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SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN.

BY A TRUTH SEEKER.

NO. XVI.

Macaulay, in the fourth volume of his History of England, has given us his estimate of George Fox, the founder of the church calling itself "The Religious Society of Friends"; the members of which are popularly called "Quakers." \* Our accomplished historian can see in Fox, only a very illiterate man, "wandering from place to place, teaching strange theology, shaking like an aspen leaf in his paroxysms of fanatical excitement, forcing his way into churches which he nicknamed steeple-houses, interrupting prayers and sermons with clamour and acrimony, and pestering rectors and justices with epistles much resembling burlesques of these sublime odes in which the Hebrew prophets foretold the calamities of Babylon and Tyre."

Moreover, on the same showing, it appears that Fox eschewed fashionable etiquette in dress, language, and deportment, in a way "shocking to good taste"; he wore leather breeches; held "that it was falsehood and adulation to use the second person plural instead of the second person singular;" "would not touch his hat to the greatest of mankind,"—worse than all, he laid claim "that the truth had been communicated to him by direct inspiration from heaven," and had even "for more than forty years since begun to see visions and cast out devils."

Of course, a decorous, well behaved Whig Historian, with a proper sense of the proprieties, loving safe and moderate courses, delighting in rounded sentences and ornate periods, and proud of belonging to the guild of literary men, could not be expected to have any sympathy with a vagrant unlettered shoemaker, full of strange ways and wild talk; he can "see no reason for placing him, morally or intellectually, above Ludowick Muggleton; or Joanna Southcott."

But a greater writer of our time than Macaulay,—one accustomed to observe men and not the mere outside of them—Thomas Carlyle; has also taken mea-

\* This name was first applied to Fox derisively by one Justice Bennet, because on one occasion when examined before him, Fox bade him "tremble and quake before the power of the Lord." The nickname soon became popular chiefly because Fox and his disciples were sometimes seized with a trembling or quaking when praying or preaching "from the spirit."

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sure of this same unlettered cordwainer, but by another standard than that of conventional propriety, and finds him altogether a different sort of person. He tells us that "this man was one of those, to whom under ruder, or purer forms, the Divine Idea of the Universe is pleased to manifest itself; and across all the hulls of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls: who therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced. \* \* \* Mountains of encumbrance, higher than Etna, had been heaped on that spirit: but it was a spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled, and wrestled, with a man's force to be free; how its prison mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Lettetto-shrine."

The sketch of Fox we are about to give, is drawn chiefly from his own Journal, and is presented, as far as possible, in his own language.\*

He was born in July 1624, at *Dragon in the Clay, in Leicester*. He says:—"My father's name was Christopher Fox: he was by profession a weaver, and honest man; and there was a seed of God in him. The neighbours called him 'Righteous Christie.' My mother was an upright woman, her maiden name was Mary Lago; of the family of the Lago's, and of the stock of the martyrs." Of his early life, he remarks, "While I was a child I was taught how to walk so as to be kept pure. The Lord taught me to be faithful in all things,—inwardly to God, and outwardly to man, that my words should be few and savoury, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health; using the creatures as servants in their places, to the glory of Him that created them." It may be questioned whether a University education could have taught him anything of greater value.

His grave deportment, and his observations and inquiries on religion "beyond his years" induced some of his relations to advise that he should be educated for the church; but, whether from any objection on his own part or not, the plan was ultimately abandoned; and he was placed with a shoemaker who was also, a dealer in sheep and wool. In this occupation the greatest confidence was reposed in him from his proved vigilance: his constant use of the word "verily" in his dealings caused those who knew him to say "if George says 'verily' there is no moving him." On one occasion, when about nineteen years of age, he had been greatly offended with the light and profane conversation of the young men by whom he was surrounded. He went home in great grief, and spent the greater part of the night alone and in prayer, when, he tells us, the following

\*Macaulay has thought proper to sneer at Fox's Journal, as "unintelligible" "absurd," and so forth. One who is usually an authority with Macaulay has however judged differently. Sir James Macintosh says of Fox's Journal, it is "one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the virtue of the writer."

We regard Fox's Journal as a companion to Swedenborg's Spiritual Diary.

language was intelligibly addressed to his mind, "Thou seest how young people go together into vanity, and old people into the earth:—thou must forsake all old and young, and be as a stranger unto all."

Possessing some little property, sufficient for the supply of his moderate wants, he entirely relinquished trade, that he might give himself up wholly to meditation and religious inquiry. As he advanced in years he became still more serious and thoughtful, yet was far from being a recluse, or neglecting the active duties of life. He sought out and visited those who were in distress, administering to their necessities as far as his slender means would allow. His benevolent and gentle disposition made him a general favourite and though he generally declined attendance at the weddings and other festivities to which his neighbours invited him, he never failed to call upon the newly married people a short time afterwards, and give them good advice and good wishes, to which he usually added some useful present when they were poor.

