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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 seekiug 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-

ualists 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.

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

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THE

British Spiritual Telegraph,

A FEW WORDS ON THE CONTROVERSY BETWIXT THE REV. E. WHITE, AND WILLIAM HOWITT ESQ.

We cannot think that the armour of Spiritualism is so loosely jointed, as that Mr. White is likely to get his lance through it, until he is furnished with a better weapon, and uses it to a better purpose. Mr. William Howitt might well retire from the field after unhorsing his opponent in his last brilliant charge, and determine to wait for the next more fresh and more skilled assailant. Nevertheless we owe a debt to Mr. White for introducing the subject to his congregation and we accord to him honesty of purpose, and think that he is not worse, but rather better in his belief than the majority of his brethren, for he has got over manfully that first stage which many find so difficult, namely, the truth of the alleged phenomena of Spiritualism, and he is only travelling a well-beaten road too when he finds himself at the next stage—the notion, in which all his arguments may be summed, that none but evil Spirits can in God's providence communicate with man. We are glad that Mr. White should now repudiate any charge of hypocrisy, deception and insincerity, against the earnest and good men and women who are searching this deep subject, and we are only sorry that he did not write as plainly at the outset. But indeed we distrust his power to form any opinion at all upon Spiritualism, until he knows more of it and approaches it in more humble guise: he appears to us to have been successful only in writing himself down as speaking authoritatively on a subject he knows little of, and in doing this to have in a great measure lost the love and fair balance of one who essays to teach his erring brethren.

We say this because evidently he thinks it no evil in retracting his charges against Spiritualists, to reiterate them against the Spirits, and without exception and without compunction, to speak of all those as devils who enter into communion with men. We are glad that we have no such belief, and dare make no such charge, but rather that we adopt

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

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and cling to the creed of the church as to the spirit communion with all of the just made perfect. Such communion we would foster, and would not willingly believe in face of the bible and of the deepest facts of all ages of the world, that communion to be good must be unknown to us, and that the moment it is known it becomes evil and is the produce of devils—or to put it in another form, that as men of all churches pray for the holy spirit to direct and guide them, when one knows he receives what he asks it is bad, and that it is only when he does not know his prayer is answered, that it is good.

We are not sure either that Mr. White is right in speaking so glibly as he does of evil spirits, as if they had innate power superior to and altogether apart from the providence of God, and that when they are allowed to approach near it may not be for some good reason and for some good purpose of reproof or chastisement. Dr. Hall, Bishop of Norwich, says "The Lord makes use of both evil and good angels to produce the same ends," and if by their coming they can only give us better and truer notions of the existence and power of God, even evil spirits may be of great service. As to the control in which they are held; we read in the word, "And the Evil Spirit *from the Lord* was upon Saul." "Thus saith the Lord God, every man that setteth up idols in his heart, that putteth the stumbling block of his iniquity before his face, and cometh to the prophet, *I the Lord will answer him* according to the multitude of his idols, and if the prophet be deceived when he hath spoken a thing *I the Lord have deceived the prophet.*" The uncleanness therefore is first in ourselves. We may learn from this, that in order to attract good angels, we must first be good ourselves, that they may find a home within us. "Hear now my words: if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream." "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice—provoke him not, for he will not pardon your transgressions, for my name is in him."

The word angel, is a title of office, and not a name, and signifies that they are "Messengers" of God. And shall they bring no messages to us? Shall we close our hearts against them, and call them devils, and deny their holy office, after the glorious new dispensation of the gospel has given us not only the permission, but the injunction to enter into communion with them, and to try them—a permission necessarily denied under the old dispensation, to the low arts and magic into which the then Israel degraded it. The angelic host is composed only of those

who have once been mortal men—they are "our fellow-servants, and of our brethren the prophets"—and it is still as necessary, as it was in the days of Jacob, that angels should first ascend from earth, before they should descend from heaven. The most important and the highest offices of the Lord were performed during the forty days after his resurrection, and it was only after his first ascension that he sent the Holy Spirit in fulness to his people. "I go to prepare a place for you." "I will not leave you comfortless, I will come to you." "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you."

Milton, who in his great soul did not see this, has done much to rivet in the Church the contrary idea that angels are a separate creation, but for this there is no warrant, and it has long been a great preventive to a true system of angelology.

There is also much room yet both amongst the sects and the philosophers, for truer ideas of the change wrought in us by the death of the outer body, which is caused simply by the departure from it of the Spiritual body, which, during our life here, fills it by impletion, and is the real man.

Man here is of three-fold composition: spirit, soul, and body, Thes. V. 23. and the want of the proper knowledge of the meaning of these words, has greatly troubled religion and philosophy. The body we need not to be told about, since we are already only too much enthralled by it; the soul (psyche) is the animal or time life of the body, as in the example "take no thought for your life," the same word being used in the original in both places, while pneuma, the spirit, is the real man, and unlike the animal or soul-life, is that part which can never die, or be in abeyance. "Jesus yielded up the ghost," (pneuma) The authorized translation, which has so many renderings for these words, without a consistent plan, must be chargeable with much of the error and ignorance which prevent so many from seeing what is so simple and beautiful a fact,—that the Spiritual body is already within us, and complete of itself—that by our lives we are fashioning its quality, and preparing it to take its place in the true spirit-world, and that it needs, and can from its very nature have, no further communion with its earth body, after it is once emancipated from it. It does not therefore float in the universe as a vapor, and in a shadowy state of unconsciousness hover about its former body, waiting indefinite years for a judgment, but at once it enters its own world, more substantial for being ridden of its material covering, and seeks there with unerring love its future home.

The experience of apparitions and dreams all points to this as the great truth. If it be not so, how come these visitations from the friends who have gone before, often giving information on temporal matters only known to them, and evidently wanting nothing either in power or intelligence to make them men complete. In what are they incomplete? Is it because our coarse material naturalism cannot see and handle them? Have they not power over the essences of things, have they not presence without locomotion, obeying the only law of sympathy? Is not the future present to them, and all matter under their control? Have they to go to the church-yards to borrow the bodies in which they appear to us? Rather they are complete, and we are incomplete, because we require in this lower state to have the sun-light shaded to our eyes, and its glories to our hearts. What is needed that we may see our visitants, but only that our spiritual eyes and spiritual senses may be opened to us. This is done to us nightly in dreams; and in others who are normally, or from favourable conditions for the time, made sensitive, and who are therefore called mediums, these spiritual senses are opened by day, and in the waking state. Why should we deny whole classes of facts that are of common occurrence, and all the Spiritual phenomena which it is the business of this Journal to record? Better to accept them and see what is their significance. Man is a spirit while he is in the body, as truly as when he is out of it, but with less power, and other spirits can see and act upon his spirit, but only under the all-seeing eye and constant providence of God. In this way holy work is provided for all who have loved us here, and go before to help to prepare our hearts as houses in which God may dwell. We ask for light from Him, but are we fit to endure its brightness?—He sends us his messengers to give us as much as we can receive through them—Do we make them a home and receive them in our inner chamber, and still ask for brighter love?—a higher messenger will come to us, quickened by our earnest prayers, to speak to us as of old, from "between the Cherubim." Are we troubled and tempted by evil spirits? See the fond endeavours of our guardians, which we recognize as conscience working in us, to ward off their attacks. If it be true in this world that we may be judged by the company we keep, how much more true would it be were we able to see and recognize the quality of our company in the world of Spirits.

Is there not in all this a plan which facts affirm, and revelation approves, nay which is drawn from its holy words. Here is scope for God's continual providence, and that too by acting as He always does,

through means, to accomplish His ends. Where is the instance of any direct immediate action of the Infinite Father? Is it not hurtful to think of such, for how should we bear His glory? The Israelites said to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die," and the face of Moses after only speaking with Him shone so that it must needs be veiled to hide the glory. Where are the priests and teachers of this day whose faces we cannot look upon for their too much shining? and yet some tell us, they have got the Word and want no more light. The word was given on the holy mount, and Moses brought it down upon the plain. It must needs be taken higher up again to see the infinite splendours which it contains. It too must be taken to the Mount of Transfiguration to have its Spiritual beauty disclosed to our wondering gaze, and our spiritual perceptions must be opened too, or we could see only the letter which killeth.

