

THE
Spiritual Magazine.

Vol. I.]

MARCH, 1860.

[No. 3.

SIR BENJAMIN BRODIE ON SPIRITUALISM.

WE have no doubt that there are many of our readers who frequently amuse themselves by looking back upon those steps which have brought them to their present position in connection with what is popularly called "Spiritualism." We can readily follow those who thus reflect upon the past, and we can fully realize the dangers and difficulties through which they have safely steered their course. We can start with them from that period when the names of "spirit-rapping," "table turning," and "manifestations," were merely used as terms to indicate a species of insanity, mental delusion, or imposition. We can again accompany them when they found their curiosity excited, by the direct evidence of some friend in whose judgment they placed confidence, and who stated that he, or she, had seen facts occur, and which were totally inexplicable by any known laws.

From this condition of enquiry to the next, namely, of investigation, we are also with the reflecting reader, when he remembers how he first witnessed some strange movements of a table; how he heard noises which appeared to be guided by an intelligence; how questions were asked by him, and answered by these noises, by a system of telegraphing; how he first doubted the sitters, then his own senses; and, lastly, when he reflects how he retired from the meeting, as he may have expressed himself, "not knowing what to think."

In the next stage of his reflections, he is not without companionship, for we are with him still, when he has to encounter the ridicule of those to whom he speaks of what he saw. We know that he had to listen with patience to the illogical arguments of empty-headed friends, who endeavoured to explain what he saw (but what they did not), by means of "toe joints cracking," "electricity," "unconscious cerebration," &c., &c. We can sympathize with him as he endeavoured to explain that toe joints cannot crack in parts of the room where there are no toes; that

electricity has its limits of power, and cannot tap out the name of a deceased friend of whom you were thinking, or remind you of events which no other mortal knew; that unconscious cerebration cannot cause a heavy table to rise in the air, and to remain suspended there for some time, &c., &c. In fact, we can follow him through the phases of scepticism, doubt, belief, and certainty. We can fully appreciate that spirit of perseverance and observation which led him, time after time, to attend sittings and to apply tests, until, to doubt the fact of what he had investigated, would be a greater sign of mental imbecility, than to discredit that we have alternate day and night.

We need not dwell upon those other steps by which he realized the importance of what he had investigated and proved, nor upon the results which followed this realization, nor need we refer to that boundless extension of ideas which came like a great light upon his mind, and which showed him that from one end of Scripture to the other, spiritual communication was all-important—the only means, in fact, by which we possessed a Bible.

Perhaps the not least interesting part of these reflections, is that which refers to those of our friends who started upon the same investigation as ourselves. We look back too often with feelings of regret at those who, either from a want of observation, perseverance, or from weakness, are now much in the state that they were, before the facts of Spiritualism were submitted to their notice.

Some of our friends have made no advance beyond the sceptical phase—they had not the energy to enquire—it was easier to rest in their then condition; besides, to seek might be wicked;* or, it might occupy too much of their attention; or,—any excuse would be sufficient to prevent the idle, or the wise in their own conceit, from even investigating.

Then others, we may remember, were too weak to withstand the ridicule of buffoons, and such ceased to enquire; some feared to displease friends, as though that individual could be a friend, who was anxious to prevent us from enquiring into what might be, and what might not be true.

Many were content to take one sitting as a type of all, and if from disturbing conditions no great facts were elicited, then all that had been reported, must, they concluded, be false. A want of perseverance, and a deficiency of the logical faculty, would be found to be the retarding influences in such a case; for it is not by one, nor even by ten experiments that we ought to judge of the possibility of a fact, but, it may be, by some ten score.

* "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

When we reflect upon the variability of results when investigating physical manifestations, we may understand the remark of Bacon, that "one fact is often worth a thousand." For if we sat with a physical medium one thousand times and obtained no results, and then continued once more, and saw a table rise in the air, the latter fact, as a proof of the *possibility* of such things would be more valuable than the one thousand which gave us no tangible results. Thus we may conclude that at least nine-tenths of those who know the truth of spiritual communication, have in their enquiry adopted the following method.

They have first, strictly, impartially, and closely investigated phenomena, making observation the base or groundwork of all else. They have, secondly, by fair deduction, drawn conclusions from the facts which they have carefully, impartially, and strictly investigated.

It must be highly gratifying to our readers to know how entirely the system which they have adopted is that which is approved of in the present scientific schools.

Sir Benjamin Brodie, the new President of the Royal Society, delivered lately in Burlington House his inaugural address. After speaking at some length with reference to the advantages to be derived from a knowledge of the physical sciences, he said, "The first step in all physical investigations—even in those which admit of the application of mathematical reasoning and of the deductive method afterwards—is the observation of natural phenomena, and the smallest error in such observation in the beginning is sufficient to vitiate the whole investigation afterwards. The necessity of strict and minute observation is the first thing which the student of the physical sciences has to learn."

We believe that no lover of truth could devise any more logical or more sound directions than these, and no investigator would wish for better data upon which to act. To strictly and minutely observe, and then to reflect, must undoubtedly be the very soundest method of proceeding; and therefore the above advice ought to be duly appreciated by all those who having acted in accordance therewith, and who having satisfied themselves upon certain points, are desirous that others should do likewise.

To preach, however, is one thing, to practise what we preach is another; and when we read the remarks of such an able man as the present President of the Royal Society, we are naturally disposed to wonder why, in even his own profession, the system which he advocates is not strictly carried out.

"The necessity of strict and minute investigation is the first thing," says Sir Benjamin Brodie. Then may we not ask why the gentlemen of his own profession do not adopt this first step? If we are told that they do, then we would ask how can those

strange and opposite conclusions be arrived at, which are so frequent amongst the heads of the profession? Can it be possible that two sane men, each observing the same fact, can yet come to directly opposite conclusions? If they do not, how can we explain why some men of eminence treat rheumatic fever with citric acid, and others no less celebrated, employ carbonate of soda.

Are not such men as Clutterbuck and Armstrong well trained as observers? and yet they differ in nearly every point of doctrine and practice, the one insisting on blood-letting in nearly every disease, the other as vehemently condemning it.

Thus, there appears to be something else required besides a strict and minute investigation to enable us to come to just conclusions; for the veriest tyro in logic would at once perceive the impossibility of "letting blood" and "not letting blood" being both correct methods of proceeding, and as there is an equal chance of the one being wrong as of the other, which, we would ask, is the correct?

Again, Dr. James Johnson, in his work on the Diseases of Tropical Climates, recommends *calomel* and *bleeding* as the basis of all successful treatment; whilst Dr. Dickson, equally as well trained, according to orthodox ideas, as an observer, asserts that the most deadly enemies in a tropical climate are *calomel* and *bleeding*.

If the study of the physical sciences and observation are to render men *fully* qualified to come to conclusions upon all scientific subjects, surely the study of physic ought to render men qualified to form opinions upon matters of medicine.

How unhappy are the actual results, the preceding examples, and some hundreds of others which we might have quoted, will amply prove.

Sir Benjamin Brodie would have given appropriate advice had he remarked that the first step in *all* enquiries should be an entire removal from one's mind of prejudice—a perfect desire to accept truth let it come in whatever form it might. Then a strict and minute investigation of facts, and lastly, a fair deduction from the facts. If individuals would follow these steps, we should have far less useless controversy than we now have, and we should not quite so often have to read, or to listen to, the nonsense spoken by so-called learned men.

"Do as I say, not as I do," was the response of a clerical gentleman, whose practice was at variance with his preaching: we will not say that this remark would be uttered by Sir Benjamin Brodie, were we to question one portion of his address. We are not *positively certain* that he has not been present some twenty or thirty times, when such physical mediums as Mr. Home, Mr. Squire, Mrs. Marshall, and others have convinced the investigators of the fact that tables do rise in the air, by what is commonly called "supernatural means." That accordions have

been heard to play when no mortal hands touched them; that pencils have written upon paper when both pencils and paper have been laid upon the floor, and no hands, or feet, or flesh, or even mortal have touched either.

All this Sir Benjamin Brodie must have investigated closely and strictly; not once, or twice, but at least twenty times, or he would be but a superficial enquirer.

Although we have never heard that this distinguished gentleman has so strictly examined the phenomena to which we refer, still we conclude that he must have done so, if he acts up to what he says, or he would never have made the remarks which he has put forth upon the subject.

"It was from a want of knowledge," says Sir Benjamin Brodie, "that Roger Bacon was persecuted by the Franciscan Monks and Galileo by the Inquisition." Not quite right upon the latter case, for the principal cause of the persecution of Galileo was, undoubtedly, something much more applicable to the so-called science of the present day than a want of knowledge. Nicholas Copernicus, the propounder of the theory of the earth's movement happened to be a priest, and it may be remarked as singular that the priests did not persecute him. Galileo was a layman, who advocated the system of Copernicus, and him the priests did persecute. It was not impossible that bigotry and prejudice had as much to do with the persecution of Galileo, as had a want of knowledge.

"It is from a want of knowledge," the learned president proceeded to state, "that at the present day grown-up ladies and gentlemen occupy themselves with the humbler and less romantic mysteries of turning and rapping tables." This statement at once places before us a very interesting phenomenon, one in fact which is well worthy of a strict and searching enquiry, after which a fair deduction may be made.

Here is Sir Benjamin Brodie, who, we must conclude, has witnessed several times all the apparent phenomena of rapping tables, &c., and who comes to the conclusion that it is from a want of knowledge that people amuse themselves therewith.

Other men, with equally as sound reasoning faculties, having witnessed several times the same type of phenomena, come to the conclusion that it is from a want of knowledge that every person is not acquainted with the fact, that under certain conditions tables do rap; that immortal beings cause the raps, and that this is the elementary phase of the phenomenon.

There are, then, two varieties of men, each of whom examines the same facts, and yet comes to directly opposite conclusions; just as the blood-letter and the blood-saver, and as the calomel man and the no-calomel man did.

The interesting phenomenon to be investigated would be, by what steps of reasoning does each individual come to his conclusions?

We have taken it for granted that Sir Benjamin Brodie has *strictly* examined the phenomena to which he refers. Not as some men examine, that is superficially or partially, but by a close, searching, and persevering investigation; for if he has not done this, then, whilst advising his hearers to be cautious lest they committed error, to observe strictly, and then to reason, and to avoid the mistakes of former learned men, he has, unfortunately, fallen into the very snare from which he was warning others; for he has attempted to bring under contempt a subject of which he was entirely ignorant.

If he *has* investigated the subject, and differs from other investigators, he is merely like some of the leading members of his own profession *who differ* from each other.

We have, however, good reason to believe that Sir Benjamin Brodie has never been fortunate enough to witness any of those astounding physical manifestations which it is well known are now occurring almost daily in various parts of the metropolis. Consequently he has, on this occasion, committed the not uncommon error of speaking in ridicule of a subject, simply because it is popular so to do.

There can be no proceeding which the lovers of true science will so much regret, as that hasty, hap-hazard method of speaking and thinking, which some men of celebrity so often adopt. They invariably have to regret such thoughtless steps themselves, but regretting does not remedy the evil, for an amount of harm is done to the cause of science, and which their regret cannot readily redeem.

The more celebrated a man may be, the more need is there for him to be cautious. Some of our philosophers appear only to understand the half of this truth, and whilst they are cautious as regards belief, they are absolutely reckless as regards scepticism, forgetting that "unlimited scepticism is equally the child of imbecility, as is implicit credulity."

Let men of the type of the President of the Royal Society but act up to what they say, and those who have examined strictly, and proved what they believe, will not long be in the minority. Anything which may be new, or which has been lost sight of for a time, usually exposes its advocates to ridicule or pity. What can afford a better illustration of this, than the persecution of Galileo, or the inveterate opposition to Newton's system of gravitation, or the malignant conduct of medical men when Harvey made known the circulation of the blood, and when Jenner introduced vaccination?

Those who nobly encountered the abuse with which they were assailed, were charged with being guilty of crime, and some pious but mistaken persons announced from the pulpit, that "vaccination was the invention of Satan."

The directions which Sir Benjamin Brodie has given to the Royal Society, are worthy of all attention; but what is the use of thus continually preaching one thing, and practising another? Who for a moment doubts the truth of the statement, that observation must be the base of all else? and who will question that it was from a want of observation and knowledge, and from an excess of vanity, that astronomers persecuted Galileo, physicians reviled Harvey and Jenner, and that medical men in the present day are so virulently opposed one to the other?

But who can be sanguine enough to hope that such proceedings will cease, when even the President of the Royal Society is found to act just as did those whose conduct he by word condemns but by act imitates.

Who that has investigated closely the physical facts called spirit manifestations, doubts for one moment that it is principally from a want of knowledge, and from not having investigated, which causes Sir Benjamin Brodie, not only to be ignorant of, but also to attempt to ridicule those whom he calls "grown-up ladies and gentlemen, who amuse themselves with rapping tables."

It is not our object to call attention to the individual, but to ~~the~~ *system* which has like a great weed spread over the waters of truth. There is at the present time a type of mind which must be carefully watched by all who desire that truth and the right should prosper. This type of mind is common amongst those, who in consequence of a long course of mental mill work, are great as *minute* philosophers, and whose names stand before the world as cautious, learned men, but who too often forget their own minute orbit, and venture to express recklessly their opinion upon that which they know only by hearsay.

If such proceedings ended in words only, the world might laugh at such men; but reckless expressions are soon followed by reckless deeds; thus it was not so long since, that in consequence of an imperfect chemical investigation, either a guilty man escaped punishment, or an innocent one was near being hung.

