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FINAL REPLY TO THE REV. E. WHITE.

By WILLIAM HOWITT.

"As on all other occasions when the spirit of God has sought to manifest itself there were some *who mocked, and said 'these men are full of new wine'* * * * In the new dispensation, after Christ had come on earth, there was to be a general and universal outpouring of the Spirit. In all the prophetic writings are allusions to this general outpouring of the Spirit. In the outpouring of gifts there are two classes of gifts, the extraordinary and the ordinary. * * * *No doubt there are great changes yet to come.* * * * Whatever may result from the present and future state of things, whatever may be the result of the recent religious revival in America, still all cannot fail to be reminded of the necessity of a further outpouring of the spirit of God."—*The Bishop of London's recent sermon before the Young Men's Christian Association at St. Andrew's Church, Holborn.*

"Is Saul also amongst the prophets?" Is Mr. White also among the Spiritualists? If Spiritualism is, as he asserts, the work of the Devil, *The Spiritual Telegraph* must be the special organ of the Devil. How then Mr. White writing in the Devil's own organ? Has he forgotten the old proverb, "Tell me what company you keep, and I will tell you what you are?" But the fact is, Mr. White is by no means out of his place. He is a Spiritualist of the first order and does not know it. He believes, and has given a very interesting lecture on his full belief in the ministry of angels, which is precisely one half of the belief of the Spiritualists. He believes in the ministry of devils, which is exactly the other half of their belief. The only difference betwixt him and them is that he believes the good angels influence him and his friends, and the wicked angels us and our friends.

This is but the old story so admirably epigramized by bishop Warburton,—"Orthodoxy is my doxy, heterodoxy is another man's doxy." It is but that old pivot on which every sect and church turns, that it alone has the truth, all the others are in error; according to which, viewed in the aggregate, truth is everywhere and at the same time no where, for every man has truth himself, and yet it is denied to every other man.

But Mr. White complains that I have given a most calumnious account of his belief respecting the number of men to be annihilated. That I "have cruelly

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misrepresented him" in this respect. I should have been truly sorry had I found that I had done this unintentionally,—purposely I could not have done it, for misrepresentation can afford no strength to any cause. Spiritualism needs no such false aid. I was, therefore, greatly rejoiced by Mr. White's immediately hasting to relieve me practically of this charge by his own answer, where he comes out on the wholesale destruction of mankind strong as ever. Let the reader turn to his own words, page 91, of his answer. "I have published several works having for their object to shew that the scripture doctrine on the fall of man, the incarnation, death and resurrection of Christ, on regeneration by the spirit to eternal life, and on the punishment of destruction in the 'second death' is all a living whole—founded on the fact that Man by the fall lost Immortality *both of soul and body*; and can recover it only by renewal of the Spirit and union with the Life-giver; so that all other men will not 'live for ever'; *all the unregenerate will in torment* 'perish' everlastingly. This is an awful view of the Scripture revelation which is extensively held among many of the most accomplished theologians of America" etc. An awful one indeed! Now this is precisely what I charged Mr. White with, and which he deemed a cruel misrepresentation. How exactly it is the case of numbers of men who behold themselves complacently in their own glass, but when they are strictly photographed by another, start at the likeness, and pronounce it "a cruel misrepresentation." I did not charge Mr. White with condemning men unheard, all those to whom the outward gospel had not been sent, but observed that he charged this on the Missionaries, and adopted annihilation as a milder mode of getting rid of the unregenerate. I grant him all that he can plead in mitigation as to all "who in any nation work righteousness," and are in fact "born of the spirit," but what a frightful multitude even then must remain for annihilation, and annihilation in torment! Can any one who has cast any view at all on the general condition of mankind, of the monstrous wickedness which has prevailed in all ages, and which prevails still, imagine that a tenth at the very most of the human race go out of this world in a state "new born"? In a state fit for the society of God and his angels. We are assured by Christ himself that so narrow is the way and straight is the gate which leadeth in this world to eternal life, that *few* there be that find it. Does Mr. White believe that this few only will be eventually restored to moral purity, and fitness for heaven? Whence then are to come those *innumerable* companies of the spirits of just men made perfect, which we are told will surround the throne of God? Make the number as large as you can who are continually passing out of this world, and have been passing in all ages, and will continue so to pass out, in a state of regeneration, and the remainder is a multitude beyond calculation, which Mr. White's theory dooms to utter annihilation "in torment." I am bound to say again that Mr. White does contemplate the destruction of these millions on millions of his fellow-men men with a wonderfully unruffled mind. Well may thinking men shrink from a christianity thus preached as a monstrous doctrine doing outrage to the most glorious attributes of God, and take refuge in simple deism. Well may heathen nations resist such preaching when it is carried to them, declaring such a religion a religion of devils, and not of a divine Creator.

Now that destruction denounced on sinners in scripture, is evidently not the utter annihilation of the human soul, of which in the New Testament we have no express assertion whatever, but of the divine life, the pure and heavenly nature in it, a destruction of all happiness, an alienation from God, a spiritual death, which itself is a fearful punishment; and which is to be put an end to by the life of Christ, not merely in this brief span of existence, but by the life of Christ which is infinite, in an infinite field of existence. The life of Christ being infinite, its effects must be infinite, and therefore to limit them to our finite being—is simply inconsequent. The advocates of eternal torment can bring quite as many assertions from scripture of men being tormented "for ever and ever." The two things cannot both be true; they cannot exist together, and on the principle adopted in our own imperfect courts of law, where a doubt exists, it should and would by really benevolent men, be given in favour of the accused: especially when, as in this case, the accused are the bulk of mankind. But in this case it is not a *doubt* which is conceded in favour of the accused, it is a great and certain fact which has to be brought forward for them. It is not by embattling text against text, that the truth is to be arrived at, but by taking the evidence and plain spirit of the whole scripture. The whole of the New Testament breathes nothing but love to man, not destruction, and I will now produce one single sentence of St. Paul, a great authority with Mr. White, which I desire him to look fully and fairly in the face, and not dodge round it, or endeavour to leap over it. If controversialists would but admit the existence of a sturdy convincing fact when they are brought up hard against it,—act like men, and not like crabs who when they cannot run through a thing, don't even go honourably backwards, but run side-ways, there would soon be an end to controversy. Crabs are made with their legs on their sides, for running side-ways, but men are made to go straight forward, and where they can not pull up a fact, to manfully say that it does stand fast. Here then is St. Paul's opinion of the human destiny. "As in Adam ALL DIE, even so in Christ shall ALL BE MADE ALIVE."