The truth is, that a new Spiritual light is now already shining from the gospel, and that all church made creeds which deny this, are too small to hold the true-hearted souls. "Show me the church pretending to the name of Christian, over whose portals you may boldly write "Spiritualism disavowed," and I will show you the dry bones which lay in the valley before Ezekiel prophesied." Other teachers are wanted than those who have allowed humanity to come to its present pass by denying Spiritualism in religion, and thus have lost the best affections of the greatest masses of mankind. Now indeed some of the clergy are awakening, but the mischief has been done, and souls which they should long ago have garnered up, are wandering as sheep that have no shepherd. To these, Spiritualism, which has the true elixir of life, comes as a nursing mother, and tells them of the continual providence of God, exercised through his ministering Spirits, the gone-before, and that the dear ones they have lost shall help to guide them as the highest office of an angel's love. No cold grave, no distant resurrection, but a living loving minister of God, to lead them in the way to the great Father of us all. It tells with all the force of experimental truth that the next life is an immediate continuation of this, and that the crisis or judgment is the condition to which we bring our spirits here. Did Spiritualism do no more than give us this, it would be the brightest light which the Lord has shed upon His gospel, and which the churches should try to see, but science and philosophy, false because divorced from God, have led men astray, and for want of Spiritualism in religion, have substituted nature for Providence, and a cold materialism for the warm throbbing love of a Heavenly Father.

Instead then of lamenting the belief of the writers in these pages, we would ask Mr. White in all charity, as he is an earnest man and minister, to try to comprehend the vastness and the scope of Spiritualism, and to help us to give it a true direction. It will not die out, as some suppose. Never in the world's history has it had so many believers, for never was it so much needed as now. The "revivals" in America, and now broken out through Wales, and rife at Aberdeen, are only phases of its power, to be renewed and break forth again, whether churches and sects like it or not. Let him help us then to lead the movement. He would find that we are travelling towards the same goal as he, but by another, and we think a better road, not dark, as his, but lighted by the brilliant burning of the truth. As we believe God's written word not less than His works, to be infinitely divine, there is ample reason for all to seek and pray for spiritual light upon their teachings. This light is Spiritualism in its highest phase. Looking back at the history of biblical criticism, we may see the advances which have been made even by the critical researches into the roots, and that not by the church proper, but rather by the Schoolmen. "The Philology of the critics, writes Matthew Henry, hath been of much more advantage to religion, and lent more light to sacred truth, than the Philosophy of the School Divines." Origen says, "the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so (he says) shall not attain to the kingdom of God." And he says, "the scriptures are of little use to those who understand them as they are written. Let us seek therefore after the Spirit, and substantial fruits of the Word, which are hidden mysteries." A flood of light has been thrown upon the bible, and brought to light the holiest truths before concealed under the covering of the letter, and this is still going on, and with Spiritual experiences and Spiritual perceptions, must proceed for ever, until the words are turned into the things of God, ever advancing, but never reaching His infinity. Truths hidden under the letter, because of the low state of man, are now open to our view, and the inner meaning of the "death" and "destruction" and "eternal perdition" which Mr. White now mistakes for everlasting misery and punishment, may refer to the sharp medicaments which alone can purge the unclean spirit and enable it to progress towards the health of love. How many books have now been written by ablest men showing that the words translated "Eternity," and "for ever," have no such meaning as is ascribed to them by the authorized but very incomplete version, and there are few points as to which this may be said more certainly than

as to that we are now inquiring into. The common ideas of the laity as to these words are known by the clergy and by all classics, to be erroneous—volumes have been written of interpretations and others as to the principles of interpretation—interpreters are interpreted, and so the churches go on, and must still go on, since that day when first their infallibility was put in question. If the bible were in its nature as any other book, this could not have been, for the full meaning would have appeared on its face,and no room would have been left for such a body as the clergy to exist, or for the heresy of to-day to be recognised as divine light to-morrow. The very search for truth in its pages bespeaks the possibility of illumination and of inspiration from the Lord through his angels, and of the humble spirit obtaining more light, and it accounts also for our being able at times to see the divine light in passages which we may have repeated all our previous lives, without seeing the further glory which a happy frame ofmind for a moment makes possible to us. "Father I thank thee that thou hast hidden these things from the wise, and hast revealed them unto babes." Were God's omnipresence and omnipotence and thence His providence a living truth, it ought not to surprise any one that He should enlighten the minds of all according to their capacity of reception.

Why should not, in God's mercy, the ultimate tendency of all be upwards, and thus all things be restored? We believe the Spirits and the Word of God that it may be so. But if we are wrong, it is no discredit to Spiritualism, nor to Spirits either, of whom we do not predicate infallibility, as Mr. White supposes us to do. In this, as in all else, we try the Spirits and seek for light. Mr. White, were he to read our pages, would see that there is no point on which we more strongly insist, than that no one should blindly follow any guides either in or out of the body, and that if he do so, and carry their teachings into act, he will become particeps criminis if the act be bad. In stating this proposition broadly, Mr. Howitt has our full assent, and we again commend his opinion to our readers. If evil spirits come, and that too sometimes as angels of light, they can do us no harm, if we hold this golden rule, and we may even extract good from their visitations. The same trial of Spirits in the body happens to every one of us in our daily dealings with our fellow men, and we do not suffer because a friend tries to lead us wrong, if we do not give way to his seducing. And how hard is the position Mr. White takes up, that even good communications, and holy thoughts, are only a panoply of the Devil to lead us astray. How came he to know this so clearly? If evil spirits

are compelled to resort to light to lead our love to them, it would be well if Mr. White and other teachers would follow their example, and get a larger following.

Mr. White takes it almost as a personal offence that there is such a thing as Spiritualism, and says triumphantly, that "the Word of God will prosper without the aid of Spirit-rapping." These are difficult times to deal with, and "it is not surprising that God's Word is not easily understood, when men will not own His works, and consider spiritual gifts to be the machinations of the Evil one." But he must not be offended with us, for we did not make Spiritualism. We only recorded its phenomena, and if he finds he could have lived more comfortably if such phenomena had not been permitted or sent to us, we are sorry for him, but have no power to help him. Is it so clear too that the Word of God prospers without the aid of Spirit-rapping, and is there nothing in Spiritualism but Spirit-rapping? How is it then that there is such wide spread unbelief, such gross naturalism all prevailing amongst the nations—such want of unanimity amongst believers. Why is not Mr. White a churchman? Why is not a churchman a baptist? One of our Bishops has branded his Primate as full of heresies, and declared his "entire want of confidence" in both the Archbishops, and another has appealed "from St. Paul philosophising to St. Paul preaching," while another says, "It may be fairly questioned whether even sacred history is inspired." The Primate, in his memorable reply, when formally asked if certain doctrines were true or false, said, "You have the same means of discovering as I have, and I have no special authority to declare." All is in inextricable confusion, which can only be ended by greater light flowing into more open hearts. Rapping and making noises on a piece of furniture may seem very low, but we dare not call it either "common or unclean" in the face of the great truths we have known to come from it to some amongst us, and we are sorry to find it is not even low enough to reach many human hearts, but on the contrary, that it is too high for their materialism. Some of our friends still stand outside, telling us fairly that if they hear one plain knock which they can not attribute to impostuie, they will give up their philosophy and their shadowy ideas of the future state to begin again in a new search after truth.

There is no force in what Mr. White says as to "the two sorts of angels ministry in the bible, one open and effulgent, the other veiled and secret." Indeed the second example of Mr. White shews its objectivity equally with the first, as it was disclosed at once in answer to the pray-

er "Lord open this young man's eyes." The same prayer has equal efficacy now, and we have still the same surroundings, as is proved by those whose "eyes are opened," and who are "in the spirit on the Lord's day." Still the same objective and ineffable glories are open to the view which are unutterable to man, though drunk into the deepest soul of the beholder. Modern Spiritualism is full of such, and what cannot be fully realized by naturalism of the great spiritual facts in the bible, receives the fullest confirmation of actual experience in these present days. The spiritual eyes and other senses are opened to receive these truths and give them to the world, and a search in this direction would do more to open the laws by which God has always operated his works on man, than either divines or philosophers do wot. As they are true of heart we entreat them to help the feeble hands which now for want of them, and in spite of them, are compelled to labour in this vineyard. But Pascal truly says "We must love divine things in order that we may know them," and as Neander says "God reveals himself in His Word as He does in His works. In both we see a self-revealed self-concealing God who makes Himself known only to those who earnestly seek Him. In both we find food for faith and occasions for unbelief.—In both we find contradictions whose higher harmony is hidden, except from him who gives up his whole mind in reverence; in both it is the law of revelation that the heart of man should be tested in receiving it, and that in the spiritual life as in the bodily, man must eat his bread in the sweat of his brow."

