

The British SPIRITUAL TELEGRAPH,

BEING A
WEEKLY RECORD OF SPIRITUAL PHENOMENA.

No. 5.—VOL. I.]

SATURDAY, JULY 25, 1837.

[PRICE 1d.]

ANCIENT AND MODERN TESTIMONIES TO SPIRITUALISM.

BY A TRUTH SEEKER.

“**THERE** is nothing new under the sun, that which hath been shall be.” Man, in all the essential elements of his nature, is the same now, as when the pyramids were first erected : as when Abraham wandered with his flocks over the plains of Shinar. Modification and development indeed are ever taking place, it is the law of life. The old leaves wither and fall, but others fresh and green appear upon the tree with the returning spring, bearing the same characteristics as those which have passed away ; so is it with the successive generations of men. The hopes, passions, and aspirations of Humanity are perennial, they may, within certain limits, vary in strength, character, and direction, according to difference of constitution and education, as the tree will vary with the soil, atmosphere, and surrounding influences ; yet the oak, though perchance, distorted, stunted, overgrown with ivy, still retains the essential nature which God gave it : it will not droop like the willow, but spreads its many strong arms heavenward, and defies the storms of centuries. So man’s moral and spiritual nature, though dwarfed, perverted, blighted by sin, and over-laid with worldliness, the still small voice within whispering God’s message, unheard, or unregarded amid the strifes and storms of life, still retains the original impress and tendencies which it received from the hands of God, these being but accidental and temporary departures from it, and no more its true normal condition, than is disease the true

normal condition of life. Whether consciously or not, man is still the subject of God's laws, still bears the same relation to the spiritual world, to the invisible future, to the Father of Spirits, and of all things, visible and invisible.

We may say broadly, that under every variety of race, amid all diversities of language, creed, climate, and civilization; man has ever felt sensible that this relation does exist, however at times, strange, fantastic, and erroneous the form in which that conviction has clothed itself. It is not an exotic, transplanted from a foreign land but indigenous, a native to the natural product of the human constitution, just as a moral sense is inherent in man, however perverted or corrupt may be its manifestations. It has been often, and we think successfully argued, (though a point upon which one would think little argument was needed) that there is in all nature a mutual fitness of things, that from the lowest to the highest forms of life, wherever God has implanted a want, He has made suitable provision for its gratification; insomuch that the geologist, from a single bone or tooth of some extinct animal, will predicate its nature and the conditions under which it lived; and why? Because he knows that God does not lie, that His laws are to be trusted, and that this principle of mutual adaptation is a universal law which He has established.

The vegetable, the insect, the fish, the bird, the animal, are each placed in an element, and under circumstances in conformity with their several instincts nature, and organization. As then we may say that the eye pre-supposes or implies that there is light, the ear sound, the stomach food, human affections a social state for their unfolding, so also man's religious sentiments or instincts, — the sense of dependance, the feeling of reverence, the upward aspiration, the hope which points beyond the grave, with equal force imply a God as the object of his faith, love, and worship; and an Eternal Future in which his capacities may unfold themselves and receive their full development. Yes! we have warrant in nature, not only for our faith in God, but for our belief in human immortality. It is an ineradicable expectation which the Author of our being has implanted in our souls — therefore He will not disappoint it. God has promised and He will keep His word.

We go yet a step further, and maintain, that not only the individual life of the Spirit, that is of the man; continues after corporeal death, but also, that there is an intercommunion between the inhabitants of both worlds, the spiritual world and this in which we now live. This belief rests upon specific and we think demonstrable grounds of experience and testimony; but it has also the same kind of evidence to support it as that adduced in favor of Natural Theology to which we have just adverted. We claim for it a similar universality; it is not limited to time, place, or external conditions, but is co-extensive with man; it may run into extravagance and abuse, and thus provoke re-action, and become unfashionable; and men at length may try to hide it away, — even from themselves, and

