

# The British SPIRITUAL TELEGRAPH,

BEING A  
WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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## SPIRIT-TEACHINGS. (*Anti-Satanic.*)

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GREAT and simple, good and holy art Thou, oh Great First Cause, Below HIM all are limited. Man is in his image—limited is he, yet master of his own limitation.

He can through the agency of light, enter the regions of God's love, and in that pure channel bathe away all his infirmities.

Formed of earth, yet finished by God, he either serveth the one or the other, and in proportion is his reward in God's presence.

Man being in God's image is necessarily one,—independant, eternal being. Being the Son of God, is capable of attaining perfection in the ages which compose eternity.

So long as earth remaineth in him he must of necessity be impure. Light cannot penetrate a dark mass, neither the light within totally remove the darkness without.

Man being limited, yet master of his own limitation, and having the intelligence of his own God-given existence perfect, must of necessity be free to act as his own intelligence dictates, or wander therefrom among the surrounding error: for remember, light hath always a shadow; intelligence hath its opposite, error.

He can, through the agency of his own spirits light, attract unto him-

self of the grand Fountain which will purify, refine, and elevate him towards perfection. Yet, if he choose, the opposite lieth before him, and he can wander about in shadows, guided by a dim taper, stumbling and erring at every step.

God is Perfection, and consequently, unto imperfect man incomprehensible and mysterious, because the imperfect is less intelligent than the perfect.

God, being good, does not destroy his own works, and man, being in his image eternal, and having his living and loving attributes, therefore can he communicate with God *while in the body*, and with God and his fellow-man when the body is left behind on the earth whence it came.

Ye are all rays of your Father's glory; all separate, yet all having one common centre.

God is the eternal light, and his word is the truth, and all truth is his word.

In his light all things expanded and purified, and thus can man elevate himself and increase happiness by earnestly striving after that pure intelligence which removeth all unhappiness from before the face of God.

*Linton, in Trance.*

## WITCHCRAFT, OR SPIRIT-INTERCOURSE.

SOCRATES was a Wizard, yet Socrates is the esteemed—the pattern—the model presented to the people by our luminosity Professors, by Bishops, and by Statesmen: The sayings—the teachings of Socrates are esteemed as the essence of wisdom—yet Socrates was a Wizard in the estimation of the Athenians.

There are men now-a-days who assert they confer with spirits, but by one class of the community they are described as liars, by another as madmen, by another as fit for Smithfield fires, because their communing is with devils—each party will debate and wrangle as to the opinion of the Athens, but all join in one yell against the man who thinks and acts for himself; they cry, “away with such a fellow.” Yet Socrates was what would in this age be called a Wizard, and had to go through the same ordeal; and his Wizardism is kept in the shade by

moderns, and his wisdom, his morals, and his calmness, are held up as models, by the great, the learned, and the religious.

Socrates had his *attendant Spirit*, which he consulted in the morning as to his engagements for the day. Of Socrates—Xenophon, his friend and disciple, says,—None ever saw him perform a vicious or unworthy action. He was so pious, that he did nothing without the *advice and consent* of the gods. He was so temperate, that he never preferred the agreeable to the useful—So just that he never injured in any way the happiness of any man; but on the other hand, did the most important services to those who were connected with him." Yet Socrates was accused before the people, by a Dramatist, an Orator, and a Politician; the three bringing their educated powers to destroy such a man by charges of introducing *new gods*, of denying the ancient divinities of the State, and of corrupting the youth. The accusations were supported by perverted statements of the language of Socrates, by expressions detached from the connection which modified them:—The judgment was death, death by poison, and by officially prepared poison he died. So died Socrates the Wizard of the Athenians—Socrates the Philosopher of the moderns. Yet let any man in this day declare his belief in spirit, in having an unseen intelligent being near and advising him, and such an one becomes a marked man. Is he in business? have no dealings with him—is he active in doing good? oh! he is well enough if it were not for his Spiritualism: does he narrate some of the evidences he has had of the truth of his converse with the dead, or with unseen intellectual beings? and at once, says one, "Baron Manchusen," says another "mental weakness" while a third, hot for his "doxy" point blank says, "it is of the devil, and the man ought to be brought up before the proper authorities, forbidden and punished."—yet these very men hold up Socrates as a model for even christians to copy:—Socrates as the wise—Socrates as the blameless, but never Socrates as the Spiritualist.