The only other point in Mr. White's remarks which we feel it necessary to touch upon is the one which he justly says is the main argument in Mr. Howitt's "final reply," but we should only weaken the striking force and application of that nervous exposition of one of the marvellous facts flowing from the transfiguration on the mount were we to enter into it again. It can be read by the light which flows from it in golden streams, as the new law which Christ then inaugurated. "The law and the prophets were until John", but from that holy mount, and from that holy scene a new law was then to take its rise. Mr. White disputes this interpretation and remarks, "first that it is very extraordinary, if Mr. Howitt's interpretation be the right one that the church has had to wait1800 years for it. In my ignorance of such an example, I will venture to ask Mr. Howitt to give us any instance during the last eighteen centuries of a similar view of the object of the transfiguration." Now from the whole course of what we have said, it will be seen that, even if Mr. Howitt's view were so entirely new to the world, and that the church

had waited for it for eighteen centuries, it would not be the less but even the more acceptable to us, nay we should look only the more earnestly and hopefully for it. We do not profess to be so well read in the history of church dogmas as Mr. White and other divines, but we happen to be able to answer satisfactorily his earnest seeking after authority by referring him to at least one example, though we doubt not we could find him many more if he wishes. There is a beautiful essay on the transfiguration, published in 1788, by the great Dr. Porteus, then Bishop of London, who in complaining of the insufficent attention that had been paid to that great subject, comes to an interpretation of it precisely similar to that of Mr. Howitt. We believe the interpretation was from a spiritual source to Mr. Howitt in the first instance, and doubtless also to the Bishop, and we hold that in both cases it was equally good, although the source was probably unknown to the Bishop, and known to Mr. Howitt—the scienter not making any difference.

The Bishop, after disposing of the curiously ingenious theory invented by Grotius and seemingly adopted by Mr. White, that the bodies of Moses and Elias had been reserved from decay and were again lent to them for the express purpose of their appearing in them on the mount, says, "The other great purpose was I apprehend to signify in a figurative manner the cessation of the Jewish and the commencement of the Christian dispensation, for Moses and Elias must certainly be allowed to be the very natural and proper representatives of the prophets. It was for this reason that Jesus charged his disciples 'Tell the vision to no man till the Son of Man be risen again from the dead,' for it was one of those truths which the first converts were not able to bear. Great numbers of them firmly believed that the Mosaical dispensation was yet in full force, *and this prejudice*, as is well known, continued several years after our Lord's resurrection." He might have added that it would continue at least till 1859, and he concludes "Since it was one of the chief purposes of the Christian revelation to bring life and immortality to light no wonder that God should graciously condescend to confirm these great truths to us in so many ways, by words and by visions, by prophecies, by miracles, and by celestial visions."

Mr. White must be charitable to his fellow christians who look for the fulfillment of the words of God, and believe in the communion of saints, as well as of evil spirits, in the continual influx of inspiration from spiritual beings who are His ministers, in the continuance of prophecy, and in the other spiritual gifts which He has promised. We will not relinquish this belief, but rather entreat that his eyes may be

opened to see that revelation is vouchsafed to us in these latter days and that humanity and all God's works are rife with revelation for those who are spiritually minded and will hold their hearts as open vessels to receive the inner life. But if their vessels are already filled by their eating of the tree of knowledge, which is still as dangerous to man as it was in the days of Adam, and they are like him, only filled with natural and sensual things; they too will be turned out of the Spiritual Eden with its shining rivers, "for God speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction that he may withdraw man from his purpose and hide pride from man."

[In perusing the second paper by Mr. White we are more than ever convinced of the wisdom of Mr. Howitt closing his remarks with his second article. There is no use in answering twice over. Mr. White is dextrous of fence but he hardly meets the stated facts. He has raised a variety of arguments, but he eludes the main argument. Mr. Howitt complained that his former arguments were not answered, and Mr. White certainly has not answered those of his second. The two main points in this discussion have been the full and final restoration of man: and the abrogation of the law of Moses on the Mount of Transfiguration. In the first instance Mr. Howitt contends that as the fall included all mankind, so the promised restoration, to be complete, must also include all mankind, otherwise both God in his works, and man in his totality must have suffered an injury that is not wholly remedied. And in confirmation, he quoted the words of Paul that as in Adam *all* die, so in Christ must *all* be made alive. Mr. White, instead of a fair and logical reply to this, says he thinks the all being made alive, applies only to the *saints*, as if the saints only being made alive would be any compensation for the vast remainder of mankind outside any of the Churches, which would leave the injury to God's creation enormous and irremediable, and the devil to that extent triumphant over God: or, that if it applies to all humanity, he thinks it only applies to their resurrection, without reference to their future destiny in heaven or hell. But this is just no restoration at all to the bulk of mankind. A restoration to be as complete as the fall must include all. That which leaves millions, aye or even one man in hell, leaves the devil, so far, successfull over God, who at first made all things perfect. We need not pursue this argument, every one must see that such a promised restoration would only be a delusion.

But to shew that such a restoration cannot take place as God has promised, Mr. White refers to Paul's words about fornicators and adulterers, not being admissible to the kingdom of heaven. Certainly not as fornicators or adulterers, but as repentant sinners, such men do daily, we all believe, enter the kingdom of heaven; and in that progression which Mr. White so much doubted a short time ago, but now admits,

we believe all kinds of sinners will be ultimately reformed and restored. As to such terms as everlasting destruction and the like, if the major proposition stands fast, as to universal restoration as Paul contends, and as has been shown must be the case, all minor ones must take care of themselves. They who contend for "eternal torment" and eternal "destruction," and the like must be left to reconcile them with the major if they can: and if they cannot, had better give them up for the present. For our parts, from serious and long study of these phrases we are satisfied that they mean nothing like an eternity of duration, but derive that only from a spurious translation. Commentators, as has been shown, have written whole volumes proving that everlasting in the original means more correctly "age-lasting." An esteemed friend of ours, a contributor to this paper, possesses a bible translated wholly on this principle, which we think perfectly justified by the original, and also confirmed by the facts of scripture history. God said to Adam and Eve "in the day in which ye eat of the tree of knowledge, ye shall surely die." But they did not die in any human sense. The words had another meaning. Moses told the children of Israel that if they forsook God he would forsake them as a people, and "cast them off for ever." But he did not cast them off for ever, in the ordinary sense of those words. They again and again forsook him, and he cast them off *for a time*, but recalled them again. He has not yet cast them off for ever. The great prophets foretell a final restoration for them, and Paul says it shall be "when the fulness of the Gentiles is come in." No such terms then can stand in face of the great fact that a restoration which is not as complete as the fall, can redeem the divine promise, or defeat the evil and moral disorder introduced into God's world by it.

The same want of direct grappling with the main argument is exercised in Mr. White's dealing with the abrogation of the law of Moses respecting the seeking to the dead. Mr. Howitt showed that Moses was dead and buried. That when Christ in his humanity went to meet Moses on the Mount of Transfiguration and took his disciples with him he broke that law, and taught his disciples to do the same; Mr. White therefore, endeavoured to clothe Moses in a body again, having some wild sort of notion that if again embraced he would no longer be a spirit of the dead! "There is a *presumption*", he says, "as he appeared in glory, like Elias, that he may have been raised from the dead." Now the question is not whether he appeared in glory or had been raised from the dead, but whether he was one of that class whom we call the "dead," the departed out of this world through the gate of death. All such are included in the category of "the dead," not, as Mr. Howitt properly observed that they were dead, that is, destitute of life, but that they had become inhabitants of the invisible world through the natural issue of death. This is the plain sense of the matter, and it could make no difference whatever whether Moses appeared in his old body or without it, for the being in or out of a body could not alter his status as a Spirit of the dead,—a Spirit inhabiting those invisible and mysterious regions which stimulate human curiosity, and have induced all nations to desire to

converse with them, and learn something from them of the world they inhabit, or of the future of this.

But there is not the slightest scriptural authority for Moses's body being preserved. There is a legend alluded to in Jude of the devil contending for it; but not a word of the body being reserved for this or any other occasion. It is a mere *fancy* of Mr. White's, and if he can, at pleasure, abandon plain scriptural facts for *fancies*, or *presumptions*, what should hinder his going over at once to Rome, for it is precisely on such fancies in opposition to the plain, substantial texts of scripture, that that church builds many of its dogmas. PROTESTANTISM can not allow itself such vagaries: it "can not teach for doctrines the traditions of men," much less mere empty fancies, unsupported even by tradition. In both these cases Mr. White leaves Mr. Howitt's arguments still unanswered. ED.]

RELIGIOUS REVIVALS.