Let Mr. White mark that well. That is the great charter of the human race. There is no ambiguity about it. As the fall was *universal*, so the restoration through Christ is to be *universal*. If it were not so, God would have conceded a triumph to the devil. The injury inflicted by the devil in the fall was *universal*; if the restoration be not *universal*, the devil will have succeeded in injuring mankind, and the Saviour will not have succeeded in wiping out the whole of that injury. God would thus admit, which he never can, that the devil had shown a greater power of destruction than himself of preservation; a greater malice to mankind than he a love to mankind. No such monstrous admission can be made by the human understanding. There is but one belief in consonance with the omnipotence and infinite love of God.

I must now, in as few words as I can find, endeavour to brush away the main quibbles of Mr. White in reply to my remarks: and I am bound to say that he has not fairly answered a single one of my arguments, as I will show as I proceed. In fact, Mr. White seems to have a faculty for answering himself rather than his opponent. Scarcely has he stated a proposition, when he takes care to

contradict it, so that it seems almost unnecessary to argue with him. We have only to give him line enough and the catastrophe is sure to follow. Let me demonstrate this. In his lecture on Spirit-rapping, he begged his audience not to confound the Spirits which come to Spiritualists with the angels who come in the ministry of angels. The latter, he said, always come openly, in a palpable form, as was seen in the scriptures, and he exclaimed—"Show me an angel, and I will believe!" In his subsequent lecture on Ministering angels, he abruptly reversed the picture: and warned his audience not to confound the ministering angels with Spirits who put themselves forward in their own names and characters now-a-days, for the ministering angels *never did show themselves*: concealed themselves, as it were, under a veil, and exercised their beneficial influence, without being any way perceptible!

The same self-*annihilation*, (for Mr. White has a passion for annihilation, and must have a cruel bump of destructiveness,)—runs through his reply parallel with his annihilation of others, which is impartial. He contends against my allusion to St. John's admonition to try the Spirits which agitated the primitive church, whether they were good or not,—Will insist that they were not *Spirits* but *Prophets*, with an exquisite logic which would convert all the Queen's subjects into Queens—quoting as his proof the words "the *Spirits* of the prophets are subject to the prophets" therefore spirits mean prophets! page 86 of Reply. Well, let us apply this formula:—The people of the queen are subject to the queen, therefore they are all queens! Immediately afterwards, however, he admits (see same page) that evil spirits might come and act on the minds of the members of the new church, and we ask in wonder, why then did he object at all?

Again, he denounces Progression as the crying sin of the Spiritualists. He says, Spiritualists are all Universalists—"Spiritualism, then, (p. 90) always and everywhere teaches PROGRESSION, by which is intended *the ultimate restoration of all.*" So great is his horror of this damnable heresy of progress, that he can only express it by printing the word in large capitals. But in the next sentence, his horror evaporates, and we find him advocating progression himself. "Now, perhaps no thoughtful person will deny that in heaven there may, in its many mansions be successive stages of happiness, depending on advancing purity and intelligence, and that a process, involving we know not what of cleansing discipline may be required in order to perfect the spirits of the saved for divine communion in their heavenly abodes."

Will not the reader, after this, excuse me following Mr. White through all his equally self-destructive reasonings? Is he not all sufficient for his own refutation? If he admit progression as a law of the infinite God, who is no respecter of persons, where will he set bounds to it? In fact, if the opponents of progression had either sound philosophy, or sound faith, they would see in Progression the great law of the universe. See in it a line starting from the point of Creation and running with a spiral action, but an unswerving course, onwards and upwards towards another point, in the heavens, which the heart, and the intellect, and the whole soul of man recognize as the throne of God. This