PECKHAM.

J. JONES

## THE CUI BONO OF MODERN SPIRITISM.

### II.

*Experi.* By daylight and candle light we have now experimented on various articles—but more particularly Tables—for a whole week, with individuals

whose moral characters are above suspicion; earnest, enquiring, and sincere, themselves, they will have left no impress of deceit on your ingenuous mind; this granted, we proceed to consider the exhibitions from their phenomenal aspects; or, in other words, endeavor to trace their causes. — Are they Spiritual? or the result of some natural (but at present) unknown law? Neither you nor I can have the most remote desire to set up or continue an error. The immense numbers of conflicting opinions on religious subjects are already sufficiently appalling to deter, it appears to me, even the most adventurous; nor, should new ground be opened, except from the highest conviction: but, if the religious sentiment be in man, an immovable part of his aspirations, is it not the duty of intelligence to search out its pure source rather than to ignore because of the thousand absurdities which dogmatic sectarianism has thrown round it. On the other hand, we are not to speak contemptuously of science because that has hitherto been unable to explore our present region, — and suppose as you observe these phenomena should at length be found to result from purely physical causes then we shall be laughed at!!! Well, do you fear a laugh? For my own part, so far from fearing it, I should welcome the exposition as a contribution to genius and gladly lay my portion of laurel on the brow of the expositor. It is not the act of a brave man to fear a truth, though it dissipate his pre-notion, but a generous acknowledgement willingly to submit to intelligence — “pay to Cæsar his tribute.” Wise men respect the courage which contends for truth, though its weapon be error; and acknowledge the superiority of that opponent who overcomes by it. Let us try for the right, — not by disrespect of the good and wise: but of the contempt, the sneers, and the vulgar names which are the weapons of the foolish, — bow to that intellect which is able to destroy your defence — there can be grace, dignity and courage, even in yielding.

*Philo.* A week is however too narrow a compass of time in which to form an opinion regarding the great future; a thought suddenly changed is seldom lasting, and these phenomena whose genuineness I at once admit, are fraught with such serious consequences that it is impossible for me to frame a conclusion speedily as to their source: beyond purely natural causes I cannot at present reach; and if I desire to discuss with you, it is rather to ascertain what amount of facts you have to sustain either the idea of a God, independent of the universe, or the spiritualism of the past weeks investigations. I, as you are aware, have accepted the Atheistic side of life for many years past — have looked upon life as a necessity, with duties appertaining to which, my intellect bids me devote myself: show me a reliable fact which is superior to my present thought and I will pay the willing submission to superiority of which you have just spoken.

*Phreno.* I claim no superiority, my inferences are from the exhibitions which took me months to investigate, neither have I any right to pity, you. One of the duties of life, as it appears to me, is to distribute our sympathies. I may believe

you would be bettered in mind and condition, if your convictions were in a different direction, but have no justification in condescension; and more harm has been done to religious thought by arrogant pity than ever could by Atheistical argument. Besides I find excellent men on both sides—the finely moral nature, which despises and will not be guilty of dishonesty or infamy, is to be found on the unbelieving side as fully as on the reverse; while both often exhibit proneness to conduct, in no wise justifiable. The man who affects a Christ like life will be found ready to persecute his brother to death for petty delinquency or even for difference of opinion while the man who professes to believe in man as “the creature of circumstances” will yet punish him for his acts, when they do not agree with the professor’s specific notions:—the question then arises, Is religion vital or is it a bugbear which expectant priests and rulers use for the subversion and plundering of humanity. It will be my task to show you by the revelations of the Spirits as well as by the reasonableness of accepting inferences the existence of God, and the life hereafter: you will then see that “modern Spiritualism” as it is called opens forth a large field of thought; mean time permit me to recommend your further attention to experiments and next week we will resume our conversation.

