

The British SPIRITUAL TELEGRAPH,

BEING A
WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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THE DOCTRINES, DEMONSTRATIONS, AND DIFFUSION OF SPIRIT-TEACHING.

VII.

1. To judge accurately of human nature—to form a correct estimate of its inherent dignity, and immortal worth—to understand its need of spirit teaching,—we must look at it, in its healthiest condition—in its highest attributes, and consider its loftiest manifestations ;—we must in short, carefully look into ourselves—into our immortal spirits, which we all feel to be a higher form of existence than our physical frames. When the human spirit turns its powers of perception on itself and examines its own nature, it finds in itself—germs of immortality—deep wants and perpetual demands, which are not satisfied by mere material supplies—which are not met by the ordinary teachings and impressions of sensuous tangible things. I am perfectly aware that, these remarks may provoke the cold derision of the tangibleists—of the materially sensual—of the mentally diseased ; but I maintain and assert,—what I do know—what I do feel—what I am convinced of—what I constantly experience ; and therefore, I can only be moved with pity and forbearance toward those poor infatuated beings who despise and deny their own immortal nature.

2. I am resolved to maintain, and contend earnestly for what I know and feel to be true ; but I cannot look upon the mere passive doubting and disbelieving of these views—in every case—as essentially and unfailingly criminal. But I must

regard the positive doubting and denying of human immortality—in every case—as among the greatest human calamities. And it is a solemn question,—How shall we assist and enable the self-blinded and the mentally diseased, to know and understand their own immortal nature ; and to prize, pursue, and receive the highest forms of spirit-teachings? It is not by reproaching them,—it is not by scorning them,—it is not by assuming airs and tones of superiority over them,—it is not by rashly condemning them, that we can assist and enable them, to know and comprehend their own immortal nature. Let us then, patiently explain and constantly show our fellow-men, that the conscious vital knowledge of immortality, is the chief foundation of all virtue,—is the inexhaustible source, of the mightiest power of action,—is the fountain of the purest, and the most quickening spiritual light,—is indeed the true treasury, of human hope and happiness. For, we can only assist and enable our fellow-men to know and understand their own immortal nature, and to prize, pursue, and receive the highest forms of spirit teaching, by paying due respect, and the most careful attention, to their mental condition ;—by recognizing their natural virtues, and their right to think for themselves ;—by setting before them the knowledge of truth in all its simple and harmonious majesty ;—by calmly and clearly showing them the perfect adaptation of the knowledge of truth to the wants of their intellectual, moral, and spiritual nature ;—by exhibiting the proofs of spirit teaching in their full strength, yet without exaggeration or mixture of error ;—and above all, by demonstrating in our intelligence, temper, character and conduct—in our love and knowledge of truth and duty—in our philanthropy, patriotism, benevolence, and generosity—that there is a power in spirit teaching to instruct, purify, elevate, embolden, sustain, console and cheer our minds which can be found in no other teaching. These are the true means and instruments for producing conviction in the minds of our fellow-men. The ignorant and the superstitious may be drawn and driven into a kind of passive adherence, to certain views, which they can neither care for nor comprehend, by fear and reproach. But the mentally independent—the reflecting doubter and disbeliever—cannot but distrust and reject all the causes and views which can employ such means and weapons to enforce them.

3. According to these views, our fellow-men who may doubt and disbelieve spirit teaching, must be approached and reasoned with as men ; they must be recognised as equals, and as brethren. We may indeed, succeed to silence the expression of their doubts for a time, by harshly reproaching and condemning them—by spreading through the community a persecuting hatred of their doubts and non-adherence to our views. But by such harsh conduct on our part—by such attempts to seal the lips of opponents, and trample on the sacred rights and freedom of the human mind—spirit teaching would be made to assume an intolerant, unlovely aspect ; while its secret opponents and foes would be assuredly multiplied : its brightest characteristics dimmed, and its beauties and energies impaired. Keeping these