The religious exercises of his mind increasing, he broke off all familiarity with his former acquaintance, and leaving his native place, he travelled to London. On his journey, many who made great professions of religion, sought to become acquainted with him "but," he remarks, "I was afraid of them, for I was sensible they did not possess what they professed." He returned home after a few months, but shortly after again set out on his travels about the country; "He wandered" says Macaulay "from congregation to congregation: he heard priests harangue against puritans: he heard puritans harangue against priests; and he in vain applied for spiritual direction and consolation to doctors of both parties. One jolly old clergyman of the Anglican communion told him to 'smoke tobacco and sing psalms.' Another advised him to go and lose some blood. The young inquirer turned in disgust from these advisers to the dissenters and found them also blind guides."

He wandered about in solitary places, fasting often, and often sitting in hollow trees with the Bible in his hand until night came; sometimes even passing whole nights in meditation and in prayer,—battling with doubts and temptations. At one time, he lay in a trance for fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man but seemed to them to be really dead; but after this his mind was greatly relieved of its sorrows "so that he could have wept night and day with tears of joy to the Lord, in humility and brokenness of heart." "In this state," he says "I saw into that which was without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God, which cannot be expressed by words, for I had been brought through the very ocean of darkness and death, and through and over the power of Satan; by the eternal glorious power of Christ. \* \* And I saw the harvest white, and the seed of God lying thick in the ground, as ever wheat did; that was sown outwardly, and none to gather it; and for that I mourned with tears."

At length the purpose of all this providential training became manifest to him. "At one time" he says "walking in the fields, on a first-day morning, the Lord gave me to see that being educated at college, or acquiring human learning, was

not enough to fit and qualify men to be ministers of Christ; and I wondered at it because it was the common belief of people. But I saw it clearly as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord who had opened this thing unto me that morning."

Again, a little later, he says, "The Lord showed me that the natures of those things, which were hurtful without, were within, in the hearts and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, &c., the natures of these I saw within though people had been looking without. I cried to the Lord, saying, 'Why should I be thus, seeing that I was never addicted to commit these evils.' And the Lord answered, 'That it was needful I should have a sense of all conditions, how else should I speak to all conditions!' And in this I saw the infinite love of God." This looks like a glimpse of the system of "Spiritual Correspondences," since so fully elaborated by Swedenborg.

George Fox now saw that before persons could properly declare to others the mysteries of life and salvation, they must become, in measure, practically acquainted with them in their own experience; and that as Christ called, commissioned, and sent forth his Apostles, in the beginning of the Christian dispensation, so in these latter days, all who have a part in the ministry must be called and qualified by him.

From this time he ceased attendance on public preaching, but took his Bible, and went alone into private places, waiting upon the Lord in silence. In this retirement, his religious perplexities and distress of mind continuing, when all hope of help from man was utterly gone, and he had nothing outward to look to, he writes "then, O! then I heard a voice which said 'There is one even Christ Jesus that can speak to thy condition.' And when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition; namely, that I might give him all the glory," &c.

At twenty-three, he commenced his public labours as a minister of the gospel. In describing his commission, he says, "I was sent to turn people from darkness to light—to the grace of God, and to the truth in the heart, which came by Jesus, that all might come to know their salvation nigh. I saw that Christ died for all men; that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter (of the Scriptures) though they are written in the letter, but saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the Holy men of God by whom the Holy Scriptures were written. Yet I had no sight bottom of the Holy Scriptures; they were very precious to me, for I was in that Spirit, by which they were given forth; and what the Lord opened to me I afterwards found was agreeable to them." He taught that the preaching of the gospel should not be made a trade, but should be preached freely, and by all rich or poor, learned or unlearned, men or women, who felt themselves divinely commissioned to that end. He inveighed against flattering titles, needless and vain compliments, fashions, customs, and ceremonies; advocating plainness, simplicity, temperance, justice; a rigid adherence to truth coupled with literal obe-

dience to the command "Swear not at all." He "proclaimed an insurrection against every form of authority over conscience; he resisted every attempt at the selfish subjection of the individual." But he circumscribed this freedom by obedience to truth. Christianity, to him, was the highest proclamation of man's freedom, the Magna Charta of the universal rights of humanity. He held that war and violence were contrary to both the letter and the spirit of Christ's gospel. He insisted above all things, on the need of inward purification, of being guided by the Divine light—the "seed of God" which he taught was in every man,—the revealer and the test of all truth.

In his Journal we find frequent averments and illustrations of Spirit-power, distinct from him, but operating upon and by him. He speaks repeatedly of "hearing a voice," of being "moved by the Lord," of having "visions," of "great openings," and "prophecies," as well as of spiritual "exercises," and "temptations," of "having a sense and discerning given me by the Lord," and of travelling in the Lord's service "as the Lord led me." He tells us that there "came people from far and near to see me, but I was fearful of being drawn out by them; yet was I made to speak and open things to them." The "manifestations of spiritual power in his presence was sometimes so great as to be visible to those around him. Thus, "at Eton, near Derby, there was a meeting of Friends, where there was such a mighty power of God that they were greatly shaken, and many mouths were opened in the power of the Lord God." When at Mansfield, there was a great meeting of professors and people"; "here I was moved to pray; and the Lord's power was so great that the house seemed to be shaken. When I had done some of the professors said that it was now as in the days of the Apostles, where the house was shaken where they were." "In the steeple house, at Ulverton when the priest had done, I spoke among them the words of the Lord, which was as a hammer and a fire amongst them. And though Lam-pitt, the priest of the place, had been at variance with most of the priests before, yet against the truth they all joined together. But the mighty power of the Lord

