens Destruc-

tion to the wicked. And when Mr. Howitt wishes to express *my idea* of "Destruction" &c. he uses this very word to denote it: and speaks of "wholesale destruction."

4. Mr. Howitt quotes the words of St. Paul in 1 Cor. xv. as decisive in favour of universal salvation. "As in Adam, ALL DIE, even so in Christ shall ALL BE MADE ALIVE"; and desires me to "look them fairly in the face", not "to run side ways like a crab, but to go straightforward like a man," and admit the truth. This apostolic style of exhortation is a great assistance to the judgment, and I will endeavour to comply. The meaning of any writer is best ascertained by taking the evidence and plain spirit of his whole writings. If St. Paul's meaning in this passage was what Mr. Howitt imputes to him, we shall find an agreement with it in his other epistles: we shall find St. Paul everywhere using language fitted to convey his doctrine that all mankind are to be saved. Now the following passages are from St. Paul's writings:—"As many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law." "The wages of sin is death; but the gift of God is eternal life." "To be carnally minded is death." "If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live. For as many as are led by the spirit of God they are the sons of God." "What if God willing to shew his wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?" "Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth." "BE NOT DECEIVED, *Neither fornicators, nor idolators, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners* SHALL INHERIT THE KINGDOM OF GOD." (*This is from the same epistle whence Mr. Howitt quotes the words of this fifteenth chapter.*) "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." "Let no man deceive you with vain words, for because of these things cometh the wrath of God on the children of disobedience for this ye know that no covetous man who is an idolator *hath any inheritance in the kingdom of Christ and of God.*" "The same Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be PUNISHED WITH EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."

Now let Mr. Howitt look those statements of St. Paul "fully and fairly in the face", and he will then see that the signification of the passage from 1 Cor. xv. cannot be that which he supposes. He will be obliged to adopt one of the two current explanations of the text in question; either that the "all" who are here represented as dying are all *the saints*, since it is of their resurrection alone that the chapter treats; and this is the explanation given by John Locke in his admirable comment on the epistle; or else that the "*all*" here were intended to apply to the whole of humanity in both cases, so that the words "*shall be made alive*" are to be taken for no more than they express, simply "raised from the dead," without any reference to men's destiny in heaven or hell or any des-

cription of its eternal continuance. And this is the interpretation taken by the popular commentator Albert Barnes, a learned and able American. He regards the words as simply affirming that "there will be a resurrection both of just and unjust,"—a proposition to which I heartily agree.

Mr. Howitt appears to think that I have a special gift for answering myself: that you have only to give "rope enough", and then &c. The example he furnishes of this power of enacting the part both of criminal and Calcraft is this:—"In his lecture on Spirit-rapping he begged his audience not to confound the spirits who come to Spiritualists with the angels who come in the ministry of angels. The latter he said came openly in a palpable form as was seen in the scripture, and he exclaimed 'show me an angel, and I will believe.' In his subsequent lecture on ministering angels, he abruptly reversed the picture, and warned his audience not to confound the ministering angels with spirits who put themselves forward in their own names and characters now-a-days, for the ministering angels never did shew themselves: concealing themselves as it were under a veil, and exercising their beneficial influence without being in any way perceptible." Mr. Howitt's "notes" are I dare say very correct as far as they go: but as there were "many lights," I suspect that like Eutyehus he must have dropped asleep now and then, and only taken notes at intervals, when anything was said, which taken alone, might seem damaging to the lecturer. The present case truly stated is this: In the scripture we find two sorts of Angelic Ministry, one open and effulgent like that in which Gabriel came to Mary, or the shepherds of Bethlehem; and the other veiled and secret, like the protecting guard around Elisha and his servant, before the prophet prayed, "Lord open this young man's eyes." Of the nature of one of these ministries must be this Angelic ministry of Spiritualists, if it be from God. If the latter then they must be as unconscious of the angels' presence as the rest of us, and they have nothing whereby they may exalt themselves above the church of God. If the former, then the angels who come to them, to prove their identity with the angels of scripture, ought to come in a form of equal glory, and in a spirit of equal humility. I have yet to hear of a Spiritualist who has seen an Angel like those in the Bible, such as Daniel beheld, or the guards at the sepulchre of Christ, or Peter in his inner prison, whose presence filled the prison with his heavenly lustre. Indeed these Spiritualists tell you that their visions are subjective—a point of mighty difference from the Bible, where the angels are as real as any outward object of glory and visible often to the coarsest eyes. And as to the spirit in which the angels came it was always humble. Using Christ's words I said, they never came "*in their own name*," by which of course he intended seeking their own honour—in opposition to his own spirit which led him to come "*in his Father's name*." Mr. Howitt, not recognizing the scriptural phrase, proceeded in his first letter to give me the "names" of angels mentioned in the Bible! My meaning was that the Bible Angels offered themselves only as transparent media through which shone the light of God. It was always God's glory and Christ's glory which they set forth. And the point I made was this, that the Spiritualists' angels' are full of themselves, incessantly crying "*listen to us, follow us &c.*" thus offering a remarkable moral sign of their not being the same holy angels spoken of in the scripture.