principles in view, and they must be always kept in view, I cannot condemn the doubters in Spirit teaching—I dare not pass sentence on the disbelievers in Spirit teaching—unless, they bear evidence against themselves, by their own immoral and self-degrading conduct. It is not my prerogative, or place, to sit in judgment on my fellowmen; I cannot examine and analyze their immortal spirits, and pronounce infallibly on their internal diseases and maladies. But this power—the power of self-examination—is possessed by themselves; and as a brother, I solemnly call upon them to exercise it. It is my privilege and duty to call upon them to look honestly into their own spirits,—to review their past career,—to investigate their present mental state,—to question and pronounce impartial judgment on the real causes of their doubts and disbelief in Spirit teaching. Let them seriously and solemnly ask themselves, whether they have inquired into the varied processes, principles, and proofs of Spirit teaching carefully and deliberately, and in the sincere love of truth; whether the love of right and the pure desire to discover and fulfill their whole duties to themselves—to their fellowmen—to God—have governed and guided their examination;—whether they have surrendered themselves to no pursuits or prejudices which their own spirits rebuke, and which bar them against the cordial reception of truth. If, thus self-examined and self-questioned, their own spirits clearly acquit them, let no man dare condemn them, and let them neither heed nor recognize any man's condemnation. But if their own consciousness bears witness against them, they have the most solemn cause to suspect and dread their dark doubts and cold disbeliefs. They have sufficient cause to decide, that their doubts and disbeliefs are the fruits of wrong pursuits, and of degrading prejudices; and that they will, if not speedily removed, ripen and confirm the mental diseases and maladies from which they have evidently emanated.

4. I am well aware that some of the passive adherents of spirit teaching, will attempt to construe what they will term my “extravagant liberality and lenity” towards doubters and disbelievers, into what they will call the “basest treachery” towards the cause I am endeavoring to advocate and advance in harmony with its own principles. I am also well aware, that there are those among the adherents to spirit teaching (especially those who mix up with their passive beliefs in it the vilest superstitions) who erroneously think, that unless the doubts and disbeliefs of opponents be ranked as the worst of crimes; and that unless the unhappy skeptics themselves be constantly marked out for the persecuting abhorrence, contempt, and dread of their fellow-men, multitudes will loose their hold of, and become indifferent to spirit teaching. Now I firmly maintain, that views more absolutely unworthy of, or more discreditable to spirit teaching, cannot be formed, or advanced, by its friends and promoters; and that indeed, such opinions cannot be held, by those who really understand its Divine genius and character. These persecuting views virtually admit and imply, that the proofs of

spirit teaching, unless examined under the influence of fear, cannot produce conviction; that spirit teaching cannot be presented and left, like all other subjects to the calm, careful, unbiassed, judgement of men; and in every respect, they exhibit a distrust of spirit teaching with which I can have no sympathy. And, I also maintain, that the most pernicious consequences must always result from every manifestation of these harsh and persecuting views,—from every attempt to extort assent,—from every expression of these cowardly indications of the want of confidence in the convincing powers of truth—in the persuading powers of spirit teaching. They are not the friends and promoters of spirit teaching, who think, that it cannot stand or succeed without the influence of fear—without the assistance of terror,—who erroneously suppose that men should, and must be terrified, driven, and persecuted into the belief of its truths. Those who understand the varied processes, principles, and proofs of spirit teaching, and who appreciate its cheering truths can have no such distrust of it. I have no such distrust of spirit teaching. I believe in its all persuading powers. I know and feel, that it is adapted to the human mind; and, that it meets our deepest intellectual, moral, and spiritual wants. I have, therefore, the most unfaltering faith in spirit teaching, if kept pure and free from superstition,—if left to present its own ideas—to express its own words—to approach men with its own harmonious and benignant principles.

5. When the human spirit examines itself, one of the most distinguishing characteristics which it finds in its own nature, is the great and striking disproportion which constantly obtains between what it conceives, wants and thirsts for, and what it really finds, or can secure and realize in the whole range of the present state upon the earth. The healthy developed human spirit is constantly stretching beyond its present bounds. Ideas and conceptions of virtue, excellence happiness and perfection, constantly spring up in it, which it cannot perform and realize in the physical state of existence. The enlightened and developed human spirit, finds in itself laws and standards of duty, of which it daily and hourly falls short,—finds in itself a consciousness of being formed for a higher good than outward acquisitions can confer,—finds in itself irrepressible desires for a purer, and a nobler state of existence; and in proportion as these convictions and wants become active and distinct in the human spirit, it constantly desires the illumination and the guidance which can only be found in the highest forms of Spirit teaching. I am aware, that these laws and standards of duty, these convictions and wants of the immortal human spirit, are as yet, but very faintly and very feebly felt and developed in the great majority of men. Accustomed to give the whole strength of their thoughts and aspirations, to outward acquisitions, multitudes of men do not detain and cherish their better thoughts and feelings—do not, and cannot penetrate and interpret their own immortal nature, and their own spiritual wants. In this undeveloped condition they rashly impute