perhaps at last persuade themselves that they have got rid of it altogether. Vain effort ! Vain as that of the politician "who would circumvent God." There it is in them *indestructible* if not active, latent, requiring only circumstances, sometimes apparently very trivial ones, to call it forth. The history of all nations opens with this belief, "Every Literature is based upon the records of Spirit revelation and begins in absolute faith in such things." Dr. Gregory remarks "The belief in the existence of the world of Spirits is as old as mankind ; and the belief that men are, in certain circumstances, capable of entering into communication with it, is not much less venerable," Sir Walter Scott admits that "To the multitude, the indubitable fact, that so many millions of spirits exist around and even amongst us, seems sufficient to support the belief that they are in certain instances, at least, by some means or other able, to communicate with the world of humanity." Speaking of one form of this belief, Dr. Johnson says, "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused could become universal only by its truth : those that never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence ; and some who deny it with their tongues confess it by their fears." Addison, after instancing some ridiculous ghost stories which had frightened silly people, takes occasion to remark "At the same time, I think a person who is thus terrified with the imagination of ghosts and spectres much more reasonable than one, who contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless : could not I give myself up to this general testimony of mankind : I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians to whom we may join the poets but likewise the philosophers of antiquity have favored this opinion.

Dr. John Campbell, in an article upon Spirit-manifestations in the "British Banner" November 1852 observes," A proud philosophy or impious scepticism, of course, pours contempt upon all such alleged facts and circumstances. That much credulity, some superstition and delusion, and, it may be, some cunning craftiness and selfish imposture, may have mixed up with such things, we feel it impossible to deny ; but that the whole shall prove delusion is more than we are prepared to grant. Along with the vast mass of base coin, we are strongly inclined to believe that there was a portion of that which was genuine. We see no reason for starting with it as a first principle, that such things are impossible, unnecessary, and therefore non-existing. We are sometimes met with the question *cui bono* ?

We deny our obligation, as a condition of rational faith to prove the *cui bono*. It may exist where we see it not, and have important ends to accomplish with which we are unacquainted. We conceive, that what was in ages preceding those of the apostles, and what occurred in their days may occur again."

To these authorities, we will now only add that of one of the most eminent philosophers and theologians of the present day the Rev. Isaac Taylor, who claims that "At least let indulgence be given to the opinion that those almost universal superstitions which, in every age and nation have implied the fact of occasional interferences of the dead with the living, ought not to be summarily dismissed as a mere folly of the vulgar, utterly unreal, until our knowledge of the Spiritual world is so complete, as shall entitle us to affirm that no such interferences can, in the nature of things, ever have taken place. *The supposition of there being a universal persuasion totally groundless, not only in its form and adjuncts, but in its substance, does violence to the principles of human reasoning, and clearly is of dangerous consequence.*"

Believing that, what is now designated, Spiritualism, or Spiritism, is demonstrative of those realities which form the basis of religious faith; confirming the waverer, and silencing the sadducee and the sophist: that it brings closer home to the hearts and consciences of men, a conviction of their spiritual nature, and we trust, clearer views in relation thereto than now ordinarily prevail; that rightly understood, it is in many ways eminently favorable to religious thought, and the moral advancement of mankind; we propose in a short series of papers, to confirm and illustrate the principles set forth in the foregoing extracts, by more specific reference to the facts narrated, and the views held in relation to Spiritual intercourse in various ages and communities; gathering up the scattered testimonies we may meet with here and there among the relics of the past, presenting, so to speak, specimens of the strata of different historical epochs. The light of the past, will we think, in some measure, enable us to read more clearly the facts of the present, and to discern an essential unity in all and an increasing probability of these having a common source whatever that source may be.

It may establish us in the conviction that Spiritualism is no new-fangled theory, but a fact, attested by successive ages; that it is not a stagnant pool, or petty rivulet but a mighty stream, the Father of many waters, whose course may be traced back through far off centuries, now diminishing, now augmenting in volume, now altogether lost to our sight, and anon re-appearing, till following its track up the steep of time, we reach the conviction that its source is coeval with Humanity. The statement which Shelley has put into the mouths of the chorus of Spirits, in his Prometheus is strictly true, not only in poetry, but in fact.

"From unrecorded ages we
Gentle guides and guardians be
Of oppressed immortality."

At least let us not reject this view inconsiderately, and without investigation.

We are placed here to learn, not to dogmatise. Ill does it become ignorant, presumptuous, fallible man, to sound God's purposes by the line and plummet of his petty theories; or to limit and prescribe the means by which He shall see fit to work out the education and destinies of our race: rather let us endeavor to find out and follow them, for they remain when ours have come to nought.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."