5. Mr. Howitt is not writing with becoming seriousness when, for the purpose of shewing that I am all sufficient to answer myself, he quotes a sentence in which I have spoken of the advances made in heaven among the saints, for the purpose of showing my inconsistency in questioning the absolute universality of progression, so as to include the wicked. The passage he refers to was inserted with the view of shewing him that I am not insensible to the operation of the glorious law of progression both in heaven and earth on which he has given us so lively a descant; but the question which I raised was whether the Bible does not decidedly exclude the condemned from the operation of that law, by the threatening of "destruction" repeated about 500 times in the sacred oracles. It really is not worthy Mr. Howitt to suppose that he has answered this question by quoting my own sentence respecting the prevalence of progression in the heavenly abodes.

6. My reviewer seems to have been a little offended with the remark that the first lecture, which he did not hear, on the subject of the "craft of the devil" was the key to the whole series; "as if it were necessary for Mr. Howitt to go to St. Paul's Chapel, Kentish Town, to learn anything new of the devil, after having lived more than half a century, and studied his stratagems in some thousands of books, and in his works and devices in many countries and corrupt capitals." I did not intend to question Mr. Howitt's intimacy with the machination of the Evil one in the smallest degree: all that I intended by repeating the main heads of that first lecture, was to remind Mr. Howitt that diabolic action is, as he himself confesses and admits in my own case, quite compatible with "sincerity," "intelligence," and other good qualities; and to try to elicit from him some general rules by which we might ascertain the best methods of detecting the action of the evil agency with which he is so familiar. There is nothing for which I more regret the "finality" of his present reply, than because we shall now lose the benefit of such an exposition, and shall be left like the vulgar to attribute "table turning" to bad agency instead of the work of the Holy Ghost. A want of clearness and definition in its principles seems to me to be the particular character of Spiritualism; and this is felt even by some of its own advocates. Mr. Howitt has done nothing to enable his friends to discriminate between the action of evil and good spirits.

7. Mr. Howitt, having in the most defiant manner marshalled his army of Spiritualists of all ages, now sounds a retreat, and throws on me the business of composing a cyclopædia on the subject of their claims. This is really very pleasant. And when he represents me as "sneering at Fathers and Reformers," he runs beyond the ordinary limits of probability. What I "sneered" at, if he will have that version of my emotions, was the *juxta position of Fathers and Reformers with infidels and Magicians* in Mr. Howitt's army; and the "sneer" was not intended for the Fathers and Reformers at all, but for something else, which really was very laughable, I mean Mr. Howitt's hand-cuffing together George Fox and Porphyry, Vespasian the Emperor, and Madam Guyon, as joint partakers of a common inspiration. Why will Mr. Howitt persist in mis-statements which have no conceivable bearing on the ascertainment of truth. He knows very

well that I do not deny supernatural action in all cases, why then does he raise a mist, by throwing out the idea that according to my notion all action from the spiritual world is now impossible. Why not fairly state at once that my investigation has been directed to the question whether *this present action of Spirits* can truly be regarded as Divine, when judged by the spiritual revelation of the Bible. He has warned me not to follow the side-long movement of the Crab; may I remind him that it equally behoves us in controversy to avoid the imitation of the Cuttle fish, who when straight-forwardly attacked by his adversaries, beclouds all the water with an inky effusion, and escapes in the darkness which he has created.