"We subjoin an instance of these "great openings from the Lord." "Now (this was about 1648) was I come up in spirit, through the flaming sword into the paradise of God. The creation was opened to me: and it was showed me how all things had their names given them, according to their nature and virtue. And I was at a stand in my mind whether I should practise physic for the good of mankind; seeing the nature and virtue of the creatures were so opened to me by the Lord. And the Lord shewed me that such as were faithful to Him in the power and light of Christ should come up into that state in which Adam was before he fell; in which the admirable works of the creation, and the virtues thereof may be known, through the openings of that divine word of wisdom and power by which they were made. Great things did the Lord lead me into, and wonderful depths were opened up unto me beyond what can by words be declared; but as people come into subjection to the spirit of God, and grow up into the image and power of the Almighty, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

These "openings" were not always confined exclusively to divine things, as the following instance may show. In the beginning of 1653, while at Strathmore, his friends James Fell and Justice Benson, changing to be conversing upon the exciting political events of the time and the doings of the long Parliament, Fox was "moved in spirit" to tell them "that before that day two weeks the long Parliament would be broken up, and the speaker preached out of his chair, which prediction was literally fulfilled."

was over all; and so wonderful was the appearance thereof, that priest Bennett said 'the church shook' inasmuch that he was afraid and trembled. And when he had spoken a few confused words, he hastened out, for fear it should fall on his head."

At one time, at a "great steeple house" in Nottingham where he had been sent "the Lord's power" he says "was so mighty upon me, that I could not hold, but was made to cry out." &c. For protesting in this way against the doctrine taught in the "steeple house" the constable came and put him into a "nasty stinking prison." †

Not only against doctrinal errors, but against practical injustice was he thus constrained to raise a warning voice; thus, (we are still quoting his Journal) "At a certain time, when I was at Mansfield, there was a sitting of justices about hiring of servants; and it was upon me from the Lord to go and speak to the justices that they should not oppress the servants in their wages. So I walked towards the inn where they sat; but finding a company of fiddlers there, I did not go in, but thought to come in the morning, but when I came again in the morning I was struck even blind so that I could not see. I inquired of the innkeeper where the justices were to sit that day; and he told me at a town eight miles off. My sight began to come to me again and I ran thitherward as fast as I could. When I was come to the house where they were, and many servants with them, I exhorted the justices not to oppress the servants in their wages, but to do that which was right and just to them; and exhorted the servants to do their duties justly and honestly. \* \* They all received my exhortation kindly for I was moved by the Lord herein."

We subjoin some further phases of Fox's experience as a spiritual medium. "After this I went to a village and many people accompanied me. As I was sitting in a house full of people, declaring the word of life unto them, I cast mine eye upon a woman, and discerned an unclean spirit in her. And I was moved of the Lord to speak sharply to her, and told her she was under the influence of

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† This appears to be the only instance of Fox having broken in upon the services of any religious congregation, for in all his future attendance at churches, he either waited till invited to speak, or, till the service was ended; a strong presumptive evidence that, in this instance, his speaking was involuntary, and in obedience to a spiritual power which he was unable to resist, in accordance with his own express declaration. Had he acted on his own volition, it is not likely that his conduct would have been thus exceptional; for as Clarkson justly remarks, "no punishment or danger ever deterred him from doing, or repeating whatever he conceived to be his duty."

"It was a common practice in those days of religious excitement for the incumbents, or rather the occupiers of the different parochial livings, to invite religious professors of all sorts to meet and canvass the floating doctrines of the day, both at the churches and at other places; and this practice had already engaged G. Fox in many religious discussions, and also accounts for the early Quakers having so often resorted to churches, either to declare their doctrines, or to exhort men to amend their lives, and act up to the spirit of that holy religion which they all professed to follow in some shape."—*Marsh's Popular Life of Fox.*

an unclean spirit; whereupon she went out of the room. Now, I being a stranger there, and knowing nothing of the woman outwardly, the people wondered at it, and told me afterwards that I had discovered a great thing; for all the country looked upon her to be a wicked person. The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of people, and could try their spirits." Of this he gives several instances which we have not space to quote.

Here is a case of healing by spirit-power:—

"After some time I went to a meeting at ANN-SIDE, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand up on thy legs,' and he stood up and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.'" Yet his parents would hardly believe it; but after the meeting was done, they had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and there declared how that the Lord had healed him."