great and radiant line is not the line of mere individuals, across which the foot of destiny or accident can tread and trample out, like so many ants, the souls of indefinite numbers of men,—it is the line of collective man. In civilization, in art and science, in commerce, in government, in philosophy, literature and revelation, it is uniform, continuous, and with an undiverted gradient goes upward and onward beyond our world. Look at man as the original savage, without a garb, without a roof, and his only implement a pointed stick to grub the necessary roots from the earth. See him next with a plough little better than a stick: and see him now surrounded by the wonders of his progressive construction: his palaces, his ships, his countless appliances of comfort, luxury and embellishment; his rail-ways, his telegraphs, his arts of healing; and the impulse and power of inventing still augmenting. See his first rude pictures, his first hideous images of his demon gods, and contemplate him now amid the works of his Appelles, his Phidiases, his Raphaels, Titians, Michael Angelos, and all the glorious artistic genius of modern times. See him in primal ignorance of the means of explaining the arcana of nature around him, and see him now in the midst of all the means of discovery in the earth, the heavens, and the inner life of man, by the progressive conquests and calculations of science, all the wonders of the higher mathematics, of natural and moral philosophy, of the light thrown far and wide by the Aristotles, Archimedes, the Bacons, Newtons, Leibnitzes, La Places, and Cuviers, and the great men of to-day whom it would be invidious to name where we cannot name all. See man confined to one barren spot of earth and see him with his compasses and his Columbuses taking possession of all regions, and creating great nations on all sides of the globe. See him without a page to cheer his solitude or enliven the vacuity of ignorance, and see him amid all his accumulated stores of books and knowledge, contriving to detain and hoard up for all futurity, the best parts of the souls who now "wander through eternity"; the light of this wonderful literature flashing now not only into the palaces of the great, but into the dwellings of the toiling poor. See Revelation by equally regular gradations still advancing. First those great primal truths to which we have alluded and shall again allude, striking through the glooms of ancient superstition; then the revelation to the Jews, great, yet far inferior to that of Christianity, then the progressive knowledge of Christianity itself. That light which shone in darkness and the darkness comprehended it not, so that men persecuted and murdered each other in imagined homage to it, still up to our time becoming more and more clear; Wycliffe, Huss, Luther, Fox, Swedenborg, Wesley and others, still clearing away the mists from the heavenly truth, and shewing in its ever-widening tolerance an ever-rising conception of the divine, the holy and the perfect in the religion of the Saviour. And this grand line of progression, twisted of many celestial strands, still stretches upward and onward. In fact I repeat had the opponents of progression either sound philosophy or sound faith, they would let fall their antagonism as equally injurious to themselves and to God. They would see that for them the All-wise and All-good is not likely to break off, mid-way in the heavens this magnificent line, this highway of collective humanity towards his throne.

Though I cannot follow all Mr. White's statements, there are one or two that must necessarily be noticed. In the first place he would intimate that I had not attended all his lectures, and was thereby not qualified to comment on them. True, I was prevented attending his first lecture, on the devil, his arts and cunning. This he says was the key to the whole. There needed no such key. Every lecture was perfectly plain, and I heard quite enough of the devil and his arts in them. But had it not been so, does Mr. White suppose that it was necessary for me to go to St. Paul's Chapel, Kentish Town, to learn anything new of the devil? After having lived in this wicked world more than half a century, studied his stratagems in some thousands of books and his works and devices in many countries and corrupt capitals, is it likely that Mr. White could tell me anything about the devil and his angels that I did not know before? The fact is that I very much enjoyed some of Mr. White's lectures, particularly the two last, but I am not conscious that I made the acquisition of a single new idea, or a new fact in them. But I arrived at this conclusion, that whilst Mr. White imagined that the devil was coming much like an angel of light to the Spiritualists, capable of deluding all but the "very elect" which "very elect" he of course, seemed to suppose to mean himself and friends, the devil was practising a much higher flight, a much profounder subtlety than the lecturer was aware of. It never seemed to enter into the lecturer's imagination that it would be a more perfect master stroke for the devil to persuade preachers, lecturers, and other instructors of the Christian community, that God's work was his own, and thus frighten them out of it. This was the master spell which he essayed in our Saviour's time. Though, as Mr. White truly observes, the devils acknowledged Christ and his apostles for what they were, yet the arch-devil himself persuaded the Pharisees of those days, that Christ's work was his own work. "He casts out devils by the prince of the devils." Now this is a master stroke, and is that which accordingly to my idea, is the very one that he is now repeating; suggesting to Mr. White and others, who have taken just as little pains to inform themselves practically what Spiritualism is,—that it is the work of the devil, and that they had better denounce it as such. That is a much more devil-worthy stratagem than imposing on simple mortals, who are so simple that when the devil sends them to the cross of Christ, they just go there like so many simple creatures as they are, and find rest to their souls.

Now, however cunning the devil may be, I do not believe he *always* comes as Mr. White says he does in such a very taking shape. The scripture says he is *continually* going about as a roaring lion, which is by no means prepossessing. History shows him to have appeared in all ages as the fierce and raging assailant of the truth, shewing himself in wars, bloody persecutions, horrid tortures of the saints, in inquisitions, oppressions, and at the fires of Smithfield. The common experience of mankind has arrived at the conclusion that he is sooner or later sure to shew the cloven foot. Satan having no goodness in him can only ape it, and no acting can equal the reality. There is a certain "light which enlighteneth every man who cometh into the world" which is sure to detect him under all his disguises. That Ithuriel spear will start him up in his true shape at any time.

Mr. White next gives me two challenges. One is to go through the list of writers whom I passingly mentioned as in different ages maintaining, more or less, the doctrine of Spiritualism: and the next is to shew him half a dozen pages of Spiritualistic writing which shall read spiritually like a continuation of the New Testament. Now though neither I nor any Christian Spiritualists can fear being able to maintain their faith at every point as neither less nor more than pure Christianity, it is certain that such challenges as these of Mr. White's are useless and worse than useless, for they would require even years of time to examine the thousands of books through which such doctrines spread: and when examined, neither that question nor the second would be one whit advanced. Before a man gives a challenge to *decide* a question, he must produce his credentials as the appointed umpire of the parties concerned, otherwise the decision would amount to nothing. The appeal would still be to the world at large. To that tribunal, therefore, we had better go at once. Neither I nor Mr. White can settle a question for mankind. Truth must still go battling its way with error till its final triumph. We can wait, for in the words of Milton "Truth is mighty and will prevail." Meantime if Mr. White wishes to discuss the characters and opinions of the eminent men, pagans and christians, to whom I referred, the world and books, the press and public are open to him. He says he could name fresh names on both sides. No doubt, they are in thousands; and I on my side would particularly recommend to his notice, the beautifully Christian Fenelon, the friend and defender of Madame Guyon: and some very eminent nonconformists and congregationalists, as Dr. Doddridge, Dr. Scott, the venerable Baxter, Dr. Adam Clarke, the Methodist commentator etc. Some of the spiritualistic dreams and relations of apparitions by these eminent men will be found in the appendix to my translation of Dr. Ennemoser's "History of Magic"; especially from Baxter's "Certainty of a Spiritual World."