and ascribe to outward causes the anxiety and uneasiness which spring from an internal source—from the natural cravings of their own immortal spirits: which show the deep wants of their spiritual nature even amidst painful ignorance and polluting degradation. But there are those, who do not give themselves up wholly to outward acquisitions,—who are more true to their immortal humanity,—in whose spirits these convictions and wants are unfolded with energy; and who ought, therefore, to be regarded as more healthy, and more faithful representatives of human nature. There are those, who feel painfully their present mental imperfections,—who are moved with generous magnanimity toward the highest forms of excellence,—who intensely desire to elevate their motives, and bring them into perfect conformity with the immutable laws of duty—with the unchangeable will of God. Such men cordially welcome and receive spirit-teaching as their most precious aid.' I maintain, then, that the human spirit has wants which are met and supplied by spirit-teaching—that it has needs for which spirit-teaching is perfectly adapted; and, that spirit-teaching is therefore, in perfect harmony with human nature.

6. I will give at present, but one more view in illustration of this vastly-important subject. Let us carefully consider what are the influences which spirit-teaching is designed to exert on human nature,—what are the mental faculties and powers which it is intended to develop, and supply; and then, inquire, whether the importance of these influences, and the wants of these mental faculties and powers, do not form the foundation of spirit-teaching, and the highest demands of the human spirit. Is not spirit-teaching designed, to enlighten, enrich, and perfect the intellectual faculties, by furnishing the most sublime and beautiful themes and models of composition,—to develop and direct the moral sentiments and the germs of immortality, for the love and the performance of duty,—to demonstrate that the love and the knowledge of truth and of virtue form the supreme good—the supreme and the Divine beauty;—and to show, that error and evil blight virtue—poison and paralyze men's capacity for enjoyment—dry up the fountains of human happiness,—and plant in the spirit the shame, the fear, and the self-torture, which rob the present life of all consolation, and the future of all hope?

That spirit-teaching, therefore, deserves the most respectful attention, the most careful and serious investigation, should be evident to every man who claims any candor and honesty of mind. Those who can read or hear the sublime and beautiful communications, received from our spirit-brethren—those communications which breathe the love of truth, of virtue, of duty, of mankind,—and yet despise or treat them with indifference, would prove themselves destitute alike, of ordinary mental perception, and moral sensibility.

Belfast, July 14th, 1857.

JOHN SCOTT.

SPECIAL PROVIDENCE.

I.

MEN's minds appear much perplexed as to the truth of the averment, that there is such a thing as special providence; much argument and little proof has been the order of the day; we propose therefore to grapple with the subject in our own way, trusting to the good common sense of the reader, that he will not consider this article as a string of words, like beads round the neck of the subject, but as one meant to rouse his thinking powers, so as to induce him thoughtfully and earnestly to give his Yes or No to the issue:—if yes, that he fearlessly add to the stock of proofs, if he has any, of special providence; by writing and sending them for publication, or by defending his position when assailed by and as far as his influence extends, let his belief be made known—if on the other hand "No" echoes through his intellect, let him give the why and wherefore—he considers the arguments and proofs futile.

Special Providence is understood to be a Supernatural guidance of incidents occurring, so as to cause a change in the result, in contra-distinction to Providence, or the usual routine of nature: In one sense nothing is supernatural, God and angels work by means natural to him, but supernatural to us; we take it not in that sense, but simply the ordinary laws of nature as known to us, are over-ruled or acted upon so as to effect a purpose on a person or a family—community or nation; which purpose could not have been produced without that occurring which we call special or beyond ordinary; and if proofs can be produced, it settles the question, whether or no, there is an unseen intellectual intelligence acting on and for us, producing what is called Special Providence.