The *rationale* of the subject of revivals has never perhaps received proper and sufficient consideration. The churches have been satisfied with regarding religious revivals as, in a general way, the results of Divine action, (in which they are mainly right,) but without considering in particular the laws and agencies by which the Divine action operates; while so-called philosophers have generally viewed them as a kind of spiritual epidemic—a sort of religious cholera, to be treated, if not with draughts and pills, at least with allopathic doses of science. The study of *stiata and cockroaches* being with them an infallible specific for every kind of religious enthusiasm. Unfortunately however, our philosophers are not soul-physicians, and they always fail at a spiritual diagnosis. Man is a spiritual being, and it is this which perplexes them, because they cannot recognize the fact, but if he was only an intellectual *ourang outang*, they would know better how to deal with him, and could then measure out his soul, according to the most approved rules of their small science.

Notwithstanding that we live in the middle of the nineteenth century, we have still the weakness to regard these revivals as one of the modes of direct action of the spiritual, upon our mundane sphere, perhaps the only one at present, by which the heavenly hosts can act largely and powerfully upon and through the churches, showering down as it were spiritual fire upon their congregations of assembled worshippers, receiving and deepening religious impressions, and vivifying the forces latent in the soul.

These religious revivals are no new things, they are, and for centuries have been, of frequent recurrence, sometimes occurring simultaneously, or nearly so, in places widely separated, and having little or no direct communication with each other. One of these revivals has lately spread like a great wave over the greater part of the christian world, and has carried upon its crest thousands of men whom one would have thought least likely to be borne along by its influence; and the letter we publish below is a proof that its action has not been confined to populous centres, but that it has also extended itself to remote rural districts. Besides its prevalence through Wales, it has appeared in force at Aberdeen, and we hear has there ascended through all classes, and is still in full vigour.

We have been too much in the habit of regarding these and kindred phenomena as mere isolated facts, just as in the times of pre-geological science people would sometimes come across a fossil, or a shell, which they would regard simply as a curiosity, without conceiving that these belonged to an orderly series, which would one day be arranged and classified. We do not imagine that Spiritual

phenomena can yet be understood as accurately as physical phenomena, or be subject to the rigid classification of a Natural Science; but we regard Spiritualism as a central truth, through which possibly an adequate explanation of them can be alone obtained. As the law of gravitation explains the phenomena of falling bodies, so the law of Spiritual influx may furnish us the principle by which to understand such phenomena as are presented in Religious Revivals.

We shall be thankful to any of our correspondents who will give us further information as to the course and results of the revivals in Wales and in Scotland, and of revivals in general from all those who are able to throw any light upon them.

Religious Excitement.—The following is a copy of a letter recently received from Aberystwith, describing the prevalent mental *epidemic* which is now rife in Wales, and as we hear also at Aberdeen:—

"A movement is going on here, having commenced a month ago, of which none can foresee the sequel. It is a religious impulse; strong, and all but general, in every sect—the Welsh portion of the church people inclusive. But it is more especially remarkable for its impression on nearly every one of those who never give heed to any doctrine whatever. It is an epidemic assailing almost every body. We have crops of drunkards reformed, beer-houses closed, and the brewer on furlough; not only every chapel, but barns and out-houses of every kind are filled all the day long, and half the night; and at midnight, the streets are filled with their chants, as the people are coming in from the outskirts of the town. I am quite sure that the feeling is irrepressible, and must be allowed to have its swing, and that opposition would only aggravate it. Our own two women never rest but in their chapel. The man who looks after my pony, a fellow who never used to enter a chapel, but who imbibed freely other spirits, is now (for the time) a reformed reformer. Even to the better class of shopkeepers it is the same, their business neglected. A pane of glass in my bedroom blew in the night before last. I could not have a glazier all day; our man in chapel till dark—Jones ditto; all these are little bearable evils if they are not to last too long. My present consolation is, that although the same spirit pervades equally the country, and is rife at all our mines, it is not productive of the same consequences as it is here, where numbers madden each other. The feeling for temperance and devotion is equally strong, but is as yet tempered by reason; they observe their working hours, but instead of their pipes before going down the mines, it is prayer, and the same in their own houses. If they continue so, all well. I am told that it is general nearly through Wales. Prayer hours are from nine to one, a. m.; two to five, p. m.; six to eleven, p. m.; twelve hours per day, affording only intervals for feeding times."

John Bunyan.—"Well," said this '*Heavenly visitant*,' with a most pleasing smiling countenance, "that you may never doubt any more of the reality of eternal things, the end of my coming to you is, to convince you of the truth of them; not by faith only, but by sight also, for I will shew you such things as were never yet beheld by mortal eye: and to that end your eyes shall be strengthened, and made fitting to behold immaterial objects. *Bunyan's "World to come."*

Spirits minister to a Bishop. "It is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God, for the continual assistance of those blessed and beneficent spirits, which have ever graciously attended me without intermission, from the first hour of my conception, to this present moment: neither will they ever, I hope, absent themselves from my tutelage and protection, till they shall have presented my poor soul in final glory. Oh! that the dust and clay were so washed out of my eyes, that I might behold together with the presence, the numbers, the beauties and excellencies of those my ever present guardians. "*The Invisible World*," *p. 64. Dr. Hall, Bishop of Norwich*, 1652.

THE CUNNING BEAR.

A FABLE.

In the recesses of an extensive forest, lived an old brown bear, who was the friend of no animal, and far less so of any man. One day he was lying in his den, indulging in all kinds of unfriendly reveries, for he felt hungry, and had nothing to eat, as he had not met with any prey on his last roaming expedition. Being in this mood, he was led to compare his situation with that of other animals whom he thought better off than himself; and he felt especially dissatisfied with his lot when he thought of the easy life of the fox, who was always successful in finding his food. "The fox is cunning," said the bear to himself, "that is the secret of his success; I will do as he does, and doubtless I shall no longer want; for once at least I will try it." But this he soon found was not so easy a matter as it at first appeared to him; he reflected a long while in order to contrive a very cunning scheme, but he could not think of anything that entirely pleased him. At last he remembered the story of the wolf with the bone in his throat, and how he killed the charitable crane after extracting the bone. He thought he could do no better than place himself in the position of the suffering wolf, for he did not doubt but that some silly animal would charitably come to his help, and thus easily become his prey. He therefore selected one of the largest bones that were lying about his den, and forced it into his throat. This caused him some pain, it is true, but he hoped soon to be rewarded for it. He launched into the forest, growling and moaning most piteously, and at the same time entreating all the animals that might hear him to relieve him of his suffering; but no animal would come near him—they no sooner heard his voice, than they either instantly rushed into their hiding-places, or took to flight as fast as they could.

At last the bear got tired of his fruitless experiment, especially as the pain which the bone in his throat caused him, had become very sore. Therefore he thought he would give up his plan, and pull out the bone himself. But here again he met with an unexpected difficulty; his throat had swelled, and the bone was so fast lodged in it, that no efforts of his to pull it out availed. The bear was frantic with rage and pain, and rushed about the wood, until entirely worn out, he fell half dead to the ground. A man who passed that way discovered him in this condition, and found it an easy task to despatch him.

Remember this ye cunning ones of this world; craftiness is not the safest means of obtaining your selfish ends, especially if you are not foxes by birth.

X.

JUDGE EDMONDS.

We hear that Judge Edmonds intends shortly to visit England, and that during his stay he will give several public lectures on the subject of Spiritualism.

Perhaps there is nothing better as an introduction of the subject to the sceptical mind than the celebrated letter of the Judge, describing the process as it went on in his own mind from unbelief to entire conviction—not easily nor by any means quickly, but hardly and by slow degrees his mind received the truth. The letter is a masterpiece of composition, taking us through the recesses of the mind, and shewing the writer as the type of honest enquiry.

The Judge is one of the most celebrated in the United States, and it was therefore no slight thing for him to bring down on himself the ridicule of his Country, and the loss of repute which in this poor state of the world so surely attaches to those who are convinced of unfashionable facts. Think of Lord chief Justice Campbell, or the Lord chief Baron Pollock favouring us with lectures in favour of Spiritualism, after mature study of the subject, and having open evenings in their drawing rooms twice a week for its discussion! Yet this would he only a parallel case to that of Judge Edmonds—to whose striking

honesty and love of truth we wish to pay the highest tribute of our respect and esteem. He is indeed a JUDGE, for he has heard both sides before he Judged.

LECTURE. We are glad to learn that Mr. Gilbert has determined upon giving Lectures "On the Manifestations of the Spirit,—its nature and uses." The first Lecture will be given at the Music Hall, Store St. Tottenham Court Road, London, about the middle of May next. Mr. G. is well known to our London friends, and his drawings, spiritually given, have already excited universal admiration: some of them will be employed as illustrations to the Lectures. Much instructive information therefore may be anticipated.

THE LONDON COMMITTEE. Several additional subscriptions have been received since our last in aid of the fund for establishing a free list for each issue of the *Telegraph*, and it is now posted to about 130 Newspapers and ninety individuals whose names have been furnished to the Committee as likely to take an interest in the subject. After sending a few copies to each, it is intended to go on to other names, leaving those to whom it has been sent, to continue if they wish at their own expense.