With respect, however, to producing half a dozen pages of spiritualistic writing which read spiritually like a continuation of the New Testament, I have yet to learn that it is the appointed vocation of Spiritualists to write continuations of the New Testament, which is perfect in itself, but I can pledge myself to produce not half a dozen, but hundreds of pages to any *candid* and intelligent christians, which are filled with all the spirit of the gospel. Would the christian world however, accept Mr. White's judgment on them? I fear not. The advocates of eternal torment, an enormous body, would reject him as the maintainer of a monstrous and unchristian doctrine: Universalists whom he has shown to be a vast body, would reject him too, as the maintainer of a doctrine to them still more monstrous, that of the annihilation of countless millions of our fellowmen. It is clear therefore, that Mr. White is in no condition to give such a challenge, as a means to a final decision, nor, I therefore to accept it.

Besides Mr. White has developed characteristics in the course of this discussion, which are fatal to his claims as an umpire. Whilst encumbering the discussion by still bringing forward points settled and admitted by both parties, he does not admit a truth where he feels it: when he cannot contradict the substance of it, he imputes insincerity to the writer; and saying this I am bound to prove it,

Though Mr. White sneers at the ancients Fathers when quoted by me in testimony of Spiritualism, and at "*reformers*,"—(page 89, a new species of criminals, for who till now dreamt of Luther, Melancthon, Zwingli, Wycliffe, Fox, Wesley &c. as men to be sneered at)—yet singularly enough he himself takes shelter amongst the Fathers in defence of his doctrine of annihilation. The Fathers are good evidence for destruction, but contemptible evidence for Spiritualism. Still more oddly he takes shelter under the name of Archbishop Whateley. John Locke is very respectable authority in some parts of Metaphysics, though I no more believe in his doctrine of destruction, if he has it, than I do in his theory of the human mind at birth being a *tabula rasa*: for it undoubtedly more resembles the germ of a tree, having folded up in it all its vital powers, necessary to its developed existence. It does not require writing upon so much as unfolding.

But as to Archbishop Whateley, the sooner Mr. White drops his guidance the better. Whateley is the originator, or at least the modern propagator, of the theory that Judas Iscariot, after all, was not so very bad a fellow. That he was rather to be pitied than blamed. That he believed Christ was the destined King of the Jews, but was too backward in declaring himself. To compel him to come out he hit on the scheme of selling him to the Jews, when he felt sure that he must declare himself; but, as it did not turn out according to his good intentions, the poor fellow hanged himself. And all this in the face of the evangelist's assurance that he was a thief and had the bag, and of our Saviour, that he "was a devil." Mr. R. H. Horne has produced Judas in a play on Whateley's model; and for a play it may pass, but surely not for a sanction on which to hang the annihilation of millions of mankind.

But Mr. White not only follows dangerous guides and blows hot and cold on Father and reformer, he suffers himself to misrepresent where he cannot refute, and impute insincerity to writers where he cannot impeach their matter. This I observed in his lectures. In that on Spiritualism, after giving an account of the American Spiritualists, whom he grossly maligned, and misrepresented as infidels, every one of those he named, except Professor Hare, namely, Judge Edmonds, Governor Talmadge, Dr. Dexter, etc. being avowed and sincere Christians, he came to the English Spiritualistic writers.

Here he professed to find a very different state of things. In them was not only a tone of true piety, but what was more, in his view, a tone of true orthodoxy, and had he been candid, he would have confessed it. But to confess that these publications were good, was to confess that they proceeded from the source of good, which would have ruined his whole theory. He read a considerable quantity from Mrs. Crossland's "*Light in the Valley*"; part of the discourse on the Trinity. In this beautiful communication, the doctrine of the Trinity is fully stated, and so as to draw much commendation from sincere Trinitarians, page 171 etc. He read also two other portions of the same book, written, as I know, by two of the most purely minded, and sincere christians living; Mrs. Crossland herself making a third, as genuine and sincere follower of Christ as I know. And what was the result? Lifting up his hands, the lecturer exclaimed, "Now all this sounds very well; but it is all VARNISH! SURFACE! PRETTY TALK!"

I am quoting, not from memory, but from notes carefully written down at

the time; and this exclamation he repeated. Now I appeal to any one whether that is a conduct befitting either a logician or a Christian If a man, the moment that he meets with matter which destroys his premises, is to be allowed to deny the sincerity of the writer; to impute hypocrisy and empty sentiment to the most genuine and christian minds, there is an end of argument. For this reason I do not argue with Mr. White, but with the public, engaging to show it a reason for the faith which is in me. As for Mr. White it is probable that if a new epistle of St. Paul were found, and could be presented to him as an inspired writing, without the writer's name, though it were equal to those to the Hebrews or the Romans, he would pronounce it varnish! surface! pretty talk! For my part, if the whole body of Spiritualists had never written a line, but had shown the same evidence of christian fervour and vitality as I have seen in them, and the same unquestionable manifestations of a real spiritual presence had been daily given, as I have seen amongst them for these two years and more, I should believe in their mission. Every outpouring of the spirit is created by a *want* which it is destined to supply. The want of the apostolic age was the diffusion by preaching and writing of the principles of the christian faith; the want of this age is the revival of the belief of spirit-existence itself, which the church has suffered to die out. To combat by manifest signs, that deadly materialism, which through the gradual abandonment of faith in the eternal power of Christianity, has overrun the civilized world. Which from our own Hobbes, Tindal and Hume, inoculated the illuminati of Germany, the Encyclopedists and Academecians of France, and blighted with its poisonous aura the minds of whole nations, standing aloft in gigantic phantasm at the present moment in an *omnium gatherum* Straussism, and specious but shallow positivism. And when I see these manifestations of the ancient and hereditary life of the church actually restoring this faith in most confirmed sceptics, of the most distinguished characters to whom I could point, did I feel myself warranted thus to name them, I am quite satisfied both of what Spiritualism has to do, and what it is doing. In the Bishop of London's words, "No doubt there are great changes yet to come." But no such change can come to men who look only at the old. They can conceive of nothing more new in God's infinite work. Nothing but "continuations of the New Testament" will serve them, and even them they would reject as "varnish," if they came.