There are three modes of proving this subject, the first is by the deductions of reason, from nature around us; but that would lead us into the production of a thick octavo volume: the second is the experiences of men and women in past history, but experiences of that kind have little weight with those whose faith in the truth of biographies is weak: the third is the proofs which can be produced by a party of a personal or relative character; the last mode is the most powerful, but the barrier of fear of being charged as an egotist stops the way, and a feeling of "Enjoy your personal experiences, but avoid the pointed finger and curled lip of the sneerer;" is apt to gain so much power, that he lives and dies "making no sign." Now as a sneerer and a jackass are much on a level as to intellectual power, we see no reason why the barrier of fear may not be taken down, and we pass on the road of truth fearing no evil.

The principle involved in special providence is so elevating to man in the hour of trial, of danger, and of weakness, that I freely add a portion of my stock to the store-house of facts, which prove to man the delightful exhilarating truth, that special providence has an existence; and possibly the incidents related may have the effect of giving courage to many, to relate facts which may have come under their observation confirmatory of the principle.

In 1856, often when pondering on some given subject, my hand has been moved by an invisible power apart from my own mind, and floated to a Bible,—the book laid hold of—placed before me, and on *closing my eyes*, my hand has opened the book, turned over several leaves—rested upon a page, then caused the forefinger to pass up the page and rest upon a verse; which when read, answered the question I was debating in my mind;—that method after a while ceased, till a few weeks ago, when having my thoughts much engaged on the subject of Christ's divinity:—I one day took hold of the Bible and said "Will you open the Bible and point to a passage which will be of use to me" I felt the *influence* come into my right hand—I closed my eyes—my right hand opened the book, turned over several leaves, opened upon a page, my forefinger passed up, and rested on a place, which when I opened my eyes, I saw pointed to the words "is in," I found it to be a portion of verse 39, Rom. 8 c. the words of which are "For neither height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." To me the text was a special providence, and had an overpowering significance; because for several months, but more especially for the previous two or three weeks I had had to listen to the argumants of men of almost every shade of theological opinion—Trinitarians, Unitarians, Swedenborgians, Deists, and men of no religion but of the belief of the existence of God as a principle in nature; each advising me to read that remarkable and talented book Dr. Black on this, and Dr. Red on that, and that astute thinker Mr. Blue on the other, till there was a danger of the net work of sectarianism entangling me in its folds—when by a simple primitive appeal to my Spirit-guide, I am at once directed to the foundation-stone on which I was to rest; and think you reader, that the ideas and deductions of a Dr. B. or R. ought to have any weight over me, directed as I have been by one whose superior knowledge and power I have had so frequently in times past to acknowledge; Shall I trust the piloting of my mind to men who disbelieve many things which *I know* to be true?—I say no, and the incident just narrated was to me what I call a special providence.—"Phooh—Phooh—the pointing to that text was a curious accident some may say"—Indeed! What say you then to the following;—

In 1856, shortly after the mediumship rested on me, sitting one evening at the parlour table, and thinking on the singular proofs I had received of Spirit-power, the postman's ran-tan brought me a letter and a book. After reading the letter

from a stranger, containing a request to be present on a given night at a circle I then held twice a week, and that permission be given to a Mr. & Mrs.—to accompany him—I turned to read the title-page of the book written by this Mr.—the letter was passed by my left hand on to the title-page of the Book in my right hand, so as to prevent my reading; surprised, yet supposing possibly the movement might have been accidental, I re-placed my hand, commenced again to read, but the left hand again placed the letter as before on the title-page of the book, and the hand floated off with both; and when the arm was out-stretched, jerked both out of my hand on to a side-board: this was done thrice, the last time with great force. On the hand returning the last time, it laid hold of a Bible, and brought it to the table in front of me—perceiving it was for Bible-pointing, I closed my eyes; the hand turned over several leaves, and with difficulty got hold of the right page, moved along it, and rested on a part; by a certain movement I knew the correct verse was pointed at—I looked, and found it was that portion of the 16th verse of the 13th chapter of the 1st Kings, which reads “neither will I eat bread nor drink water with thee in this place.”—The finger then moved down to the 17th verse, and there rested—the words were “For it was said to me by the word of the Lord, thou shalt eat no bread nor drink water there, &c.” On reading the affix and prefix to the verse, I at once seeing the power of the warning, yet without the slightest knowledge of the parties, I wrote a note which prevented their visit. Afterwards I found that two of the three were mediums, and of a class I wished much to converse with, but the warning over-ruled my desire of seeing them.—Sometime after, when the freshness of the warning had passed, I made an effort to meet them, and arrangements were making for that purpose; when, in as singular a manner as in the original incident, I called on a stranger, who in conversation I found had been intimate with them, and to my astonishment was informed, that Mr. & Mrs.—were living in adultery—that the real Mrs.—was still living—then saw I the painful position I had been saved from, for the powers developed by the mediums would have so interested me, as to introduce the parties to my family and friends, and when the facts of their present and past history had oozed out, I would have been sorely humbled. Now, reader, the warning given to me through my own hand, by some power, I saw not, but felt; that I was *neither to eat bread nor drink water with them*, mediums or prophets though they might be, was what I call a special providence—I stay not to ask if it were God, the Omniscient, who personally acted on me, or one of those “*ministering angels*” spoken of in the Bible—all I at present say and assert is, that it was an incident *out of the ordinary* current of natural events, and was evidence of an unseen intelligent force acting upon me so clear, that I was, and am forced to call it supernatural, or in other words a special Providence.