WILLIAM TURLEY.

## A CLERGYMAN TROUBLED BY SPIRITS.

(From the New York Spiritual Telegraph.)

The New York *Christian Ambassador* of May 16th, contains a letter from Rev. B. S. Hobbs, of Webster, N. Y., in which the writer details some personal experience which seem to bear the stamp of Spirit influence. We can fully realize that those experiences are to him exceedingly painful; and yet, while fully sympathizing with him, we would encourage him to maintain a spirit of trustfulness in the Providence that governs all things, and reverently await a *happy issue* of this trial by fire. He says—

I must now give more in detail something of my past history for the last four months. On my fourth attempt at preaching here, I lost the use of speech while in the solemn act of public prayer. But it was only this, and after a few moments I was able to say a few words in explanation of the past concerning me, and then preaching a discourse. At the conclusion, I gave a further explanation of the strange trials to which I had been subjected, and told the audience that if, under such circumstances, they wished me to make another appointment, I would do so. By a unanimous request, I made an appointment for the ensuing Sabbath, and succeeded in preaching and going through with all the services of the occasion without difficulty.

By the request of the friends here, I soon assumed the pastoral duties of this Society, and I continued my labors for a period of nearly six months. I had then nearly come to the conclusion that the days of trial were nearly passed, and a better and *brighter* future would soon be mine. But the cherished hope was vain. In a moment, when I least expected it, the bolt again fell, and I was crushed in great sorrow, humiliation and anguish, to the dust!

It is proper here to say, that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I again was compelled to speak in a manner that, as before, led some to think it spiritual, and others to think me strangely diseased, if not partially insane. Before, when these more than dreadful trials were mine, the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my *efforts* to prevent it, to exhibit the character of the speaking medium in full, by addressing an audience on two different occasions, and going through the strangest ordeals common to the Spiritualism of the present age.

Not did it end here; nor, it is my duty now to say, is the end yet apparent. Soon my hand, as often before, was seized by the strange Spirit power, and I was obliged to write its prophecies and sayings. This has continued for a few months past, and the same work is yet going on; and from Sabbath to Sabbath I am acting, not as a Gospel minister, but as a spirit medium.

By this time the reader will inquire, does not the writer believe in the fact of spirit intercourse? The question shall be answered. I am unable to understand my strange experience in any other manner. It has from the first been my opinion, that no derangement of mind could *possibly* do the work with which I have long been acquainted. But the ordeal has been so terrible, that I have tried to account for it in some other way than it has ever claimed to originate. And, readers and brethren in the ministry, if I believe in the fact of spirit intercourse, it is only because long-protracted experience has made it a necessity; and because, if I believe, I also believe that the *severest* and *strangest* trial that mortal *can* endure, can come by purpose and design from the spirit spheres. But if I know my own heart, I would prefer at present to keep this opinion for myself alone. If what I have long endured can by any possibility come from above, certain I am that few can believe it or regard it as possible truth.

And now, brethren — brethren in the ministry — what shall I say more in relation to this matter? Shall I say, like some others, that I have found a purer faith? This I can not do; for it must be a man of keen sight indeed that can discern in "Modern Spiritualism" a purer faith than that contained in the Gospel of Christ. With the light I have at present, I ask for no purer, better faith than I have long believed, and to the best of my feeble ability, tried to preach. It is true, I am not at present engaged in the ministry. The reasons for this I have given. It is because the work is now impossible with me. The future I know not; and from present appearances, my work as a minister in the denomination to which I now belong is nearly, if not altogether, finished.

Must I then take my leave, and withdraw from your ranks? This it would

pain me greatly to do, and for the present I ask you to bear with me. Should I be compelled to pursue that course that will be to you an *injury*, I will, for your sakes, take the parting hand. But allow me still to say, that if I know while I write the feelings of my own soul, nothing could, be to me a greater happiness than to be an active, useful laborer in the ministry of the Gospel of the Great Salvation.