8. Little progress has Mr. Howitt made in his attempt to make the saints who arose at the crucifixion, and "appeared unto many," witnesses in favour of the table-turning revelation. He brought them in as spirits of the dead. I replied that they were saints in their "bodies," in which they came out "from their tombs;" thus showing that nothing could be gained hence in favour of intercourse with disembodied souls. Mr. Howitt now turns round and affirms that their bodies was "spiritual," and reminds me that St. Paul denounces as a 'fool,' the man who supposes that the glorified body will resemble the body of flesh and blood. Very good. Thou "sowest not that body that shall be"—but this only makes it clearer that there will be *some sort of body* in addition to the soul: and that the man is likewise a "fool" who denies the bodily resurrection altogether, and attempts to make it appear that the departed soul of a saint not yet raised from the dead is just in the same condition as one still "unclothed." Paul speaks elsewhere of some who represented that "the resurrection is past already," and "overthrew the faith of some"; and he joins the mention of such with that of Jannes and Jamlies, the Egyptian Spiritualists, who "withstood Moses, and wrought miracles" before him. "But" he adds, "their folly shall be made manifest to all."

9. This brings us to Mr. Howitt's main argument in his "Final reply," I mean his argument for dealing with the dead derived from the TRANSFIGURATION "In that case," says he, "Christ on the holy Mount breaks the law of Moses before his face, and by his example teaches his disciples, the future proclaimers of his new law, to do the same. It must be confessed that there is no such complete pointed and striking abrogation of a law in any history, sacred or profane." "The disciples found it so good for them that they desired to build tabernacles, and remain with those illustrious dead. Let Mr. White stand up face to face with this fact, and confess in a truly manly and Christian spirit, that it is a stone of testimony rooted in the eternal ground of the gospel." I would prefer to "fall down before this great vision" as the disciples did, and implore of the Divine mercy that I may not daringly pervert its signification. Without any sanctimonious assumption of reverence, I submit to Mr. Howitt that such a posture of mind will better become us than a hasty dash into the cloud of the excellent glory and a vehement declaration that the object of that marvellous apparition was to show the disciples that the prohibition in the Mosaic law against the "abomination" of necromancy and dealing with familiar spirits, was re-

pealed. On Mr. Howitt's interpretation, I have to remark, first, that it is very extraordinary, if his interpretation be the right one, that the Church has had to wait 1800 years for it. In my ignorance of such an example, I will venture to ask *Mr. Howitt* to give us any instance during the last eighteen centuries of a similar view of the object of the transfiguration. Neither the apostles themselves, nor any of their followers, have left us the information which Mr. Howitt, now supplies. Surely if permission to initiate intercourse with departed saints was one of the grand prerogatives of Christians founded upon this "pointed, striking" abolition of the old law, it is passing strange that no evangelist or apostle directs our attention to the phenomenon and to the high privilege—if possible stranger still that no Church in Christendom has embodied in its standards any recognition of the change. Perhaps this was because it required an "angel" to assist us to the new interpretation;—if so, the repeal of the old law was scarcely so "striking" "pointed" and "complete" as he would have us believe.

Secondly, it is not perfectly certain that Moses was in the condition of a disembodied spirit. There is some presumption in the circumstance that he "appeared in glory" *just like Elias*, that he may have been raised from the dead: but I lay no stress upon this presumption: I mention it because the noted passage in Jude respecting his "body" has been taken by some to indicate that he had already entered on the resurrection state.