ANCIENT SPIRIT TELEGRAPH & A MODERN ONE.

FROM OUR SPIRIT BRETHREN.

In *Vallemont's Physique Occulte*, published at Amsterdam, 1696, there is an account of a magnetic telegraph, a translation of which, we think, will interest our readers. It is as follows :—

“OF MAGNETIC CAUSES.”

“To the readers of this book we make another present, which may seem to them an effect almost impossible, nevertheless it is a curious and well-tried secret. It has been known for some time by students in physical science, and other able persons and naturalists, who ordinarily have kept such secrets for their own curiosity, contenting themselves with having discovered them, and disclosing them only to friends who work in the same way at discovering similar marvels of nature which would be regarded by many people as impossible effects and by many, who give to the Devil an almost absolute power, as effects of magic and in which there is nothing natural, as though this evil Spirit could do something more than God, who is the sole master of nature and of the spirit of man, to enable us to conceive and discover the most hidden mysteries.

This it is of which we speak :— *The sympathetic Compass, by which one may communicate with a distant friend, and impart to him one's intentions instantaneously or almost instantaneously.*

Directions to proceed :— Have made two boxes of fine steel (similar to the ordinary boxes of the mariner's compass) of the same weight, size, and figure, with a margin broad enough to have around it all the letters of the alphabet ; let there be at the bottom a pivot on which to place a needle as in a common compass : take care that your boxes are polished and clean. Then select a fine and good loadstone, one which has on the side tending to the south, white views, and which is long enough and straight ; have it cut into two equal parts for needles for your two boxes, let them be of the same thickness and weight, and let them have each a little hole for mounting in equilibrium on the pivots. Thus prepared, you will give one of these boxes to the friend with whom you wish to keep correspondence, and will agree with him as to the hour and day of the week, and even a certain hour of every day if you like ; though that might seem rather too much, seeing that when you wish to communicate with one another you should both be in your chambers a quarter of an hour, half an hour, or even a whole hour before the exact time agreed upon, to place your needle on the pivot in the box and to look at it for that time. There should be a cross or some other mark at the beginning of the alphabet, in order that you may see, when the needle is over this mark that your friend has the intention to communicate ; for your needle must turn of itself, after your distant friend shall have

put his over this mark, which he must do always, before commencing. Thus the friend to communicate his intention to the other will turn his needle over a letter and at the same time the other needle will turn of itself over the corresponding letter by the *rapport* which they have with each other. When you give your answer the same thing must be done, and when finished the needle must be put again over the same mark. Observe, after finishing your communication, carefully to pack your box and needle separately in cotton, in a wooden box, and be especially careful against rust."

H. N.

Talking with a friend of this after it had been "done into English," he spoke of a paragraph in an American journal in which a similar apparatus is alluded to. I obtained the paper from him and here copy it. (It is from the June 6th No. of "C. Partridge Spiritual Telegraph," page 48.) The paragraph is headed, *The Magnetic Telegraph foreshadowed*. In Bailey's Dictionary, edition 1730, 127 years ago, under the word *Loadstone* is the following foreshadowing of the Electric Telegraph: "Some authors write, that by the help of the magnet or Loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at London, and the other at Paris, if each of them have a circular alphabet, like the dial of a clock, and a needle of each to be touched with one magnet, then at the same time that the needle at London was moved, that at Paris would move in like manner, provided each party had secret notes for dividing words and the observation were made at a set hour, either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words that will declare what he would have the other to know, and the other needle will move in the same manner. This may be done reciprocally."

