

# The British SPIRITUAL TELEGRAPH,

BEING A

WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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## IS SPIRITUALISM DEAD ?

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Most of our readers will be aware that the British public are being favored with the intelligence, through the press, that Spiritualism is now fairly explored and that no further attention is necessary to a subject,—calculated, according to the Scientific Committee, to “corrupt the moral, and degrade the intellect,” “to lessen the truth of man and the purity of woman.” This would certainly be very congenial for old prejudices, which are ever loath to have their dominions invaded by any new theories, if the reports were founded on facts : but before we clothe ourselves in mourning it will be necessary to have real *bona fide* evidence, that the press is in possession of all the facts, and that they are faithfully reporting the particulars as they have occurred.

In No. 2 of the present series, we informed our readers of the challenge made by Dr. Gardener to the professors of Harvard University in which the Dr. challenged any or all of them to “a public discussion of the whole subject of Spiritualism whether scientifically, philosophically, or theologically considered,” “The discussion on the part of the Spiritualists to be conducted through Mrs R. M. Henderson,” an “uneducated woman” who speaks in the trance state. Those professor, however, managed to get rid of the burden of proof in any way resting upon their own shoulders, and the zealous Dr. was unwarily led into a most dangerous trap, as a mere scape-goat for the sins of those professors.

That we are not exceeding the bounds of probability will be very apparent if we call to mind the position in which those professors were placed in the eye of the public by their conduct towards Mr Willis. Even the opponents of Spiritualism denounced their conduct as unfair and derogatory to the characters of all concerned. Now if those professedly learned and scientific men could rashly refuse to allow Mr Willis to justify his own character by sitting in Circles with them, they being their own judges respecting the genuineness of what took place, is it reasonable to suppose that their motives were pure in entering upon these investigations? Is it not palpable enough that their object would be to redeem their characters by giving a verdict which would justify professor Eustis and his colleagues in trumping up a charge for the dismissal of Mr Willis?

But to return to the British press, which of them have pointed out the notable fact that though the "Scientific Committee" have pronounced it calculated to corrupt the morals and degrade the intellect, "to lessen the truth of man and the purity of woman" yet they have failed to detect anything during their investigations to warrant such a verdict? while against their favorite theory of trickery and delusion an important fact transpired on which the press, almost universally, are mute. We refer to the attempt made by one of those "Scientifics" to produce lights by the use of matches, similar to those witnessed, but whose trickery was readily detected and a meagre attempt as been made by that body to justify themselves. Now if the theory of trickery and delusion were sound, how does it happen that the opponents of the spiritual theory are uniformly detected in almost every attempt? and is not the above sufficient proof that those men were not honest in their investigations? Will the British press please to collect true information on this subject, and not pander to the materialistic taste of their readers. We will now supply a few extracts from American writers.

J. P. Hazard, in a letter to R. Owen says, "Of some forty or fifty writers in America who have published their views at length in opposition to this great subject; all, with one exception agree to the genuineness of the facts; their opposition being based upon the narrowness of pious prejudice, the smallest possible to be conceived. I do not speak from hearsay, I have read all the works to which I refer. The exception to their agreement exists on the part of a clerical gentleman, who opens his work with the startling announcement that he has never given the subject a moment of practical attention. All the others declared themselves to have been investigators.

In the city of New York there is an association of respectable gentlemen embrac-

ing some of the best minds and hearts in that city. I would mention also its scientific members, literary and professional, if I were not well assured the mere senses of the great mass are as good instruments of their kind as any we have. This body of men denominates itself, the "Society for the diffusion of spiritual knowledge.