Subscriptions may be sent to Mr. W. M. Wilkinson, of Hampstead, London, N. W., and the Committee request to be furnished with the names of any persons who may be usefully put upon the free list. The names to be sent to Mr. Dixon, 25, Bedford Row. W. C.

OUT-DOOR MEETINGS. We have been requested to state that it is the intention of Spiritualists to hold several Open Air Meetings during the Summer; also, the desireability of one being held at Shipley Glen, so as to afford an opportunity for the friends in Keighley, Bradford, Leeds and other places of meeting in one general assembly.

AMERICAN LITERATURE. Our American correspondent (who has been ill for some time) has kindly consented to assist in removing the obstacles for a supply of American papers. The following will be sent to any address at the terms stated. Orders, together with subscription, received at the *B. S. Tel.* office.

Spiritual Telegraph, (weekly)		12s	per annum
Spiritual Age,	Do.	12s	" "
Banner of Light	Do.	12s	" "
Spiritual Clarion	Do.	8s	" "

Spiritual Paper or Tract to Reading or News Rooms, (Monthly) 2s. or private individuals 3s. 0d per annum. Dr. Gardner is on his way to England.

CONFESSIONS OF A TRUTH SEEKER: 5s. Horsell, Paternoster Row, London. At last this work so long looked for, has now been published and we beg our readers to possess themselves of it. In our next we hope to give some extracts from it. At present we can only pronounce it the best work yet published in England on the subject.

The Vision of Midsummer Mornings' Dream,—Fourth Edition, post 8vo. pp. 232, price, Five Shillings. London: John Wesley and Co., 54, Paternoster Row, E. C. Mr. S. Starr, the author of this work, has just issued a circular calling the attention of the public to the prophecies which it contains and which he says have already been fulfilled. We have not seen the work itself, therefore we offer no opinion upon it,

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

SUPPLEMENT

TO THE

British Spiritual Telegraph,

[CONSISTING OF THE

FOURTH ESSAY,

BY

JOHN ASHBURNER, M. D.,

"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED RELIGION, AND TO THE WELFARE OF MANKIND,"

The laws relating to the forces we have been considering, have led us to regard matter as inert, but leaving out of our consideration, now, the necessity we were under, of shewing that the simplest form of matter was the expanded condition of gas, we must proceed to enquire, how far we are warranted in supposing, that that gas is susceptible of assuming shape, or form, or figure. How do we know what gas is? We think we have a hold on any thing we can weigh, or measure. We are apt to think that we know enough of a thing, if we can form an idea of its size, of its bulk, of its quantity, or of some other character, by which we can distinguish it from other things. We are apt to disregard the essential fact of our having only five external senses. How many would you have? Our sceptic thinks that we ought to be content with five, and then he would proudly dictate laws as wisely as if he had twenty five. Think of a being with twenty five external senses, in addition to, at least, thirty six internal powers! You must not limit me, when I am to discuss with you so important a subject as this of Matter and Forces, for you must be aware that if God had ordained me to be possessed of twenty five external senses, and an immense number of internal powers, by which those twenty five organs of perceptive intelligence could be appreciated, there is no knowing how

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

many new discoveries I might not be able to make. Who should limit my powers of looking into space, when I have already told you in a note to my preface to the Baron von Reichenbach's researches, that the great Sir William Herschell could penetrate, with even his limited power, "above 11¾ millions of millions of millions of miles!" How are we to judge of distance, when we know that light, travelling at the rate, at which we know it does travel, about rather more than 192,000 miles in a second, must have been in its progress from the bright object, which that great astronomer saw,—*not less than very nearly two millions of years?* Are you prepared then, to believe in the preposterous vanity and enormous conceit of my opponents when they presume to talk of any kind of *force*,—of any kind of *intelligence*,—of any kind of *existence*, which their limited powers cannot comprehend. Wild as are the visions of my benighted friends, the sceptics, who propose to crush me in discussion,—and none are wilder than the frantic declaimers against the mesmeric origin of Spiritual phenomena,— you may be assured that there is not, in nature, any series of phenomena, more deserving of investigation than the causes which obfuscate the intellects of the learned. Noble as have been the struggles of bold and large minds, you may be assured, they could not have succeeded in establishing the truths for which they have suffered martyrdom, had it not been for the support they derived from sources, just as mysterious as those which bear down the intellects of many, who, in our own days, regard themselves as philosophers. People are little aware that they are led about, like tame baboons, when they imagine they are thinking and acting for themselves.

Such philosophy as this, savours too much of the old school, you may be told. Truth waits not on opinion. You need not respect, over much, the fancies of those who are content to despise facts. You will soon have laid before you, in the pages of the *British Spiritual Telegraph*, enough matter to astonish not only all Keighley, but all England; and not only all England, but all Europe, Asia, Africa, and America. Will the public believe the statements of the contributors to Mr. Morrell's paltry penny periodical? They may either believe or not. Their credence is not necessary. You may regard this as a very contemptuous mode of treating the opinions of mankind. Perhaps you have not reflected on the fact, that events do not wait for the pleasure of mankind. We have witnessed enough in the social and political world, to be aware of the difficulty of surmising what may be the march of events ten years hence. You must not then believe that you are led to reflect on idle dreams, fit only to tax the memory of weak and inconsiderate persons.

you have abundant reason for believing that man is the creature of circumstances, and when you have had before you all the facts I propose to adduce, you will have no reason to complain, that I have either heedlessly, or with levity, brought you to the consideration of subjects, as sublime, as grand, and as practically important, as any that can occupy the mind of man. You will not after this declaration, wonder, that I care little for criticism,— that I am quite heedless of the opinions of all but good, large, generous and candid minds.

You must now follow me into thoughts long entertained by me, on the subject, connected with Sir William Herschell's favorite pursuits: and into the influence exerted by the agents he was obliged to subdue to his own purposes, whenever he looked through his wondrous telescope. You are aware that man seldom breathes without pleasure. Have you ever reflected on the sources of that pleasure? Are you aware that the chief source of his happiness is a Mesmeric agency? You are not so obstinately bigotted as to reject all my reasonings, because I have been led to regard the cause of man's existence as one depending on a magnetic law! You would like me to be mealy mouthed and entreat your pardon for the respect I evince towards the name of one of the greatest benefactors of his time. I have been in the habit of hallowing the name of God, for a good reason. So for another good reason, I hallow the names of all who have been good, or who have done good. I am not going to begin now to repent of my resolution to venerate the courage, which our ancestors used to regard as the highest of virtues.

You are aware that we are proceeding to reflect on the act of breathing. It is dependant on several causes. There is a necessity for our becoming familiar with some curious facts, before we decide why there is, in a healthful act so much that is agreeable, mixed up with so much that is unaccountable. To live is most agreeable: the thought of death is most unwelcome. Why is this so? You may say that it is a general fact. But if we can find a good reason for a general fact, we are well occupied in the search. You may be told then, that we are children of Light. No man breathes without inhaling light. If this be so, how do you prove it? Very easily. The air we breathe contains Oxygen. That oxygen, you have been informed already, is useless in the act of breathing, if it do not contain a magnetic agency. When it is associated with Magnetism, it is called Ozone. Now, what is the nature of this substance? Philosophers have worked much, and have speculated much, on this very curious material. You may be told in a very few words, that the conclusion at which most of the numerous investigators have arrived is, that Ozone is electrified Oxy-

Now, we know that oxygen may be electrified either mediately or immediately. You may pass a current of electricity through a trough of water, and decomposiag that water, may obtain ozone, in quantities by no means inconsiderable. You must use precautions, if you wish to obtain it tolerably pure. Ozone combines so rapidly with easily oxydable metals, that it is necessary to use Platinum or Gold as electrodes, when you desire to obtain it pure. But there is another mode of obtaining this substance for experimental purposes, which consists in acting upon clean water, and good wholesome atmospheric air, in a glass jar, in the bottom of which, some clean cylinders of Phosphorus have been laid on their sides, the water covering only half the cylinders. In this way, considerable quantities of electrified oxygen may be obtained. What proof have we of the presence of electricity? You must be content to be told, that the inference is a fair one, that if electricity is concluded to be present in all cases of composition and decomposition, and if we find the ozone present after a case of decomposition, to be indentical, in properties, with ozone produced by electrifying oxygen by a direct current of electricity, then, all ozone is electrised oxygen. Several ideas arise in the mind, when these facts are presented to it. We wish to know, how the ozone we breathe becomes electrified? You have all heard of Photography. You may not know when you sit for a sunlight portrait, that the cause of the impression made on the prepared glass, is dependant on only one part of the light which falls on your face and person. That part I believe to be the electricity of the rays of light. People may differ, but at all events, they agree in this, that they consider the influence to be derived from what they call the *chemical rays*. Well, chemistry involves decomposition, as in the case of the Phosphorus decomposing the water to produce ozone. For our purposes it matters little how the chemical or *actinising* rays of light perform their office. All the facts, collected by investigators, bear us out in the inference, that the actinism of light is essential to health, and to healthy breathing. I tell you simply, because it mesmerised the oxygen, and if the sun's rays did not mesmerise the oxygen of the atmosphere, that part of the atmospheric air would be of no use to you. You would very soon be ill. You would very soon die.