And now for his answer to my Remarks. In reply to my assertions that Christianity abolished the law of Moses respecting the seeking to the dead, by Christ himself becoming a spirit of the dead, and the prince of them, Mr. White contends that Christ was only a spirit of the dead "during the interval between his death and resurrection." Since his death he contends "Christ has been emphatically the living One." "I am he who liveth and was dead, and behold I am alive for evermore." Surely Mr. White does not expect us to believe him in earnest in such argument as this. He knows very well what in all human language is meant by the dead; namely, those who are gone out of this world through death: not that they are really dead, or ever were really dead. He does not suppose that during those three days that the body of Christ lay in the

tomb, his spirit was really dead. Else, how could he be, during that time, preaching to the spirits in prison? And where could there be any spirits in prison, if the dead are dead altogether? Christ himself exploded all such belief by his luminous announcement, that God is not the God of the dead, but of the living. That the patriarchs, through all the ages that they had been styled the dead, were still living. If the spirits of the dead were dead indeed, there needed no law of Moses to prohibit seeking to them. But the so-called dead are never so much alive as after death, being thereby brought nearer to the fountain of all life. This is what the Spirits uniformly assert to Spiritualists; they deny being dead, but only entered into another state of being. When Mr. White exclaims that Christ could not be a spirit of the dead because he was alive, he uses language, which in common parlance, is termed,—mystification.

He next cavils at my saying that the spirits of the dead arose and showed themselves in the city after the crucifixion. He says they were bodies which arose. Undoubtedly, *spiritual bodies*, for St. Paul says plainly, that that which goeth into the ground perishes, that which rises, he says, is "*not that body but another*, a spiritual body, and calls them fools who think that the old body, any more than the old grain of wheat which is sown, rises. (1 Corinthians, xv: 36, 37.) But whatever were the bodies, they assuredly contained spirits. Had bodies destitute of spirits risen, and walked into the city, and shown themselves, it would have been more astonishing than Mr. White's yellow omnibus traversing Tottenham Court Road without horses. This is mere trifling, and we will put the matter beyond dispute. We will dismiss bodies from the question, and deal with disembodied Spirit. And let the reader especially note this, for it is the most remarkable case in the sacred history, because it demonstrates, and no doubt was planned by our Saviour to demonstrate that express abrogation of the Mosaic law regarding the spirits of the dead which Mr. White says never took place. Christ abrogates this law by himself seeking the spirit of Moses, the very promulgator of that law, and leading his disciples to do the same. Christ conducted his disciples, Peter, James and John, up into the Mount of Transfiguration, and introduced them to Moses and Elias. Of Elias we need not speak, for having been translated, he might not strictly be called a spirit of the dead: but Moses we are told, died in Mount Nebo, and that the Lord buried him in a valley there. Yet Christ goes to seek this spirit, as if the case were studied literally. He might have commanded Moses to appear before him in his own room, but no, as the law against seeking to the dead was to be abolished, he goes to the spirit of the great dead, to Moses, the very man who prohibited such an act by the law in question, and there on the Mount *breaks the law before his face*: and by his example teaches his disciples, the future proclaimers of his new law to the world to do the same. It must be confessed that there is no such complete, pointed and striking abrogation of a law in any history sacred or profane. The Lord of Life, who was about to become the prince of the spirits of the dead, breaks the the law prohibiting the intercourse with the spirits of the dead, and in no other presence than that of the promulgator of that law, who had long been a spirit of the dead, and again in the presence of those selected by Christ to teach this great

act to posterity. And the disciples found it *so good for them*, that they desired to build tabernacles, and remain with those illustrious dead. Let Mr. White stand up face to face with this fact, and confess in a truly manly and christian spirit that it is a stone of testimony rooted in the eternal ground of the gospel.

The great pillar of Mr. White's erection against Spiritualism being thus demolished, we may deal briefly with the rest: they fall as a matter of course. Whether the angel which appeared to John in the Apocalypse were a spirit of the dead or not, I will leave to the plain sense of the reader. Whether his being his fellow servant, and *one of his brethren* having the testimony of Jesus, does not mean one of his own race, a spirit which had been a man. Jesus did not come to save angels, but men, and, therefore, this spirit had not the testimony of Jesus, in any human sense, unless he were one who had needed human salvation, and had received a faith in Christ through his mission to save man.