These persons, having satisfied themselves by their own experience of the reality of these manifestations, and that human life is very often made happier by a knowledge of this truth, have nobly combined by a devotion of time, talent and money, for the purpose of bringing its advantages within the reach of all, so far as lies in their power to do so. Broadway, in New York, is very much what Regent Street is in London. In one of the most public and central parts of this great thoroughfare, and consequently in one of the most extensive, this society has for (I believe) over two years provided large apartments on a first floor, (second there), together with a spirit medium, who is in constant attendance. Thither all may go without fee or reward and witness the manifestations for themselves, propound their own questions, and make such investigation as they desire. There is no privacy; I have often been there—a looker on. The rooms have always been fully attended. The raps are constant when questions are asked; and I found these were almost invariably either mental, and known therefore to the interrogator only, or written secretly on paper. Thousands and tens of thousands visit this establishment. The flood pouring into and out of it is constant. We have one other medium in America, whose immobility of temperament is such as to enable her to retain the calmness under almost any circumstances which is necessary to the objects of spirits who may desire by these means to communicate with man. To attempt such results where calmness cannot be maintained, would be as vain as for a man to write legible on a runaway horse. At least, such has been the result of my experience in the investigation of the subject.

The following paragraphs are from the *Churchman*, the leading organ of High Church Episcopacy in America and tell a significant story.

"It may be remarked, that all the efforts which have been made to explain Spiritualism have failed to arrest its progress. Indeed they have failed as works of *art*; very few, if any of them, have yet been works of *faith*. What the result will be remains yet to be seen. The question for us to decide is, are we prepared or preparing for what is yet to take place? Are we able even to meet the present developments of Spiritualism? Many good men regard it lightly in every respect; perhaps, much more so than they should ever look upon a delusion fraught with such serious evils as this.

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Most persons who have attempted to expose Spiritualism, were so destitute of character, that they failed to reach the minds of the people. Others of better character and better principles have cast aside their objections and have become Spiritualists. Indeed, those persons who have gone to Spiritual lectures, with the

utmost confidence that they could *annihilate* the lectures by their test questions, have proved the easiest converts.

"We are perhaps none of us aware what progress Spiritualism is making. It has been generally supposed, within a year or two, that it is dying away; but all this time, it has been advancing more rapidly than ever. Thousands and tens of thousands are converts to it, who do not make it a matter of common conversation. Many persons are converts, who if the charge were made directly, would pointedly and positively deny it.

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Their numbers are increasing almost daily. Some of the best business men in a neighboring city are subscribing to the doctrine. Men high in political power and favor are committed to it. In some of our seminaries of learning, professed ministers of the Gospel are making Spiritualism a part of their instruction. Lecturers come into our small towns and villages, and take special pains, through the local papers, to invite the clergy to a discussion. They even dare them to a discussion. Clergymen, so far, generally, and it may be added, wisely, stay at home. What the end of this will be, no one can tell. Are we yet prepared to meet it?

For proofs on this side the Atlantic, we refer our readers to the reports under the head "Sundry Spirit-power Circles."

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## THE *CUI BONO* OF MODERN SPIRITISM.

### IV.

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*Experi.* In the consideration of a subject of such very extraordinary interest as Supernaturalism. It is necessary to define our terms:—we mean by it an unusual occurrence in nature: not a subversion of nature's laws, for such subversion would invalidate existence altogether, so far as we are acquainted with natural physics. Under our explanation we come to ask, were there at any periods of man's existence on earth such unusual occurrences as would justify the use of the term supernatural—in the above sense, or acceptance? Let us put aside, tokens, dreams, coincidences, and other familiar phenomena; these may be only natural. All ages have had their supernatural visitations if we are to believe history. In ancient descriptions we may readily suppose, in accordance with the culture of the individuals or nations, there has been an overloading of facts by fancies, and this obtains no doubt with the present. But few or no races of men ever existed who have not left records of ex-