Thirdly. There is no mention in the narrative that the disciples were permitted to say a single word to the two saints—or that they addressed a single word to the disciples: on the contrary, when Peter, not knowing what he said, proposed a prolonged converse after the very fashion desired by Mr. Howitt, the two saints "departed"; not thus giving much encouragement to the notion that their visit was designed as an example and encouragement of Christian necromancy. Their visit was not without a lesson for the disciples on the reality of the unseen world, but their visit was to Christ, that they might speak to Him of the "exit which he should accomplish at Jerusalem." To make out Mr. Howitt's interpretation, since the Apostles were very obedient to Christ, we ought to find other examples of successful intercourse with the departed on the part of the disciples. If the grand lesson from the transfiguration was the privilege and duty of such intercourse, why did not the apostles subsequently avail themselves of their new found immunity? Why do we not somewhere find an apostolic line inviting us to "break through to gaze" on that world of glory.

Fourthly. I submit to Mr. Howitt that the object of the transfiguration was to support the humanity of Christ by open converse with God and the saints of heaven, in prospect of the terrors of the crucifixion: an "honour and glory" peculiar to himself as the destined Lord of both worlds. And so far as the Transfiguration was intended for the Apostles, I submit that the object was first to give them a glimpse of that unseen glory to which the gospel grace would lead them in eternal life; but chiefly to allow them to listen to that awful voice which came from the excellent glory—amidst the groves of Hermon's summit in this midnight vision—"THIS IS MY BELOVED SON, HEAR YE HIM"—a manifest reference to the famous prophecy in Deut. xviii. "A prophet shall the Lord your



God raise up unto you of your brethren like unto me, UNTO HIM SHALL YE HEAR-EN in whatsoever he shall say unto you. And it shall come to pass that whoso ever will not hear that prophet shall be destroyed from among the people." Now this prediction occurs in immediate sequence to the prohibition against dealing with familiar spirits and the dead, and the force of the phrase "*from among thy brethren like unto me,*" is found in the contrast between those spirits of the dead, and the full humanity of Christ." Therefore I should argue that the voice of God on the Holy Mount is given in the most decisive and awful manner against Mr. Howitt's fearful perversion of the vision. It is just because we have Christ the Son of God, revealed in the Apostolic records, and Apostolic inspiration, that we are to hear Him, and Him only. We "are complete in him," and need not to "intrude into the invisible" for further information and direction from ghosts and demons. Thus the vision of the Transfiguration is rather to be taken as a testimony from God, and the saints of heaven, to the all-sufficiency of Christ as our teacher; and thus as the strongest argument against the necessity of new revelation.

Christendom moreover has had sufficient experience of these communications from "departed saints." The books of Rome swarm with them. And we have Mr. Howitt's own testimony that the peculiarities of Romish doctrine, the main topics of these saintly revelations, are indeed the work of "Demons speaking lies in hypocrisy."

I have now noticed all the main points in Mr. Howitt's reply. It will be time enough for him to exalt Spiritualism above the "traditionary church" when we hear of some mighty works performed by it in the cure of heathenism, idolatry, profligacy, etc. At present it has done nothing of the sort. And as to "converting" Atheists, I dare say a Sadducee might have been converted into a Pharisee by the spectacle of the Gadarene demons rushing into the swine; but this would not be conversion to God. If Mr. Howitt supposes that railing at every thing Christian around, is a sign of conversion, he is greatly mistaken. Christianity is not dead; and it is still mighty to the pulling down of strongholds, though its work is too quiet to attract the observation of fleshly men. The "word of God" will prosper in the thing where to he sends it, without the help of Spirit-rapping.

I am, Sir,

Yours faithfully,

EDWARD WHITE.

#### REV. WILLIAM TENNENT'S TRANCE.

Rev, John Woodhull, D. D., gives the following particulars respecting the remarkable suspension of animation well-known to have occurred during the life of Mr. Tennent. We copy from a letter dated at Monmouth, N. J., Dec. 10, 1805:—

Agreeably to your request, I now send in writing the remarkable account which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent of this place.