I commend myself into the Father's hands, and to your Christian charity and brotherly love,

WEBSTER, N. Y., *April 27, 1857.*

B. S. MORRIS,

## QUAKER EXPERIENCES. No. I.

*(From the New York Spiritual Telegraph.)*

Doctor T. is an eminent Quaker minister of Philadelphia, and one of the finest specimens of that straight-coated sect. His faithfulness to the "pointings of truth," to use the common phraseology of that denomination, has cost him many sacrifices, of feeling, time and money; and yet, in the midst of these sacrifices, and while surrounded by the severe outward conventionalities which distinguish the Quakers, he has preserved a genial manner, a flow of spirits, and a noble and generous humanity which make him the centre of a large circle of friends, and a blessing and joy to all the poor and the afflicted within his reach. Of course he does not speak much of his own spiritual experience; but where the facts of his own are necessary to illustrate the foundations of his faith, he does not hesitate to tell them. I well remember how, a few months ago, he electrified a small social gathering in this city by the following narrative, the main points only of which I can now give, delivered in a style of simple and impressive beauty, of which I should vainly attempt to give the reader an idea.

In the spring of 18—, he had made arrangement for spending a few days in New York, and had put his affairs in order with reference to that event. Nothing which the greatest care could perceive was left undone; and when he left his home, he had no reason to suppose that his visit would be interrupted by anything. In this, however, he was mistaken. He had been in New York but a short time, and the object of the visit was yet unaccomplished, when his mind was seized with unaccountable anxiety about home; an indefinite uneasiness overwhelmed him. He could see no cause for this disturbance, and he made constant efforts to resist it. But it would not away. All night did this dark thing of evil hover over him, banishing rest and sleep. To remain longer with comfort was impossi-

ble, and he resolved to return home. His family was surprised by his appearance as they had yet seen no reason for his return before the appointed time. He had not been home long, however, before good reason for his return began to develop itself. One of the members of the society, living in the neighboring town of Darby, had made a serious charge against him, and was rapidly injuring him in the esteem of his brethren. His brother had resolved to expel him from the church, and nothing but vigorous and heroic effort on the part of Doctor T. could thwart his design. He at once determined to beard the lion in his den, and started for Darby to meet his brother face to face. He found him at home, ugly, vindictive, almost malignant in his wrath. He would receive no explanation; nothing but the severest penalty of the law would satisfy his indignation, and this he was resolved to inflict at all hazards. While they were talking—high words passing rapidly between them—a loud rap, which made them both stop and wonder, was heard on the front door. In a few moments, the servant ushered into the room where they were sitting, a plain substantial-looking Quaker farmer, one of those remarkable men—remarkable in these days—who, with a firm step and a single eye, walk straight up to the line of duty, undaunted and fearless. He was a stranger to both the contending parties, but introduced himself as Job B., of Rahway, New Jersey. “I am here,” said he, “on business, the nature of which is not yet apparent. I was behind my plow this morning, when a voice said to me, “Go to Darby,” and you see I am here. It now begins to open to me *why* I am here. There is trouble between brethren. One brother has spoken scornfully or sarcastically of another brother, and that other one is deeply grieved. These scornful words were spoken without due thought, and must be withdrawn by the party who uttered them, and the aggrieved brother must forgive them. This is my business.”

These words, as can easily be imagined, surprised and touched the contending parties. Doctor T. expressed himself willing and anxious to withdraw whatever of this nature he may have incautiously uttered; the injured brother expressed himself satisfied, and in a few minutes the whole difficulty was adjusted. In a little while Job B. returned, relieved, to his home near Rahway; Doctor T. returned to Philadelphia, and in a short time visited New York and finished up his business; and from that day to this, these three have “loved one another as become brethren.”

This is a meager outline of a most interesting incident. Is it wonderful, in view of such experiences, that the Quakers believe themselves to be under the special guidance of God?

W. J. B.



## SUNDRY SPIRIT POWER CIRCLES.

PORTAFERRY, Ireland.