traordinary or supernatural occurrences ; wanting indeed, in many cases, that perspicuity both of thought and expression which are the result of high culture, in addition to clear and forcible intellect, they have possibly overdrawn, not only the facts, but their inferences, by throwing round them the obscurations of an ignorant wonder : still the question remains," "Did such exhibitions ever take place as deserve the term supernatural, under our definition" ? Who doubts the wisdom and clearness of Socrates ? We see and hear him silencing, by the power of his intelligence, those sophists who were misleading the thought of his generation. Intellectual, moral, brave ; we find him persecuted to that death he so little feared. In his character were united all which makes a man noble . What shall be our answer when he tells us of a *familiar* ? was he sane on all other points and demented in this ? But thousands beside Socrates leave testimonies which would need be set aside by similar reasoning. And shall we set aside the whole of the Bible testimonies ? Great is the care necessary in an age of Biblical criticism, in supposing even the possibility of supernatural movements ; but are we entirely to discard the judgment of the ancients ? For my part I am opposed to that very groundless and absurd notion which prescribes to them a wisdom it denies to moderns. Ignorance has been the inevitable condition of the race, and each succeeding generation is wiser than the past, or our stores of acquired facts would be useless. Is it egotism to affirm we know more than our predecessors ? Would it not be so to expect our successors, not to add to our stock of knowledge, their own ? Each age accelerates the emancipation of the future, and is the best judge of its own wants and powers, and the true sign of a healthy society is when it thinks and acts for itself and criticises the past. What we want at this present is truth, in place of conventionalism—to learn our own strength—and to rely upon it, as we must do in the hour of need, to know we possess it for, that hour. Knowledge is a culture, the use of it a discipline, the neglect of it our ruin, and the state, as the individual, is in constant danger where intelligence is absent from the senses. We cannot however reasonably throw aside so much evidence as we have had, easily and now we must add our own experience. You have witnessed and heard them from invisible rappings in those wonderful manifestations to which it was my wish you should be introduced ; you have seen answers given by tipping and heard invisible rapping of the tables and other objects, have kept up a regular conversation ; had messages, and information, brought to you by these means, from what has always professed to be Spirits of deceased persons, most of whom you knew in life, but of whom you con-

fess you were not thinking at the time—and who were totally unknown to the persons present. Then, except when frivolous questions were put, you have had noble answers—recommending a high morality, justice, generosity and belief. You have had pleasant converse with deceased parents, children, and friends; heard individuals in a trance state utter sublime discourses, who are unequal to them in their normal conditions; have seen others produce beautiful pictures, who awake had no knowledge of even the first principles of drawing; have heard instruments sweetly played by invisible influences, besides other manifestations of an extraordinary character; now comparing all this with by-gone statements regarding supernaturalism, does it bring us any nearer to their acceptance? Is your sight, hearing, or feeling, equal to a logical conclusion. I believe each and all are, and your evidence through it would be denied by the general public who do not think, would be accepted by a judicature which does. What answer then do you make to your own observations.

*Philo.* Nothing absolutely: a lingering intimation of a possible natural law, unknown at present, and of which Odyle force may be instigator, or instigated, present an obstacle to my concluding. All the phenomena of life and its adjuncts have been attributed to supernaturalism to be disentangled by patient science, — The rainbow, once a sort of bill of promise is now but refracted sun rays from a cloud of water: thunder and lightning once ministers of God's vengeance, the active precursionists, whose efforts produce a balance in place of super-aggregation of electric forces. But though Atheistic in sentiment, I am sufficiently ready to examine and to suppose I may be in error, a position which both sides would do well to consider. I admit the phenomena are of a character to induce very serious thought and certainly extend beyond what my imagination could have conceived: it is a subject which no wise man will, or can taboo.

*Experi.* We have perhaps scarcely well considered the probability of supernatural agencies; but at the other end of your proposition of *unknown* natural law, lays the probability of unsettled opinion regarding source. When facts are discovered and compared, it appears to me reasonable to seek their source. Where this cannot be demonstrated, we must, in fairness, accept the *inference*. I propose at our next, to consider the subject under the following heads:—

First, The facts are not at present traceable to any known natural physics.

Second, The phenomenal teachings are everywhere alike in their main aspects where seriousness pervades the enquiry.

Third, The phenomenal statements are also agreed regarding man's destiny on earth and also in the future beyond it.

WILLIAM TURLEY.

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### REMARKABLE CASE OF CLAIRVOYANCE.