In a very free and feeling conversation on religion, and on the future rest and

blessedness of the people of God, (while travelling together from *Mormouth* to *Princeton*,) I mentioned to *Mr. Tennent*, that I should be highly gratified in hearing from his mouth an account of the trance, which he was said to have been in, unless the relation would have been disagreeable to himself. After a short pause he proceeded, saying that he had been sick with a fever; the fever increased, and by degrees he sunk under it; and, after some time, as his friend informed him, he died, or appeared to die, in the same manner as persons usually do; that, in laying him out, one happened to draw his hand under the left arm, and perceived a slight tremour in the flesh; that he was laid out—was cold and stiff; the time for his funeral was appointed and the people collected; that a young doctor, his particular friend, pleaded with great earnestness that he might not be buried, as the tremour under the arm continued, that his brother *Gilbert* became impatient with the young gentleman, and said to him: "What! a man not dead who is cold and stiff as a stake!"

The importunate friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval, many means were made use of to discover, if possible, some symptoms of life; but none appeared excepting the tremour. The doctor never left him for three nights and three days, when the people again met to bury him, but he could not, even then obtain the consent of his friend, who pleaded for one hour more: and when that was gone, he pleaded for half an hour; and then he pleaded for a quarter of an hour; when just at the close of this, on which he hung his last hope, *Mr. Tennent* opened his eyes. They then tried to open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he, by degrees, recovered.

This account, as intimated before, *Mr. Tennent* said he had received from his friends.

I said to him, "Sir, you seem to be one raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state."

He replied as follows: "As to dying, I found my fever increase, and I became weaker and weaker, until all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable!" Here he paused, as though unable to find words to express his views, let his bridle fall, and, lifting up his hands proceeded,—"I can say as *Saint Paul* did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously; and I was transported with my own situation, viewing all my dangers and my troubles ended, and my rest and glory begun; and was about to join the great and happy multitude, when one came to me, looking me in the face, laid his hand on my shoulder, and said you must go back. These words went through me; nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock, I opened my eyes in this world. When I saw I was in the world, I fainted; then revived and fainted several times; as one would naturally have done in so weak a situation."

*Mr. Tennent* further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither under-

stand what was spoken to him, nor write, nor read his own name; that he had to begin all anew, and did not recollect that he ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as thee and thou; but that as his strength returned, which was very slowly, his memory returned. Yet, notwithstanding the extreme feebleness of his situation, the recollection of what he saw and heard while in heaven, as he supposed, and the sense of Divine things he there obtained, continued all the time in their full strength; so that he was continually in something like an extacy of mind. And said he, "for three years, this sense of divine things continued so great, and every thing else appeared so completely vain, compared to heaven, that could I have had the world by stooping down to pick it up, I believe I should not have thought of doing it."

Having thus complied with your request, it may not be improper for me to add, that, since Mr. Tennents death, I conversed with his son, the Rev. William Tennent of South Carolina, on this subject, and he agreed in every particular, with one exception, namely: he understood that his father recovered his memory instantaneously.—*Dr. Sprague's Annals.*

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#### PUNCH DEFEATED.

Since the alarming (!!!) appeal of *Punch* to have us dragged "before the Magistrate," we have had an opportunity of perusing some of Judge Blackstone's Commentaries on the Laws of England, and though we do not profess to hold intercourse with *evil* Spirits, nor to use enchantments, yet as some of *Punch's* fraternity might seek to obtain a conviction, by swearing that the spirits who communicate with us, are evil, it may not be amiss to assure our readers that there is no very great danger, as the following citations from Book iv. chap. 4, sec. 6, will tend to show.

Poor *Punch*! Let us hope that some M. P. will assist him to get up a new Bill which will restore the good old laws of our forefathers: aye and their usages too.