The apparatus alluded to by Bailey is, we see, identical with that described in Vallemont's book a quarter of a century before, excepting the use of magnetised needles instead of loadstones. These apparatus may interest the scientific student of objective nature or matter, as well as the scientific student of subjective nature or spirit.

But the latter may feel an interest in something else I have to say upon the subject; and in saying it I shall adopt the easy form of narrative:—

Just as I was thinking of putting my piece of translation into an envelope for the post, a friend, K. M. who is favoring me with explanations of the modes of studying Spiritualism by the ancient methods of the mirror, crystal, &c., casually called, and I handed it to him to look over; after a little conversation about things in general and nothing in particular, he talked about writing mediumship; said he had been a pretty good one a year ago, but had given it up "because such queer stuff came from his hand." I said that he might not have lost the faculty. He said he still occasionally felt the movement. "Let us see it come," I said. He took a pencil, and it was made to describe a curious capital letter like what I have seen done through the hand of another medium named John Jones. I asked:—

"Has the Spirit written through the hand of John Jones?"

"John Jones?" was the rapid and well written reply —

"Yes, Do you know him?"

"O yes."

Then followed half-a-dozen curious characters, ending with a carefully-drawn cross, after which was written in a different hand "Revere the cross!"

"Is this advice to all here, or to any one in particular?"

Then was written in a small, feeble hand-writing "Advice to you, my dear son."

"If that is from my mother I thank her, and will remember her advice."

K. M. here asked "How is it that you write now better through my hand than when I left off so long ago?"

The answer to this in still another beautiful and strong character, was "All that is required is a holy feeling, and a right mind."

"Do you think" I asked, "that I can become a writing medium?"

"Try it now, my dear J—" "Shall I try too?" asked a third person present.

"No.—Give your hearts to God the Father, your faith to God the Son, and your strength to God the Holy Spirit." Done.

"There are many spirits present, are there not?"

"Many spirits are crowding round you, and love to communicate with you, JOHN JONES." Handwriting characteristic.

"Can I do anything to facilitate your endeavours to use my hand?" I here asked.

"Face the medium, through whom I am writing, JOHN JONES."

"Should I keep silent?"

"Talk, I can write without interruption." Then, in another, and peculiar hand-writing—"Swedenborg is here"; and immediately following under, in John Jones characteristic running hand, "And Franklin, a much better spirit. JOHN JONES."

"O! Franklin! perhaps he will be so good as to give us some information about this magnetic telegraph?" "Yes."

"Is the account given in my translation correct as a matter of fact?"

"Yes."

"We shall be glad to have your criticisms upon it."

"It can be done, but the person who wrote the book is wrong in some of his directions. I will give you other directions, which you can print at the end of your subject, and it will then be complete."

"Will you favour us with it now?"

"With much pleasure."

"I hope my friend K. M's time will permit his staying to receive them in full. They are short: he can write them in a half hour."

"Did you know I had made this translation?"

"No."

"Did you know Vallemont's book?"

"I had heard of it."

I here remarked to my friend "'pon my word, we have much to learn."

"You have, and the time you have given to you here is not long enough even to form a consciousness of it."

The Spirit then signed "Benj. Franklin," and continued. "Now then, attention:—The Author in his account makes it to be evident that the instrument was for the use of the two persons only according to his way of thinking on the matter; it can be used for any number, and Spirits will as readily use it or any others (Note 1.) The image which you call atmospheric spirits are the channel by which the communications between two living persons is induced (Note 2.) The images meet, and the sympathy between their worldly entities and those images, causes the communication of thought.

Take not steel, but walnut wood: make a box of this, not very deep; it must be quite square, eight or nine inches will do: within fit such an alphabetic circle as your author mentions. It must have in the centre a pivot and a moveable finger or index which can point to any letter in turn, but it must be so contrived that the index cannot be turned the reverse way of the alphabet (Note 3.) Make two of these, similar in form, and from wood cut from the same tree. No glue must be used, but pegs must fasten the box. A piece of plate glass must cover the top. Then use it with a prayer to the great Father of Spirits, and pray that holy influences only may come. This do and all will be well. You must make magnetic passes over it, and have true faith that your desires will be known and answered."