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We give the following from the pen of Professor Gregory, of Edinburgh, a gentleman whose high standing and reputation claim for him more than ordinary regard. He states :

I have been informed, on what I consider perfectly good authority, of the following case, which is not generally known. A lady was subject, occasionally, not to illness, but to a certain state of mind, possibly connected with a tendency to reverie or abstraction, in which she became aware of what the persons she thought of were doing at the moment, even at considerable distances. She did not know, at least so far as I am informed, any cause which produced this state. On one occasion, residing at some distance from town, she had in this way, while fully awake, but late in the evening, a vision of her son's chambers in town, such as I believe she had often had before. She saw the porter of the chambers leave his own room, with a candle in one hand and a knife in the other, and proceed to her son's bed room, which he entered softly, and, going to the bedside, ascertained that his master was asleep. He then took from the clothes of that gentleman a key or a set of keys, went to the other end of the room, opened a trunk or box, took out a pocket-book, and from it a £50 Bank of England note. The thief then returned to the bed, replaced the key, and once more looking, to ascertain if the sleeper still slept, retired to his own room. The lady was naturally much alarmed, and next day drove to town, and saw her son. Without letting him know her vision, she contrived to ascertain that he had placed in his box a bank-note for £50, and begged him to look whether it was still there. The note was gone ; the lock uninjured. She now told her story, and after consultation with her son, who agreed with her that he could not, on this evidence, accuse any one of theft, the note, the number of which was known was stopped at the bank, and the fact advertised. It was never presented for payment. The porter soon left the chambers, and there the matter would have ended ; but some time afterwards he was taken up for some other robbery. And when his lodgings were searched, there was found the very identical note, rolled up hard into a small bulk, at the bottom of the criminal's purse.

This remarkable vision was told me by a gentleman of great acquirements and of the highest character, who himself had it from the lady, and told me that

I might entirely rely on its authenticity. It was no dream, but a waking vision. And had it been a dream, this would only prove that the clairvoyant state had this time occurred during sleep, which had often occurred in the waking state to the same lady. The fact would not be less striking nor less valuable.

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## SUNDRY SPIRIT POWER CIRCLES.

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### LONDON PHYSICAL MANIFESTATION CLASS.

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Seeing that you call for the reports of circles, allow me to present you with that of the first of the above named association which met last Wednesday night. Present, Mr. T. of Oxford St., Mr. Miss and Master W., another Mr. W., Mrs. E. the Rapping Medium, and the celebrated Mrs. Hall of Greenwich, and three or four others, among whom was a City Merchant of world-wide reputation.

At nine o'clock, we all sat down to the table, and in ten minutes afterwards a lady in another room played several very lively airs on the piano, while the doors being open we all heard very distinctly, and the invisible intelligence not only kept the most perfect time but actually drummed out the same tunes through the rappings, in such a manner as to surprise all who were present.

Professor (?) Anderson has exploded Spirit-Rapping for the 700th time, but somehow or other the thing won't stay killed. Alas! poor professor!

Persons who reside near London may join our Circles by addressing a note to "Director," 31, Newman St. Oxford St. The Medium will also attend on private parties.

The Circle formerly held at Dr. D.'s is about to be re-organized on a better foundation, and take it all in all, there is every reason to hope that the approaching autumn will develop a higher and a far better state of things for our great cause. Such at least, is the opinion of

Yours, respectfully,  
AFAX.

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DUDLEY.

*From Mr. Joseph Rowley, Wolverhampton Street.*

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Desirous for the spread of truth and the enlightenment of my fellowman on matters of the most important of all topics, I have thought several times that I