Sitting here in the shadow of great eternity, with its images reflected dimly in our path; our souls listen, not altogether in vain, for the utterances which are wafted to us from its shores. As deep calleth unto deep, so Spirit answereth to Spirit, and we may thank God that eminently in this our day we may say of the noble band of Philosophers, Prophets, and Martyrs who hath preceded us in their earthly journey, and their eternal rest: that, "They being dead yet speak" and that "Their voices are now going forth through all the earth and their words unto the ends of the world." But in this, as in all else, it is only to those who inquire in the spirit of little children, that the great All Father reveals His mysteries, and unfolds the depths of his infinite love.

SPIRITUAL COMMUNICATIONS.

BY H. B.

My object in the present short article will be to endeavor to point out the method by which we may gather that which is most profitable for our consideration and guidance on this subject.

I have seldom neglected an opportunity for several years past of investigating the various phenomena which Spiritualism presents, and observing the different conclusions individuals have arrived at; also their frequent expressions of disappointment at the great uncertainty, vagueness, and discrepancies attending it. Now I think it will be generally admitted that in accordance with an universal law of Providence, those who would find, must diligently seek, and use the faculties they possess with discretion, combined with an earnest desire to discover truth and I would recommend to the attentive perusal of all investigators of this subject the following communication. "On the necessity of exercising Reason, and self control in communicating with spirits." Purporting to proceed from the Church Father, John Chrysostom which my experience has proved to be most valuable.

As Spiritual communications increase, you will see more and more the necessity

of exercising your reason and the strongest power of will which you can command combined with the purest feelings of devotion, and with a continual prayerful desire that God will be near to protect and save you.

The more you learn, my friends of the spiritual world, the more will you be convinced that perfection is not to be found upon its borders. To rely implicitly on spiritual communication, without the exercise of reason and judgment, is to place yourselves in the eddy of a whirlpool, which by ten chances to one, will hurl you to mental and spiritual destruction. There is nothing in which you can engage, while in the body, in which your powers of mind, and the strengthening arm of Jehovah are so much required as in the investigation of the subject now under contemplation. Along the same avenue which ministering angels of light and love travel from heaven to earth, travel also the Spirits who are yet undeveloped, yet loaded with imperfections, and who are goaded on to mischief and wrong-doing by the sufferings they themselves endure.

You ask why they are permitted thus to do? I answer that God, in his infinite wisdom, leaves both embodied and disembodied minds to act out their own free will, at the same time He leaves none unprotected, but gives to all the power to draw around themselves influences that are pure, holy, and able to save, and gives strength to repel all that may injure, all that may have power to harm the spirit. Reason and divine impression are able so save, and he that is lost is he that hath wrought out his own destruction: for God leaves no sincere desire of the heart unanswered, but opens the door of his mercy to all who knock with a fervent desire to be fed from his store of wisdom. Be not alarmed, my friends; say not to yourselves this is a dangerous, darksome path, and we will not pursue it, but trim the lamp of reason; look to the star of promise: pray earnestly to the God of the universe, and walk steadily, calmly onward, gathering the fruits and flowers of knowledge for yourselves, and to feed the hungry and whose faith is weak. Do this, and you need have no fears. Your journey will be a safe one, you will reach your destination full of strength and vigour, schooled and prepared for entrance into the upper spheres, where your joy will be increased, and the facilities for improvement be completed.

Reason is the anchor of the soul
And God its compass true:
With these you'll safely reach the goal,
And ride the tempest through.

CHRYSOSTOM."

[We would earnestly entreat all our readers to give the above communication a very careful perusal. The advice it contains is of paramount importance to every Spiritualist. Our own experience in these matters bids us re-echo the advice and urge its importance. To rely implicitly upon all that emanates from the spirit world would be to remain in the same contentious and bewildering state that now characterizes the whole human family.

In a communication which the reader will find in the present No., we have St. Paul, together with other Spirits charging those who doubt the divinity of Christ with having "lost their common senses." We would recommend St. Paul to call to mind the advice he gave when in the flesh, which will be found in the 13th chapter of 1 Corinthians, from which we learn, that though we may hold the *true faith*, yet if we lack charity (not merely feeding the hungry &c.) it will profit us nothing.