This might have arisen from an error in judgment, still to come to an erroneous opinion after investigating a fact is bad enough. To express a decided opinion after an imperfect scientific investigation, is even worse; but what are we to say, when a President of the Royal Society, and a high medical authority, expresses publicly an opinion upon a subject of the elementary facts of which he is entirely ignorant?

MR. HOWITT'S LETTER ON MR. HARRIS.

MR. CANNING said, that if you let a lie get an hour's start it will be weeks before you can overtake it. However this may be in point of time, it is certainly curious to observe with what immense rapidity falsehoods and misrepresentations are propagated, with what eagerness they are improved upon as they pass from mouth to mouth and from pen to pen, and how difficult it is, in the exciting game of their propagation, to get in a word on the other side.

It does not argue much for human nature, that it should be so much more easy to disseminate what is false, than what is true; but as a matter of fact it seems to have been so since the fall of man, all down the ages, and to have culminated in our day by means of the press and the worthy editors who consider themselves the leaders of the time.

If we want a special example, the whole course of the press, with reference to the facts and the deductions, both philosophical and religious, of Spiritualism, furnishes one of the strongest. During now several years' close observation of the press, we do not remember scarcely a single instance, in which either the facts or the doctrines have received one good, frank, or honest recognition; whilst on the other side, almost every notice has been confined to misrepresentation and abuse of the whole subject and its defenders.

Now this of itself would not be enough to stamp the conduct of the press with absolute dishonesty; but there is this fact in addition, which we are sorry to say does so, namely, that there are many of the editors and persons connected with journals, who fully believe the facts, and yet who allow their papers to be the medium of these false representations.

We were fortunately able, in a short notice in our last number, to put our finger upon the writer of the scandalous misrepresentation of Mr. Harris's sermon on Modern Spiritualism, and, for whatever it may be worth, to name him as Mr. James Grant, of the *Morning Advertiser*.

His perversion of what he heard appeared the next morning under the heading of "Extraordinary and Triumphant Exposure of Spiritualism," and at once went the round of the press: some of the editors culling the most untrue disjointed sentences to give point to the misrepresentations.

The *Critic* thinks this a fine opportunity to ask Mr. Howitt what he thinks of Spiritualism and of Mr. Harris *now*, and we have much pleasure in giving at the end the frank and able answer which this question elicited from Mr. Howitt.

Such a document, whilst it is a manifesto of the basis of true

Spiritualism, should be a great discomfiture to the first and second-hand slanderers of the press who chuckled over Mr. James Grant's misrepresentations; but it would by no means suit their notions of their honest calling to give insertion to Mr. Howitt's letter. Oh, no! that is not the method of the press. "Never acknowledge yourself to be wrong, nor insert anything that goes against the infallibility of the editor, or that may be unpalatable to the ignorance of your readers," is the first lesson which a baby editor has to learn; and truth to tell, they are apt scholars at such "useful knowledge."

But a further heavy blow and great discouragement has befallen Mr. James Grant and his copyists, in the recent publication of the sermon itself, * "revised and extended" by Mr. Harris; and it is only due to truth to say that anything more unlike its tenor than Mr. Grant's description of it can hardly be imagined.

Who could have conceived from reading Mr. Grant's "Extraordinary and Triumphant Exposure of Spiritualism," by Mr. Harris, that his sermon contained such statements as the following, with which the sermon opens?—

"MODERN SPIRITUALISM may be defined, as a series of actions on and in the human spirit and body, and on the objects of the natural world; produced by the more abundant descent of the Divine Spirit into Christendom and the world, for the purpose of unfolding the more interior and spiritual, as well as natural, human faculties, into higher states of force, perception, and utility. It may be defined, in its counter movement, as the results produced, in man and on nature, by the opposite efforts of infernal Spirits, to take advantage of new openings, to invert to evils, and to destroy the faith."

Why should it have been so congenial to Mr. Grant to have entirely omitted all reference to the former part of this definition, and to have put forward, and that imperfectly, only the latter? It will be seen, moreover, that none of Mr. Grant's misrepresentations could have been of any weight if the fact of spirit-manifestations had not been a truth. In these early days, the existence of this fact is what we are mainly urging. Now hear what Mr. Harris gives in his sermon as to these so widely-denied manifestations, under the heading of—

"OVER-RULED RESULTS OF SPIRITUAL DEMONSTRATIONS.—Circles for spiritual communications are dangerous for reasons thus specified. While, however, from my own experience, I am convinced that an habitual attendance upon them is extremely prejudicial, in the Divine Providence these perils have been overruled beneficially in classes of instances which I specify. First,—*Where Materialism and gross Sadduceism have been disproved by the demonstration of the existence of departed spirits, and their ability to operate on matter and mind.* This has been the chief end of positive utility thus far accomplished. Second,—*Where the prevalent tendency to soul-worship and the deification of the internal principle in man, accompanied with the idea that any spirit, freed from bodily limitations, whatever the prior character of the individual, must per se be of a highly refined, ideal, æsthetic nature.* It requires but a brief observation to satisfy the intelligent, that the life of the human spirit, after physical decease,

* *Sermon on Modern Spiritualism.* White, 36, Bloomsbury Street.

can be as debauched and degraded as while it had the natural body for its medium. *A few facts of this character utterly disprove the heresies of the Gnostics and Manichees, alarmingly prevalent in our own day.* Third,—In proving that spirits possess knowledge of secret facts of individual history and experience; thus establishing, beyond a doubt, that thoughts and actions radiate their impressions into the spiritual world. Fourth,—As disproving the vulgar error that the intellect of man, free from the body, possesses unerring prescience or foreknowledge; while many spiritual predictions are verified, an equal number remain unfulfilled. Fifth,—As demonstrating the fact that spirits, in one portion of the earth, are cognisant of events transpiring in other portions. Sixth,—That wit, humour, the love to mystify and torture, fondness for dramatic display, huge self-esteem, and ever-changing states of chimerical speculation, often distinguish them;—that gossip and small talk, with the perpetual desire to intermeddle in human relations, are also characteristics. Seventh,—That those spirits whom results prove deceptive, are able to simulate virtue and give advice to a good life—which is often the case on earth. Eighth,—That spirits profess every shade of religious doctrine, whether Pagan, or of the various denominations in Christendom, while no profession is a guarantee for the purity of their aims, or the sincerity of their declarations. Ninth,—That spirits are able in a most remarkable manner, though as was seen before, without a demonstration of identity, to inspire within the human breast, for a time, boundless confidence. This feature is one of the most important, proving the existence of occult influences, which impress mesmerically the mental faculties. Tenth,—The imprinting of signs and tokens on the human body, proving the power of spirits, in all times, to have brought results such as make up a large share of alleged Roman Catholic miracles, particularly that of the *stigmata*. Eleventh,—*For the first time, in the light of these phenomena*, the so-called miraculous evidence of the various religions, both of antiquity and of recent date, *is brought within the purview of a rational investigation*, of which the first result is to show that possibly even Mahomedanism was no fraud on the part of its author, but a genuine spiritualism;—that the Romanist legends of the middle ages contained at least a large element of fact;—that the visual experiences of Ignatius Loyola and François Xavier, and Catherine of Sienna, and the more astounding physical manifestations accompanying the ecstasies of St. Theresa, are all susceptible of verification; but at once removed from the catalogue of frauds, and from that of Divine evidences of the truth of any special creed. *I am aware, of course, that, in the finale, we are gathering facts and adducing principles for a trial of the Divine claims of the Gospel itself.* I rejoice in it. Every step which the clear-minded, sound-hearted man takes in this vast realm, verifies anew the absolute divinity of the Christian Religion.

“ But there are exceptional instances, where attendance at the *séance* confirms the wavering belief in Christianity, or calls out a more Divine spiritual life. The mind grasps at phenomena that demonstrate an unseen world, and with the Spirit of God in the heart, and a pure conscience, and a mind capable of the best exercise of reason, the inquirer soon finds himself acting with a calm caution. *He allows the manifestations to go on; he classifies them and obtains results which, as we have seen, can hardly be over-rated.*”

Can this be “ the extraordinary and triumphant exposure ” to which Mr. James Grant referred? Or read the following valuable testimony from the preacher:—

“ For the generality of the inquirers into the phenomena of Spiritualism, I claim high merit, *for honest dealing with phenomena which, from any standpoint, are most worthy of investigation.* They are important, especially, to all professional men. To the physician,—as connected with, and throwing light upon, the most subtle problems of health and disease. *It indicates a shrinking from the duties of his position, for the Divine to stand aloof.* I hesitate not to say, that one year of thorough investigation of accredited spiritual phenomena now occurring, will throw more light on the real meaning of the *New Testament* than any amount of mere critical reading of the expounders of the text; for here we see human nature wrought upon visibly, *alike by the Spirit of the*

Living God and by *the myrmidons of darkness*, and exhibiting all the sublime or terrible movements and counter-movements of the tremendous fight. Till the theologian *has seen media* in their varied states, *he has never seen human nature stripped of its disguises*. The shallow clergyman may, it is true, become an infidel,—to the Lord, to the Word, and to regeneration,—as the sophistries which he encounters find a congenial soil within his own inner man. But the Christian at heart will come out of the study in the highest sense orthodox and evangelical, and, *will superadd a knowledge beyond that extant in any creed*.

"It is deeply to be regretted that so many, on all other points candid and judicious, *have scoffed at the inquirers*."

Again speaking of those who have become open to Christian mediumship, and to the promised gifts of the spirit, Mr. Harris says:—

"Such as in any degree attain to it are conscious of being led by a Divine dictate, *which, at times, becomes an absolute voice within the breast*. We are led by it in perfect freedom, and, under its influence the will continually becomes more energetic, the understanding more harmonious and perfect, the personality more reverent and august."

And of their heightened spiritual vision, and its new-born powers:—

"It is such a sight as a man might have in nature, who could at once see *bodies and emotions*,—the trunk of the tree, and its hidden sap,—the flowers, and their diffused aromas. It is a perception of realities within all semblances; of qualities within all objects; yet including form and semblance, quality and object."

At the close of his sermon, after stating the case on both sides, he says:—

"I foresee two classes of friendly objections. One, to my statements concerning the sublime and beautiful, the true and holy developments of the spiritual field. I solemnly affirm, that, from the best of my knowledge, *results have been produced, through a heavenly spiritualism, within the last seven years, equal in quality, though not in quantity, to the best results from the labours of Whitfield or the Wesleys, of Oberlin or of the early Friends*. Since the great tide-wave of revivalism, harmonising with the best of the two contending influences in Spiritualism, has begun to flow (and the revival movement is all a spiritual phenomenon, though not the work of individual spirits, in its inception, but of Almighty God), we may doubtless expect an extension of its startling but elevating results. I design this remark for my religious reader, who has only seen that view of the subject commonly presented by the public press, which, while it has, with a few exceptions, earnestly enforced the extravagancies, deceptions, or diabolisms attending spiritual phenomena, *has suppressed a series of facts not less important, pregnant with evidences that the Lord, with His holy angels, moves wonderfully upon mankind*. No earthly consideration could induce me to forego my own spiritual experience, or recede mentally into the dim twilight of my perception before these manifestations began.

"The other class of objections will rise from those who, while they accept every favourable view, will be disposed to think that I grossly exaggerate the dangers of mediumship, or the possible perils of the *séance*. There is in Modern Spiritualism, as it seems to me, *an absolute equilibrium, between the light, as set off against the darkness; the good and true, against the evil and false; the heaven against the hell*."

We may have to make some more critical examination of Mr. Harris' statements on a future occasion; but the reader will now be in a position, not only to judge between Mr. James Grant and the truth, which are by no means convertible terms, but of

the little satisfaction which Mr. Howitt's letter would give to the editor of the *Critic*, who fondly hoped for a very different answer.

Common honesty and fair dealing are all that we ask at the hands of the press. For how long may we have to wait before we attain to this modest requirement?

"SIR,—I have no wish to go into the general question of Spiritualism, having so lately, through your courtesy, expressed my conviction, founded on experience, of its nature and value. But I would beg permission to say a word or two in vindication of myself and it. In your very fair remarks on the article of a cotemporary on Mr. Harris's sermon of Sunday morning week, you doubt my being quite so enthusiastic in my estimation of Mr. Harris's ministry, after that discourse. I assure you that I entertain precisely the same admiration of it as a noble Christian oratory, and as pure Christian Spiritualism—nay more, that, after further hearing, I am the more confirmed in my opinion. I can recollect no man to be compared with him in the essentials of a finished preacher: for power and originality of mind, for poetry of diction, for breadth and copiousness of argument, for affluence of historic and philosophic illustration, for vivid and acute analysis of the elements of modern society, for a courageous trampling on all conventionalities—in a word, for the effectual stripping from the Gospel of the cobwebs of a dusty, worn-out divinity, of the hampering bandages of creeds, and for planting Christianity before us in her divine and undisguised lineaments, in her free and noble beauty. I speak advisedly, for neither to Mr. Harris nor to any man would I surrender the independence of my judgment.

"I am glad that Mr. Harris gave that energetic warning against the *abuses* of Spiritualism; and I expressed to him my satisfaction before I left the place. I should be glad to know whether all who heard that discourse believed it—whether the writer referred to believed it; for, if so, they believe in Spiritualism being a great and unquestionable power. There were things in that discourse which made every face turn pale. If these things are facts, then Spiritualism is the greatest and most startling fact which has pressed itself on the attention of the present age. Did Mr. Harris establish a belief in that colossal and superhuman agency, the reality of which he asserted by all past and present consciousness? Then Mr. Harris rendered a transcendent service to Spiritualism.