would cast into the treasury of your valuable repository some of the facts and developments of Spirit power that have fallen diversly under my own observation. I have long hesitated on this subject,—again and again have I talked the matter over—and seriously thought whether or not anything I might state would be of service to my fellowman, and to the cause to which your periodical is devoted; if so, I shall be happy to say my say as a plain man, believing that truth simple truth requires no varnish, but that upon its own intrinsic value, let it stand or fall, as the case may be. If this Spirit-power I have seen myself (for I do not know what else to call it although I have tried,) and I have been investigating the subject in good earnest for the last five months, and have been engaged as a writing medium for the last ten weeks—although I can assure you and your readers that I never saw any Spirit-power as manifested by the tipping and rapping of tables six months ago, yet nevertheless I have received much through this means. I have seen many lights in fulfilment of promises made by invisible friends, and these, some with whom I have taken sweet counsel when they inhabited the tenement of flesh. Allow me to pass by much that I have witnessed and which has been confirmed by men of unimpeachable character, and to relate what I have seen in my own house, with my wife and children. Yesterday, Sunday afternoon, at home with my wife and five children, seated round a common kitchen table, for spirit teaching, when after being thus seated,—the table beautifully oscillated—called for pen and ink, when on taking the pen in hand, passages of sweet counsel and parental advice were given by my wife's mother who left the earth sphere eleven years ago, also my own daughter, a sweet child of the tender age of two years and ten months when she entered the spirit world, and which made a deep wound in my own heart. This dear child wrote as only a child could write, giving advice of one much beyond her years. These are truths, truths of an elevating kind; they have been made a blessing to my soul; assuring me of a future state, and that my child was exceedingly happy in that state—and assuring me also, that if I was faithful to the grace of God, I should also inhabit a mansion in the skies. The impression made upon us by these most endearing visits, will not, I trust, be wholly lost. Circumstances were revealed unto us, by writing, that left us no room for doubt but that it was our own loved child that was so near unto us.

I hope that this great work may spread over all the earth, so that mankind may be assured that though a man die yet shall he live again. May we each live a life of virtue and love that this earth may be turned into a garden of the Lord. But pardon this digression, for when a man's heart is impressed with the great and sublime truths thus made known unto him, it is a relief to unbosom his soul. But to return; our dear child, after giving us repeated proofs of her actual presence with us, promised to make herself visible unto us by shewing us a light on condition that we sit in the dark. At night, after returning from chapel, the

place was put in midnight darkness, we then sat round the table, myself, my wife, three daughters and one son : presently the table tilted and told us to sing. We sung a favorite hymn, and after a few short prayers, the table again moved sweetly and gently, telling us to sit a short distance from the table ; this was done and shortly the light appeared, as promised in the afternoon : it was blue and flickered very beautifully. I put my hand upon it : the flame then ascended upwards some four or five inches. The whole of us saw the light, and were greatly pleased ; and this is not the only light that we have seen. As hinted at before, we have often seen innumerable stars, moons, and blue variegated shapes. My own daughter, a rosy cheeked girl, aged 14, is also being developed as a writing medium ; but this last two or three weeks, the brush and colors have been called for : thus we have, by spirit power, been favored with drawings on card board : the boards being 22 by 20. On these boards pictures have been drawn so accurately, mathematically, and so much in accordance with nature, that one gentleman declared it was "enough to make the mouth water to look at them." This indeed, is Spirit power ; for my daughter has but a very faint idea of drawing yet these would not disgrace an accomplished artist for nature and beauty. Several gentlemen have seen them, and are surprised with these productive powers. But I must bring my remarks to a close, fearing I have already trespassed too much : but if what I have written be acceptable to your readers, I shall be glad, at some other time, to send you further accounts of our doings at Dudley. The work is going on steadily, and, notwithstanding the opposition we have met with it is making rapid progress. Many of the wealthy classes have waited upon me, and requested the favor of a sight of the writings and drawings, and have gone away astonished at the wonderful things that are taking place in these last days, and are beginning to seek the truth of these things for themselves, and my prayer to God, the Father of all Spirits, is, that he may in his mercy and love, soon bring about a more exalted state of things upon the earth ; meantime, let us work with all our might to help on this noble cause.

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*From Mr. Thomas Duffill, High Street.*

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Having heard from a friend in Dudley of a meeting of friends in Wolverhampton who met to test Spirit power in a Circle, I was induced to go over to see one of the circle who had witnessed the extraordinary things that took place ; but she made me promise that no names should be published. The medium was, I understood, a gentleman from Yorkshire, a member of a Spiritual committee. The Host, his Wife and family, had never heard of Spiritualism till this gentleman's Visit to Wolverhampton ; and the lady that furnished me with the particulars, had only sat a few times and did not believe table moving to be the work

of Spirits : but I will state the particulars as she stated them to me in the presence of six other people.