When Mr. White says I have continued to take no notice of his main argument, "the difference betwixt the spiritual interior of spiritualism and that of the New Testament," the reader can refresh his memory by pointing to my notice on page 76 of my Remarks, where I dwelt expressly on this subject, and on the discrepances betwixt Spiritualists, and those too amongst Christians, of different sects and churches, and showed that an argument as to the unity of faith which would destroy Spiritualism, would equally destroy Christianity. If he means that the effects of Spiritualism on the spirit and the life are not the same, I there stated that they were *identically the same*: that Spiritualism is part and parcel of Christianity, (page 79 of Remarks.) And at page 71, I gave the whole page in proof that the facts and effects of this faith were the same.—That it renews the heart and life etc. And what was Mr. White's answer? A sneer—(see page 89 of his Reply, near the bottom, respecting being "*humble*, peaceful, patient" etc. adding of the spirits and the mediums, "*They talk a little gospel now and then to deceive the simple;* but none who knows Christ, as revealed in his Apostles' writings, can feel that the *mediums* are the commissioned agents of Him who is the same yesterday, to-day and for ever."

Now I ask Mr. White where he has got his practical knowledge of the inner, domestic, and spiritual life of Christian Spiritualists? I question greatly whether he has had any sufficient opportunities of fairly studying this life; whilst on the contrary, *I have* seen and witnessed in many families and for a long time, the very gifts and graces which Mr. White denies. It is clear that he does not realize, as a minister of the gospel, the position in which he places himself by such calumnies on persons of whose lives and experience he is utterly ignorant. Is it not to be regretted that a preacher of that faith whose charity speaketh no evil, thinketh no evil, should assert of persons exemplary for their lives of christian piety, that they, as mediums, can allow "these modern spirits" through them, to "talk a little gospel to deceive the simple?" Can he believe that a single christian Spiritualist living, could condescend to a practice so base? For whatever a spirit does through a medium, in act, the consenting medium becomes *particeps criminis*. And who are many of these mediums? Mr. White informed his hearers that they included men and women of the strictest moral characters, and

wide-spread fame. Its prevalence amongst characters so estimable and distinguished was the chief ground of his alarm.

To follow Mr. White through a number of such unguarded assertions, is unnecessary. He admits that I was correct in fixing the date of St. Paul's predicted spirits of delusion, but that he applied it with a moral. If he meant to apply it to Spiritualism, the preceding remarks show its inapplicability. George Fox too would have given Spiritualists "a thundering rebuke." Does Mr. White remember that George Fox's whole system is built on his faith in universal inspiration; that he believed the virtues of all plants and stones were revealed to him by spiritual agency, and that he openly asserted the healing power of the christian church, by exercising it and effectually by restoring the use of a man's arm in a large public meeting? Many of his immediate disciples did equally extraordinary things. See Encyclopedia Britannica. Article, "Quakers." George must first have administered the "thundering rebuke" to himself—for my faith is at all points identical with his.

I shall now pass to general observations. Mr. White sneers at the idea that the gifts promised to the church, are the same that are now witnessed by Spiritualists, proceeding from the same spirit of God: and he seizes on table-moving as in his eye the most ridiculous. But he knows very well that table-moving and conversing through it, is but one of many phases of spirit-manifestation, and that many are extremely beautiful, and full of sacred inculcation: or if he does not know it, he might know it, and should know it, before attributing it to the devil. If Mr. White had seen Mrs. William Wilkinson's drawings, he could not think them very ridiculous, and he must have a very perverted mind to think them devilish. So of the painting, drawing, etc. of many other persons, some of whom are utterly ignorant of the art. But let us take table-moving if he will, as one of the most humble but at the same time most important in this present material age, because tending to convince people of spirit-life, where higher and more purely intellectual ones fail to effect such minds.

If there be one thing more than another which shows the present state of the Christian churches to be one of mere tradition, a church of educational dogmas, and not that living church full of spirit and power which our Saviour left it, it is that the moment you put any of these fossilized christians into the position of the first christians, or of the contemporaries of the prophets, they deny the very same things which they believe fully as traditions. How many of these modern christians, had it been possible for them to have lived at the birth of Christ, and heard of him, or seen him lying, a feeble infant in a stable manger, would have believed that he was the Supreme Creator and Saviour of the world? How many, had they heard that an old carpenter of Bethlehem had a youth in his house *apparently* the illegitimate son of his wife, and that he and his wife gave out that this lad was the Son of God? Would they, or would almost any one of our present very clever fellows, literary men, scientific men, preachers, men living amid all the life, knowingness and acuteness of the day, have admitted the amazing truth, or have cried "Blasphemy!" It is one thing to receive these extraordinary facts as matter of educational faith,—things infused into us

almost with our mother's milk, infused and woven into our minds with the loving words of our mothers, amid the hymns of our infancy, and then presented to us daily, as we have grown up amid all the light of the past and the present; all the ancient glory of prophecy and the prestige of eighteen hundred years of the faith and teaching of the civilized world. Amid the solemnity of creeds and churches, the proud pomp of hierarchies, the revered blood of martys, the learned disquisitions of the highest theological genius; the convincing evidences of its effects on the world, and the dazzling beauty of its embodiment in the sublime poems of our mightiest minds. That is one thing, and another and a very different thing to be brought abruptly and nakedly to a fresh set of marvels. We may blame the hostility and incredulity of the Jews, but should we have been any the less hostile or incredulous?

The answer is given by the attitude of the present opponents of this truth in Spiritualism. New phenomena, strange and astounding, and not explainable by any known principles of physical solution, are presented to them. The believers in them tell them that they are evidences of spiritual agency sent from God avowedly and evidently for the convincement of the sceptical and materialistic, and how do they receive these facts? Precisely as the Jews received the demonstrations of the prophets whom they stoned, and the Christ whom they crucified. They attribute them, as the Jews did, to Satan. The identity of conduct is complete.

But then, say they, these phenomena are so ridiculous and undignified. Tables moving, rising into the air, and being rapped upon. Are these more ridiculous than the assertion that the Creator of the world was lying in a manger at Bethlehem: or that he was working there in a Joiner's shop? Not a tenth part so much so! Have our modern preachers preached so long, and do not know that God hath chosen the foolish things of the world to confound the wise? Because the foolishness of God is wiser than men. These are the stamps of God's action: and if there were no evidences but the table phenomena, and the messages that come through them,—though, as I have said, there are many higher and more beautiful, they would demand the serious enquiry of true christians.