Macaulay sneers at Fox's "casting out devils," well, here is an instance of his exorcism: let the reader judge how far the historian's sneer is merited. "Coming to MANSFIELD-WOODHOUSE, there was a distracted woman under a doctor's hand, with her hair all loose about her ears. He was about to bleed her, she being first bound, and many people being about her holding her by violence, but he could get no blood from her. I desired them to unbind her, and let her alone, for they could not touch the spirit in her by which she was tormented. So they unbound her and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still. And she was so. The Lord's power settled in her mind and she mended; and afterwards she received the truth and continued in it to her death. The Lord's name was honoured: to whom the glory of all his works belongs. Many great and wonderful things were wrought by the heavenly power in those days; for the Lord laid bare his omnipotent arm, and manifested his power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through his name; of which particular instances might be given beyond what this unbelieving age is able to receive or bear."

Perhaps the most striking incident in the experience of George Fox is that which he thus relates:—"As I was walking along with several Friends, I lifted up my head, and I saw three steeple house spires, and they struck at my life. I asked them what place that was? and they said LICHFIELD. Immediately the word of the Lord came to me that I must go thither. Being come to the house we were going to, I wished the Friends that were with me, to walk into the house, saying nothing to them whither I was to go. As soon as they were gone, I stepped away, and went by my eye over hedge and ditch, till I came within a mile of LICHFIELD; where in a great field, there were shepherds keeping their sheep. Then I was commanded by the Lord to pull off my shoes. I stood still for it was winter; and the word of the Lord was like a fire in me. So I put off my shoes, and left them with the shepherds; and the poor shepherds trembled

and were astonished. Then I walked on about a mile, and as soon as I was within the city, the word of the Lord came to me again, saying, 'Cry, Woe unto the bloody city of LICHFIELD!' So I went up and down the streets, crying with a loud voice, 'Woe to the bloody city of LICHFIELD!' It being market-day, I went into the market-place and to and fro in the several parts of it, and made stands, crying as before, 'Woe to the bloody city of LICHFIELD!' And no one laid hands on me; But as I went thus crying through the streets, there seemed to me to be a channel of blood running down the streets, and the market-place appeared like a pool of blood. When I had declared what was upon me, and felt myself clear, I went out of the town in peace; and returning to the shepherds, gave them some money, and took my shoes of them again. But the fire of the Lord, was so in my feet, and all over me, that I did not matter to put on my shoes any more, and was at a stand whether I should or not, till I felt freedom from the Lord so to do,—and then, after I had washed my feet, I put on my shoes again. After this a deep consideration came upon me, why, or for what reason, I should be sent to cry against that city, and call it 'The bloody city.' For though the parliament had the minister one while, and the king another, and much blood had been shed in the town, during the wars between them, yet that was no more than had befallen many other places. But afterwards I came to understand, that in the Emperor Dioclesian's time, a thousand christians were martyred in Lichfield. So I was to go, without my shoes, through the channel of their blood, and into the pool of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before, and lay cold in their streets. So the sense of this blood was upon me, and I obeyed the word of the Lord."

The teachings and practices of Fox and the early "Friends" were so opposed to established doctrines, customs, and interests, that they were soon assailed with the bitterest persecution. Their dwellings were broken into and plundered to satisfy ecclesiastical exactions; their meeting-houses were pulled down, and themselves mobbed, beaten, put in the stocks, fined, transported, and imprisoned; at one time more than four thousand were shut up in filthy dungeons, with common felons. But still they continued to meet, and, says one of their historians, "When assembled, they were often strengthened and comforted together, in silent waiting before the Lord; whilst, individually, they breathed their secret aspirations unto God, and realized that Christ was amongst them by his Spirit, uniting their hearts together in mutual love to Him and his great cause. And when any amongst them under this deep feeling of true worship, were constrained off in spirit to speak the word of exhortation, prayer, or praise, they gratefully accepted it, as from the Lord, and as drawing to him."

As a picture of the violence and ill-treatment which Fox received, take the following: "At Ulverton he was beaten with stones and stakes, and was so stunned by his blows that he lay for some time prostrate and senseless. "Recovering," he says, "and feeling the power of the Lord to spring through me, I rose up again in the strength and power of the Eternal God;" and stretching out his arms he again commenced speaking with a loud voice, when a brutal man

struck him so violently over his hand with a rule, while it was extended, that the whole arm was completely stunned and powerless, and several of the by-standers exclaimed 'he has spoiled his hand for life.' "But" says Fox "standing still in love, I felt the renewing power of the Lord to spring through me again so that my hand and arm were instantly strengthened and restored in the sight of all the people."