Eight of them were seated around a large Dining Table ; large enough for twenty people to sit comfortable, in a large room, where there was a Piano at one side. They all placed their hands upon the table, and the medium asked various questions, all of which was answered by raps on the table like the cracking of a whip : then the medium asked if they should like to have some music ? They all answered yes ; but did not think they should get any. A bell was placed upon the table, and the medium asked if their Spirit friend could ring it ? *Ans.* "Yes." Presently the bell arose gradually from the table and rung three times and quietly settled on the table again. The medium asked for a tune, *Rosseau's Dream* to be played on the Harp, and to the surprise of all, it was played ; not like any one playing with their fingers but as though the wind operated on the chords, producing the most Heavenly music. Music was also played on the piano.

The medium then asked if the Host would like to see one of his departed relations *Ans.* "Yes." Presently a cloud arose on the table and the head and shoulders of a man with a powdered wig and a scarf, over his shoulder, was visible to them all. He had previous to his death, held some office at the Court of Spain, and he appeared to them in the costume he then wore. He answered several questions put to him ; making a bow for yes, and moving his head on one side and then the other for "No."

After the Circle broke up the medium and the lady that furnishes this account went to another room to see the portrait of this gentleman, (which neither she or the medium had ever seen before) and she stated that it was the exact likeness of the Spirit that made himself visible to them. This Lady was then asked if she would like to see any of her departed friends ? She tells us, by this time she was getting bold in the matter, therefore she would very much like to see a departed friend that died upwards of two years ago in Wolverhampton ; (of whom we shall have (more to say bye and bye,) he likewise made his appearance in the same way, and answered questions after the same manner as the other Spirit, with this exception, he bowed with more ease than the first. She tells us that it was the exact features of her friend when in this world : they also saw lights of various shapes, such as streaks like lightening, but not so quick in their movements ; lights both on and off the table, stars &c. I wonder what the outsiders will say to this, but that must be left for their consideration. If any of them doubts the truth of what is here stated, you can give them the lady's address, which I enclose ; so that they can either see her, or write to her and she will satisfy them as to the accuracy of what is here stated.

P. S. After Mrs. Preece had related what took place on the Thursday night, she kindly asked me and my friends if we would sit ; we accordingly placed ourselves around a table—for she said she would now investigate this subject as far as possible—Mr. Bevins, his daughter, Mrs. Preece, myself, and three friends of Mr. Bevins were seated at the table, and in a short time it began to move. I asked if our spirit friends would spell its name if I pointed to the alphabet ?

Ans. "Yes" I accordingly pointed to the letters and the name of George Bevins was spelt out. Up to this period I did not know our Hosts name, but the spirit proved to be the son of Mr. Bevins, that had left this Sphere near two years ago. I asked him if he had anything to communicate to his parents? Ans "Yes." Will you be kind enough to tip it out in same way that you did your name? Ans. Yes, by three tips of the table. I then pointed to the letters, and received a communication in reference to his father that surprised the whole circle. After a short time it became evident that Mrs. Preece was the most susceptible in the circle; she soon began to complain of twitchings in her fingers, and arms; and to the surprise of every one present, she became unconscious,—in a word,—in the trance state. She remained in this state an hour and a quarter.

The following is a short account from her own pen of what she saw and heard while in the spirit world:—

After having sat some time I heard singing; it seemed to be in my head. Shortly after my left arm became powerless; I then lost the hearing of my left ear. Shortly after my sight left me; then a soothing influence passed over me such as I had never experienced before. I was passive in mind, happy and quiet.

I then found myself in company with two persons whom I knew had entered the spirit world. Below me, to my left, appeared gloomy, I asked what is that? My guide, or spirit friend answered, "Outer darkness, or the first and second sphere:" turning to the right I saw a dear friend whom I had loved on earth I asked him why he had died so soon. He revealed that which he wished me not to make public. I saw beautiful green fields, lovely flowers, and splendid fruits, and a great abundance of pure water. I distinctly saw the lovely inhabitants regaling themselves round these fountains. I was taken by my spirit friend from one sphere of light and beauty to another. I distinctly remember asking several questions I asked "Will anything but good be eternal?" He distinctly answered "No" I asked several how they had gained an entrance there? Their answers were all the same, i.e. by a life of purity and good works. I said, what not by prayer! Ans. No!! I further said, what never pray? My friend told me that prayer, to gain an entrance there must be a living one, of faith in Truth and good works. I saw several standing under beautiful trees, I asked "Who are they?" my friend said one was Martin Luther, another John Wesley.