The state of the world at the present time is an exact fac-simile of it at the coming of Christ. The traditionary Christians of to-day, the fossil Christians of the nineteenth century, say,—"What want we with fresh evidences of Spirit-life! We have the history of Christ and the Apostles." Just so was the language of the Jews; "We have Moses and the prophets, what want we more!" The Jews believed all the teachings of the prophets, whom their fathers killed: but the present miracles of Christ they attributed to the devil. The modern opponents think they would not have attributed Christ's miracles to the devil, had they been there. Yet they attribute miracles of to-day professedly coming from the same source, and for the same object, to the devil. Does not every one see the precise identity of the present fossil christians and the Jews of old?

Again, is there anything more ridiculous, taken from the same point of view, in the present manifestations, than in many acts of the Prophets! Jeremiah carrying his girdle to the Euphrates, and burying it, in order to spoil it: his putting his neck into yokes and bonds: his thrusting great stones into a brick kiln, would not look very sane to a worldly mind if done by a Spiritualist. Ezekiel

lying on his side for forty days, making a pretended siege with a tile and an iron pot: his shaving off his hair and beard, and burning one part, chopping another with a knife, and scattering the third in the wind; his stealthily removing his goods from one house to another by night,—making, in modern phrase, "a moon-light flit," would not to us have appeared either very rational or very dignified. But you will say these were all sent for great lessons to the nation. True, and so are all the foolish things which God has sent to confound the wisdom of the wise through Spiritualism, meant for great lessons. Mr. White says if Spiritualists needed such things he is sorry for them. Then he may be sorry for thousands who have need of such and similar manifestations of a spirit-power to recall them from that state of disbelief into which the preaching of a mere traditionary Christianity has let them down. And let me ask Mr. White, believing as he does in the ministry of angels, as these angels made themselves seen and felt, why they should not do so now! That they do so, is, to my thinking, a great proof that the ministry is the same. Identity of action should argue identity of nature.

A Christian of the present day is like a man picking up on the sea-shore some large and beautiful shell. It has a graceful shape, a solid frame, a roseate and a pearly radiance, but it is dead;—the dead but beautiful dwelling of some once living thing. So is the traditionary church. The ancient dogmas, rites and ordnances remain, the inner soul is wanting. Many of its professors do not pretend to have the living body of Christianity,—but only the knowledge of it as Christ delivered it to his disciples, that they might record it for us. So Mr. White declared for himself in his lectures. Hence the mighty failure of the preaching of Christianity. The overwhelming continuance of vice; of unchristian wars and despotisms; of evils and baseness which could never have borne the God-irradiated face of living Christianity. Hence the gigantic dishonesty and sensuality of the present day. The Titanic crime with which we are struggling in our cities; misery, prostitution, almost daily murder, daily abuse of wives: the inhuman selfishness of wealth, and class; the monstrous swindler apparitions of Dean Pauls, Redpaths, Saddleirs, Waughs, and the like. All these men attend churches and chapels, listen to sermons, sing hymns, and hearing nothing but of a religion which *once* had life, miraculous testimonies, a quickening of the Holy Ghost and of his army of angels active for human souls, but have them not now, and go away therefore empty, ready indeed for the indwelling and the works of the devil. There wants but one more feature to complete the fossil christianity of to-day: and that is furnished by its more active faith in the devil than in God. It has far more faith in the activity of the devil against man, than in the love of God to man,—therefore—whatever movement comes from the world of spirits it gives Satan the honour of it.

I have now stated my views of Spiritualism. I have endeavoured to defend it from the slanders of Mr. White, because he is the type of a class, and there I leave it. If Mr. White chooses to take the field again, I shall leave him to other and abler hands, of which there is no lack.

In taking my leave of him, I wish to record my opinion that he is perfectly sincere in his views, and an intelligent man, according to his views. I see, therefore, with the more regret, the misguided zeal which has led him to give false witness against his neighbour, as he assuredly has by his charges against serious and unoffending Christians. Christ nobly and wisely said "All who are not against me are for me"; his disciples, on the contrary, prayed him to call down fire from heaven on those who did not follow him: and he told them they knew not what manner of spirit they were of. Let the violent opponents of Spiritualism consider well to which of these two classes, they belong. To the sublime, and all-tolerant, or to the demanders of condemning fire. But if Mr. White would have afforded an additional evidence of the class to which Christian Spirit-

tualists belong, he has done it. "When men revile you and speak all manner of evil of you falsely for my sake, then rejoice ye, for your names are written in heaven." In every age and every country, from the foundation of the world, this great principle of spiritual action, has been the maligned and suffering principle. In every age and every nation it has manifested itself as an ineradicable, essential and dominant principle in God's economy for the training and building up of the human race for its immortal destiny.