I observed that Franklin had not alluded at all to the use of the loadstone on which was written:—

"The material is immaterial. True sympathy does not depend upon any special material."

After giving drawings explanatory of the construction of the apparatus, JOHN JONES remarked;—

"No magnets; you are the magnet; sympathia the means of communicating J. J. Note this."

The next day when writing this out, in company with my friend through whose hand all the matter had been given, we received some further instructions for its correction; and on concluding we desired to learn if there were anything further, upon which it was written;—

"There is little you need say. You might give the reason why the glass is over the box. The gross dust of the atmosphere should not be permitted to touch the index; and to sceptics when the index is turned without any person touching it—and you may let them see there is no watch-work when they come,—this will be very convincing. By the aid of our sympathia we shall also be able to fill the space over the index. Remember this is a *self-acting* machine. Place it on the table; pray; read the Lord's Prayer; write your questions beforehand; place the paper face downwards on the glass, and do not ask them aloud, unless you wish to do so,—this is all for the satisfaction of others, and not for your own. Then say:—"Answer No. 1, if you please, and so on; and you will see the index move to the letters. The magnetic passes you must make, or the medium present, or the person keeping the box,—this is on account of the sympathia,—

there is no need for any contact on the part of the medium. Ask the persons who make use of this method to let Mr. D. know."

A question was put during a pause as to distant persons employing this, as was the purpose of Vallemont's apparatus; the reply to this was:—

"You can do it; but seek the——" Here the writing ended, and the Spirit drew what we at first thought were meaningless gyrations, but which on completion was seen to represent the spheres of the Spirit world.

London, July 9th, 1857.

J. D.

Note 1. I here asked "as any other *mode* of communication?"

Answer:—"No, that is not meant. There are thousands of intelligences not born, active, but not living; existent, and ready to communicate; but not what you call spirits,—the gnomes, the sylphs, the salamanders, are ready, the merman and his lady, all part of the mighty frame-work of the Almighty. JOHN JONES."

Note 2. I asked "Is not this *effected*?" Answer:—"We *effect* objects, we *induce* communications by the will-force; the terms are synonymous. J. J."

Note 3. Observations by J. J.:—Retrogression is impossible and visionary; the true reason is that—the index must not go back for that reason. Note this J. J.

N. B: The title of this article was given us by the spirits, we hesitating what to call it.

THE SPIRITUALISTIC UNION.

We have received a note from Mr. Jones, Peckham, in which he expresses a desire to inform the readers of "*The British Spiritual Telegraph*" that though he was present at the meeting reported in our columns July 18th, yet he is *not* a member. Mr. Jones considers this announcement necessary, lest he should seem to advocate one class of ideas under his own signature, and another through the medium of the "*Spiritualistic Union*!"

Whilst it is desirable that the greatest possible union should exist, it is also essential that we charitably allow every one to work agreeable to his own conscience.

St. Paul has taught us many excellent lessons of the kind, and even Jesus Christ himself taught by precept the same important lesson, whilst by his *example* we may learn, not only to love those who love us, but to let our love be unbounded.

Poetry.

FROM THE SPIRIT-LAND.

EXTRACTS FROM "THE VOICE OF GOOD SPIRITS."

Let Thrones and Empires fade away,
And Monarch's totter to the tomb,
For great and glorious is the day
That shall consign, them to their doom.

Let Princes riot in unmeasur'd vice,
And fill up to the brim, the tyrant's cup,
Till conquering liberty arise
And banish from the world, the tyrants, hope

Then shall the majesty of truth arise !
And shed its splendour over all the earth : —
As noon-beams from the summer skies
Bring all earth's grandest beauties forth.

God is great ! His works are glorious ;
Praise him all who dwell below,
Trust in Him and be victorious
Over ignorance and wee.

Let not grief or fear subdue thee,
Persevere, and thou shall see,
That at length 'twill not be many
That refuses to be free.

Let not Creeds, or forms, enslave thee ; —
Bid thy soul soar to the skies ;
And o'er ev'ry tyranny
Victoriously arise.

Let not superstition blind thee ;
Store thy mind with ev'ry truth ;
For freedom shall triumphantly,
Be crown'd wi' immortal youth.

Never fading ; — all enduring ; —
Shall its future ever be.
And man's aspirations chiming
To a glorious destiny.