Ed.]

MUSICAL ENTERTAINMENT BY SPIRITS.

(*From the New York Spiritual Telegraph.*)

You call for facts from your readers ; and having enjoyed many feasts from your correspondents, I feel called upon to record one of the many manifestations I have witnessed.

Hearing much of the Posten Circle, and having to pass near Chicago, I went and was well repaid. At our first sitting we had a musical performance by "King" and his spirit band. The second night exceeded the first in liveliness and earnestness of execution. Investigators must be satisfied that the music is produced without trick or collusion and is veritably the work of liberated Spirits.

"King" the guiding Spirit has ordered a fishing net to be hung from ceiling to floor, thus separating the musical instruments from the Mediums and audience. As soon as the lights are put out, the Posten boys commence playing the violins, the Spirits joining on the drum, triangle, guitar, tambourine, handbells and other instruments.

The most interesting part of the performance is where the different instruments are played in quick succession and with excessive rapidity, while keeping accurate time. The tambourine was played alone, accompanied with the sounds of dancing. The performance was at times so forcible and impetuous that we expected to hear the instruments smashed to pieces. At request, "King" tapped me on the hand with the drumstick. He told the medium that my Spirit-wife played one of the handbells at the first sitting. The tambourine and the drumstick were frequently placed in the laps of those of the Circle. When the Spirits wished to stop playing they gave three loud raps on the table.

The second evening the Spirits suddenly ceased playing at their usual signal, "King" said visitors were coming. We lighted up, and presently a lady and gentleman applied for admittance. It was granted : the lady was especially bewildered by the performance ; never having witnessed anything of the kind before. Paper and pencil were put on the table : all moved back from it : the Spirits wrote several communications without the aid of the mediums. We asked for a parting salute, and a heavy blow followed which broke the slate on the table. "King" said that the breaking was a mistake but said it was to be "charged to him." He is sometimes jocular.

It seems to me very tame to write about these performances. They must be witnessed to be fully appreciated. I am often told that such things are too low for good Spirits to engage in. They may be to those whose theology teaches that "to laugh is "as Watts says," half immoral." But is not the end subverted high and noble? Some of our divines, after testing these manifestations, conclude that they are not produced by the Spirits, but that the Devil is let loose to "deceive the very elect." But if the Devil distinguishes himself now by "healing the sick," by bringing comfort to the desolate, by convincing the sceptic, and by seeking to establish harmony on earth then is he much reformed. If the work of the Devil is characterised by such doings of love and mercy, how are we to know what is the work of God?

New Brighton, Pa.

J. W. TAYLOR.

PROGRESIVE FRIENDS ON SPIRITUALISM.

We are indebted to the "New England Spiritualist" for the following extract, which is copied from the "Progressive Friends Society" report. They consist, we understand, chiefly of Quakers who are more liberal than some of that class since they recognize "the Progressive Element which will divorce Religion from; Technical Theology; and invite to membership all who own the universal Fatherhood of God and Brotherhood of man."

"Unlike some other so-called delusions of this age, Spiritualism has attracted to its ranks a large proportion of the learning and intelligence of our country. If delusion it be, it is the delusion of the rational philosopher — of those whose minds have been bred in the school of inductive reasoning of the severest order. The doctor, the lawyer, the theologian, the mathematician, the experimental chemist and student of natural science, as well as the statesman and moral philosopher, have alike enrolled themselves under its banner and stood up for the defence of the spiritual idea. * * *

Time and eternity, to the Spiritualist, have no dividing point; he is now in eternity, and now in the presence of the all-pervading Godhead, in degree the same as ever he will be. The revelations of the departed, who commune with him, state what his own intuitions and his own reason also teach, that we have no God of vengeance, but a God of love and of law; that what a man sows that shall he also reap, in this life as well as in the future — "as the tree falls, so it shall lie;" or in other words, as the human being departs from this life, so shall he enter the next, mentally and morally the same, there to be subject to the laws of that sphere of being, and go on to fulfil the great end of his creation, and to progress, sooner or later, onward and upward towards inconceivable per-

fection. Death loses, in a great degree its dread and awe-inspiring character, and ceases to be, in the language of the poet, the source "of all that mortals know or dream of fear or agony," and comes, on the contrary, to be viewed as the natural portal to a higher life, through which, it is true, the premature passage is painful, and near and dear friends may leave him to his sorrow; yet the veil of separation is not impenetrable darkness, and his sorrow need not be without hope even of present continued intercourse, and the certainty of a future and joyous reunion.