And so Fox continued labouring in this truly spiritual movement, writing, travelling, preaching, gathering around him friends and enemies, disciples and persecutors for forty years; frequently addressing large crowds in the open fields; and "although the language of his discourses were unpolished by art, and often abrupt, they were always striking and intelligent." He travelled thus preaching through England, Scotland and Ireland; he also went to Holland, and even visited America, having been for "some time drawn in spirit" thither. An incident which occurred on his passage to Barbadoes may be worth relating. The vessel in which he took passage was chased by a Turkish man-of-war—which put the captain and crew in great terror as it gained rapidly upon them. The captain came to G. Fox to know what should be done, who told them "it was a trial of their faith, and therefore the Lord was to be waited on for counsel." After "retiring in spirit" and "waiting on the Lord," "the Lord showed me," says Fox "that his life and power was placed between us and them." Fox then told them to put out all the lights, except the one they steered by, and directed that all in the ship should be as quiet as possible, and that they should tack about and steer their right course. They did so, but still the vessel gained on them, and was now so close that the passengers were alarmed. The watch cried out "They are just upon us;" and rising up in his berth, Fox looked through a port hole, the moon not being quite down and perceived it was so. He was about to go up and leave the cabin, but remembering that it had been showed him "that the Lord's life and power was between them," he returned again to bed. Soon after this, the moon went down, and a fresh breeze springing up, they escaped out of their hands, though they had come so close that it seemed almost impossible. "Afterwards" says Fox "while we were at Barbadoes, there came in a merchant from Salee, and told the people, 'that one of the Salee men-of-war saw a monstrous yacht at sea, the greatest that ever he saw, and had her in chase, and was just upon her, but that there was a spirit in her that he could not take.' This confirmed us in the belief that it was a Salee-man we saw make after us, and that it was the Lord that delivered us out of his hands."

George Fox has left us the example of a noble, manly life. One of the bravest soldiers in the christian camp, ever ready at the call of duty, he fought a good fight unto the end, and accomplished much for liberty of conscience, simple gospel truth and a more spiritual worship. In the year 1690, he passed from his labours and sufferings on earth, to that heavenly land which he had beheld in vision. In death, his spirit triumphed over his mortal decay; his last words were "All is well—the seed of God reigns over all, and over death itself. And though I am weak in body, yet the power of God is over all, and the Lord

reigns over all disorderly spirits." Truly we may say that his end was *Peace*.

His life, as we have in some measure seen, furnishes abundant illustration of the leading phenomena of "spiritual manifestations." We have "*Spiritual impression*," "*Spiritual-guidance*," "*Trance*," "*Visions*," "*Clairvoyance*," "*Clairdience*," "*Possession*," "*Exorcism*," and "*speaking under spiritual power*," accompanied with tremblings of the person and of surrounding objects. What have the disciples of George Fox to say to "*Modern Spiritualism*?"

### SPIRITUALISM ON THE CONTINENT.

A few weeks ago we announced to our readers that an excellent bi-monthly magazine on Spiritualism entitled the "*Revue Spiritualiste*" was published in France; since then, the last five numbers have reached us, and we unhesitatingly advise our friends to obtain them. From a careful perusal of their contents, we are bound to say that we are surprised at the evident spread of the knowledge of Spiritualism in France Holland Belgium, Naples and other parts of the Continent of Europe. In Paris two excellent well printed magazines on the subject are published monthly and bi-monthly, whilst in England, much to our shame Spiritualists are scarcely able to support an humble penny organ advocating the claims of spiritualism. Whence this supineness? Is it credible that the so called favored land of Luther and the Reformation is less willing to receive the light of Truth than those lands where the followers of Loyola endeavour, but are now happily unable, to repress the effulgent brightness of the Day Star now bursting into myriads of rays?

A friend has kindly promised to render, from time to time, extracts of the more important facts and phenomena recorded in the *Revue Spiritualiste* which will enable us to lay before our readers more fully what is transpiring on this vital subject on the continent.

### SPIRIT-TOUCHES.

In his fourth letter to the N. Y. *Tribune*, Judge Edmonds states the following as among his early experience of the touches of spirits:—

The first time I experienced this was at a dark circle. Ten or a dozen persons were present sitting around the table. Two of the company were directed to pass behind the rest of us. As they did so slowly, each one seemed to be touched. Sometimes I could only judge from their exclamations, but sometimes I could hear the slap of a hand very distinctly. The manifestation was rather rude, and was offensive to me; and as I was approached I was apprehensive of a similar display with me; but, on the contrary, all I felt was a hand gently laid on my head, and there moved around a few times, and then two or three soft touches on my side. The room being dark, I could not, of course, *know* that it was not done by one of the two persons who were behind me.—But it was not a little remarkable that it should have been made to conform to a thought which I had not uttered, and so unlike all the others, both before and afterward during the evening, and that it should be a touch with which I was familiar, for it was the gesture with which my wife was wont to pass my chair, as she would enter my library of an afternoon and find me at work at my law cases. No one then present

I think, could have known that, and it was too peculiar to be deemed accidental.

My doubts, however, were soon removed, for not long afterward, at a circle, my arm was seized above the elbow as by an iron hand. I felt distinctly the palm of the hand, the ball of the thumb, and each finger; and I was held fast, with a force far superior to any that mortal hand could exert. I was powerless in its grasp. I tried to move my arm, but in vain. There was none of the softness and elasticity of human flesh in the touch, but it was hard and inflexible like metal, and my arm was pressed to the verge of pain. Yet it did not hurt, but simply held me fast. It could be no human hand, and, beside, I knew it was not, for I put my other hand on the affected part, and all around it, so as to be certain. I became uneasy, and importuned it to leave me but it continued long enough to show me it was independant of my will, and then it left.