"I care not whether a reality is presented in its terrors or in its amenities, so that it is planted as a truth in the heart's and soul's convictions. Let its entity be admitted, and we shall have time enough to learn all about it. It will no longer depend on the dicta of individuals; it will be placed in the arena of the world, and must be touched, handled, probed, and tested, till all its qualities and tendencies are ascertained as those of any other principle or substance.

"Mr. Harris's discourse, let me then say, was not directed against Spiritualism, but against the *abuses* of it; not against Christian Spiritualism, but against the inversion of it—un-Christian Spiritualism. Christianity needs its continual warnings; shall Spiritualism be exempt from them? Christ came warning Christianity against false Christs, false disciples, false doctrines—against wolves in sheep's clothing—against devils and delusions. The need of these warnings was soon evident in a plentiful crop of spurious gospels, of spurious doctrines, of Nicolaitanes, Gnostics, Sabellians, and the like. Christianity has to be warned every week from a thousand pulpits against the dangers which daily beset it and its disciples. It is warned in solid books, whole libraries of them—in thousands of tracts and pamphlets; but does any one on that account denounce Christianity, or make it responsible for its inversions?

"According to all my experience, and all my reading, ancient and modern, there is nothing more clearly established than that Spiritualism is a fixed law of God's economy in the education of His rational creatures. The records of all countries, of all times, of all the greatest men of all times, bear testimony to this law. We are not creatures of matter, but spirits merely enveloped in it—existing, not in some remote and isolated corner of the universe, but in the very midst of it, surrounded by eternity with all its worlds, and spirits, and influences. In being swathed in these bodies for a time, I do not conceive that we are cut

off by our physical integument from the spiritual existences outside of this inclosure, but merely veiled from them. There is a door opened, a door which God in the hour of creation opened, and which no man can shut, by which spirits of all kinds can, in obedience to certain eternal laws, communicate through this physical partition. All Christian life, said Mr. Harris in the same discourse, is a warfare. Where good influences enter, bad influences can and will enter too. There were sorcerers to contend with Moses before Pharaoh, who could do *almost* all that he did by Divine power. But has any one ever thought of condemning the exercise of the Divine power because the devil brought up his sorceries against it? Nor does Mr. Harris mean to condemn Christian Spiritualism because of un-Christian Spiritualism.

"Mr. Harris now announces his intention to state his real views of Spiritualism through the press; and I think we shall find that he will acknowledge the fact that this great power, like all things in nature, has *two* sides; and that, as you may derive the highest advantages from the exercise of the pure, or, according to his own phrase, "orderly Spiritualism," so you may receive injury from "disorderly Spiritualism," as from disorderly Christianity, if not aware of it, and guarded against it by faith and prayer. That is something to know.

"If Mr. Harris should really attempt to disparage spiritual circles and manifestations under pure and holy conditions, I would be the first to tell him that without these manifestations he would not have had a dozen people to listen to him. I say confidently that these manifestations are doing, and have long been doing, what neither "saint, sage, nor sophist" could do in this day—knocking on the head Materialism. Any one who has tried to convince sceptics must know that Mr. Harris, or any other man, however learned or able, may preach through his whole life, and preach to them in vain.

"The manifestations of the present age are peculiar, for a most obvious reason—the conditions of the age are peculiar. A triumphant Materialism has established itself far and wide, originating in this country with Hobbes, Tindal and Hume, but perfected in Germany and France—a Materialism invulnerable to argument, defiant of eloquence, but compelled to bow in astonishment to the *proofs* which it has long demanded. For sceptics and materialists always turn round with this pertinent remark: 'It is all very well to tell us of miracles, and a history occurring nearly 2000 years ago; but if God then condescended to convince souls of the reality of a spirit-world, by unquestionable physico-spiritual manifestations, why should he not now? Is God grown old? Or is he less regardful of humanity!' Don't *preach* to us, but give us *proofs*."

"And the greatest theologians, men without a flaw in their logic or a hiatus in their inductions, *could give no proof*, and, therefore, could not satisfy the doubter of their premises. Well, here are the proofs to be seen any day by those who will approach them in a candid and philosophic spirit; and thousands of sceptics and atheists who have seen them, have been confounded and convinced. And you may take my word for it, that nothing else will convince materialists. Therefore these physico-spiritual manifestations are invaluable. They are the alphabet to the teachings of belief. They are the means to the end; and had Mr. Harris passed through the whole mysterious world of these manifestations—see his works—he could never have reached the place he now occupies on the heights of Christian Spiritualism. It is through his combats with inverted and antagonistic influences that he has become armed at all points, and thoroughly furnished to every good word and work. To kick down the ladder by which he has ascended, he must kick down with it a great piece of nature and a great piece of the Gospel. He must demolish the ministry of angels as well as of devils—angels ministering to "all who shall be heirs of salvation," and who ministered to Christ himself in the wilderness of the temptation, and in the black hour of the garden of Gethsemane. Mr. Harris is no such one-sided monitor.

"As to the real condition of Spiritualism in America, I leave the leading American Spiritualists to decide. I have only to observe that, as to Spiritualism in London, the writer whom you quote, entered Mr. Harris's chapel for the first time, heard one discourse, and rushed away—seized, as it were, a single brick, and thought he had the plan of the whole house. Sir, a man might as well, of all the days and nights in the year, rush forth into darkness and tempest, and

then tell us that the world has nothing but darkness and tempest. *There will be light, and calm too, for those who will duly wait for them.*

"It may save such skip-and-go observers some trouble to let them know that they are only beginning a battle which has been fought *à l'outrance* in America for the past ten years, only to leave Spiritualism more rooted and multiplied than ever. And I say, let the press in this country, if not instructed by that fact, try to kill Spiritualism if it can. If it can be killed, it is no truth, and we shall be well rid of it. Let then all heresy-hunters go forth—all wolves in sheep's clothing prowl through the camp of Spiritualism—let the pulpits beat all their drums ecclesiastic, and the press throw up all its batteries, frowning with rifled cannon and Armstrong guns; and if among them, or altogether, they find that they have killed one or both of the twin sisters, Christianity and Spiritualism, they will, no doubt, report upon it. Till then—I am, Sir, yours, &c.

"WILLIAM HOWITT."

WHAT IS THE TRUE ELIXIR OF LIFE, OR THE PHILOSOPHER'S STONE?

THE following essay requires a few words of explanation. The writer has been acquainted with its author since the 5th of August of 1858, when he first wrote, through the hand of a lady member of the writer's family. His station in life was that of a country curate, and his favourite subject in communication with the writer, has been Christian morality. Several previous essays have been published in the *Biological Review*, and the present was received in the same manner—the hand of the lady being used, she being in a semi-conscious condition. The conversation which preceded its delivery is here added.

"December 3, 1858.

"I explained that I had no subject for enquiry, but wished to receive the essay promised on the 1st of December.

"A.—I will commence. Have you any idea as to what you would like?

"I should prefer the subject being named by you.

"A.—I have said I will write. I will presently name one.

"Here there was a pause.

"A.—On the soothing influence of spiritual belief, and the blessings it brings on its beams. If you do not like this I will name another. I will write in a short time. Keep the pen ready.

"We did so.

"A.—What is spiritual charity? or, What is the true Elixir of Life, or the Philosopher's Stone? Will either of these subjects please?

"The latter, I think, would be most interesting.

"He then wrote down to the paragraph ending with the word *angels*, when I observed that it was late.

"A.—It is. Good night.

"December 6th, 1858.

"After some other conversation I read to the spirit the first portion of his essay, and he continued and concluded it."

Such is a condensed extract from the writer's Spiritual Diary written at the time, and which may be interesting to the readers of the essay itself. The text of it has been revised by the spirit, in the proof, on the evening of February the 18th, 1860, and he has promised to contribute another essay on a future occasion.

K. R. H. M.

During many ages learned men wasted their substance and their time in searching after what was called the Philosopher's Stone; which, as they imagined, was to turn everything into gold. How sad it was that such should be the case! and evident it must be to all thinking minds that spiritual influence must have been very weak at such times, or the true meaning of this long sought-for treasure would have been known. Now, when the light of Spiritualism sheds its bright beams over the earth, man will know that the Philosopher's Stone and the Elixir of Life are within the reach of every one, but for better uses than to make the metal called gold, or to live in the material world for ever. Such powers would be curses rather than blessings. The gold which is to be made is true happiness, and the place in which to seek it is in the mind. Every one possesses this blessed gift; let each examine his conscience and enquire of it whether he is using the gift to the benefit of others and himself. Indeed, no one can do good to another without the blessing also falling on himself. First of all, the consciousness of doing right will cast a bright, calm, pure feeling over his whole being. If he seek diligently for this stone it will teach him that one of the first duties in life is to study how the happiness of those around can be increased. Think what a heavenly feeling it must be to know that many sorrows have been soothed by your means, and that those around await your coming with happy faces! Such joy is the joy of angels!

If then, it be in our power to create happiness to ourselves and others around us, we may truly say we possess the Philosopher's Stone; and to turn sorrow into joy, and misery into happiness, must surely be a beautiful explanation or definition of the metaphor of turning the base metals into gold. Let us now see how this lies in the power of all.

Some have worldly wealth, and if this gift be used properly it will prove a blessing, as they who possess it may supply their poor brother-mortals with the necessaries they are in want of; and by so doing, they bring the blessing of the Lord upon

themselves, who has given them such duty in life to fulfil—as the rich on earth are the stewards of the Lord, and must endeavour to act so as to obtain that sentence:—“ Well done, thou good and faithful servant !”

Many others who have no wealth to give are able to give their time to their poorer brethren, and thus to assist them in various ways, such as instructing them in what may be fitting to their station—teaching the young children, advising them when they are in need, and in laying their poverty and sufferings open before those who have the means to assist them. Again, in a household how absolutely incumbent upon each member to seek this wonderful stone! It will cause each to smooth their evil temper—never to seek to find fault, and if anything merit reproof, to do it in gentleness and kindness. It will also teach us not to make troubles of trifles, and to repress those irritable and angry feelings which sometimes arise, and which, if not repressed, cause more misery often than great troubles, grieve those we love, and are generally the wreck of all family happiness and harmony. Let each, then, use his power according to the position in which he is placed. The wants and sorrows of the poor, the ignorance of the untaught, the evil tempers which arise in our hearts, the vexations of petty annoyances, and our vices, are all materials for turning into gold, if we will: and think how blessed he will be who seeks earnestly to do this. See the difference between a household, the members of which do not dwell together in charity and love, and one where they dwell in love and unity, each seeking for the benefit and peace of the whole.

There is but little more to say, I think now; as it must be evident to all, that they who seek and use the Philosopher's Stone possess the Elixir of Life;—for to what else can it allude but to the blessed life we shall lead when we have laid down the flesh, and when the spirit enters on the true life? Then, indeed, will he have drunk of this blessed Elixir, and will know that he is entered on immortal life.

S. J.

HAPPINESS.—The fountain of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

SHALL WE BE RE-UNITED TO OUR FRIENDS IN HEAVEN?—Just as surely as God gave to friendship all its charms and worth; just as surely as He has made love, and friendship, and the interchange of friendly offices our necessity as well as our joy, and an inseparable portion of our immortal nature; just as surely as God himself is love, and the truest, warmest friend in the universe; just so surely will He re-unite Christian friends in heaven.—*James William Kimball.*

LORD BACON AND SPIRITUALISM.

A GREAT modern writer—Mr. Henry Hallam—has some allusions to the singular resemblance in certain characteristics of philosophy and language, between Roger Bacon, the Franciscan monk, and Francis Bacon, the great Chancellor; and while he affirms that it is impossible to deny that “credulity” is one of the points of resemblance between them, he very appropriately characterises and defends what we may venture to call the comprehensive credulity of the philosopher as contrasted with the credulous incredulity of the vulgar. No doubt a vein of superstition and a confidence in the occult sciences runs through the *OPUS MAJUS* of the more ancient Bacon, and perhaps imbued the mind of him of Verulam, when in his youth he ambitiously projected the *TEMPORIS PARTUS MAXIMUS*; and indeed he certainly categorises together the magician and the alchymist, with the mechanic, the mathematician and the physician, as those who become practically versed in Nature, “but all, as matters now stand, with faint efforts and meagre success;” adding, moreover, that it “would be madness and inconsistency to suppose that things which have never yet been performed, can be performed without employing some hitherto untried means.”* But let it not be forgotten that to the “credulous” monk we owe the then incredible discovery of the most wonderful agent in practical chemistry, and which has since governed all civilized warfare, and that the other (for example as regards the transmission and decomposition of light),† anticipated truths of nature and science which it required the rigid inquiry of after ages to substantiate.