We come to consider this question in another point of view. Are the sun's rays the only source of electric light? It has been much insisted on, that man is a magnet. You know how easily a magnet can part with its magnetism; but while magnets contain a large amount of magnetic force, they are able to give out magneto-electric currents to the surrounding air. So man, when he is in vigorous health, is able to give

out magneto-electric currents from all parts of his body, and deriving magnetic energy from the earth on which he resides, he is able, for a time, to electrify oxygen for himself. You are aware that man does not exert any peculiar function in purifying the air he breathes, but at the same time he is rendered magnetic by the reception of influences from that air. If that air be very pure, and he dwells where the atmosphere is unusually invigorating, he is able to withstand many injurious things, not only among those taken into the stomach, but even among those, which are accidental injuries to his frame. It is quite undoubted, that the strong hard working artizan who lives in pure air, is more than a match for the puny denizen of the loom, who works in unhealthy rooms, and whose hours of labour are prolonged beyond the average proportion of healthy occupation, You can easily perceive, now, what we mean by the pleasure of breathing. A healthy man, in a wholesome atmosphere, enjoys his life, and every second is, to him, a second of pleasure; but he, who in his moments of toil, is inhaling an atmosphere, impregnated with materials drawn from sources, whence bad influences must reach him, is already a sufferer to the extent of becoming weary and languid, and consequently less fit, every second, for the occupation in which he is engaged. How many are the considerations, in which we might indulge, connected with this subject of Light? You are little aware of the numerous ideas that have entered my mind in reflecting on this subject. I am said to be an enthusiast, and I hardly know what other opprobrious names have been lavished upon me, but I feel that what O'Connell said of himself, is quite applicable to me. I am about the best abused man in these islands. I care neither for praise, nor for dispraise. I am case hardened to all considerations but one, and that is the approbation of my own conscience. Men abuse me, and tell me conscience is a hypocrite's snare. There is no end to the varieties of character I have met with. Many feel a pleasure in thwarting every benevolent act of my life. Some in perplexing me to undo the work I have done. You who get the results of my labour for years, will not believe that I am the wretch which those, who envy me, are perpetually striving to make the world believe me to be. You would be surprized to find that even these essays, given out in the simplicity of my desire to do good, are represented as sources of mischief. Why is the world so made to hound an individual? Simply because that individual holds up his head to assert the right of free discussion for a subject that it is determined to put down. I may now tell you that it cannot be put down. This very essay is too important to make you allow of such a result. You are

all interested in free discussion. You must endeavour to support the excellent men, who have come forward, at a great sacrifice, to enlighten you. Mr. Weatherhead and his assistant, Mr. Morrell, of Keighley, are, both engaged in superintending the journal, which contains these essays. You reap the benefit of their labour, and of their capital. It remains for you, as working men, to say if they shall be obliged to succumb to the tyranny of those, who would delight in crushing their efforts to promote free discussion. Our cause is, at this moment, identical with the great cause which convulses Europe, and I need not say that the great majority of my readers will be found among those who are advocates for the most free license of thought.

You are now to enter upon a new phase of our subject. We have been engaged in considering ozone as electrified Oxygen. We must now regard it as a dioptric agent. It is in fact a part of the agency employed in the operations of nature, in conveying and distributing light as an electric power. You are aware that all animals exist in virtue of their being magnets. You need not be told that they could not, of themselves, retain their magnetism. They are formed of inert particles of matter, stimulated to act, as organs, under the impelling force of magnetism. You need not be told, that we do nothing of ourselves. We are the creatures of surrounding events. What if we were impelled to become rabbits? You would contend that that would be impossible. Nothing is impossible. You must know that I once had a friend, whose name was Andrew Crosse. Poor man! He was, in his day, regarded as an Enthusiast, and a great visionary. He was occupied a good deal in researches on animal electricity. As I was intimate with him, he often told me of curious results he had obtained in working very assiduously, as he did, in his laboratory and cellars at Tyne Court, in Somersetshire. Among other facts he mentioned, was one, which any man may arrive at by observing the same conditions. He provided himself with a very small galvanic battery of extremely weak power. He had prepared an oyster, by washing its outside surface clean. This he placed in a large common earthenware soft sugar jar, previously well cleaned. He bored a hole in the bottom of it, to allow the passage of a platinum wire, to the end of which was rivetted a flat disk of the same metal. Having prepared a quantity of purified pipe clay, he half filled the jar with it, allowing the disk to rest on its surface. This formed one electrode, and upon it he placed the oyster. Another electrode was ready for the upper surface of the oyster. This having been properly adjusted, the jar was filled up with pipe clay. Thus one wire passed through the bottom of the

jar, the other perforated the the large bung cork which carefully closed the apparatus. The jar was placed in a dark cellar, and the feeble electric current continued to pass for three months. At the end of that time, Mr. Crosse broke his jar, and discovered that the Oyster, had vanished! What was in its place? A quantity af that flat kind of sea weed which people use, sometimes, to indicate changes in the weather. Naturalists call it Fucus. You need not be told now, that the word impossible is not to be applied when we reflect on the power of God. Who would imagine such a change could be brought about by the power of Light? Where was the Light you will ask in a dark cellar? You know that Light issues in dark places from magnets. You do not know that all currents of electricity are attended by currents of magnetism. Wherever magnetism exists there is light. Wherever electricity exists, there is heat. You may tell me this is an unproved assertion. I can prove it by a very simple fact. You are aware that Phosphorus is a simple substance. That is to say Chemists have resolved that it is so, from their inability to decompose it. I mean to tell you, that unscientific fool that I am, I have found means to decompose it, and to use it as a powerful remedial agent. It is well kuown that oil dissolves phosphorus, but it is not well known, that oil entirely decomposes this substance. Reflecting upon the influence of Light in mesmerism,—knowing that it was the magnetic force which emanated from the soul of man, when he exercised his will; —knowing that every pass made with the hand, in a downward direction, along the surface of the human body, was a mesmeric operation,—I bethought me of a plan to avail myself of the advantages which accrue from the globules of Cod's liver oil, for the efficacy of that curious oil depends upon its magnetic spherules, and I had some phosphorus dissolved in this material. Why the phosphorus? Because I desired to obtain the Light which resides in phosphorus, without its attendant heat. This being accomplished, I think the inference is not unfair that Phosphorus is our solid representative for Light and Heat in combination. Another consideration offers itself. How in this state of phosphorus, do Light and Heat comport themselves when we desire to use them in lucifer matches? Do they not emit fire? What is fire but combined Light and Heat? Again, in ozone, where is the Heat, for the Light has combined with oxygen? Who is there who will not say, that the electricity which represented the heat, escaped with a portion of the oxygen into the water? What did it do there?—united some of the undecomposed phosphorus with oxygen, to form phosphoric acid. Now for my friends, the sceptics. What do they say to all this? Sir Benjamin Bro-

die is no doubt too polite to call me a liar, but I will venture to say that he will not be converted by any reasoning, however cogent. I will not say the same of my old and valued friend, Sir David Brewster. He has had to much experience of the subtle nature of Light, to doubt of all I have now told him. He has not however, studied Light, as a mesmeric agent, notwithstanding all his beautiful facts on the polarization of Light. He first initiated me in the subject of Light, when he was as yet but as a tyro in his own subject. At that time, the world thought Sir David was occupying himself in child's play. How wonderful are the fancies of the world! Sir David Brewster, upon that child's play, has built up a stupendous reputation.

You are not to be let off as easily as you imagine on the subject of Light. You must know that we are engaged in a struggle for life and death. You die without Light. You live for ever, when you are removed from this world, into the realms of light. Who among you can conceive of a more sublime idea?—and yet it is the Truth. Prove it to us. Will you promise me that you will lay aside those stupid prejudices against the holy science of mesmerism, in which none but stupid blockheads should indulge? Will you desire me to carry you to heaven actually on the facts of mesmerism? Remember, I have told you that the road to heaven is lighted throughout. You may be assured I did not say that from an idle impulse. I know pretty well what I am about. I have undertaken to explain to you, how the relations of human happiness are linked to the facts of Spiritualism; how the facts of Spiritualism rest on the basis of Mesmerism: and how mesmerism explains not only all the phenomena of Health and Disease, but how these operate to deteriorate or to improve the magnetic power, and consequently the happiness and welfare of mankind. I have carried you through a long course of reasoning, based upon very important facts in order to endeavour to convince you, that I have hitherto not failed in my undertaking. I am now to conduct you farther on the road.