I received the packet all right &c. I beg to enclose you 6s. 0d in stamps to forward me 6 copies of the *Telegraph* per week. Its a pity such an undertaking should go down unsupported. I expected Spiritualism had got a firmer hold in England than it appears to have about you : it is only a few weeks ago since Dr. A. brought it under my notice by enclosing me copy of the Tract No. 1. I was taken by surprise, merely hearing of it thro' *very bad mediums* (the Press and those who know nothing about it) in every ridiculous form it could be twisted to ; but on expressing my surprise and incredulity, or rather ignorance to Dr. A., he advised me to yet Adin Ballou's 1s. 0d. work on Spiritualism, published by Mr. Howell. I sent then for other Tracts — those you sent me, — I set about forming a magnetic Circle ; we have had four sittings, and to-night propose another. Our Circles number from 9 to 12, generally the same persons : — The first night many lights were seen by seven out of the twelve ; three saw shadows as well as the lights and under the table quite luminous. The second night, similar results, but the shadows assumed a more definite form with the said three : (one of which is a Clairvoyant) Features were also imagined to be defined of one who departed this life some time ago. Third and fourth nights similar results, — but lights and shadows getting more defined. Several Spirits of departed persons visited us. The lady who is clairvoyant went on two nights into the sleep — saw *one* figure particularly, exactly the same as a portrait she afterwards saw of a brother of mine who departed this life three years ago. He walked about the room, she saw him in the broad glare of three gas lights — walked up to the chimney piece where he stood, while I held her hand, she all the time asleep ; she defined his figure, features and dress, perfectly. One of the others who saw him in the dark, but not in the light, put her hand unto the supposed place ; she felt a coldness in the air and her hand and wrist became rigid as if passed [magnetic passes] upon. Last night she repeated the experiment with both arms, and she became rigid in the Spirit atmosphere up to the shoulders.

Besides the above there were many other interesting phases : — a face and hand under the table, innumerable shadows and forms flitting in immense droves all round the room — many limbs stiffened, pains innumerable given from one to another, — some going into the sleep ; one lady was attracted to the centre of the table, *hands and head*, and was made totally helpless till she was reverse passed upon : — Hands were felt on shoulder, waist and knees, but no raps have been

heard in the Circle as yet, altho' one asserts she has been wakened by them, and seen a figure when alone.

We have not given it fair play yet ; we have talked and moved about too much ; but it would be impossible to record all that has been seen and felt in our Circles for the short time we have tried it.

The raps we are patiently waiting for and are determined to see it out, altho' it has made the most sceptical of us nervous enough.

J. W.

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### DUDLEY.

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I am happy to hear that the *Telegraph* is likely to be continued, for three months longer at least : if it is decided to continue please to send 24 Nos. weekly, for I have succeeded in getting some extra subscribers and hope to get more, as the subject of Spirit Rapping is causing a great stir in Dudley. Send me three Vols of Vol II. and two Vols of Vol III and the two first Nos. of Vol. III and I will send you a P. O. Order for them and 24s. Od. for the next three months Nos by the next post if the number of Subscribers are made up.

It pleases me much, to think it is likely to be continued, for I must tell you that it has done more for me than all the books I ever read ; it has proved to me the existence of a Future State, the Divinity of Christ &c., on which points I am now perfectly satisfied. It has made many things, both in the old and new Testaments, credible, which before, were to me impossible of belief ; and there are others even in this Town in whom the *Telegraph* has wrought a still greater change ; I say the *Telegraph*, because it was through it that we were brought to examine the subject of Spirit Manifestations for ourselves ; and those Manifestations have convinced us of a future state ; therefore those are weighty reasons why I should be sorry if it was discontinued.

Last Thursday night we sat in a dark circle for Spirit lights ; we were called together by one of our friends, who is being developed as a writing medium. It was wrote, without any influence of his own. We met at the appointed time, and after singing and a short Prayer, we all saw various lights, such as stars of various colors, and some of the party said they saw such beautiful lights that it would be impossible to describe them : one gentleman who sat next to me and whom I asked if he heard those gentle raps on my shirt front ? said "No, but I have this moment seen the shape of a hand directly opposite your face." We all, except one of the party, saw a round light, about the size of the appearance of the sun, and to me very much like it, and as soon as it was gone a beautiful streak, something like lightening but not so quick in its movements ; it was of a bright gold color, beautiful to look at ; it moved round one side of the

room so that we had plenty of time to look at it; thus you will see that some other power was at the writing beside the medium that called together the circle on this occasion. God grant that we may have plenty of such Manifestations for they are very encouraging.