In every great and primal religion, however loaded and disfigured by pantheism, and superstitions, this great and indestructible principle has been conspicuous. Amid the grossest superstition of Egypt, the knowledge of a Supreme, all-inspiring Creator was preserved and there as everywhere the idea of a suffering and yet saving principle. The initiated acknowledged one pure and eternal God far above all the pantheistic deities, and Osiris, the principle of benevolence to man was perpetually pursued by the malignant Typhon. In the Vedas, the great religous books of India, the same theory of the Supreme God, and the mild Vishnu incarnated and suffering for man, and the infernal persecuting Siva, stand forth. Man receives eternal life from the self-immolated Creator, and the Divatas good and evil, are continually employed for and against mankind. Still more luminous is the original light in the Zenda-Vesta, the great book of the Parsees. There Zoroaster teaches that he received from heaven the information, that God is light; and the announcement from himself:—"Teach the nations that my light is hidden under all that shines." Thus they were aware of the light which enlighteneth every man that cometh into the world. God, according to him, created two great angelic powers, Ormuzd and Ahriman. That Ahriman fell, and became a malignant power, for ever warring with Ormuzd, the power friendly to man who should ultimately prevail. Equally indestructible trace, of this great primal truth distinguish the mythology of our Scandinavian ancestors. The Gods rude and sanguinary as many of them appear in the Eddas, their great sacred books, were most of them ever battling for the benefit of mankind. Balder, the Christ-like deity was slain by the arts of Loke, the principle of evil, but was to arise again in a pure and divine reign of peace and love. Thus says the prophetic Vala:—"There is one born higher than all; He becomes strong with the strengths of earth, the mightiest King men call him: fast knit in peace with all powers. Then comes another yet more mighty,—comes the Mighty one to the great judgment, the great above all—He who guides all things."

Perhaps still more radiant was the now desecrated mythology of Greece with the primeval knowledge. Though pantheistic gods and goddesses abounded in it,—far above them, in the cognizanee of the initiated, amongst whom were Apuleius and Dion Chrysostom, was the one true God, the ETERNAL AND IMMUTABLE TRUTH, to whom hymns were chanted in the temple of Eleusis: the inferior hosts of divinities appearing but as the angels of the christians, appointed to attend them in every scene of life. It, like all the other mythologies had its suffering and mediatory principle. Prometheus curiously combining God and man, said by some to be the creator of man, suffered for bringing the fire and arts of heaven down to him. In the philosophers of Greece, we may seek speculations on these topics, but the poets, including the great tragic writers, were the enunciators of the popular faith, the epic Homer most of all. He introduces deities, as a matter of course, into every great conflict and every domestic action. Some guide their favoured heroes to their destiny; others pursue the wicked with Orestean furies. God himself condescends to man most of all, his peculiar charge being the the poor and the wretched:—

> To God the stranger and the poor belong,
> He wanders with them, and he feels their wrong.

Cicero expounds in the same way, the religion of Rome. Virgil and the Cumæan Sybil prophecy of Christ. Numa had his Spirit Nymph, Egeria, who suggested to him some of the

best laws and institutions of ancient Rome; as Socrates had his *daimon*, not demon as our translators make it, not a *Kakodaimon*, but a divine spirit which gave him such christian doctrines, so subversive of the superstitions of the age, that the fossil mythologists of the time, treated him to a cup of hemlock, and so got rid of that great Spiritualist.

But it is when we come to the Bible that the whole celestial truth blazes out in a clear sky. Then are seen the unclouded Father, and the self-sacrificing Son; but the war of good and evil still rages onward—Ministering angels and hostile angels contend for and around man. I have already named a sprinkling of those great men who in all succeeding ages have maintained this great and universal faith in the ever-present, ever-suggesting, ever-struggling, powers of good and evil. The whole demands a great and profound work to make this "Soul in Nature," as Oersted terms it, familiarly known: and a great mind, I am aware, is already labouring at it. Mean time, the rash and ignorant who think they are merely laying hold on some ridiculous, isolated fact, some moving table, some rapping spirit, familiar however to the Germans in all ages as Polter-Geister, and to the Sclaves, according to Russian writers ages ago, and American Indians, the Hugenots, and many other peoples, will find that they have seized but the vestige of an entity coeval with eternity, and co-extensive with the universe. Like the man who according to the Arabian Nights, opened the sealed kettle on the sea shore, they will find themselves standing in the presence of the gigantic spirit of all nature. For my own part, it is my glory and security to feel that we are perpetually living in this all-embracing, all-permeating Deity; though assailed by evil natures, equally protected and instructed by divinely-commissioned ones. And when I raise my eyes at night to the magnificence of the heavens, and behold the moon and the stars which God has made, I shall continue to indulge in the soul-warming thought that in that sublime empyreum, in that host of beautiful worlds, there are space enough, and power enough, and love enough to afford reformation; just, yet merciful correction, advancement from stage to stage of improvement, of expanded faculties, expanded love and gratitude to the Creator and Father of all, who is no respecter of persons. And how much more must this be acceptable to that God who is emphatically Love, than the memory of millions on millions of his rational, though erring creatures who are annihilated, or the consciousness of equally incalculable numbers writhing in eternal torments; for O God, the dead can not praise thee, neither can souls for finite crimes doomed to infinite agonies. I shall still put implicit faith in the Lord and Saviour of souls, that they love most who are forgiven most. I shall still believe, therefore, that the All-Father of our ancestors had much rather that these sinners now stripped of the blinding and corrupting influences of flesh, should return, repent, and live. I shall still believe that he will find ample room and ample means for the perfecting of his countless family. That however stubborn, or ungrateful, or misguided they may be, he will show them that he is a God as infinitely above them in magnanimity and grace, as he is in power and justice, and will gradually soften their natures, enlighten their intelligence, enlarge their sense of the beauty of holiness, their sense of worship and devotion, till ultimately ALL SHALL BE MADE ALIVE, according to God's gracious and inviolable promise, and where not only the morning but the evening stars shall sing together,—"Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour and glory, and blessing. And when *every creature which is in heaven and on the earth*, AND UNDER THE EARTH *and such as are in the sea and all that are in them*, shall be heard saying, Blessing and honour, and glory and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever." Revelations V: 12, 13.

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored,
So God has greatly purposed; who would else
In his dishonoured works himself endure
Dishonour, and be wronged without redress.

Cowper's Task.

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