"A Sixth species of offences against God and religion, of which our ancient books are full, is a crime of which one knows not well what account to give. I mean the offence of *witchcraft, conjuration, incantment, or sorcery*. To deny the possibility, nay, actual existence, of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, in various passages both of the old and new testament: and the thing itself is a truth to which every nation in the world hath in it's turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of a commerce with evil spirits." He tells us that the President Montesquieu "lays it down as an important maxim, that we ought to be very circumspect in the prosecution of magic and heresy; because the unexceptionable conduct, the purest morals, and the constant practice of every duty in life, are not a sufficient security against the suspicion of crimes like these. And indeed the ridiculous stories that are generally told, and the many impostures and delusions that have been discovered

in all ages, are enough to demolish all faith in such a dubious crime ; if the contrary evidence were not also extremely wrong."

And again, " Our forefathers were stronger believers, when they enacted by statute 33 HEN. VIII. c. 8. all witchcraft and sorcery to be felony without benefit of clergy ; and again by statute 1. JAC. I. c. 12. that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit ; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment ; or killing or otherwise hurting any person by such infernal arts ; should be guilty of felony without benefit of clergy, and suffer death. And if any person should attempt by sorcery to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory for the first offence, and death for the second. These acts continued in force till lately, to the terror of all ancient females in the kingdom : and many poor wretches were sacrificed thereby to the prejudice of their neighbours, and their own illusions ; not a few having by some means or other, confessed the fact at the gallows. But ALL EXECUTIONS FOR THIS DUBIOUS CRIME ARE NOW AT AN END.

And accordingly it is with us enacted by statute 9 GEO. II. c. 5. that no prosecution shall for the future be carried on against any person for conjuration, witchcraft, sorcery, or enchantment."

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### CURIOUS MANIFESTATION IN SWEDEN.

We extract the following from the *Daily Telegraph*, and find it the more interesting, as we are personally acquainted with M. Agardh, the son of the good Bishop referred to, and one of the best esteemed professors of the University of Lund, in Sweden. It is only a few months ago that we heard of the professor being a disbeliever in the manifestations which now appear to have come so near to him. It is a curious circumstance also that they should have occurred at a lecture at the Swedish Academy, on the teaching of Swedenborg, himself one of the founders of the Academy, and only now beginning to be esteemed " A prophet in his own country."

"The remains of the celebrated Bishop Agardh were a short time since interred with great pomp at the Cathedral church of Carlstadt, in Sweden. The deceased had expressed a wish to be buried in his own family vault at Schoonen ; therefore it is not improbable the body may hereafter be removed thither. All Swedish newspapers, the most creditable not excepted, relate a mysterious circumstance accompanying the death of this scholar. On the occasion of the recent celebration of the anniversary of the Swedish Academy, Baron Bestow, in presence of a numerous company of the nobility and gentry assembled in the brilliantly-illuminated hall, delivered a lecture on the spiritual teaching of Swedenborg. Exactly at the moment her Majesty the Queen Dowager entered the room, and as she was proceeding to the large arm chair destined for her, the air

appeared suddenly set in motion, and all the lights of the immense chandelier were extinguished except one. The eighteen lights which, according to ancient custom, were always burning on the table of the academicians flickered violently, but none went out except the one exactly opposite the arm-chair of the renowned bishop and academician C. A. Agardh. A few days after this remarkable occurrence the news of his death reached Stockholm."

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### REV. JOHN CLOWES A SPIRITUALIST.

Sir,—the following letter from the Rev. J. Clowes, the Rector of St. Johns, Manchester and the Translator of Swedenborg's Theological Works, may be useful to New Churchmen of the present day, as showing how much that intelligent and truly pious man sympathised with what Swedenborg says was the wish of the angels, viz. "That the kingdom of God should come, and thus communication be effected between them and the inhabitants of earth."

The letter was written in reply to one from Mr. Hindmarsh, who had heard it reported that Mr. Clowes had seen the Spirits who dictated to him. Both letters may be found in the Intellectual Repository for May, 1832.

Yours truly,—W.

"St. John's, September 29th, 1799.