The disciples of Spiritualism in fact, claim that their investigations have not only proved the possibility and naturalness of communion with the departed, but have in addition, resulted in the establishment of a rational theology and philosophy of humanity, such as the world has never before known, reconciling and explaining the records of the past and yet claiming no blind faith, but openly challenging the severest scrutiny and the fullest exercise of the intelligent powers of the mind.

Such being the length, breadth and importance of this subject, as upheld by persons of undoubted intelligence and goodness of heart, the Committee repeat, they can but recommend it to the earnest, yet cautious, investigation of every truth-lover, desiring, at the same time, that none may permit their interest in the subject to become too absorbing, or tend in any degree towards infatuation — a result ever to be lamented; but that all may remember, that the life now present is the one whose duties are paramount, and the proper fulfilment of them, and the legitimate enjoyment of its many blessings, is our most acceptable offering to the Bounteous Bestower of the great boon of existence.

Adopted by the Yearly Meeting, Fifth month, 19th, 1857.

OLIVER JOHNSON,	} Clerks.
HENRIETTA W. JOHNSON	
JOSEPH A. DUGDALE	

SUNDRY SPIRIT POWER CIRCLES.

KEIGHLEY.

The following small communication was given by a group of Spirits at the Room of the Christian Spiritualists, South Street Keighley, on the 7th of June, 1857, through the mediumship of Richard Naylor. The group purported to be John, and Charles Wesley, St. Paul, Emanuel Swedenborg, Andrew Combe, St. John, St. Matthew, and a number of others. It was given in consequence of a short discussion which had taken place among some of the friends at a circle in the Working Man's Hall, Keighley, through some remarks in a communication asserting the Divinity of Christ. One of the party present having expressed some doubt on the subject, the following was given by the group.

ON THE MISSION AND DIVINITY OF CHRIST.

The scriptures declare from beginning to end that Christ is the only true and living God. Moses declares that Christ is divine when he says unto the Children of Israel "A prophet shall the Lord your God raise up unto you like unto me, him shall ye hear, " But be it understood, he was like unto Christ only in foretelling the things which were to come. Christ is Divine,—Moses is not. If you look at every part of the Scriptures from beginning to end, you will see that Christ is Divine. But what was his mission that he should leave his glorious throne above, to take upon him mortality, and be born of a woman. His mission was goodness. The Scribes and Pharisees called it unlawful to do good on the sabbath day but he heeded them not, he laboured to do good even on that day ; goodness was his chief object ; he went about doing good—he laboured hard to bring back that which was lost by our father Adam ; yea more ; the first Adam was earthly, the second Adam was the Lord from heaven. Why then need men dispute the Divinity of Christ ; such men must really have lost their common senses ; yet they think they are right, but such is not the case. Christ was the first, and he will be the last, the beginning and the end. Who can prove that Christ is not Divine ? None. When you seek that help which cometh from above, you ask it in the name of Christ or you receive it not. Then let those who deny the Divinity of Christ seriously ponder over the idea which they so fondly cherish. Christ is divine, for he shall sit upon his throne to judge the world at the last day, when every eye shall behold him clothed in robes of majesty. Then every one will acknowledge the divinity of Christ.

DUDLEY.

We have two or three writing Mediums being developed : the gentleman that I referred to in a former letter to you who felt the raps on his back, has wrote some very wonderful revelations, some account of which, I hope he will send you himself, also some others in the town before long.

In my last, I mentioned something respecting Spirit lights ; perhaps it will not be amiss to state what took place at our second sitting : it was in the former part of last November. Five of us sat in a Circle receiving answers, from what we suppose, Spirits ; I had a powerful impression that my mother was present with us. I asked the person, who was acknowledged to be our medium, to ascertain if she was really present. He enquired and the answer was, "Yes," by the tipping of the table three times.

"Has she anything to communicate to us ?" *Ans.* "No."

"Is my sister Mary Ann present ?" *Ans.* "Yes."

"Has she anything to communicate to us ?" *Ans.* "No."