Mr. Hallam says:—“The thirst for hidden knowledge by which man is distinguished from brutes, and the superior races of men from savage tribes, burns generally with more intenseness in proportion as the subject is less definitely comprehensible, and the means of certainty less obtainable. Even our own interest in things beyond the sensible world, does not appear to be the primary or chief source of the desire we feel to be acquainted with them: it is the pleasure of belief itself, of associating the conviction of reality with ideas not presented by sense: it is sometimes the necessity of satisfying a restless spirit, that first excites our endeavour to withdraw the veil that conceals the mystery of their being. The few great truths in religion that reason discovers or that an explicit revelation deigns to communicate, sufficient as they may be for our practical good, have

* *Novum Organum*, Book ii., Aphorism 6, 7. † *Ibid*, Aphorism 46.

proved to fall very far short of the ambitious curiosity of man. They leave so much imperfectly known, so much wholly unexplored, that in all ages he has never been content without trying some method of filling up the void. These methods have often led him to folly and weakness and crime. Yet as those who want the human passions, in their excess the great fountains of evil, seem to us maimed in their nature,—so an indifference to this knowledge of invisible things, or a premature despair of attaining it, may be accounted an indication of some moral or intellectual deficiency, some scantiness of due proportion in the mind.”*

Unhappily there is something more actively opposed to religious or spiritual investigation than a mere indifference or despair of truth; the timid scepticism which in the guise of science and under the shelter of orthodoxy, repudiates the “right of search” for more and farther truth than has received the *imprimatur* of sectarian pontificates.

It is greatly to be desired that the same principle of practical elimination which, since the first momentum given to it by Lord Bacon, has tended to establish the sciences on a sound and exact foundation, may be brought to bear upon investigations into the nature and conditions of the embodied and disembodied life, and of the human spirit. Lord Bacon did not wish to make such inquiries an exception to his great rule of practical experimentation; and the breach of his principles has retarded spiritual or psychological science, as much as the observance of it has advanced the progress of physical discovery.

The following remarks and quotations may exemplify what is above crudely indicated:—

There are evidences in the “*Novum Organum*,” and the “*Advancement of Learning*,” that Bacon recognised the possibility of a *science* of psychology; and he is not very positive in denying that this may be brought about by spiritual agency, which he evidently implies under the term “fascination”—“fascination and divination” being what he calls “the two appendices unto this part of knowledge touching the nature and state of the soul.”

He first distinguishes between psychology and metaphysics:—

“Human knowledge, which concerns the mind, hath two parts—the one that inquireth of the substance or nature of the soul or mind; the other that inquireth of the faculties or functions thereof. Unto the first of these, the considerations of the original of the soul, whether it be native or adventive, and how far it is exempted from laws of matter, and of the immortality thereof, and many other points do appertain; which

* *Hallam's Literature of Europe*, vol. i., pp. 275, 6.

have been not more laboriously inquired than variously reported, so as the travail therein taken seemeth to have been rather in a maze than in a way."

He goes on to say that all inquiries in this direction must have reference to religion, and are hard of solution by the ordinary processes of induction, inasmuch as it is not possible (seeing that the substance of the soul was not extracted out of the mass of heaven and earth, but was immediately inspired from God") that it should be subject to the laws of heaven and earth, which are the subject of philosophy; and therefore he concludes that "the true knowledge of the nature and state of the soul must come by the same inspiration that gave the substance."

But knowledge is knowledge, and to know the nature of soul or spirit we must proceed by the same or by analagous processes to those adopted to know the changes and laws of chemistry or physiology.

I have said that he had reference to spiritualistic energy when he used the word "fascination." He says, "fascination is the power and act of imagination, intensive upon other bodies than the body of the imaginant."

It is further evident, that by the faculty of imagination he meant to indicate an active power of the mind, capable of cultivation and intensification, for he says:—"Incident with this is the inquiry how to raise and fortify the imagination; for if the imagination fortified have power, then it is material to know how to fortify and exalt it."

And he adds that "the disciples of natural magic have exalted this power of imagination to be much one with the power of miracle-working faith;" but that "others that draw nearer to probability, calling to their view the secret passages of things, and especially of the contagion that passeth from body to body, [*quære* mesmerism?] do conceive it should be agreeable to nature that there should be some transmissions and operations from spirit to spirit, without the mediation of the senses; whence the conceits have arisen of the mastering spirit, and the force of confidence, and the like."

What follows is specially remarkable, and has peculiar signification in reference to what to many minds will appear the childish preparations and accompaniments of Spiritualism, the table-touchings and alphabetical arrangements, in connexion with spiritual manifestations. Yet, after all, what *à priori* rational relation can we possibly predicate between most causes and most effects in the material world? We only know that certain effects follow certain applications of certain laws: that if we open our eyes, we see; and if we mingle certain chemical

ingredients, we produce a detonating and explosive and wonderfully destructive compound; and if we boil water, we produce an expansive power that can move the physical universe; and if we adjust pieces of glass in a particular manner, we can bring the sun and the moon and the stars within the range of accurate observation; and if we place a length of wire in connexion with chemical agencies, we can communicate our thoughts to the uttermost ends of the earth in an hour.

What more can be said of these relations than is thus deprecated by Lord Bacon, in respect of the discovery of spiritual truths, by what he calls, and what in those days was called by the name of "Ceremonial Magic."

"And herein comes in," he says, "crookedly and dangerously, a palliation of a great part of ceremonial magic; for it may be pretended that ceremonies, characters, and charms do work not by any tacit or sacramental contract with evil spirits, but serve only to strengthen the imagination of him that useth it, as images are said by the Romish Church to fix the cogitations and raise the devotions of those that pray before them."

That after mature reflection he modified his views in this regard, may appear from the following striking passage with which I would sum up these remarks and quotations:—

"Otherwise it is of the nature of angels and spirits, which is an appendix both divine and natural, and is neither inscrutable nor interdicted; for although the Scripture saith, 'Let no man deceive you in sublime discourse touching the worship of angels, pressing into that he knoweth not,' &c., yet notwithstanding, if you observe well that precept, it may appear thereby that there be two things only forbidden;—adoration of them, and opinion fantastical of them; either to extol them farther than appertaineth to the degree of a creature, or to extol a man's knowledge of them farther than he hath ground. But the sober and grounded inquiry which may arise out of the passages of Holy Scriptures, or out of the gradations of nature is not restrained,—so of degenerate and revolted spirits, the conversing with them, or the employment of them is prohibited, much more any veneration towards them. But the contemplation or science of their nature, their power, their illusions either by Scripture or reason, is a part of spiritual wisdom. For so the Apostle saith, 'We are not ignorant of his stratagems,' and it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin and vice in morality. But this part touching angels and spirits, I cannot note as deficient, for many have occupied themselves in it; I may rather challenge it, in many of the relations thereof, as fabulous and fantastical."

MR. DICKENS AND HIS HAUNTED HOUSE.

THERE is a passage in Dickens's Christmas Number against the theory of apparitions, which probably the writer thought a very clever hit. It is where his hero comes out of the old house in which he had been bothered by odd sounds and appearances, and finding it a calm and beautiful evening, moralizes on the beauty and sublime harmony of nature, so unlike the grotesque apparatus of ghosts. Probably Mr. Dickens thinks that logic, or even knowledge of Nature.

According to general experience, however, for these six thousand years, Nature and the economy of Nature, have as many discords and grotesqueries, not to say meannesses or horrors, as they have harmonies and sublimities. Nature that made man, made monkeys too.

It might just as well have been a dirty, drizzly, foggy night, with oceans of mud below, and damp and pitch darkness above, suggesting anything but ideas of beauty and harmony. The moralizer might just as well have been on the strand of Beaumaris Bay, when the Royal Charter was going down amid the fierce rage of the elements, and he may depend upon it that none of the miserable four hundred perished with any great consciousness of the peace, beauty, and harmony of Nature.

Nature, to our notion, is a many-sided reality; and amid her avalanches, which bury whole villages—her earthquakes, which swallow up a Lisbon or a Callao in a moment—her volcanoes, which overwhelm whole cities and districts in a fiery death—her pestilences, choleras, simooms, siroccos, yellow and scarlet and putrid fevers—her outbursting rivers, like the Rhone and Saone a year or two ago, drowning all before them—her tempests at sea, like those the other day, scattering the shores of many countries with wrecks and corpses—might just as well leave room for a quiet ghost or two.

Nature condescends to greater vagaries and apparent absurdities than these. Her stink-plants, which convert whole districts of Australia into one great Cloaca—her tropical land-leeches, pestering the traveller—her fleas, lice, bugs, itch, and a host of worse and more uncleanly things, are not, to our conception, either very sublime or beautiful. We don't remember that either Longinus or Burke have given them a place in their essays; the serpents, scorpions, mad dogs, lurking lions, tigers, and alligators, may be rather more dignified, but by no means accordant with the harmonies of Nature.

But if we come to man, who is at the head of visible Nature,

the case is worse. There is no absurdity or eccentricity, nothing however ridiculous, abominable, repulsive, or monstrous, which can be imagined, which is not merely existing but abounding in this very highest part of God's mundane creation. There is nothing which has been conceived or stated of hell and devils which can come up to the whole history of mankind. Their torturings and cursings of each other; the WARRIOR IN HIS GLORY, sweeping with his mustered assassins over whole peaceful kingdoms, massacreing, burning, violating, and destroying in the exultation of his rascality, both life and the arts of life, and all for a NAME—as if *his* name were worth an egg-shell to mankind; their Inquisitions, Black-holes, exterminations of one another for religion; their constant and daily contempts and calumnies, and robberies of each other, present such a monstrous and frightful idea of disorder and folly, that really so far from presenting any argument against an occasional apparition, makes it wonderful that any decent ghost will come amongst us.

Surely, amid all this, when Mr. Dickens apostrophizes a fine evening as an argument against ghosts, Burchell, in the *Vicar of Wakefield*, would say "Fudge!" and Christopher North, "Balaam! my dear sir, Balaam!"

ON SPIRITUALISM; AND SOME OF ITS PHASES.

By DR. ASHBURNER.

THE admirable article which appeared in the second number of this Magazine, on the Phases of Spiritualism, was so good a "*catalogue raisonnée*" of the subject, that it may be considered bold to allow the title of the present paper, written in ignorance of the existence of its precursor, to remain. It will readily be perceived, however, that the facts here reasoned upon do not trench upon the powerful evidence afforded by the gifted author, on a subject on which she can discourse with the highest authority;—that of a thorough experience derived from having herself been the medium of the most pure and exalted manifestations.

There are various points of view in which the evidences of Christianity may be regarded. A list of different works on the subject, if they could be accompanied by a digest of their contents, would soon convince us of this fact. The focal distance of nearly 1900 years is so long that the thickened sight of our men of science requires powerful binocular instruments to see the object clearly. The best glass is, perhaps, that put forth by

Professor Smyth, of Cambridge. The second edition of his *Evidences of Christianity*, published by Pickering, in Piccadilly is not only clear in statement, but is the most convincing book out of many it has been my lot to study. How is this connected with Spiritualism? would be the first impatient objection of our cavillers, and of our men of science and of literature. Christianity was the grandest of all the phases of Spiritualism.

It is needless to refer to the history of the Resurrection and to that of the various phases recorded by the Evangelists and Apostles, with whose simple narrations of the truth the hypocrites of this age are as little contented as those who were the precisely analogous sectarians of the Christian era. I know well that Pharisees and Sadducees abound, now, among our men of knowledge, as they did 1860 years ago. The bitter enmity to the modern phases of Spiritualism is but the hereditary property of the modern Pharisee or Sadducee. Still, in considering the claims of Spiritualism to the highest grade of the sciences, we are bound to give an account of the faith that is in us; and to shew that the causes, which have led us on from our studies in animal magnetism to our convictions on the powerful evidences of a future state, corroborating all the careful statements of a host of writers on the testimony of Christian truth, are worthy of a summary statement. Agreeing, then, fully with the writers alluded to, we have to regard our subject in a point of view other than that which has occupied their attention. This is easily done, considering all that has of late years been written upon the subject; but our object is to disjoint the links, in order to shew that the chain is complete, when only a few of them remain attached together. We shall thus realize our title by shewing that in whatever phase our subject be regarded, it is dependant on the phenomena that have usually been ascribed to animal magnetism, and that if the votaries of this science have been persecuted, they have suffered from the bitter hostility of the enemies to the cause of truth; and hence, that they come within the category of those who were warned by Christ to beware lest they abandoned the holy cause of His mission. Spiritualism is, in fact, a most holy subject; and we are bound to be thankful that we are partakers in the advantages it offers to mankind.

We may now try to enquire into the nature of our first phase, and we shall find that it is not only one strictly material, but from the nature of the subject so very full of matter, that our great divines would hardly sanction its admission into any of the creeds of the Church. We are not content to place ourselves under the authority of any set of men, however learned in book-lore. Our book is the volume of nature; and we have no occa-

sion to go very deeply into that, to discover that man is made up of flesh and blood. Here is our first position:—we respect the prejudices of the learned, but we cannot yield to them our reasoning powers. They are sufficiently aware of their own strength, and if they be wise they will endeavour to husband that strength by a due regard for the progress of knowledge.

Our first proposition refers to the fact that—now many years ago, even when I was lecturer on Chemistry in the Medical School of the Middlesex Hospital (the date was about 1819)—it fell to my lot to make experiments on oils and resins. Among other facts that presented themselves to my notice, was one which rivetted my attention. It related to cocoa-nut oil. I had carefully cleaned, and afterwards digested in alcohol some of this white butter-like substance, which may be said at our ordinary winter temperature to be frozen; for in India it is a fluid and limpid oil. In England then it is the ice of the oil, as ice in its common acceptation is the crystal form of fluid water. But it was found that the cocoa-nut oil in alcohol, having been set by in a dark cupboard, in a long twelve-ounce phial, shewed me that the crystalline form of this substance was spheroidal. It was in fact, a vegetable nucleated cell. The reflections to which this fact gave rise led me to consider the analogies that must necessarily exist in all the crystalline forms of nature, organic as well as mineral. That I may not assume to myself more credit than is my due, I must say that the idea of the existence of a mathematical law of minute structure in vegetables, had been inculcated in the lectures of my good friend, Dr. Allman, Professor of Botany in the University of Dublin. We are not advocates for stealing the doctrines of our predecessors. The original ideas may have suggested themselves from the works of Malpighi and other careful observers. We are not to dispute this point. Our task is to show that we fairly reasoned out our theories from the facts before us. Our conclusion was, that each form of crystalline substance required for its adjustment, a law. If this law existed, we had a right to conclude that forces must exist obedient to the law. The force productive of a globular crystal of cocoa-nut oil must be different from that productive of a crystal of Epsom salt, or of the salts of iron, or of the numerous forms of carbonate of lime. Haüy had taught us, however, that all primitive forms of crystal were spheroids, or spheroidal, and we may be sure that all crystals are the subjects of a law which is *universal*. This is the foundation of all our principles.