Wesley smiled on me and said persevere but you will have to endure frowns and jeers I said, I can bear these. He said I know you can. To my astonishment I distinctly saw Thomas Paine in the same sphere as Luther, Wesley and others. He stood on an elevated position with a roll of paper on which something was distinctly written. I asked is that the man who wrote that book. I mean the Age of Reason. My Spirit friends replied, Yes! I said I did not

expect to see him here. My spirit friend said I know you did not : you will often be disappointed in this respect here. I saw my dear Children who entered the spirit world as infants ; they were grown beautiful young women. I said how have you become so large ? They said, progression is the law of our being. I wished to embrace them but was not allowed. There was a sphere of light and beauty into which I was not permitted to look. I asked why ? My guide told me it was the highest sphere, where the presence of the great Supreme was visible.

I beseeched him to allow me to go, but he smiled and said you cannot.

I asked if I should stop there, I felt so happy ? He said, I could not. I was not allowed to touch any of the inhabitants of those spheres, but the recollection of what I heard and saw is vividly painted on my memory. I am convinced it was no delusion : the beauty of the place and the inhabitants, the perfect harmony of the whole made me feel a degree of disappointment that I never felt before on any occasion. I trust that the manifestations I have had, or may have, will be used by me for high and noble purposes : and if, as I believe, Spirit manifestations are the work of the Divine Being, I shall meekly bear the scoffs of the scornful and the jeers of the thoughtless and endeavour to turn them to some good account in the cause of Truth.

JANE JOAN PREECE.

P. M. I had never seen a portrait of Thomas Paine. Visiting at a friends house a few days after I was shewn a portrait and was asked who it was. I immediately said it was Thomas Paine, from the exact resemblance to him who was pointed out to me, as such, in the trance state.

### KEIGHLEY.

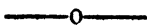
The following communication has been received through Richard Naylor, medium for the Christian Spiritualists. The Spirit gave its name "Napoleon," and the Spirit of "Wellington" was announced to be present during the time. Subject : — "The late Russian War." Dated April 5th, 1857.

England along with my beloved country I can safely say, makes the most powerful union ever formed.

But has England been in earnest ? No. Had it not been for the Press thousands upon thousands more of human lives would have been sacrificed. But did the Press relate all ? No. Some of the worst cases were kept in oblivion. What did your rulers say to it ? They laid the blame upon the shoulders of others. Did they not try to put a stop to the Press ? Yes ; but this they could not accomplish. But for what reason did they enter into war but their own selfish ends ? It was not to defend the weak but to make a prey of them.

Such was their design, and in the end they will accomplish it. But who will take part in the affair? Even the despotic ruler of the country against whom they were fighting. What is the condition of the country for which they were fighting? It stood between the two fires of a friend and a foe, and continues so to stand, and ever will do till the day on which it is sacrificed and falls unto the hands of its pretended friend. Look at your own case and be upon your guard. You stand between two fires, one of an open enemy, the other of a pretended friends. But you will not, like Turkey, fall into the hands of either open enemies or pretended friends. By this we allude to the Spiritual War which you are carrying on with pretending Christians and avowed Infidels. Do not many of the professing christians pretend to be friends to all good, and do not avowed infidels disbelieve every thing about a future existence. But who are your real friends in this spiritual war which you are carrying on? You have none but God, therefore be valiant and fight the good fight of truth. Look up to him from whom your only strength cometh. Trust not the vain strength of man; you will never find a friend in him, therefore trust him not. Strive not one with another but be united, then you will go on from strength to strength.