This, I thought was very strange that my nearest relatives were present and would not, or could not communicate anything to us. We sat conversing with other Spirits till eleven o'clock and then broke up, but still I could not rest, and

I asked my wife if she could come and sit with me for half an hour; she consented, and we had a move of the Table almost as soon as our hands were upon it. I asked if the Spirit of my Mother was operating upon the Table. *Ans.* "Yes," and such a yes for power as we seldom get.

"Dear Mother, would you be kind enough to tell me howlong it is since your Spirit left the body? answer by Tipping once for each year and the same for every month?" I believe it was correct. I then asked if she would be kind enough to tip the number of letters that would spell her maiden name, which was done correctly, also how many children she left, how many boys and how many girls, and how many living at the present time; all the answers were correct; this I thought, might possibly emanate from my own mind, as I knew pretty nearly her age &c. but while I was considering what question to ask next, the Table tilted all of a sudden against my wife, which surprised us very much as neither of us had seen anything of this sort before. My wife asked me what was the meaning of this, I told her I could not tell, unless it was what Spiritualists call, an embrace; and as soon as I mentioned "embrace," the table rested on its legs again and tipped three times meaning "Yes," Although I had been using some amount of force to bring the table on its legs again previous to the word embrace being used, it appeared to me as though a something was pulling against me, this somewhat confounded me as neither me or my wife had seen any such manifestations before, but we have seen a good deal of them since; (though I had read of such) consequently I thought this might be the unconscious muscular agent which is so much talked about that pushed the table against my wife, for I am satisfied it was not me that pushed it, then what was it? Hence this was another stumbling block for me. I then asked if my sister was with us? *Ans.* "Yes" as though she was much pleased to think she could converse with us when alone; for you must understand that neither Mother or Sister would communicate till the regular circle broke up. I then asked Mary Ann to have the goodness to embrace my wife in the same way that Mother did, this was instantly done, and the Table remained in the position for some seconds, although I used the same force as before to bring it back.

Question. "Could you embrace me in the same way?" this was done twice over. I then asked if that was an embrace from mother as well as from herself, it rested firm on the floor and answered "Yes."

Ques. "Will you tell me how many children you left in this World? together with the same questions that I asked Mother, all of which was correct: but still I wanted something to convince me of their presence, and I mentally asked if either of them could shake hands with, or touch me any where or any way? *Ans.* "No."

"Could you at another time? (No Answer.)

"Could you in a vision or any other way make yourself known to me, so as to satisfy me on this subject? *Ans.* "Yes."

"When would it be? will you to night?" I understood the *Ans.* to be "No," I then asked if it was really true that spirits sometimes visited their friends and

impressed them what to do on particular occasions, and stayed with them by night as by day. *Ans.* "Yes."

Will you both stay with us to night? *Ans.* "Yes."

Will you rap, or what to you may seem best, to convince us of your presence? *Ans.* "Yes" we wished them good night and the table answered us by tilting nine times, twice over, meaning good night twice over, once for me and once for my wife: by this time it was nearly twelve o'clock, and my wife being much tired, she went to bed, for we had been sitting first in the circle and then by ourselves for four hours; but as for me, I must have a look at the Telegraph before I could go to bed, and while I was reading and undressing, I heard raps in different parts of the room. I thought those raps were the tokens that Mother and Sister promised and got into bed: as soon as the light was put out, the clock in the room struck twelve, and I heard it strike nine times about half as loud as it did when it struck twelve, which occasioned me to look in the direction of the clock, and there from the door by the clock, in a slanting direction to the window, went two lights of a bright color something like lightening but not half so quick; one of the lights appeared lighter in color than the other, so you will see that my Mother and Sister fulfilled the promises made in their previous answers to my questions in every particular; first, by raps in the room, then the lights, to say nothing of the movements of the table, whether they were produced by muscular, unconscious, or any other agent, but I have seen people laugh at what they call the idea of sitting round a Table to get useful information. It is all very well they say to see the table turn &c. but it is caused by this and by that. Well, I heard one man say in my own house that if an angel from Heaven was to come and tell him the same that I told him, he would not believe him, and this man was Treasurer of a Religious Body in this town; another to whom I lent six Nos. of the first Vol. of the Telegraph to read, when I sent for them back, they were lost. I asked him if he had read them? "No" he said he did not like their contents, he had only read bits here and there, so he let them lay about and they were torn up, and lost; but this man is now a medium; it was he that called a few of us together, to sit, as he said for Spirit lights as mentioned in my last. Perhaps you will say this is a round about way to tell a tale, but I only want to shew you how we have been led on, bit by bit: the first link in the chain was the reading of the Telegraph: secondly, the making up of our minds to sit round a Table and prove its contents; and then trying all that lay in our power to act up to the instructions we receive. Well, the above will prove whether we learnt anything or not by reading the Telegraph, and I should advise all that can read to read it and put its teachings in practice: for my own part it has learnt me a great deal; as regards a future life, it has put away all doubt on that subject: and all this as sprung from reading the Telegraph.