Last night we again met, but we sat a long time before anything of importance took place with the exception of a few questions answered by tips. But at last we put out the light, and we were told to sing: while we were singing, "Before Jehovah's awful Throne," there came a very curious light on the table, playing for some time about our fingers, and then left us for the night.

[We have a great many more interesting particulars from our Dudley correspondent which will appear in our next and we expect to receive additional supplies. It is expected that either Mr. Turley or Mr. Randolph will pay them a visit soon. Ed.]

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## THE DUDLEY CONTROVERSY.

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In our last, we promised to offer a few remarks on the Dudley controversy.

If any arguments had been adduced by Mr. Dainty, calculated to throw light on the subject of Spiritism, we would gladly have placed the whole controversy on record: but when, instead of argument we find only abuse, and that not of a very elevated character, we think it useless to insert more than those already given.

That Mr Dainty may be a very well meaning person we have little doubt, but that he has mistaken his course for usefulness is very palpable. Mr Wallwork may hold erroneous opinions, but it does not necessarily follow that he is a bad man. In fact Mr. Dainty himself holds very erroneous opinions on Spiritism yet we do not take this as proof that he has "a slate off his upper garret." Nor do we suppose that God will send him "a strong delusion" that he should believe a lie." Very few Atheists would condescend to give our Infinite Father so vile a character as many mistaken Christians in their zeal are wont to do. To suppose that Infinite Wisdom is pleased with his children when heaping abuse upon each other, is in our humble opinion, a lamentable fallacy. God is love, and that religion which fails to produce love in the bosom of its possessor is not worth offering to a none-possessor. If Mr. Dainty could regard those men, whom he supposes to be in error, as fellow mortals like unto himself and wait upon them in the spirit of pure affection, and enlighten them, we feel certain they would thank him kindly and gladly cast away the beam that had beclouded their

eyes: or, if himself in error, he would find them willing to give him all the instruction in their power. It is light, "*more light*" that we ask; will our opponents please to supply us?

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## Notices of New Publications.

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In our last issue we quoted the preface to Mr. W. Shaw's series, by which our readers would be able to learn the object which Mr. S. has in view, and in order to give some idea of the nature of the work, we here present the title:—

### THE VOICE OF GOOD SPIRITS

OR

### THE ROAD TO HEAVEN POINTED OUT.

By Communications received from the Spiritual World since Sept, 19th, 1855, by the perusal of which, the general reader will be entertained;—the seeker after Truth, encouraged and instructed;—and the sectarian bigot taught the perilous position in which he stands.—Including communications from the Spirit of Archbishop Tillotson, Oliver Heywood, George Fox, Alexander Pope, Ebenezer Elliot, Richard Paley, General Bem, William Cobbett, John Lock, Socrates, Plato, Channing, Pope Gregory the First &c. &c.—together with a great number who when in this life moved in humble stations, and who have given their passages from this to a future State, in a clear, simple, and convincing manner, every word of which has been written down as delivered by the various Mediums, by Wm. Shaw, and to which there is *nothing added*;—and *from which nothing has been taken away*.

A great many have given their place of residence when in this life,—and mentioned circumstances which when made known to the world, will be strikingly convincing of their truth;—and cause thousands to rejoice, who at the present time are ignorant of the beauties that are hidden behind the curtain, which Theological Dogmas have so long held before their eyes.

Also full instructions will be given by which *all* may obtain satisfaction that their departed friends and relations are hovering around them, and are fully aware of all they think, say, and do. Those who wish to search into its truth, must begin with a sincere heart,—throw prejudice and bigotry aside;—and be willing to be taught and guided by *good Spirits*;—and they will soon become satisfied that there is no mystery connected with it that will be withheld from them;—for all being the children of one universal father, are alike participators of his beneficent gifts.