Then let us ask, if we have established an universal law, what follows? Necessarily, that we must trace all the modifications of that law; for if we see around us such an infinite variety of results from the operation of this universal principle, each

different result must owe its origin to a different agent: but this agent need not be a different law, but simply a modification of the one great catholic regulating principle of the universe. All we see around us is held together by a law of attraction; but change is unceasingly at work. How is this to be explained? Change must result from a law which opposes the static condition of bodies. Change must then be owing to a law opposed to that of attraction. This is the force of repulsion. How can we reconcile it to ourselves to deny that what we have called the great trunk force of the universe is that which originates all the other forces in nature? We are sorry for those who insist upon our having wandered into the regions of the imagination in our search for logical sequences. If we are wrong in our reasonings, let our critics shew us where we have erred. We should be inclined to doubt the powers of reasoning of those, who would desire to prove that our doctrine of the causes of change, as emanating from forces analogous to those proved by Sir Isaac Newton to exist in that, to which we have given the title of the great trunk force, is quite erroneous. There is no fear that our opponents will have the whip-hand of us. We shall steadily pursue our reasoning.

If our convictions be founded on imagination, they must necessarily be not only visionary, but, like castles in the air, have no existence in facts. We have already endeavoured to place our facts in a clear point of view; but we are opposed, not only by men learned in dialectic art, but by those who have no pretensions to reasoning power. We cannot admit that men can reason who are habitually disposed to shut their eyes to facts. Is it a fact that we are made up of various organs? Do we believe that these organs perform certain functions, each different, according to the different laws ruling the individual organs? These laws are applicable to all the functions of the body. Shall we deny to the brain the function of regulating under the law which rules it, the operations of the mind? We now state once for all, that physical laws are as cogent as those applied to the mind. As physiologists, we have no right to separate the obedience to law of one organ from another. Our position does not invalidate our reasoning.

We are ready to go on asserting our principle, that each separate function requires a separate force; but it is not necessary to make that separate force obedient to the caprice of false reasoning. We say that the force regulating the liver is one; that regulating the heart is another; that which presides over the operations of the mind is another. Each has separate functions, and each is distinguished by a preponderance of that quality which ensures its due harmony with the rest. It is unnecessary to make ourselves accountable for the confusion which pervades the minds of

our opponents. We know rather better than they do, the causes of this confusion. In a former communication to this journal, we were under the necessity of stating our belief in the influence exerted by spiritual beings on the mental operations of man. For this we are, forsooth, entirely given to imagination. We are not so sure, but that when we have carried our readers a little further, and a little deeper into the mysteries of the truth, that they will continue their vain ridicule. Many are disposed to attribute the belief in ghosts to a weakness of intellect. Many are not so weak as to come to this conclusion. Mr. William Howitt is not known for his weakness of intellect. Dr. Johnson, whom he has quoted, was certainly not distinguished for feeble powers of mind. But it is idle to pursue this frivolous assertion. Either ghosts or spirits do exist, or they do not. If they do not, the world has been sadly led astray. Its best teachers have been all wrong. But this does not influence our positive philosophers. They tell us that there is no proof that we live hereafter. Now furnish us with such tangible proof, that we, as men experienced in natural philosophy, cannot in fairness repudiate. We have already furnished these, and the answer is invariably, a dogmatic denial of the truth. Sir David Brewster emphatically announced that he could not explain phenomena, the only rational explanation of which implied the agency of unseen rational intelligences; but that the last thing he would admit was the existence of spirits!

What matters the blind and obstinate wilfulness of men of science? Are there or are there not spirits? We shall not insist on the arguments deduced from all we know of the facts in the Bible. There are so many professing Christians, who are no Christians at all, that we prefer not to ignore their hypocrisy. We merely pity them because they have allowed themselves to be led away from the strict logical sequences of the subject they flattered themselves they were investigating. We pity them, because, having gone rather deeply into the laws regulating the operations of the mind, we know that they have been the victims of a want of self-control. To reason correctly, it is necessary, not only to have the whole of the facts of a subject before one, but to watch attentively all the sources of fallacy that can possibly slip into the mind. It is useless now to repeat our conviction, that the motive forces operating to introduce fallacies arise from *external will-power*. This cannot be understood except by those who have studied the facts in phrenology made known by Dr. Leger, the facts of phreno-mesmerism, and the facts of those experienced in the habit of mediumship. No one can controvert my reasonings on the facts relating to the motive force of the human will, which were published both in the *Zoist* and in my notes to the *Baron von Reichenbach's Researches*. (See pp. 30, 31, 32, of that work.)

Some have relied on their own vanity, and have thus been led to conclusions at variance with correct reason. We are not prepared to go into all the causes which obfuscate men's intellects. They are numerous, and may all be traced to the want of concentrative power. It is the power of concentrating the reasoning faculties which is the distinguishing characteristic of the man who can reason correctly. It may be asserted, as a general and an undeniable fact, that when the organ of Concentrativeness has not been sufficiently cultivated, the individual—subject to the deficiency of its power—is a bad reasoner. Many suppose that the ample size of the organs in the forehead indicates a sure test of the power of reasoning. This is a great mistake. The organ of Concentrativeness presides over all the other organs, and where its force is weak we are not warranted in concluding that the faculty of Self-control has been duly and habitually exercised. Without the habit of self-control, the organs of the propensities, and even of the moral and intellectual faculties, may run riot, and produce a very unenviable character.

We are not sure that we do not encroach on the province of the divine, when we say that without Self-control an excess of Conscientiousness may form a most bigoted character. The poor man is sure in himself that his conscience teaches him he is right, even when he gives himself up to envy, malice, hatred, and all uncharitableness. For this reason we have always insisted on the cultivation of self-control. Spirits do exist, and do most easily influence the person who does not habituate himself to the virtue in question. There are many reasons for this opinion. We may be assured that the pastime of table-turning was not without an ulterior object. It established a new fact; and the subsequent development of intelligent manifestations, though ignored by the world of science, was probably adapted to succeed this fact, and to make its way simultaneously with some of the other phases of the same subject. When we state that there exist in London, numerous persons who daily practise the art of communicating with friends long deceased, we only notice a well-known truth. Simply because men will not believe that which daily occurs, we are not bound to be very nice with them. They take their choice. If they do not choose to believe, let them please themselves.

We are sure that the number of mediums is increasing, and consequently that there is soon to be more thought devoted to the matter. Many think that we are not only mad, but that our hallucination is not confined to mesmerism and to Spiritualism. They have an idea that we imagine fiction to be truth. This is so common an error, that we must deprecate all discussion with those who require private proofs of our medium power. A man

once applied, who was anxious to hold communication with a departed spirit, but when he discovered that the spirit knew too much of him, answered his questions, and was fully aware of all his proceedings, he took himself off, and never appeared again. It has been well said, that when the truth of Spiritualism is properly established, we shall have the full advantage of a second public opinion. Each man will know that every thought he thinks, every word he utters, will be immediately recorded and commented upon by a thousand minds, all intent on embracing an opportunity of investigating character. The world of spirits is not an imaginary sphere. We are able to quote many writers who agree, marvellously, in the accounts they give of the structure of society that is established in the spirit-world. It would be trite to refer to Emanuel Swedenborg. He is, nevertheless, high authority in Spiritualism. But the remarkable fact on this point, is that of the *Seeress of Prevorst*, the Seeress described by Werner in the work translated in America, by Mr. Ford, and of all the writings of Andrew Jackson Davis, corroborating the writings of Swedenborg, without one of them having been cognizant of the existence of the others. So striking an accordance in testimony, is not only unusual in the affairs of our mundane sphere, but is quite unprecedented. Some of us are apt to believe that we are not warranted in entertaining thoughts on such subjects. We should be glad to excuse ourselves, if we were sure that we could escape from all the consequences of our ignorance. Why be wilfully blind? Why not investigate? Many say, what can be the use of the thing, if it could be clearly established that the spirits of the departed are able to communicate with us? We can at once answer this question. We say that there are very numerous uses. In the first place,—many will not believe in the existence of a future state. Many refuse to think of the subject. They go on in this life as if they were not accountable beings. Reason has little influence upon such. But if our neighbours have studied the matter, and believe that they are bound to communicate with their old friends and dear and near relations, we are such imitative animals, that we necessarily catch the infection of belief; and then by degrees we become more and more interested, until the conviction overwhelms us that we cannot deny the accumulated evidence which reaches us.

How can any one doubt, if he has been several times in attendance upon circles where raps or other intelligent signals have announced, by sentences, that the party at the table is surrounded by numerous spirits? Evidence is afforded of the presence of dear friends, of relations, and of strangers who are known to only a few at the table. This evidence is not of a frivolous kind. The habits, the dispositions, the modes of thought,

in some cases, the handwriting of the person who had lived on earth are undeniably assured. There can be no doubt of an autograph signature, and these are now very common manifestations.

We proceed to enquire, why—if we can ascertain all these points—should any one remain sceptical? We could point out many reasons. It would take us long to give more than a list of them. Envy darkens the soul, and obscures its perceptions of truth. Moreover, vanity does the same. Pride is in no way an inferior obscuring power. The scientific man is not at all unfrequently teased with the harrowing feeling of envy. Sheridan, in his *Critic*, says, that it is the strongest feeling in the human heart; and he is not far wrong. Every one knows that scientific men are often appealed to, and the world is so blind to its own interests, that it yields assent to the dictum of a man of science, though he may be profoundly ignorant of his subject.

How many of us would question the dictum of a man celebrated for some branch of knowledge. Yet this is very ridiculous. We should enquire first, whether he has specially studied the questions on which we may wish to be informed. There is a wide difference between a man who has devoted all the energies of his mind to astronomy, and one who has studied only the *belles lettres*. We should not think of asking the latter on the value of the evidence on the nature of a comet, or on the question of the respective merits of Leverrier and of Adams touching the new planet.

But men do worse than this: they go to a man who has studied surgery, and ask him questions on animal magnetism. Folks worship names; and names are very easily, and often more surreptitiously, acquired. A man may be the veriest sciolist, and obtain by finesse and the arts of intrigue a reputation quite unmerited by any of his works, or by all of them put together, and finally reach an eminence which places him in the chair of the Royal Society. It is not our object at present to find fault with the great body which goes by that name; but, *en passant*, we may say that we are prepared on a future occasion to shew that the subject which is now occupying our attention, ought to have been investigated long ago by them, and very probably would have been, but for the obfuscations of the intellects of many of them, arising from the causes we have mentioned.

We have thus endeavoured to shew that the science of Spiritualism rests, like all other sciences, on ordained laws. To trace how these laws operate is the duty of the philosopher, another term for the lover of wisdom, and necessarily the lover of truth. There is no disputing the proposition, that he who obstinately refuses to listen to the truth can be in no frame of mind to judge correctly: and it is to be feared that our leaders of science in

England are mostly now, as they have been for years on all subjects that shall connect the science of magnetism with the science of mind, in this position. They refuse to listen to the truth on animal magnetism, although without it, the physiologist cannot explain the phenomena of living beings; without it, the physician and pathologist cannot account satisfactorily for the phenomena of health and disease; without it, the psychologist must necessarily wander in the muddy quagmire of metaphysics; without it, the physicist cannot obtain a clue to the *universal gradations in the forces of Nature!* Nevertheless, obstinately they refuse to listen to any account of the phenomena of this wondrous science. It should be more generally known that in Lardner's Manual of Electricity, (in the *Cabinet Cyclopædia*, vol. 1, p. 47,) a fact is stated which bears a striking analogy to the behaviour of the leaders of science in this day:—"When these and other papers (proposing that an iron rod should be raised to a great height in the air, to convey electricity from the clouds to the earth), by Franklin, illustrating similar views, were sent to London and read before the Royal Society, they are said to have been considered so *wild and absurd*, that they were received *with laughter, and were not considered worthy of so much notice as to be admitted into the "Philosophical Transactions!"* Dr. Fothergill, who appreciated their value, would not permit them to be thus stifled and burked. He wrote a preface to them and published them in London. *They subsequently went through five editions.* We may well congratulate our readers that the contempt of the Royal Society cannot crush even the *Spiritual Magazine*, and that the electrical facts which created such roars of laughter among the *savans*, were in many respects analogous to the facts which, in these pages, are destined both to enlighten and to shame the opponents of the progress of truth!

A summary of our ideas must lead us to conclude that *Christianity is the grandest of all the phases of Spiritualism*; that all *Spiritualism emanates from God's catholic law of the grand trunk force*; that the knowledge relating to the existence of *Ghosts or Spirits, and to all the other phenomena of mind and matter, and to their ever-varying changes, lead us to concentrate our attention to the prime cause of all—the Will of God!*

"These, as they change, Almighty Father, these,
Are but the varied God!"