Besides these instances, my person has been frequently touched, and sometimes under circumstances that precluded the idea of its being done by mortal hand. It would extend this paper too much to enter into a detail of the circumstances, out of which this preclusion springs, but at that time I was alike astute and skeptical, and labored, like some others of later periods, under the fear that my credulity might be imposed upon, and I made ridiculous by some whom I considered my inferiors in standing, if not in intellect. I was, therefore, on a constant lookout for trickery. Sometimes the events would occur in such manner that they might be done by mortal means, though the fair conclusion was that they were not; but it was some times that all doubt was cut off. Thus I have been touched, when no person was near enough to do it; sometimes in the dark, when no one knew where I was, or even that I was present; sometimes my foot has been patted, as with a hand; sometimes my clothes pulled, as by a child; sometimes a push in my side, as by a dull and nonelastic force, and twice I have felt a human hand on my skin. On one of these occasions the touch was cold but not clammy, on the other it was soft, warm and flesh-like.

I have been present on numerous occasions when others have said they were touched, and have acted as if they were, and when it was evidently no fabrication of theirs, for they were too really frightened themselves. Once I recollect my niece, who was standing by my side, had her feet so pulled from under her that she came near falling; and once a young man who stood near me was seized and pulled from me. I caught hold of him, but our joint resistance was overpowered, and he was fairly lifted from the floor and taken from me.

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## THE RELIGIOUS REVIVAL IN IRELAND.

These singular phenomena still continue to spread and to excite attention. The *Ballymena Observer* gives very lengthy reports to which we must refer those of our readers who wish for more details. The local clergy, we are told "have thought it their duty to discourage a prevailing idea that there can be no real conversion which is not accompanied by the outward manifestations of spiritual power upon the body." We gladly concede them what they ask; but do these things teach them that there can be real conversion "accompanied by outward manifestations

of spiritual power upon the body"? As a further illustration of the remarkable occurrences we again quote from the above paper the following incident:

"The most extraordinary event of that evening—and in our view of the matter, one of the most remarkable "impressions," or influences, that we have yet witnessed, occurred in the case of a mere child, only seven years of age—and therefore not susceptible of that mental excitement to which, in the opinion of some parties, the physical manifestations are mainly attributable. The child was a poor, barefooted girl, cleanly but indifferently clothed. Without the slightest appearance of any previous agitation, or uneasiness of manner, she was struck prostrate within a single moment. For a short time her body was found to be perfectly rigid, and her face was colourless. On partial recovery from the effects of the first shock, she clasped her hands, and, looking up, exclaimed, in low and lisping accents, "Lord Jesus, have mercy upon me, and bring me to the foot of thy cross!" For a considerable time she continued to repeat—but in an under-tone so low that the ear of a listener could hardly catch the sounds—"Jesus!" "Jesus!" "Jesus!" We did not happen to be present at the very moment when this singular manifestation of a mysterious influence was first exhibited; but we had ample opportunity of leisurely inspection about ten minutes subsequently; and our observations were made from a position within less than three feet of where the object of them lay within the arms of an amiable and benovolent young lady, then seated among the audience. The child's head was reclined, in perfect ease, upon the bosom of her sympathizing supporter; her little hands were gently clasped, and lay motionless upon her lap; she was fully awake, and every lineament of her countenance was in profound repose—but the eyes presented an enigmatical phenomena beyond the power of philosophical reasoning to expound.—They were illuminated pages in a volume of mystery, and sculptured with characters inscrutable to finite comprehension. The things of time and sense appeared to be utterly unseen. Her fascinated and soul-absorbing look was fixed, far, far away beyond all spheres; and the mild, unclouded, spiritual light of that long, breathless, and unwavering gaze into the heavens, will never be forgotten by those who witnessed it. We certainly never saw any condition of frame or feeling so manifestly preternatural; nor any result so nearly approaching to a practical illustration of the poet's well known, and truly beautiful though fanciful, idea of the "Angel's whisper to a slumbering baby." The trance-like attitude of body, and the rapt expression of her eye, appeared to favor the supposition that a world of bliss and glory, invisible to other mortals, had been unveiled to her inner sight, and that, for a temporary period, she had been admitted to communion with the spirits of the just made perfect. We understand that the girl was restored to nearly her ordinary condition in about an hour, at which time her appearance resembled that of a person just awakened from a dream; and, in reference to this highly interesting case, we noted the appropriate scriptural quotation of a venerable bystander—"Out of the mouth of babes and sucklings thou hast perfected praise." Phenomena analogous to the foregoing came under our personal observation, at a house in Alexander-street, in the afternoon on Tuesday last—and it is worthy of special notice that the party affected had never been at any of the revival meet-

*age.* We there found an interesting girl, represented as being less than eight years of age; and we ascertained that her general character is that of a shy, intelligent, and truthful child—that she had been instructed in the first principles of religion, was accustomed to repeat little prayers at morning and evening, and is a pupil in the infant department of Guy's free school. When we first saw her she was extended upon a pallet, and slowly recovering from a cataleptic, or we should rather say somnambulist, trance, into which she had been instantaneously stricken about five hours previously, when in the act of preparation for her daily exercises at school. For some time subsequent to the visitation, her eyes were fixed on vacancy, her hands clasped, and her lips moving as in silent prayer. Her arms were frequently elevated, as if to grasp some object immediately in view; and, on one occasion, she clasped her father's hands, and pointing upward, motioned him to look, and pray. At another time she suddenly called upon the bystanders to raise her up, in order that she might take hold of some glorious object presented to her imagination. On recovery from this state, she insisted, to ourselves and all around her, that she had been in the company of superhuman beings in a world of light and blessedness; and, to the utter amazement of her parents, she affirmed that she had there intuitively recognized her infant brother, who had died eleven months after his birth, and *five years before she was born!*

In order to shew that the "manifestations of spiritual power upon the body" are not confined to the present time, we quote the following from the Primitive Methodist Magazine for July, 1830.