We sat from Oct. 26, to Dec. 14, 1857 before we could get any communication by the alphabet and tips, I have sent you our first in order to shew their teachings are not all of a Satanic character: they are not exactly right perhaps, but you have them just as we got them by the tips.

[The following are extracts.]

"Forsake not your God." &c. "Question yourself." "Jesus forgave his enemies and you must forgive yours." "Do nothing wrong; turn your hearts toward your God." &c.

The above are sufficient, I think, to shew that the communications do not all come from our own minds, for you must observe that we are taught to love Jesus and up to the time I sat at the table, I for one did not believe Jesus to be the son of God, and I think I can answer for three others out of five of the Circle that sat with me, thinking the same way at that time; but now we believe different. God grant that all may read the Telegraph and put its teachings in practice so that they may be able to reach the highest mansion in our Heavenly Father's Kingdom.

T. DUFFILL.

Poetry.

BY AN UNPRETENDING SPIRITUALIST.

Advanced minds which nobly write,
On wisdom, truth and virtues might
They teach like men of yore :
They earn their bread while on their way,
They point to man a better day
An Eden evermore.

If universal were their theme
We should be more content ;
But man will ever err in scheme.
Whose god is Cent per Cent.
They're raving and craving
To get a glorious share
They fear not, they hear not,
The widow or her prayer.

The old the poor, the lame, the blind,
Are objects that should pity find
Those brother worms we see :
Pure charity, would be no less
To such, than draughts of happiness
Drawn from a heavenly sea ;
But who a draught to such will give
Where selfishness still reigns.
The rich man's weighted down in sin's,
Those weights are golden chains :
He cannot think to give a link
Though it might set him free :
He'll hold it fast unto the last,
He's blind as blind can be.

The poor must bear their cross through life ;
Those aching limbs and cares and strife
To earn their daily bread :
But he who falls on fortunes plain,
Whose wealthy parents bear a name,
Must be far better fed.

Of course this youth is sent to school ;
 Then with due care the teacher
 Will dogmatize his human soul
 To form him for a preacher.
 When a living they are giving,
 He will catch at a church door ;
 When once in, no more akin
 To honest men, if poor.

But if a lesson he should get,
 From the old Book ; I hope he yet
 Will teach the rich their duty :
 They go to church on the Lord's day,
 For fashions sake, as one may say
 To show their dress and beauty.
 This pride it blinds the heart of man,
 'Twas it turn'd out the Devil.
 The scriptures show it only can
 Originate from evil.
 Such piety, society
 Show who is on the throne ;
 Neglected or rejected,
 Is the chief corner stone.

The Word ne'er says in that proud style,
 Ye may the house of God defile :

But thus the Scriptures say : —
 "Do to others as ye should do,"

A new command Christ gave to you
 And taught you how to pray.

Visit the widow and the child,
 When sickness doth prevail ;

Unspotted be, keep undefil'd
 God's works are not for sale.

How can we think that God will wink,
 Full well he knows the case.

Did Christ not say, I'll drive away
 The traders from this place ?

Though lofty language some extol,
 It cannot save one single soul

But may some men allure.
 Truth's truth, though spoken by a child,
 In language plain and undefil'd
 It was and must be pure.

Though raging blasts may loudly blow
 From selfish superstition ;

Yet bigotry we must allow
 Is but a false position.

Do we attend unto our friend
 Our Father ? now my brother

In this our day can we now say
 "We all love one another" ?