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We extract the following from the *Revue Spiritualiste* :—

"Mr. Home is again in London. We hear that he has convinced several high persons, amongst whom is Lord Lyndhurst. If we may repeat a communication that we have reason to believe is strictly true, he and Mr. Squire, an American medium, were in presence of several witnesses raised to the ceiling."

## VISION OF A LADY JUST DECEASED.

THE following brief narrative was written seven or eight years since, at the time the event occurred, for a lady who was collecting analogous facts with a view to publication, but not having been used as originally intended, it has been recently returned to me, and I beg leave to forward it for insertion in the *Spiritual Magazine*, if considered acceptable. Readers who do believe that natural death is merely emancipation of the spirit (which ever lives) from its material body, will not find anything especially remarkable in its perusal; but those who cannot yet believe that the spirit has a future which commences immediately after death, must either presume me guilty of asserting that which is not true, or admit the facts as a dream with a death, "in extraordinary coincidence."

217, Piccadilly.

GEORGE BARTH.

"I recently had under my care Miss S— H—, a lady residing at Kentish Town, who was suffering from an intensely painful and presumed fatal disease, pronounced to be schirrhus of the uterus by two of the most eminent practitioners in the metropolis. Mesmerism was not tried with a hope of curing but in order to obtain relief. Probably the disease was not schirrhus, but one of those anomalous uterine affections which often mislead the most able men in the faculty; be this as it may, I perfectly cured my patient of her sufferings and of the physical conditions which probably determined the diagnosis. The nature of the case, and the mesmeric incidents which attended the cure, are not called for here, excepting to state that intense pain, large quantities of morphia and other narcotics, with a belief that the disease was malignant and certain to terminate in death, had brought my patient into a very peculiar mental and nervous condition, previously to mesmerism being tried.

"The first trials of mesmerism produced very little perceptible effect, but after eight or nine visits, I succeeded, after a very long and earnest effort, in putting my patient into a state which was not deep sleep, nor mesmeric coma as to mind, but was decided coma as to body. The body was perfectly insensible; the eyes, when the lids were raised, did not contract or move if a candle was suddenly approached, the nostrils could be tickled with a feather, or the arms pinched, without causing any sensation, but the lady could hear my voice, and, if I unlocked her jaws, respond to my questions. In this state she had no cognizance of her material place or condition, (that is of the room in which we were). She had no amount whatsoever of clairvoyant faculty, but was always passing into the state of 'spiritual exstasis,' which I could only keep away by conversing with her. If I allowed her to be quiet for ten or fifteen minutes, the 'spiritual exstasis' was certain to overwhelm. Now, this state was a very troublesome one to me, for if any person came into the room and spoke to me, or if I left the room, or if I from any cause withdrew my attention from her, she immediately began to throw her arms out as if keeping off some imaginary beings who were annoying her, and loudly implored me to drive 'those black things away.' I only found two ways effectual to relieve her from the impression of the "black things;" one was to awaken or restore her to the natural condition, the other plan was to sit down by her side, take her hand in mine and silently, (or more properly mentally) repeat the Lord's Prayer. If I used the first plan, although she had totally forgotten her feelings of annoyance when aroused, she remained for hours unhappy and dejected; if I adopted the other, the 'black things' speedily dispersed, and she was soon calm and

happy again. She sometimes became highly excited in this state, declaring she saw things too wonderful for my comprehension or belief, and that her mouth therefore could not speak them. As this state, however interesting as a psychological condition, did not seem to afford much physical benefit and caused me much trouble and anxiety, I always endeavoured to prevent its accession.

"This lady had removed to lodgings near my residence, during the mesmeric treatment. I called *one Friday evening*, about seven o'clock, and found a sister from Kentish Town with her. I presently mesmerised my patient on a couch, and in a quarter of an hour left her sleeping very quietly, while I entered into conversation with her sister. By withdrawing my attention I allowed the exstasis to invade; of this I was made aware by hearing Miss S— H—, weeping aloud. I at once enquired gently, 'Why do you cry? What is the matter? Endeavour to be composed, for you have nothing to cry about. What distresses you? Tell me about it.'

*Miss S. H.*—"I can't help crying; I have seen my poor dear Rosa; I little thought she would go away first when she came to see me before I left home; now she has gone from us all, and two bright angels are taking her to that beautiful place that I can't get into.'

*Mr. B.*—"Indeed! How is she moving? Is she walking or flying?"

*Miss S. H.*—"They are carrying her; they have their arms around her; she came to see me as she went away. Oh! my dear, dear, Rosa!" (with an outburst of weeping).

*Mr. B.*—"You do very wrong to cry! you ought to be thankful that she is in so happy a condition; you ought not to grieve about her.'

*Miss S. H.*—"I don't grieve about her—I grieve that I can't go with her; my vile body stops me; it is sin!—sin—sin—that keeps us down! She is nearly gone; she fades away. Oh, oh!" (another fit of loud hysterical weeping).

"I now told her to 'cry her cry out,' and then compose herself, and as the whole matter was strange to me, crossed the room and asked the sister who Rosa was, and when she died. The lady replied, 'that Rosa was a young married lady, a very particular friend of her sister's, but that she was not dead, as she had called on her that morning, and although she was ill, and had been 'spitting blood;' the doctors all said there was no immediate or present danger.' I told her, in reply, that her sister had been dreaming, I supposed, and fancied that her friend, Rosa, was dead—and it was this she had been crying about; and requested her not to mention the subject of the dream on any account to her invalid sister.

"I awakened my patient, who wondered why her cheeks were wet, and leaving the couch, took her seat by the fire-side. Her sister prepared to return home. Miss S— H— sent her love to her mamma, and 'be sure to call on Rosa and tell her I am better and I hope she is; and send a servant if you don't come every day to let me know how all are at home.'

"This was on *Friday evening*; on Saturday I visited my patient, but I would not allow any exstasis. On Sunday I mesmerised my patient, who I found rather vexed at not having heard from home, and strongly impressed with an idea that a very particular friend (Rosa) was not well. On Monday made my usual call.

"'Well! Miss H—, how do you feel?'—'I am very tired and have had a great shock? I can't compose myself—it is so sudden.'—I enquired what had tired and disturbed her? She replied, 'I was so fidgetty and anxious to hear from home, that I made an effort and went in an omnibus, and when I got there I found that Rosa ———, the dearest friend I had, was dead; it has given me a very great shock.' I asked, 'When did she die?' Reply.—'Last Friday afternoon, at a quarter to four.'"

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## SPIRITUALISM AMONG THE MORMONS.\*

By the Author of *Confessions of a Truth-Seeker*.

THAT a new—a latter-day—church, with a new religion, or, at least, a new and very remarkable phase of Christianity, based on a new Bible, and claiming spiritual gifts of vision and revelation of tongues and prophesy, of healing and exorcism, should arise in this material money-making age, among a proverbially hard-headed, shrewd-witted people of our own race, and speaking our own tongue; that, under every discouragement, it should grow and extend its organization to nearly every city and town in both continents, and in the United Kingdom; that its followers, after undergoing persecutions and hardships almost incredible, should form themselves into a state, with a population sufficiently numerous to claim admission into the American Union,—and with a thousand miles of wilderness, and a still more formidable barrier of ideas and social usages, to separate them from the Gentiles from whom they had achieved their exodus; and that the church, which in little more than a quarter of a century has accomplished this, should have been founded by a poor illiterate country lady without visible influence or resources, is indeed not the least of the wonders of the nineteenth century, and if well considered, may teach us many lessons worth the learning; among other things, it illustrates how, despite the hostility of *savans*, and the infidelity of our churches, a belief in the operation of living spiritual agencies upon our world is latent in the heart of humanity, and when appealed to, seldom fails of eliciting a response.

We waive here all discussion as to the doctrines and practices of the "Saints;" we neither seek to attack nor defend Mormonism, but simply to present modern Spiritualism as illustrated in its records, and in the life of its founder; and, as far as possible, we shall do this in the language, or from the statements of the persons who were the subjects of the facts narrated.

Joseph Smith, "Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-Day Saints," was born in Vermont, U. S. in 1805. When ten years old, his parents with their family removed to the vicinity of New York; and in this neighbourhood Joseph resided for about eleven years, and as he tells us, obtained "a scanty maintenance by his daily labour." He appears to have had but little education. "He could read without much diffi-

\* The present is one of a series of papers illustrating spiritual belief and action in and upon our modern churches, several of which have already appeared in the last series of the *British Spiritual Telegraph*.

culty, and write a very imperfect hand, and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments." Soon after the Smiths' removal to this place, a religious revival commenced among the Methodists, which "soon became general among all the sects in that region of country, indeed, the whole district seemed affected by it." During this time of great excitement, Joseph tells us his mind "was called up to serious reflection and great uneasiness;" he attended the several religious meetings of the sects, and became somewhat partial to the Methodists, and felt some desire to be united with them; but so great was the confusion and strife among the denominations, "that it was impossible," he says, "for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. \* \* \* In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? or, Are they all wrong together? If any one of them be right, which is it, and how shall I know it?"

"While I was labouring under the extreme difficulties, caused by the contest of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man, than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently, as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties, I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me, as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared, than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy

all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), 'THIS IS MY BELOVED SON, HEAR HIM.'

This personage spoke to him on the subjects that were agitating his mind; cautioned him not to join any of the sects, and promised him that at a future time the true doctrine, the fulness of the Gospel, should be made known to him. The vision then withdrew, leaving his mind in a state of calmness and peace indescribable. Smith related this vision to one of the Methodist preachers, who treated it with contempt; and its being reported about, a great deal of prejudice and ill-feeling was excited against him.

"I have thought since," he says, "that I felt much like Paul when he made his defence before king Agrippa, and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision \* \* \* \* \* So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and 'who am I, that I can withstand God?' Or, why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation."

He confesses that a little after this, being young, and mingling with all kinds of society he fell into divers temptations and the gratification of many appetites offensive in the sight of God.

"In consequence of these things," he says, "I often felt condemned for my weakness and imperfections, when on the evening of the 21st of September, 1823, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation as I previously had done.

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no clothing on but this robe, and it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be heard for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among

all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim; deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. . . . He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken, (for the time that they should be obtained was not yet fulfilled,) I should not show them to any person, neither the breast-plate with the Urim and Thummim, only to those whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance."

Before morning the vision was twice renewed; "the very same things, without the least variation," were again related to him, and he received further information "concerning the great work of God about to be performed on the earth."

In the morning he went out to his work as usual, but soon the angel again appeared to him, and repeated his previous relations, and commanded him to go to his father and tell him of the visions and commandments he had received.

"He says, I obeyed; I returned back to my father in the field, and related the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breast-plate as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so, until the time should come for obtaining the plates.

"Accordingly as I had been commanded, I went at the end of each year,

and at each time I found the same messenger there, and received instructions and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days."

At length, on the 22nd of September, 1827, the angel delivered the records into his hands. "These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one end with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving." With the records was found the curious instrument of which mention has been made, consisting of "two transparent stones, clear as crystal, set in the two rims of a bow," and alleged to be the ancient Urim and Thummim, by the use of which seers in those days "received revelations of things distant, or of things past and future."

He was again cautioned by the angel not to let the plates be taken away through any carelessness or neglect on his part;—that he would be held responsible for them; but that if he would use all his endeavours to preserve them till he (the angel) called for them, they should be protected.

"I soon found out," continued the seer, "the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert to get them from me if possible." To escape these annoyances he sought a new house in Pennsylvania. In packing up his goods for removal, he secreted the plates in a barrel of beans, by which precaution he baffled the search made for them by his persecutors on the road, who would have taken them from him.

He now, in his new home, commenced translating the records through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. Some of the original characters were carefully transcribed, and, together with the translation, taken to the learned Professor Anthon, of New York, that he might examine them by one of Smith's earliest disciples,

named Martin Harris. Mr. Harris gives the following account of what took place :—

“ I went to the City of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

“ He then said unto me, ‘let me see that certificate,’ I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, ‘that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them.’ I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, ‘I cannot read a sealed book.’ I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.”

[As Professor Anthon's version of what took place at this interview somewhat differs from that given in the text, we present here his statement concerning it, as it appeared in a published letter from him, dated *February* 17, 1834. He says, “Some years ago a plain, apparently simple-hearted farmer, called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decypher, if possible, a paper which the farmer would hand me. Upon examining the paper I soon came to the conclusion that it was all a trick—perhaps a hoax.” But on hearing Harris's “odd story” about the plates, the professor goes on to say, “I changed my opinion about the paper, and instead of viewing it any longer as a hoax, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which of course I declined to give, and he then took his leave, taking his paper with him.”

“This paper, was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time, a book containing various alphabets, Greek and Hebrew letters, crosses, and flourishes; Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the *Mexican Calendar*, given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject since the Mormon excitement began, and well remember that the paper contained anything else but Egyptian hieroglyphics.”