### REMARKABLE CONVERSION OF JAMES JINKERSON.

The subject on whom this divine change was wrought, and the extraordinary means used by divine wisdom to effect this change, strike with astonishment both saints and sinners. James Jinkerson was born in Yarmouth, and brought up in ignorance. He was depraved in his youth, and lived in all the vice to which the unregenerate heart, at that age can be addicted. At fourteen years of age, he was bound apprentice to a rope maker. But at this business he could not settle, but ran away and enlisted in the 24th Light Horse Dragoons, and was a soldier fifteen years and six months; ten years of which were spent at Bengal. And after encountering many dangers by sea and land, the kind hand of Providence brought him safe back to his native place, where his life continued to be spent in scenes of drunkenness and blasphemy. After some time he married a woman as destitute of religion as himself. And they lived after the course of this present world, until it pleased God to arrest the man in his career of sin and bring him to his right mind.

He states that:—

On Sunday September 13th, 1829, he went out in the morning to work, without consideration of the holiness of the day: and for his labour he obtained one shilling, and a pint of ale; this being the only thing he had drunk for three days, tea excepted. On his return home he gave his wife the money, directing her to buy some food for their dinner. At this many oaths were exchanged on both sides. But at length she went out and bought some victuals; but declared she would

not cook them for him. After many words and dreadful imprecations, he prepared the meat himself, and sitting down by himself he eat a hearty dinner. He then went out and in about a quarter of an hour returned home, and found his wife at dinner; and immediately swearing and quarrelling began on both sides as before. His wife shortly after this, went up stairs to lie down, and he sat by the fireside smoking his pipe, and musing on what had passed.

As he was sitting musing in this manner, all on a sudden appeared between him and the window opposite, a cloud of smoke rolling ever and over; but he saw no fire. And out of the smoke appeared a black figure, as large as a man, having on his head apparently a brass pickett crown; and in his hand a brass spear, which he appeared to be sharpening; and looking very grim, instantly prepared to make a push or dart at him. At that moment he cried to the Lord for mercy, seeing and feeling himself a vile sinner.

The moment he cried for mercy, he beheld a light shining around him; and as the light approached him; the cloud of smoke withdrew. And two white legs appeared, and setting his feet to the shoulders of the monster; drove him into the cloud of smoke; and the monster as he went away made two or three darts at him, looking very grim. Instantly a voice exclaimed, "It is well for you that you called upon the Lord for mercy, or your soul would have been lost for ever."

His wife hearing him praying, came running down stairs, in haste and by way of derision, said, "You are turned very godly, I suppose." And according to her account his hands were as black as a coal, and his face was of various colours. She went out and told the neighbours that her husband was turned religious on a sudden.

The instant she went out, he looked upwards towards the ceiling, and beheld as it were a string of gold, let down, with a ring at the end, which caught hold of his right hand, and clasped them both together, and he fell from the fireside where he was sitting, across the room, upon his knees. And so great was the convulsive state of his body, that he thought every limb would shake off.

As he continued praying, a voice said "Look in the front." He did so, and beheld a large spacious place, for grandeur past explaining, with three crowns on the top. The voice told him that was the throne of God. He observed two sitting thereon. The same voice said that was the Lord his God, whom he should serve; and they shone brighter than the sun. He was told to look on the right hand, and he saw twelve sitting there; and the voice said they were twelve saints and he should be as one of them if he served the Lord with all his heart. And he saw angels descending, and flying to and fro, with crowns on their heads. And he beheld many crowns lying vacant; and the voice told him they were for such as loved the Lord their God with all their hearts. One crown, that appeared to him, he was told was his, if he continued praying. He asked to see the Virgin Mary; and a woman instantly appeared in front of the throne, with her hair as white as snow, and made obedience to him that sat thereon, and went backward of the throne. He also wished to see John Baptist; and a man appeared, made obedience to the throne and retired. He still continued to pray until he became

very weak, and sweated until it fell from him like drops of rain; and the clothes he had on him, from sweating and weeping might have been wrung.

In this state he continued beseeching God to shake every sin from his soul. And while he was wrestling with God, a voice said, "You can read a little but you shall have more knowledge." And at that moment he was loosed. But till this time he was as if he had been bound with cords and chains; he could not unclasp his hands nor rise from his knees.

The moment he rose from his knees, he flew to the Testament, opened on the first chapter of St. John's Gospel and instantly the book flew in his face with his hands clasped around; and he was seized with as violent a fit of shaking, as if he had been strongly convulsed.