Dear Sir,—The report which you have heard concerning my answer to the Abbe Barruel, is not true, according to the manner in which you relate it, for there was no visible appearance of any angel or spirit on the occasion. There was however, sensibly experienced an invisible dictate from some spirits or other, in the first place *suggesting to write the answer*, and this with such an over-ruling power, that though I had previously in my own mind discarded every thought of writing, pleading infirmity both of mind and body, I could now no longer withstand the influence, and every difficulty and excuse were removed. In the *next place*, there was observed during almost the whole time of writing a sensible dictate from Spirits at my first waking in a morning, attended with inexpressible delight, and exciting by their presence such a holy awe, that I was frequently constrained to rise in bed, and acknowledge with humble gratitude their kind offices. On these occasions also many thoughts were suggested for the work of the following day, and in this sense I had little to do but to act as an *amanuensis*, being sensibly convinced that what I wrote was from others, and not from myself. This I have frequently experienced in the writing of sermons, many of which have been thus dictated throughout by spirits, when I have chanced to awake in the course of the night. This you may depend upon as a true statement of the subject of your inquiry.

I remain with all respect, and best prayers for your welfare,

Your ever affectionate

—  
J. CLOWES."

SPIRITUALISM IN THE CHURCHES. On reference to some quotations made by Mr. Howitt from a sermon preached by the Bishop of London, it will be seen

how nearly allied are the Bishop's views to those entertained by many Spiritualists. The good Rector of Keighley has also astonished many by his startling quotations of Scripture on the doctrine of Spirit-intercourse, and his open declaration of the truths therein contained on that subject. Some of his discourses might be profitably delivered to a congregation of Spiritualists.

At a recent meeting, in connection with the body denominated Baptists, we are informed that a prominent officer spoke very pathetically on the subject of bereavements, which had occasioned many vacant seats; but he begged to assure the congregation that those departed ones still continued to hover around them, and to watch their proceedings.

The Wesleyan body in this town seem rather anxious to extinguish the doctrine. Two of their leading ministers have been preaching sermons bearing on the subject. One of them spoke in a very confident tone that the whole thing is a delusion. We addressed a note to him, requesting to be put in possession of his evidence, proving it to be a delusion; but no evidence has come to hand. The other minister dwelt upon the Witch of Endor, and asked his congregation to pardon him for entertaining the idea that the Spirit of Samuel did really appear; but as for *Modern* Spiritualism, he thought it injudicious on his part or of the congregation, to meddle with it, as it would soon die away. We addressed a note to him also for information as to the grounds for his belief. But no answer. They seem to have buried the doctrines of their venerable founder as to these phenomena, and yet lack the courage to acknowledge they have done so.

Mrs. Wesley, the mother of John Wesley, in writing to her son Samuel on the subject, said she was "inclined to think there would be frequent intercourse between good Spirits and us, did not our deep lapse into sensuality prevent it." If her judgment was correct, what is the state of Methodism in our day? John Wesley himself protested against those who gave up this one "great proof" of the Spirit World. Will not his protest extend to those of his followers? Take from the church the doctrine of Spirit-intercourse, and you rob her of her primal power and glory, and she must soon "lapse into sensuality." We are glad to see that some of them have resolved to cling to that inestimable proof of a life beyond this.

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**SPIRITUALISM IN PARIS.** We hear that it is largely increased, and still increasing. The Planchette is in great use there, and there are Spirit-drawings, direct writing, and other Physical manifestations. Works on Spiritualism are frequent, and whole Editions sold off in a few days. Three journals devoted to the cause, are flourishing, with good lists of subscribers. Shall London be found behind Paris in searching into this great subject.

**THE LONDON LIBRARY OF SPIRITUAL WORKS.** Several valuable contributions have been recently added, and any one who wishes to inquire into the subject, or to increase his knowledge of it, may, under proper regulations, borrow any of the books on application to Mr. Dixon, 25, Bedford Row.

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## NEW BOOKS.

"THE EARTH WE INHABIT. *its past, present, and probable future*, by Capt. A. W. Drayson, Royal Artillery. London: A. W. Bennet, 5, Bishopsgate, without.