You must not expect me to be led away from my point. The question is that of Light. How do we know what Light is? No satisfactory definition of it has yet been given. I am not prepared with one, and yet if you call upon me to say what I mean by the word Light, I should say, that it is the vehicle of the the human soul. This definition may not suit the taste of those who do not believe in a soul. You, however, who have, many of you, witnessed the phenomena of Spiritualism, cannot doubt of the existence of unseen intelligences. We will not quarrel about a word. By whatever term you choose to designate that intelligent

principle in man, which has an existence beyond the grave, I say, that Light is the material in which it exists, and of which it forms a part. Are you prepared to controvert this assertion? You may be assured that I have deeply studied Mesmerism and Clairvoyance, and it is not on slender grounds that I rely. You had no idea that I was prepared to carry you so far on the wings of natural philosophy, to establish the certainty of a future state of existence. May be, I shall not reap thanks for my pains, but I shall proceed nevertheless. You are aware that all mental philosophers are sorely puzzled to account for dreams. They are, one and all, far wide of the mark. They will find it necessary, in time, to adopt the view I take of sleep. Unquestionably, all theories of sleep before mine, are most unsatisfactory. Now, let us enquire, how in sleep, do we dream? When we sleep deeply, we are quite unconscious. We are in a state analogous to death. But when we dream, our slumbers are vivacious. We are in fact, half awake. Our consciousness returns to us, and we may often be found quite sensible to all that passes around us, and even be able to hold converse with all who surround us. This is dreaming. But as there are many gradations of sleep, we distinguish those, in which the sleeper holds conversations, as states of Somnambulism. Other states, more striking, because not so common, we denominate by the term Clairvoyance. This is neither more nor less than vivid dreaming. What is it that produces the difference? You who have never studied this subject, may be appalled at my explanation of the fact. The intelligent principle of the sleeper quits his body; reposes in its own vehicle, Light, and wanders where it pleases. The will of man is the most inscrutable faculty we have to deal with. With it, we can remove mountains;—without it, we are as helpless babes. With it, we can, in sleep, send our souls on their travels;—without it, we obey the will of others. This is a part of our subject, upon which philosophers cannot agree. They insist on the will being perfectly free. It is free, but, as I have explained before, only in one direction, as long as the individual is obedient to the will of God. The moment he loses self-control, he has no longer free will. I may not linger over this proposition, but if philosophers would fairly weigh the facts I have adduced, they would not be disposed to differ from me, in my conclusions. There are many questions as to the length of our tether. We may not dispute about trifles. I am clear that when we sleep soundly, we do not dream. What becomes of the soul in that state of sleep? It rests like the body, and no repose is so refreshing as that in which soul and body sleep together. Harmony is established, and we have no abnor-

mal currents tending to disturb us. You are not satisfied with our explantion. You would like to be led on to know whence we derive the light we found so useful in breathing and in sleeping. The sun's rays are the prolific source of light. They act in magnetising the earth and in magnetising all the inhabitants thereof. You are not surprised to learn, that if the sun's rays are the great source of magnetism, the sun itself is the great focus of attraction and repulsion to the whole solar system. You are not surprised to learn that he regulates those attractions which set you to sleep, and those repulsions which waken you. You are prepared to learn that our conditions of sleep and wakefulness regulate our states of vigour and lassitude; our conditions of health and disease; our states of Tone and Clone. You may be sure I have thought very deeply on all these matters. I am prepared to go on with you as far as you can desire; for the subject is one of exhaustless enquiry. One can never become tired of such captivating thoughts. They lead us on to consider our duties; for who can once be convinced that our present and future state are indisolubly linked together by magnetic chains, without desiring to know something more. And that something more must needs bring us to think whether our happiness here, and hereafter, are not tied together as surely as are our bodies and souls.

The subject of light is not exhausted. We have before us a wide field of enquiry, as to how we can account for animal light. We can be at no loss to know how large shoals of pilchards are spread upon the land for manure, and how they emit offensive effluvia, and vast sheets of light over the fields at night, until their putridity kills every vestige of animal magnetism. They were in a dying state, and their magnetic light was shed from them in abundance. But Dr. Macculloch, who investigated animal light with much zeal, has a statement in his work on the Hebrides, which I do not doubt, because he is borne out by striking analogies, that when he struck the gun whale of his boat while passing over a shoal of living pilchards in the sea, he had seen sheets of brilliant light in the water. His fact was on the point of the alarm communicated to the fish, which caused them to emit that light. He performed the same experiment repeatedly, with the same result. What do we infer from this,—that the fish were quiescent, or that they felt frightened? If they were alarmed, and their alarm was attended by an evolution of light, was it from a vital act, or an act of volition? Alarm implies fear; fear is the characteristic of timidity; timidity belongs to reason, for some danger must be apprehended, and this apprehension must arise from a knowledge of the existence of a cause of alarm. The

process is one which involves the necessity of a certain amount of reasoning power. Tell me, did you ever know of the existence of reason without the existence of a will? No fish can be said to have a will without the power of exerting it, and when he does exert it, he evinces the capability of producing a flash of lightning. You have heard enough of electricity to know that no flash of lightning ever crossed the expanse of the heavens, without illuminating the atmosphere. Why should not the pilchard flash his lightning through the water? But you will tell me I have taken you through a long series of propositions, in order to come to this little conclusion. I assert that it is a very important conclusion. It involves the whole subject of animal light. How does light become a part and parcel of the animal structure? I will tell you and you may cogitate on the facts I now adduce, at your leisure.

When the animal, known to naturalists, as the *Nyctipithecus Trivirgatus*, a South American ape, is about at night, he is so abandoned to his will, that his eyes flash light. He has been observed, in total darkness, to throw out light to the extent of eighteen inches, so that objects, at that distance from his illuminating eyes, could be distinctly seen. You need not be surprised when I tell you that human beings have the power of illuminating objects in the dark. I had a young person, residing for a time, in my house in Grovesnor Street, who was in the habit of working with her needle, while she was in her bed, at night, in a dark attic. If you doubt the fact, I can assure you that I am not the only person who witnessed this, and many other quite as extraordinary phenomena, in this case. Jane Murrell was well known as a marvellous clairvoyante, and as a person who could read the thoughts of others. If the full particulars of her case were published, there would be many facts offered highly illustrative of the position I am urging upon your attention, that light emanates, in quantities, from the animal body, when the faculty of will is exerted by the individual.

How many questions are apt to arise when we reflect upon these facts? What are we to conclude,—that light is no essential part of our structure? Most assuredly, we cannot so determine,—for we see that we are bound to admit that light could not be emitted from living bodies, unless it were in those bodies. How does it get into them? We know that we have eyes. We can easily imagine that the laws of optics are as applicable to the living frame, as they are to metals, and to other objects that receive light. We are not now to discuss Dioptrics and Catoptrics. You may see abundance of facts on these subjects in Sir David Brewster's treatise on optics. We refer to the matter only to shew

that the absorption of the light, into the living body, is to be easily accounted for; and that it may proceed to any extent, without surprising us by its amount. What we have most to insist upon, is the possibility of magnetising the whole of this light by the electric power of the will. You may easily perceive, if I have succeeded thus far, in making you understand my meaning, that you are to comprehend how a man can be made to go to sleep by the will of another. You have been told that we are either attractive or repulsive to our neighbour. All our benevolent and amiable feelings are attractive. All those feelings, said to be malevolent, are repulsive. When we exert kind feelings, the forces emanating from us are attractive. Now, what have we so much insisted upon as the essential condition of the brain in sleep?—that attractive forces were operative among its particles. When the brain sleeps, the light is actinised, by the mesmeric attractive agency. Suppose a great excess of light, generated by forces not yet understood; I mean by forces of actinism, operating from sources not yet investigated. What are the results as far as we have observed them? You would be startled at the reply. The result is vivid dreaming or clairvoyance. You are not prepared for this explanation of clairvoyance. You may be assured I am dealing with facts. I am not prepared to say that all clairvoyantes see objects through the agency of brilliant light, but I know that many do. I have had much experience in the phenomena of somnambulism. I am sure of my facts, for they have not been enthusiastically examined, but have been calmly studied with the patient energy of one devoted heart and soul to the investigation of most curious facts. I am not answerable for the machinations of enemies. My temper may have accumulated a host of these upon me, but this I know that I ought to have credit for much zeal in the steady pursuit of science. I am arrived at a time of life, when I am perfectly careless of all the rewards which men hold most dear; but I am not careless about a due regard to my credit. I like to feel that when I tell the truth, I ought to be believed. Nor do I care for self in this world, further than as it relates to the duties of life. Self is valuable only as it entails respect. No one can be regardless of self respect; and the only object in now alluding to such a topic, is to claim that attention to my statements which they well merit, not only from their strict truth, but from their real importance.