## General Instructions

TO THOSE WHO WISH TO SEARCH INTO THE SCIENCE.

Place your hands upon a Table, and sit as still as you possibly can. If you

can get a few friends to join with you all the better;—but if you cannot,—try yourself! for if your intentions are honest,—you know not what may be revealed unto you, for the Power is Almighty?

When the table begins to move, let your first question be, “Is this a good Spirit?” If it be so, it will give you three raps, meaning—*Yes it is!* Then ask what State of happiness it is in?—It will then give you a certain number of raps, and if a *good Spirit*, — *always the same number*, repeating it as often as you think proper. If the number be more than twenty, ask it to give you its State, and pause at twenty, or every twenty, as the case may be, and the odd numbers (if any) after, and it will do so. If it be in a very high State, you can ask for one rap for each twenty, and the odd numbers, (if any) after and it will give it you so. — You can also by way of test, ask it to give it in tens or fives, one rap for each ten or five, and you will always find it correct, *if a good Spirit*. But if you get contradictory statements you may then be assured it is a bad Spirit; and must dismiss it by using the following words.

“We dismiss all evil Spirits, in the name of Almighty God, the creator of all good things.”

The table will instantly cease to move;—and when it again rises, you must use the same words;—and as often as you repeat these words the table will fall down—*if an Evil Spirit*—but if a *good Spirit* it will not be dismissed, but will give its state as before mentioned in a correct and unerring manner.

When you are satisfied you have a good Spirit, ask if it will give its name by alphabet? If it will do so, it will give three raps;—if not,—the table will wave backwards and forwards,—meaning No!—If it agree to do so, place an alphabet upon the table and beginning at “A,” point at each letter, and if you have an alphabetical Medium, the table will rap when you come at the first letter forming the name.—When a letter is thus rapped off, begin again at “A” and as you come at the letters needed to constitute the name, they will be rapped off: always commence again at “A.”

If you get a number of letters you can make nothing of,—be not discouraged; it will most likely be for want of an alphabetical Medium. If after repeated trials you are still unsuccessful;—again ascertain if you have a *good Spirit*. And if you find it is one, ask if it can put any that are present to sleep and cause them to speak, or write?—If it give you to understand it will do so, let the person chosen by the Spirit, place his or her hands upon the table, and in full confidence give themselves up to its guidance.—If he or she do not come out as mediums the first time, but give symptoms of being partially operated upon, let them repeatedly try, till they come out either as talking, or writing mediums — which they will do, when able to give way sufficiently to the guidance of such good Spirits.

Above all things, avoid frivolous questions;—especially those of a worldly nature;—As good Spirits will not answer them!—And by pressing such questions you actually call for evil ones. Ask for no Spirit you have known when in the flesh, as you know not whether they be at liberty to communicate with you, or

not.—But, be satisfied with *any good spirit* that may come forward, without pressing for those you would prefer.

By attending to the above instructions, you may be able to get communications from your friends and relations, perhaps *much sooner*, than by calling them forwards; for when *we are too eager*, that *eagerness* is an *hinderance* and makes us unfit to receive what they may have to give.

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## ADVICE AND APPEAL TO CONTRIBUTORS.

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I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body.

III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That incalculable good may be derived from such communion, wisely used.

These propositions embrace what is popularly denominated *Modern Spiritualism*, and the questions involved in, and growing out of them, are becoming **THE QUESTIONS OF THE AGE**—than which none more interesting or important were ever raised among men.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, *truth-seeking*, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

In addition to the above, we shall gladly insert any respectful criticism from the opponents of the Spiritual theory: and as we, individually, regard Mesmerism as a kindred science, we shall be glad to receive accounts of extraordinary cures &c. by its application.

N. B. To make the present series interesting, we must be supplied with **all** the important particulars transpiring at each Circle. Let those who desire universal progress, see to it that we are supplied with those incidents.