Mr. Mayhew, in his work on the Mormons, in reference to the above letter of Professor Anthon, admits that “in this it would now appear that Professor Anthon judged too hastily. Some American glyphs discovered by Professor Rafinesque, and of which *fac-similes* were given in his *Asiatic Journal* for 1832, (two years after the publication of the *Book of Mormon*), agree very much with the description of the specimen as shown to him by the Mormon emissary. Thus, we are told by Professor Rafinesque, that ‘the glyphs of Otolum are written from top to bottom, like the Chinese, or from side to side, indifferently, like the Egyptian and the Demotic Lybian. Although the most common way of writing the groups is in rows, and each group separated, yet we find some formed, as it were, in oblong squares or tablets, like those of Egypt.’ The glyphs found by the professor in Mexico, were arranged in columns, being forty-six in number. These the learned professor denominates ‘the elements of

the glyphs of Otolum,' and he supposes that by the combination of these elements, words and sentences were formed, constituting the written language of the ancient nations of that vast continent. By an inspection of the *fac-simile* of these forty-six elementary glyphs, we find all the particulars which Professor Anthon ascribes to the characters which he says Martin Harris presented to him. The 'Greek, Hebrew, and all sorts of letters,' inverted and in different positions, 'with sundry delineations of half moons,' planets, suns, 'and other natural objects,' are found among these forty-six elements. This 'plain-looking countryman,' according to Professor Anthon's testimony, got, says Mr. Orson Pratt, 'some three or four years the start of Professor Rafinesque, and presented him with the genuine elementary glyphs years before the *Atlantic Journal* made them public; and what is still more remarkable, 'the characters,' Professor Anthon says, 'were arranged in columns like the Chinese mode of writing,' which exactly corresponds with what Professor Rafinesque testifies, as quoted above, in relation to the glyphs of Otolum. We see nothing in Professor Anthon's statement that proves the characters presented to him to be a 'hoax,' (as he terms it, unless, indeed, their exact resemblance to the glyphs of Otolum, and their being arranged in the right kind of columns, is a 'hoax'). But as Joseph Smith was an unlearned young man, living in the country, where he had not access to the writings and discoveries of antiquarians, he would be entirely incapable of forging the true and genuine glyphs of ancient America; therefore we consider this testimony of Professor Anthon, coming as it does from an avowed enemy of the *Book of Mormon*, to be a great collateral evidence in its favour. Professor Rafinesque says, that 'the glyphs of Otolum are written from top to bottom, like the *Chinese*, or from side to side, indifferently, like the *Egyptians*.' Now the most of the *Book of Mormon* was written from side to side, like the Egyptian. Indeed, it was written in the ancient Egyptian, reformed by the remnant of the tribe of Joseph."

Other glyphs too, have since been found. From a letter in the *Times and Seasons*, signed *W. P. Harris, M.D., a citizen of Kinderhook*, we learn that in April, 1843, that "in excavating a large mound near this place," after removing some rock which appeared as though it had been strongly burned, there was found, in presence or himself and a number of citizens, along with some charcoal, ashes, and human bones that appeared as though they had been burned, a bundle that consisted of Six PLATES of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The ring and clasps appeared to be iron very much oxidated." The plates having been properly cleaned, "it appeared that they were completely covered with characters, that none, as yet, have been able to read." A certificate to this effect, signed by nine citizens of Kinderhook, accompanies this letter. Mr. Mayhew, in his book presents an engraved copy of one of these glyphs. Other plates of gold and brass, with ancient characters inscribed upon them have been discovered in various parts of America. Some that were found in Ohio in 1847, contained characters beautifully engraven upon fine gold, which, by Dr. Wise, a learned Rabbi, and editor of a Hebrew paper in Cincinnati, were pronounced to be ancient Egyptian.

"Much nonsense has been vented by the press about the origin of his Bible, or the *Book of Mormon*. The most ridiculous, as well as the most current version of the affair is, that the book was originally written as a novel, by one Spalding, a Presbyterian minister in Pennsylvania, and that Joe got hold of the manuscript and published it as a new Bible. This version is refuted by a simple perusal of the book itself, which is too much and too little to have had such an origin. In his normal state, Joe Smith could never have written the more striking passages of the *Book of Mormon*; and any man capable of doing it, could never have written anything so weak, silly, utterly unmeaning as the rest. No man ever dreamed of writing it as a novel, and whoever had produced it in his normal state, would have made it either better in its feebler parts or worse in its stronger passages.

The origin of the book was explained to me by one of Joe's own elders, on the authority of the person who, as Joe's amanuensis, wrote it. From beginning to end it was dictated by Joe himself, not translated from plates, as was generally

alleged, but apparently from a peculiar stone, which he subsequently called his Urin and Thummim, and used in his divination. He placed the stone in his hat, which stood upon a table, and then taking a seat, he concealed his face in his hat above it, and commenced dictating in a sleep-waking state, under the influence of the mysterious power that used or assisted him. I lived near the place where the book was produced. I had subsequently ample means of investigating the whole case, and I availed myself of them to the fullest extent. For a considerable time the Mormon prophets and elders were in the habit of visiting my house. They hoped to make me a convert, and they spoke to me with the utmost frankness and unreserve.

“Numerous miracles, or what seemed to be miracles—such miracles as evil spirits have power to perform—and certain marvellous cures were alleged to be wrought by the prayers and laying on of the hands of the Mormon elders. Some of these were wrought on persons closely related and well known to me personally; and I have heard others confirmed by persons of well-known intelligence and veracity, whose testimony was as conclusive for me as would have been my own personal observation. That there was a superhuman power employed in founding the Mormon Church, cannot easily be doubted by any scientific and philosophic mind that has investigated the subject; and just as little can a sober man doubt that the power employed was not Divine, and that Mormonism is literally the Synagogue of Satan.”]

Smith continued his work of translation until he had finished the unsealed part of the records, called the Book of Mormon, and purporting to be an abridgment, by an ancient prophet named Mormon, and his son, Moroni, of the sacred records of the people of ancient America, of which it professes to give the history to the year 1420 of the Christian era. This book, together with the *Doctrine and Covenants*, consisting of revelations subsequently given, developing the Ecclesiastical Polity of the Mormons, constitutes their modern Bible,—a kind of supplement, as they consider it, to the Old and New Testament. The translation of the records given to Smith by the angel being thus completed, “according to arrangement,” he says, “the messenger (*i. e.* the angel) called for them, when I delivered them up to him, and he has them in charge until this day.” Three witnesses “declare with words of soberness,” that they saw the plates and the engravings thereon, which an angel of God brought to them, and laid before their eyes. There is also the separate testimony of eight other witnesses prefixed to the Book of Mormon.—“That Joseph Smith, jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.”

While engaged in the work of translation, Smith, and Cowen, his scribe, one of the three witnesses, were one day in the woods, praying, and inquiring of the Lord concerning baptism for the remission of sin, of which they had found mention in the records,



when a messenger from Heaven, purporting to be John the Baptist, appeared to them, and conferred upon them "the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." After they had baptized each other, they immediately received, and began to exercise the gift of prophecy; and the true meaning of the more mysterious passages of Scripture were revealed unto them "in a manner," they say, "which we never could attain to previously, nor ever before have thought of." Subsequently, Smith was called to the Melchisedec priesthood, which holds the authority "to administer the laying on of hands for the gift of the Holy Ghost." Peter, James, and John appeared as ministering angels, and conferred the Apostleship upon Joseph Smith and others; after which they were authorised to confirm the Church by the laying on of hands. Thus it will be seen that the authority of the Apostles of this Church of Christ was not derived through a succession of popes and bishops in the Apostate Church of Rome, but it was restored direct from Heaven by those who hold the keys thereof." Having thus a special revelation and an authorised divinely-appointed priesthood, the Church of Jesus Christ of Latter-Day Saints, consisting at first of six individuals was instituted on the 6th of April, 1830.

We are not now writing the history of Mormonism, and therefore cannot trace here its subsequent vicissitudes and developments — though constituting one of the most wonderful chapters in the Romance of History. But we would point out that there is no modern church, that we are aware of, that so distinctly maintains the doctrine, and lays claim to the possession of continuous revelation, miraculous powers, and gifts of the spirit, as the Church of the Latter-Day Saints. They make this claim, not feebly and faint-heartedly, but openly, earnestly, defiantly! Irving had declared that "the Christian Church *ought to be* all instinct with supernatural communications." They affirm that their church *is so*, and the absence of these from other professedly Christian churches, they regard as one of the proofs of the universal apostacy. They endorse the saying of Wesley's, that "the real cause why the gifts of the Holy Ghost were no longer to be found in the Christian Church, was, because the Christians were turned heathen again and had only a dead form left." Their organ, the *Millennial Star*, says "Latter-Day Saints *know* that angels do now converse with men.\* They *know* that the gifts of the Holy Ghost are manifested in these days by dreams, visions, revelations, tongues, prophecies, miracles, healings."

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\* The Latter-Day Church agrees with the New Church in this, that all angels are the spirits of glorified men.

Orson Pratt, "one of the Twelve Apostles of the Church," says, "We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament." The same writer elsewhere remarks, "New revelation is the very life and soul of the religion of heaven, it is indispensably necessary for the calling of all officers in the Church, without it, the officers of the Church can never be instructed in the various duties of their callings, where the spirit of revelation does not exist, the Church cannot be comforted and taught in all wisdom and knowledge,—cannot be properly reprov'd and chastened according to the mind of God,—cannot obtain promise for themselves but are dependant upon the promises made through the ancients. Without new revelation the people are like a blind man groping his way in total darkness, not knowing the dangers that beset his path. Without prophets and revelators darkness hangs over the future,—no city, people, or nation understand what awaits them. Without new revelation, no people know of the approaching earthquake—of the deadly plague—of the terrible war—of the withering famine, and of the fearful judgments of the Almighty which hang over their devoted heads. When the voices of living prophets and apostles are no longer heard in the land, there is an end of perfecting and edifying the saints; there is a speedy end to the work of the ministry; there is an end to the obtaining of that knowledge so necessary to eternal life; there is an end to all that is great, and grand, and glorious, pertaining to the religion of heaven; there is an end to the very existence of the Church of Christ on the earth; there is an end to salvation in the celestial kingdom."

The same writer elsewhere remarks, "There are now, (1851), about six hundred branches of the Church of Christ in the British Island, consisting of upwards of thirty thousand believers, and between three and four thousand elders and priests. Now there is scarcely a branch of the saints among this nation but have been blessed, more or less, with the miraculous signs and gifts of the Holy Spirit, by which they have been confirmed, and know, of a surety, that this is the Church of Christ. They know that the blind see, the lame walk, the deaf hear, the dumb speak, that lepers are cleansed, that bones are set, that the cholera is rebuked, and that the most virulent diseases give way, through faith in the name of Jesus Christ, and the power of his gospel. These are not some isolated cases that occasionally take place, or that are rather doubtful in their nature, or that have transpired a long time ago, or in some distant country; but they are taking

place at the present period; every week furnishing scores of instances in all parts of this land: many of the sick out of the church have, through the laying on of the hands of the servants of God, been healed. It is not something done in a corner, but openly, and tens of thousands are witnesses."\*

Parley P. Pratt, one of the apostles and martyrs of the Latter-Day Church, in an article in the *Millennial Star* on Modern Spiritual Manifestations, contends that they have been set up by Antichrist to counteract the said Church, as the magicians of Pharaoh sought to counteract the miracles of Moses; and his judgment concerning those who accept them is, "that God has sent them strong delusion, that they should believe a lie: that they all might be damned, who believe not the truth, but have pleasure in unrighteousness." Spiritualists are pretty well used to this kind of imputation, and to this perversion of Scripture language, but "we know, brethren, how that in ignorance they did it." It must be remembered too, that the Mormons have suffered much persecution,—which is apt to sour the temper even of Saints. We suppose that saints in these latter-days are not holier than the arch-angel Michael; and he durst not bring even against the devil a railing accusation. We, in all humility, submit that a better understanding of Spiritualism would have given Parley P. Pratt a more tolerant and discriminating judgment concerning it. Perhaps the Mormons generally would be none the less Saints, if they were to exercise a little more charity to the Gentiles, and draw their inspirations from the New rather than from the Old Testament.

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### THE SOUL.

O lady! we receive but what we give,  
 And in our life alone does nature live;  
 Ours is her wedding-garment, ours her shroud!  
 And would we aught behold of higher worth  
 Than that inanimate cold world allowed  
 To the poor loveless ever-anxious crowd,  
 Ah! from the soul itself must issue forth  
 A light, a glory, a fair luminous cloud  
 Enveloping the earth;  
 And from the soul itself must there be sent  
 A sweet and potent voice of its own birth,  
 Of all sweet sounds the life and element.

COLERIDGE.

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\* As we have not space here to give instances of Mormon miracles, we would refer the reader to a little tractate, entitled *The Book of Mormon confirmed by Miracles*. To be had at the Society's depôt, Jewin-street,

## SPIRITUALISM AT THE TUILERIES.

It is quite the fashion with the learned Brodies, Brewsters, Dickens's, and other philosophical and literary persons of completed educations, to consider, and write down, all who believe in the common facts of Spiritualism, as incapable of forming an opinion on those facts. Now it does not appear to us to require any great philosophical acumen, to come to a very accurate conclusion, as to whether or not knockings are heard on a table, or in other parts of a room—whether or not a clean sheet of paper is written upon by a visible hand or by an unseen power—whether or not raps are made on your own hand, or whether an accordion is played upon, on the floor, apart from any one in the room.

If there be so much, or any difficulty, in deciding upon such questions as these, it should be quite dangerous for any of us to go out of doors, without having the President, or at all events one of the Fellows of the Royal Society, to take care of us, as a nursemaid does of the baby. How could any one of us ever be safe in crossing the street, or in eating a mouthful, or in listening to a burdy-gurdy, without one of these philosophical old ladies at our side, to rectify our untrained sensations.