The subject of animal light is far from being exhausted; but space compels the condensation of our matter. What may we conclude on the subject of Clairvoyance? That light emanating from the human

magnet impinges invisibly, like the actinising rays operating in the photographing camera, on objects to which the human will has directed them, those objects being visible to the spiritual human being, but not to the corporeal organs of vision. This is an explanation of Clairvoyance unsuited to those who cannot comprehend the facts of the very sublime science we are engaged in investigating. We cannot help those who are obstinately opposed to all progress. We are addressing classes proverbially careless of all conventional follies. If you are opposed to our views, you have a very simple remedy. You need not trouble yourselves to purchase any more numbers of the *Spiritual Telegraph*. I trust you know better however than to throw aside the writings of such men as William Howitt, Mr. Wilkinson, Dr. Dixon, the Truth Seeker, and other cogent writers who adorn the pages of this useful periodical.

If the editor be encouraged as his merits deserve, I trust to find contributions pouring in upon him on the deeply interesting facts connected with the vast subject of Mesmerism, which wakens the attention of the public, by not only its numerous cures, but by the many complications we have shewn it to involve. Where are the subjects to which it does not relate? many believe that Mesmerism is gone to sleep. These Essays will convince them of their error.

Some think we are bound to complain of our friends when they do not agree with us. Most assuredly, it is more pleasant to agree than to differ, but we cannot all think alike. For instance on the subject of Light, I question if my friend Dr. Elliotson could be brought to the conviction, that light was essential to the operations of mesmerism. I hold that the cause why he does not succeed to his heartiest wish in effecting cures at the mesmeric Infirmary, is, that he does not insist on the great influence of mental light in the passes practised on his patients. I have left the infirmary, because my advice and my views were held cheap by the great man who directs the council of that institution. I should like to infuse into the mesmerisers more mental desire to benefit the patients. They are, no doubt, very worthy individuals, but their dead-alive operations, while they are gazing at every object in the room, except the one before them, is not the perfection of mesmerism. The man who hopes to benefit his patient, should lose all thoughts of other objects. He should concentrate his attention. He should stare with a purpose; and put his whole soul into his work. No doubt to some this process is somewhat fatiguing. You may be told that men could not long continue at the labour it would require. You are not obliged to continue incessantly occupied. After fatigue—comes rest. We cannot work for

ever, but we should not be ashamed to confess that we have been mistaken. Mr. Capern can cure more patients in two hours, than all the mesmerists at the Infirmary can cure in a week. Why is this? Because he is a healing medium. Dr. Elliotson may smile at this, for he does not admit the word medium to be a part of his vocabulary. He laughs at the philosophy of mesmerism. All his studies must forsooth be more practical. I assert, that practically speaking, Mr. Capern will beat all the mesmerisers of the Infirmary out of the field. Why is this? Because it is well known that Mr. Capern has great strength of will. Dr. Elliotson need not be afraid that I have any desire to controvert any proposition he may have put forth. I have too much regard for my own consistency of character, to quarrel with trifles. I know too well what the world owes to him; but I am not to be turned aside from the assertion of important facts by any regard for personal considerations. Dr. Elliotson has offered himself as a wedge to withstand the progress of Mesmerism towards its higher developments, and he must take the consequences. It would have been far more agreeable to me, to have continued to praise him, as I did, when I dedicated the edition of the Baron von Reichenbach's work, which I superintended, to him. I wish I could continue to regard him as the leader of our great movement. I must allow him to remain where he is, while I endeavour to direct attention to that, which I consider essential to the successful practice of Mesmerism. Those who have studied the earlier works which appeared on Mesmerism, will acknowledge that much stress was laid by the first cultivators of our science, on the influence of the will. No man can mesmerise well, who does not regard the will as the main ingredient in the art of the Mesmeriser. I am not contending for it in the sense of a continued sustained exertion of the faculty. I only wish to insist on the importance of its agency as an accessory to those passes, not one of which can take place without some exertion of the will. Who is there that can lift his finger without exercising this faculty? You can now understand what I mean when I talk of a flash of the will. I mean the light which emanates from all parts of the human body, when any one energetically exerts the faculty of will. You may doubt of the fact. That it is a fact, may be found by any one who will try the experiment in a room, sufficiently darkened for the purpose. You are aware that a man is a magnet. All magnets and all crystals emit light when placed in a room sufficiently dark. You need not be told that the Baron von Reichenbach established this curious, but very important fact. In a note which I wrote on light, and

which will be found in my edition of the translation of the Baron's Work, I insisted much on the phenomena, observed by various investigators, of animal light. I do not contend for all the facts which I thought it essential to introduce there, but I may say that that note affords a summary of all the most important considerations on animal light which can occupy the attention of Philosophers. It is very easy to laugh at any subject, but he who can read that note, and fail to rise up from its perusal, without acknowledging, that his attention has been directed to subjects at once deeply-profound, and most sublime, must want the power of becoming a philosopher. That note met with no response from men of science. Men of science despise me, for they know I do not bow to the dictatorship of any who would crush the exquisite and stupendous facts of Mesmerism out of existence. I sometimes think that the deep philosophy I have at various times put forth, is too profound for men who have a quick aptitude to allow their feelings to govern their reason. Numbers there are, who become irascible at a simple proposition, because, as the Scotch say, they are dull at the uptake. Pretenders to Science, have, in my presence, become wondrously angry, not because my propositions were unworthy of attention, but because, in fact, they were too deep for their capacity of comprehension. Many of you know really far more than some of these, who will remain stupidities, till fashion sharpens their wits. Events roll on, and you may be sure the time is coming, when these silly persons will exalt their eye-lids.

You need not be told that we are entering on a phase of the history of Spiritualism which must effect great changes in the current history of the world. If we proceed, for the next few years, as we have hitherto done, we shall find ourselves surrounded by hosts of admiring friends. We do not propose to alter our course. We are anxious to continue in the assertion of the great fact, that we are bound to acknowledge the vast importance of the subject. Who is there, that, having read these Essays, will say we have trifled on our way. Are not all the facts we have been able to lay before our readers, stamped with an impression of novelty? Can we be said to have wandered far and wide from our subject? Are those who, anxious to deteriorate our labours, blink the questions we have proposed to them, able to follow us in our speculations? We are not pleased to be obliged to succumb to the dogmatic philosophy of the prigs of fashion. We know our own power. We may be induced to yield to the pressure of public opinion for a time. We may find it politic to do so. But we only bide our time. We are

not to be frightened into submission. We are aware of the forces arrayed against us. We know that a man sits in the chair of the Royal Society, who is so frantic on the subject of Mesmerism, that he cannot endure to have it spoken of, in his presence. He is said to have declared, that if the phenomena were presented to him, he would not credit the evidence of his own senses. What are we to think of a Society that can be content to elect such a President? We are not impugning their choice, but I ask, Can it be wondered at, if I prefer to address my really new scientific facts, to a body of Artisans, Mechanics, and hard-headed unprejudiced men, rather than to a society of such persons, as choose for their head a man of Sir Benjamin Brodie's stolid prejudices? You are now able to estimate the forces which have been arrayed against our sacred subject, and to estimate the force of the ridicule directed against the learned body, by men of superior minds, at various periods of its history.

J. A.

"To show that the power or faculty is not confined to a particular family, to a particular belief, or to a higher or lower state of the mind, but that, like all laws, it is general in its application, it is useful to tell that many persons we know have here developed this faculty, both of drawing and writing—their hands have been moved, generally at first in spiral forms; and of the first seventeen who sat down with a pencil, the hands of fifteen were moved in less than five minutes. These consisted of old, and young, and middle-aged; of male and female, married and unmarried, of physicians, barristers, students, Englishmen, and foreigners—a mixture of classes and conditions quite sufficient to give an average of those who can be so quickly acted upon. But I think it more probable that the faculty is universal.

"Several have in a few minutes become able to improvise in music; others I know who write involuntarily in verse, and some who have the power of speaking by impression, in the same way as others write, and with an enlightenment not less wonderful than absorbing for its beauty."—W. M. Wilkinson.

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