If a new idea is necessary for a new book, this is indeed a new one. What are we to think of the discovery that the earth is constantly growing larger? for which Capt. Drayson here gives at all events plausible and quite possible reasons. As we do not, like other Editors, profess to know the whole of all subjects, and to be equally well informed about every thing, we may as well say that though we have read this Work with great pleasure, and have found it give rise to deep thoughts, we are not competent to pronounce a final opinion as to the theory on which it is founded—still less are we either able or inclined to reject it, but would rather entreat our readers to judge for themselves of the wonderful facts and cogent arguments adduced by the Author. It is curious to hear for the first time that all known measurements of the earth have constantly been found to be out of reckoning, being regularly larger and larger on re-measurement. Thus within the last thirty years it has been found that the assigned latitude of the Observatories of Edinburgh to the far north, and Cape Town to the South, is sixty-two seconds in error, whilst even Greenwich itself has been found to be in its wrong place by three seconds.

We believe that the first suggestion of this problem was a Spiritual communication, and to this extent it is interesting to our readers to watch the course of such a work as this, written with the highest professional knowledge, and giving information in plain words, of great value to every mind.

"SPIRIT-INTERCOURSE. CONFESSIONS OF A TRUTH SEEKER. A Narrative of personal investigations into its Facts and Philosophy. Cloth, 5s. London: W. Horsell, 13, Paternoster Row."

Our readers are too familiar with the writings of the Author of this Work to require any special notice from us. It may however be useful to enumerate its contents, which are as follows:—Introduction—Instance of Telegraphed Prevision. Letter 1.—A word Preliminary. 2, Trance Discourse—Involuntary Writing—Antecedents. 3, First Inquiries—Bereavement. 4, Automatic-Cerebration. 5, Across the Rubicon. 6, More Facts. 7, Facetious Spirits—"Undignified." 8, Try the Spirits. 9, Spiritualism and Laws of Nature—Duties of Spiritualists. *Verses*, Chiefly written in Seasons of Doubt and bereavement. *Appendix*, The Laws of Spiritual Intercourse.

"HOMŒOPATHY, with an Introduction and a Supplement, showing its practical value. By Jacob Dixon, L. S. A. London W. Horsell, 13, Paternoster Row."

The name of this Author is familiar to most of our readers, he having rendered good service to the cause of Spiritualism through our pages, as well as in many other ways. The foregoing is a title for thirty-two papers on the above subject, and are sold in packets. Price 6d. per 100.

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 Are haunted houses. Through the open doors  
 The harmless phantoms on their errands glide  
 With feet that make no sound upon the floors.

We meet them in the doorway, on the stair,  
 Along the passage they come and go,  
 Impalpable impressions on the air,  
 A sense of something moving to and fro.

There are more guests at table than the host  
 Invited; the illuminated hall  
 Is thronged with quiet inoffensive ghosts  
 As silent as the pictures on the wall.

The stranger at my fire-side cannot see  
 The forms I see, nor hear the sounds I hear;  
 He but perceives what is; while unto me  
 All that has been is visible and clear :

We have no title-deeds to house or lands;  
 Owners and occupants of earlier dates  
 From graves forgotten stretch their dusty hands,  
 And hold in mortmain still their old estates.

The Spirit world around this world of sense  
 Floats like an atmosphere, and everywhere  
 Wafts through these earthly mists and vapours dense,  
 A vital breath of more ethereal air.

Our little lives are kept in equipoise  
 By opposite attractions and desires,  
 The struggle of the instinct that enjoys,  
 And the more noble instinct that inspires.

These perturbations, the perpetual jar  
 Of earthly wants and aspirations high  
 Come from the influence of an unseen star,  
 An undiscovered planet in our sky.

And as the moon from some dark gate of cloud  
 Throws o'er the sea a floating bridge of light,  
 Across whose trembling planks our fancies crowd  
 Into the realms of mystery and night,—

So from the world of Spirits there descends  
 A bridge of light connecting it with this,  
 O'er this unsteady floor that sways and bends,  
 Wander our thoughts above the dark abyss.

LONGFELLOW.

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