The growth of truth is slow but sure. You have an ally stronger than my beloved country; with him you are sure to conquer. A few with God are stronger than many without him. Many are the the enemies who beset your faith, but be courageous then you will overcome them all. But in order to do this you must call to your aid the great I am. What was the saying of our Saviour concerning the Latter days? When you hear of wars and rumours of wars be not afraid. But did he mean bodily war? Yes, but he also meant spiritual war. These are the Latter Days but the end is not yet. Before the end cometh you have many strong enemies to overcome, such as Unbelief, Bigotry, and Superstitious opinions along with Self-reliance. Professors of Christianity are like unto England, along with my beloved country. They think that their doctrine will stand firm for ever, but it must be uprooted before a better state of society can be brought about. Set yourselves therefore in battle array; gird on your whole armour of truth; set at defiance your great enemy sin! gather your whole strength both bodily and spiritual; march against the strong hold of sin; raise the war cry, declare yourselves the friends and allies of truth guard against the first temptations of sin, for at the first appearance it looks enticing to the eyes of mortals. Go where you will you have enemies to face, but be not daunted at the courage with which they stand against you. Declare openly your own opinions. Be not backward to own your professions as New Christians; then after the battle of mortality is fought you will land where fighting is no more, and then you will be happy for ever.



## THE SOUL'S LITANY.

"God is *Light*, and in Him is no darkness at all."

St. John.

"Thou, O Spirit, that dost prefer  
Before all temples the upright heart and pure,  
Instruct me, for thou knowest ; What in me is dark  
*Illumine.*" Milton.

"It is with man's Soul as it was with Nature : the beginning of Creation is — *Light*. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tost Soul, as once over the wild-weltering chaos, it is spoken : Let there be *Light* ! Ever to the greatest that has felt such moment, is it not miraculous and God-announcing ; even as, under simpler figures, to the simplest and least. The mad primeval Discord is hushed ; the rudely-jumbled conflicting elements bind themselves into separate firmaments : deep silent rock-foundations are built beneath ; and the skyey vault with its everlasting *Luminaries* above : instead of a dark wasteful Chaos, we have a blooming, fertile, Heaven encompassed World." Carlyle.

When doubts torment, and fears assail ; and all our path is dark as night  
Without a single star to cheer : Hear our prayer O God for *Light* !

When in earnest search for truth, striving still to gain the right  
We stumble blindly on our way . God of wisdom grant more *Light* !

When weak and weary, sorrow-laden, cast around thy arm of might :  
When we fail to trace, or trust Thee : Heavenly Father, *Light* ! more *Light* !

When those whom we love the dearest, fade before our failing sight :  
In the shadow of Death's presence : Gracious God be Thou our *Light*. T. S.

## THE SPIRITUALISTIC UNION.

The first public meeting of this Union took place at 31, Newman St., on Wednesday 5th inst. Several friends and strangers were present who partook of tea.

The meeting was addressed by the worthy Chairman Mr. Barber, and by the secretary—both of whom urged the necessity of charity towards those who differ with us — the propriety of union to carry out the teachings of the Spirits and the emancipation of our race from the vice, wretchedness, and ignorance, which so injuriously affect society at the present moment.


A professional lady friend, performed on the piano and sung very nicely during the evening. At ten o'clock the meeting closed with a wish for another evenings entertainment at an early period. It is in contemplation to hold the second of the series in a month or six weeks hence.

W. TURLEY. Hon. Sec.

## ADVERTISEMENTS, ETC.

*J. D. We received No. 2 and it shall appear, if possible, next week.*

*We beg to apprise our readers that we have in our possession an assortment of Mr. Brown's works, a list of which will appear next week: we have also a few copies of Rev. Adin Ballou's work, a copy of which should be the hands of every Spiritualist, it abounds with facts and arguments. Stitched, 1s. Bound, 1s. 6d.*

 *We beg to apprise our readers that "The Community's Journal" is now enlarged to 16 pages and the Proprietor holds out hopes of still further enlargement. It is said to have a circulation of 1,000 copies weekly, in Nottingham alone. The lovers of historic tales, anecdotes &c. will find ample food, in addition to letters on Spirit-Manifestations, news of the week &c. &c.*

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