By the goodness of God it has not yet come to this:—that it should be necessary to have even heard of this royal scratching post of the learned, or to have been a graduate of Cambridge, or a doctor of medicine, to enable us to settle, with much conclusiveness, that we have heard these raps; that we have seen paper written upon; that we have seen spirit hands, and that we have heard the music played, apart from bodily organisms.

We suppose, however, that these courtly royal sciologists, who claim the exclusive privilege of being able to see with eyes, and to hear with ears, would, one and all, prostrate themselves with low obeisances before the powerful presence of the mighty Emperor of the French. We doubt not they would do the same in honor of his graceful Empress, and lay their learning at her feet. The Emperor, at all events, has given "material guarantees" that he has eyes and ears, not less than that he knows how to use them, and that he has a terrific force of will behind them, by which he brings them in, to carry out the marvellous game he is playing. He, at all events, is no sucking dove—no gentle shepherd with his lute—no country swain nor village Hampden. Perhaps he could puzzle the whole Royal Society, President and Fellows to boot, as readily as he does the potentates and statesmen of Europe. It does not strike us, either, that he would be a very likely person to play off a hoax upon. We should not easily be tempted to try one on him.

It is necessary to have this long exordium, and thus to shew him to be in possession of the ordinary faculties of sense, which we possess in common with the lower animals, and the members of the Royal Society, before we dare venture to tell a little story of him and of the Empress which has recently come to our knowledge, and for the truth of which we can vouch.

During the time which Mr. D. D. Home spent in Paris, he was a constant visitor and guest of the Emperor and Empress. On his first visit, in a room of which the Emperor and he were the sole occupants, the wonderful manifestations of which he is the medium, were rigorously scrutinized by the Emperor, and were repeatedly displayed under conditions prescribed specially by the Emperor, in order to enable him to pronounce definitively upon the phenomena. No jumping to conclusions, but rather a jumping on table and chairs, to obtain more accurate demonstration of their truth. After all the conditions of the Emperor had been satisfactorily complied with, and not a doubt could longer remain upon his innocent mind, he said "The Empress must see this;" and he went himself to bring her from the *salon* where all the court were assembled. Upon her coming with the Emperor, for two hours the three were seated together at the table, wonder-struck at the phenomena which were produced before them.

After this, Mr. Home became a constant guest, and in repeated sittings nearly the full range of spiritual manifestations were made familiar to both the Emperor and the Empress, as well as to most of the French court and aristocracy.

A record was kept of these different sittings by direction of the Emperor, and fifty copies were printed at his private printing press for distribution.

The Emperor, not being a fellow of our Royal Society, makes no secret of what he saw and heard, but on the contrary, has made it a subject of frequent conversation; and amongst others of his acquaintance, both he and the Empress have informed our Queen and Prince Albert of all the wonders he has seen.

On one occasion four persons were sitting together at the Tuileries. The Emperor and the Empress, the Duchess de Montebello and Mr. Home. A pen and ink were on the table, and some paper. A spirit-hand was seen, and presently it took up the pen, and in their sight and presence dipped it in the ink, went to the paper, and wrote upon it the word "NAPOLEON," in the autograph of the great Emperor. The Emperor asked that he might be allowed to kiss the hand, and it went to his lips, and then to those of the Empress, and afterwards, on Mr. Home making a humble request, he was permitted to kiss its warm and soft texture. The autograph is now amongst the valued contents of the Emperor's spiritual portfolio.

## Correspondence.

*To the Editor of the "Spiritual Magazine."*

SIR,—I was much pleased with the article in your second number, on "The Various Phases of Spiritualism," and it strikes me that, if your readers would give their practical experience in the phase or phases of the subject, with which they are acquainted, you would have some correspondence of great interest. I should like to see incidents related of all the phenomena quoted. With your permission I will relate some of my own experience.

In the early part of 1851, Mr. Welton took a house in York Buildings, New Road. Soon after entering upon our occupation, coming down stairs one evening, I was startled by feeling my dress pulled from behind. I turned round, saw no one, only that my dress was extended as if caught by a nail: but the stairs were carpeted: I examined them—there was nothing that could have entangled my skirt. This happened several evenings in succession. Then I began to feel as if some one gave me smart knocks in various parts of my body. After a few evenings of this experience, I told my husband that I would not continue to live there, for I thought the house must be haunted. I remembered to have heard talk, when a child, of haunted houses, and of such things happening in them. Under this idea when my husband was out in the evening, I used to take my child and pace the garden. The other inmates were similarly annoyed, and used to talk of hearing noises as if some one, whom no one could see, were shuffling up and down the stairs, and tapping and opening their doors. One of them was frequently disturbed in her own room.

My husband, at this time, was attending to magnetise a gentleman in the neighbourhood of Manchester Square, and Mr. Hoyland, the well-known surgeon, was consulted professionally in the case, as to how the magnetising should be conducted. Mr. Hoyland, one day, spoke to my husband about the manifestations then beginning to be talked of in London, and said something particularly about "rapping" phenomena. Mr. Welton said, that knockings were heard in the house he was living in, and told him how I had been alarmed. Mr. H. offered to bring to the house Mr. Stone, the American lecturer on the phenomena, who might be able to throw some light on the subject. To this my husband willingly assented. Mr. S. came accordingly. He asked Welton, whom Mr. H. had spoken of as a magnetiser, whether he could put me into the magnetic sleep. I had been habitually put into the sleep for several years on account of my health. I was accordingly put, at his request, into the magnetic sleep. I was told afterwards that, in order to test the faculty in me, he asked questions about his family, and that I had described his wife and child, predicting that the latter could not be kept alive, but that the former would recover under appropriate remedies. He then questioned me respecting the knocks and other singular phenomena in the house, of which Mr. Hoyland told him. I said that I perceived now, in the sleep, that they were produced by the unhappy spirit of a man who had hung himself in it some years back; that I was a medium through whom he could divulge his thoughts. I then said many things from the spirit about other matters. The spirit said "that thus communicating made him feel happier; that this was the first opportunity he had had of throwing his thought through any other person." Singularly enough, Mr. Stone had had application, as he said, from a nephew, a believer in such communications, of this man, who wished, for family reasons, to get information from him, through Mrs. Hayden, with whom Mr. Stone was acting. I believe Mr. Stone communicated with the nephew after this.

On enquiry it was ascertained that a man had hung himself in the wash-house at the back of the house, while under intoxication.

Mr. Stone told my husband that he thought I should become a good spiritual medium by clairvoyance, if care were observed as to who magnetised me. He came five or six times afterwards with reference to his wife in America. The child had died. I indicated remedies for the wife, and we heard through him afterwards that she recovered.

Mr. Stone recommended us to form a circle for obtaining the phenomena, as was usual in America, as he thought I was a medium for other modes of spiritual manifestation.

We formed a circle with several friends, among whom were Mr. Tiffin and Mr. Slater, and we were sometimes joined by Mr. Hoyland, Mr. Stone, and others, and sat nearly every evening for two or three months. We heard knocks or raps, in reply to questions, and without, of every degree of loudness, on the table and in every part of the room—the wainscot, floor, and fire-place. My husband's brother, and sometimes his sister, used to pay us a visit of a few days at a time about this period, and they "bivouacked," as Welton called it, on the sofa in this room, but they were so disturbed by knocks, shufflings, and noises, as if the furniture were pushed about and broken, that they ceased to favour us, with their accustomed visits, avowing their belief that there were ghosts in the place, although they did not see them.

At our sittings, to one question we would receive various kinds of raps, as if by several spirits, which produced great confusion in our mind. To obviate this, and to prevent objections which were made by some with respect to the table being moved unconsciously to themselves, by those sitting at it, Welton constructed an instrument like one of Dr. Leger's:—from the brass mounting at the apex of a large bell-glass was suspended a long hair taken from my head, from which hung a small magnet enclosed in sealing wax; this oscillated over a card, laid flat, with the letters of the alphabet and the numerals on it, around in a circle. Welton has the apparatus by him still.

When sitting in our circle, I, as medium, held my finger, without contact, over the orifice from which the hair hung, requesting the spirit to communicate by moving the bob to the letters required for making the communication. By this mode we received many communications, but in the end with no greater satisfaction than through the table. Through it, however, Mr. Stone received the name of a spirit, which on reference to a letter which he had in his pocket, was found to be correctly spelled. The truth, however, we found was not to be expected, as a rule, in our communications. Some of us thought the spirits were evil. One of the spirits who visited us was certainly troublesome: he used to rap at the back of the grate, distracting attention from otherwise orderly communications. We found, however, that he would, at request, keep silence for a while—suppose it was for half an hour—at the end of that time he would begin again, and hammer on and on, regardless of any thing but a direct request made by Welton. Finding this, he asked him to discontinue for a longer and a longer interval, until at length we hoped he was gone altogether. One evening, however, Welton and I, accompanied by the children, one in arms, went to where a circle was held, nearly a mile off, and there to our chagrin, no manifestations could be got, except from our, as we had hoped, departed stove-knocker. He monotonously thumped, now regardless of Welton's request, until our patience was exhausted, and Welton exclaimed, "I insist on your leaving." The noise ceased, but no other manifestation of any kind following, we prepared to leave. While standing on the top step of the doorway, waiting for a cab, my husband and Mr. Moule, the photographer of Hackney-road, and my little girl standing at my side, I was thrust, as if by a hand at my back, off my feet with such sudden force, that I fell forwards quite clear of the steps, my infant in my arms, upon the pavement. My husband and Mr. Moule rushed down—there were three steps—but I was already on my feet as if I had been lifted up. They thought the baby must have been crushed, but she was unharmed, and had not even awakened: as to myself, I had fell, strange to say, no shock by the fall, not so much as I should if I had fallen upon water. As I regained my feet, my elder child—whom I regarded then as a medium—said, "Oh, mamma, the naughty knocks—the naughty knocks!" Whether offended by our treatment of him, or not, this was the last manifestation to us by this spirit.

Welton, dissatisfied with the uncertainty of the communications through the table and the instrument mentioned, proposed to receive them through me, in the magnetic sleep, as in the first instance. I was not unwilling. He was desirous of receiving some communications from a deceased friend named Oxley. An appointment was made, through the raps, by a spirit purporting to be that

of Mr. Oxley, for eleven the next evening, when he would communicate through me in the magnetic sleep. On the evening mentioned, business or forgetfulness, or both, prevented Welton from being at home at the proper time. Our time-piece had stopped; but knowing it must be approaching the hour, I was expressing a hope to myself that W. would not fail to be punctual,—when the church clock struck eleven, and the last stroke was followed by three knocks on the table, which happened to be turned up and standing on one side of the room. I was startled, and trembled at the abruptness of the sounds, and instead of requesting the spirit's patience, sat stupidly silent. In a minute or so, the knocks again, louder; and again a third time; but now with such violence that I thought the table must be split; the room seemed to shake, and I felt giddy and confused in my sight as if I looked through a cloud, and I thought I heard a continued hiss. I caught up a large shawl from the sofa, threw it over my head, and my baby in my arms, rushed into the front garden, and there I remained although it was raining, keeping near the gate until Welton made his appearance—nearly half an hour. He had remembered the appointment only as he heard the clocks strike. I told him what had happened; and returned with him into the house: he examined the table, and not finding it in any way damaged, tried to argue me into the belief that my *fancy* had deceived me, that no doubt he said, "the spirit had announced himself at the time appointed, and not being received, had made his presence known in a more unmistakable manner;" and he proposed to have the sitting then, without further delay. But I declined: his easy explanation did not satisfy me. I knew that I *had* heard and felt what I told him, and I thought that such violence belonged only to an evil spirit, and that it would be wrong to invite his presence. I went to bed ill, and was not in my usual health for several days. My conviction in this case was so strong that I felt, now, quite averse to the approach of the spirit's manifesting through the table; and as the last one had come at the time I was to have been magnetised for spiritual clairvoyance, I thought it was the same spirit, more particularly as he had come as a rapping spirit, who had proposed to communicate through me; and my disinclination extended to the clairvoyant mode also. Our friend Oxley had, when alive, promised some particular information to Welton, but died shortly afterwards, rather suddenly. In the previous year, while living a few months on the coast of Sussex, Welton had ascertained by a series of experiments, that I was impressible to the reflected rays of some of the planets, each planet producing a different effect upon my nervous system. He had related these experiments to Mr. Oxley, who interested himself in astrology, and Mr. O. had promised to extract from his books the observations of old philosophers on that head, so that W. might compare them with those he had made through me. This was the information which W. had been promised by the spirit of Mr. Oxley. He was therefore annoyed at not being able to overrule my reluctance, but I could not muster courage enough.

From this time I confined the exercise of my faculty exclusively, so far as depended upon myself, to looking at cases of sickness, and at medicines, &c.

But within the last three years I have been present at various circles where communications have been received in several ways, including that which I found so unsatisfactory to myself, and now I entertain, and venture to express, a more qualified opinion as to the kind of spirits that communicate through tables and produce physical manifestations. From what I myself have witnessed, I am compelled to think that every mode of spiritual manifestation is for our benefit, and that this is the greater in proportion as we receive them in a religious spirit, or at least in an orderly manner; which was not the case in our own earlier enquiries. I have met with many who have not been fully convinced of their own spiritual nature until they had witnessed the manifestations through rapping and moving mediums, and some have been thereby brought to an entire alteration of character for the better. When I hear any class of spirits spoken of injuriously, I call to mind the Scripture maxim, "*By their fruits shall ye know them.*"

My later observations in this mode, as well as my experience in other modes, of spiritual communication, I may offer at a future opportunity.

SARAH WELTON.