At this instant two of his neighbours came in, begging him to be reconciled, and to know what day it was; for, as they supposed he was exerting himself and did not know for what. Instantly a voice said, "You must be alone. Tell them to go out." He did so. And they directly went out, believing he had heard or seen something.

The voice then bade him go to the house of God and read in the gospel, informing him that it should be told him what he was to read when he came there.

His wife coming in he told her what he had seen and heard. But she seemed to take no notice of it. He also informed her that he must go to the chapel, and read in the scripture. But she was determined that he should not go out if she could prevent him. She took his hat from him, locked the door, and endeavoured to prevent him by holding him. But he told her the Lord had ordered him, and go he must. He immediately went to the door and touched the lock, the door flew open, and he ran up the Row. His hair was wet with sweat; his face streaked with dirt, and tears, and his clothes loose about him. The neighbours followed, trying to stop him; but in vain. A man who keeps a public house in the first market, caught hold of him, got him in, and would have given him any thing to drink. But he refused, telling the people of the house he was going. He directly went through the house, and out at the back way, and entered Providence chapel, seating himself under the pulpit. The woman who keeps the seats asked him, who sent him. He answered "The Lord," she exclaimed, none better could send him; and bade him sit still.

After sitting a few minutes, being greatly fatigued by exertion, he looked towards the door and saw many persons standing without; and seeing his wife coming in after him, he ascended the pulpit, the bible flew open, and a finger appeared on the two verses he was to read. But the verses, and various other things he will not relate.

Having read the portion of scripture, he shut the book, and instantly he *heard* a voice say, "My work is finished, upon you. You shall tell this to all sinners, and they that believe it, shall believe the work I have done unto you."

At that moment his soul leaped for joy, his burden fell from him, and he was as happy as he could live in the body. When he was coming down the pulpit stairs, a person asked him what he did there. He replied the Lord ordered him. But he is not sure that the person heard him.

Two of the people then took him home to his own house; and he instantly fell on his knees and praised God, who had dealt so bountifully with him. On the Monday he was low in spirits, but kept close to God in prayer, and was enabled to rejoice in God his Saviour.

According to the scripture testimony, the tree is known by its fruits. So visible is the change wrought in Brother James Jinkerson, that sinners are constrained to take notice of it, and to acknowledge that there is a reality in religion. He who dared to utter oaths on any occasion, and whose common practice was to heap out such dreadful imprecations as almost to make the ungodly tremble is now found among favourites of heaven sounding the praises of Jehovah, and glorifying God by his life and conduct; and that too among the wicked, with whom he has to do.

His wife who for five years and eleven months, experienced nothing but war and tumult, which almost deprived her of her reason, now enjoys peace at home. He who previous to the 13th of September, 1829, was cruel, and a terror to his house is become a loving husband and a tender father. An altar to God is erected in his house, and he is training up his family in the paths of holiness.

Since the above date Br. J. Jinkerson has joined society, meets in my Monday night's class, regularly attends the means of grace, and is a steady, persevering member in society; and is not ashamed to declare, before saints and sinners, what God has done for his soul.

By our Brother's request this account was read in our Chapel, (the Providence Chapel) on Thursday evening February 18th, 1830, to an overflowing congregation. The effect was pleasing, and an old backslider got reclaimed, and is still meeting in class.—Yours, JOHN BILTON.

Yarmouth April 15, 1830.

*Approved by the Circuit Committee.*

### REVIEWS. *Hygienic Clairvoyance. By Dr. Dixon.*

W. Horsell, 13, Paternoster Row. Price One Shilling. 72 pp.

We have read this little book on this kindred subject with interest and pleasure, and recommend it as handling an important subject in a most convincing manner. Dr. D. (an old friend and earnest co-worker as our pages can testify) gives a rapid sketch of the history of clairvoyance in its medical aspect, contemplates it in its philosophical and scientific aspect and then furnishes instances of it in action more marvellous than any we were previously informed of, tending to confirm the opinion that the more this subject, so practically important, is examined, the more illimitable appear the resources of spirit over matter. We are sorry that our space is too limited to allow of extracts from a book which will be found in every point of view interesting to Spiritualists, whether with sick or healthy bodies.

*The New Church seen in its doctrine of regeneration. A SERMON preached on May 29th, 1859, at the Marylebone Institution, by the*

REV. T. L. HARRIS, of NEW YORK.

W. White, 36, Bloomsbury Street London. Price. Two Pence.

We congratulate our readers on the cheap publication of this wonderful discourse by the Rev. Mr. Harris, which should be in the hands and hearts of every good Spiritualist, for it gives a form and consistency to the new views, which is the best answer we can give to those who would depreciate Spiritualism. We can but admire and cling to such truths, expressed with such fervour and poetic fire, and to do our best to spread them in the form of print amongst those who were not fortunate enough to hear them as they came fresh as inspiration from the heart of the gifted teacher. We trust our readers will not omit to possess themselves of the book and to distribute extra copies of it.

Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

D. W. WEATHERHEAD, PRINTER, KEIGHLEY.