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BEING A

MONTHLY RECORD OF SPIRITUAL PHENOMENA.

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THE NEW YEAR.

Among the many remarkable events which occur in passing through life, there are none so universally welcomed as the "Merry Christmas." The poor and the rich alike look forward to its approach with pleasure, even those who are unable to comprehend sufficient proof of the existence of such a being as he whose birth is being commemorated by those events, seem one and all to share in welcoming the eventful period. 'Tis true there are seasons of joy as well as seasons of grief in the period of man's history, but those are frequently of a local or domestic character and fail to partake of that universality which characterises our "Merry Christmas."

This, however brings us to the subject of a New Year; and whilst we heartily wish all our readers the compliments of the season, we must not forget to remind you of the favourable and important opportunity which it affords for serious reflection—for solemn and sacred resolves. Those duties are so beautifully expressed by that popular writer, Mrs. HARRIET BEECHER STOWE, that we will here present you with the following quotation:—

"The year just passed, like all other years, has taken from a thousand circles the sainted, the just, and the beloved; there are spots in a thousand graveyards which have become dearer than all the living world; but in the loveliness of sorrow, how cheering to think that our lost ones are not wholly gone from us! They still may move about our homes, shedding around them an atmosphere of purity and peace, promptings of good, and reproofs of evil; we are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at our success. How should this

thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace. They have overcome—have risen—are crowned! glorified—but still they remain to us, our assistants, our comforters, and in every hour of darkness they seem to say to us, ‘So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have found all true, and in our heaven behold the certainty of thy own.’ ”

We have not the pleasure of claiming Mrs Stowe as a *professed* Spiritualist, but such a train of thought evinces the *possession* of those revealings which show forth a lofty tone, worthy of our utmost admiration.

HOW AND BY WHAT MEANS THE WORLD IS MOVED.

A friend having been visiting at Brighton, writes thus : —

There is a great deal of company at Brighton, and though I am not in the fashionable world, I learn that in what is called “distinguished circles,” Spiritualism is beginning to creep in. People thought that the absurd and ridiculous tricks and antics of tables produced by clever people who had learned the secret, were well nigh exploded, when, a Duke’s daughter finds that a table manifests a peculiar liking for her Ladyship. This affectionate table tilts over towards her, and will not notice others. Then the lady sits one evening in a Circle in which an elderly lady is a medium for raps, and she obtains a *telegram* informing her that she will in time become a high medium, that her hand will be guided to write &c. &c. Of course this will spread more and more talk and wonderment and more observations on the bad manners of Professor and Philosopher Tindal, who behaved so outrageously in the presence of a most delicate (in mind as well as in health) young Lady of 22, as not only to cause faintness, but to arrest and subvert all the phenomena he came to witness. Philosophers must, for their own dignity, exercise their prominent organs of Self-Esteem and Combativeness; they must follow the prigs and stupidities who condemn phrenology and they must abandon all the delicate and gentle modes of investigation by which only the higher class of facts of mental science can be arrived at. “Humility” said one of them “is all cant—a word by means of which priests — knaves and fools, manage to gammon mankind!” There are in society lots of persons called strong minded women, who, able to deal in sarcasm are the adorers of these prigs that pass for very clever men. These ladies are looked up to by the weaker minded, notwithstanding their advocacy of atheism, and by their influence alarm numbers. Still it marches! Truth must march! It is now in the multitudinous ranks of the *lower*

orders, — those once deprived atoms whose *noble* destiny it is to pour on the world all the wealth it enjoys, to defend mankind from wrong and evil, and to set an example of high morality by imitating in their industry that exalted and holy workman who is ever busy and who is able to continue without fatigue his never ending and beneficent attribute of labour! Labouring Classes! Sons of Toil! Theirs will be the reward of good deeds! You know that this is a favorite idea of mine, and I wish that my health and avocations permitted me to work to enable me to help more in the glorious pursuit of those in whose present as well as future welfare I am so much interested.

SUNDRY SPIRIT-POWER CIRCLES.

EVIL SPIRITS.

Various are the opinions prevalent amongst Spiritualists respecting Evil Spirits. Some caring very little about the quality of the invisible agents, providing powerful and extraordinary manifestations are produced. Others, objecting to sit in dark Circles; believing the manifestations thus obtained to proceed from very low, or evil spirits. Without stopping to remark on these different opinions my object in this article is, to offer a few suggestions on facts which have come under my notice. Calling one evening (26th April 1856) on a medium through whom I have received many excellent communications, I found her apparently in much trouble, near the door of her sitting room which was wide open, dressed as if prepared for a walk. On my arrival, she said, I am so glad you are come, I have had such a battle! they have burnt my book! (alluding to one she was accustomed to write the communications in, containing about six sheets of foolscap) I did not comprehend what she meant. My first question was, who burnt your book? She answered. The Spirits. On further enquiring, she related to me the following particulars. "They have burnt my book with the beautiful communications just written, one addressed to Captain C—— from his mother, and another to yourself" The communication to Captain C—— had been promised a few days before: the medium observing they were long communications filling the book with the exception of two or three pages. Having written them, she sat down to tea, and whilst taking it, she took up the book and was reading the communication for Captain C—— with which she was much pleased, when suddenly the book was snatched out of her hand; at the same time she heard voices, saying "We will burn it" which they did. She did not perceive by whom, but saw dark indistinct forms, or a kind of barrier on one side moving near her. She rose up frightened to leave the room, when the voices called to her and said, "jump out of this window," another "jump out of that," She replied "I shall not." I arrived immediately after this happened and found her much troubled, and in tears. On hearing what had occurred, I immediately made a diligent search, but could not find the book anywhere, or any remains of it either in the room or fire place. I then read some prayers and asked if our spirit friend

Phreno was present. The table moved, signifying the affirmative. "Will he give us an explanation of what has occurred, and can he tell us what has become of the book? The following was then written through the hand of the medium.

"My son, if you take my medium where there are spirits that are not in time or place with your views, they will take possession of her and make her very unhappy. They will have their way, or they will take all that does not suit them; but my son as you are true, you shall have my aid. The spirits who were present last night, took hold of my medium and they now surround her, so it will be well for you not to let her be with any more than me. My dear son, they have burnt the book, and I will write to my son C—— again. Phreno.

The next day two communications were written through the hand of the medium, the following is an extract from one of them:—

"My son B——. we wish to give you good and truthful communications and will I hope be able to do so, but we are not always at hand when those spirits, who are encouraged by man's false views are present. They will be very much put out if you exercise your powers of judgment. I am now at a pause for my medium's sake"

Then followed another with advice to Captain C——.

The medium informed me that the evil spirits had again attempted to destroy these last communications also; a struggle ensued, and a leaf of the book was broken. None of these adverse manifestations have since occurred to this medium. On the 28th of April 1856, after a long trance address purporting to come from my Father, the following allusion to what had happened was made.

"The book was burnt in this fire, but keep the knowledge of this from the medium and try to obliterate the thought from her mind."

I will offer a few observations on the above, in order to make it more intelligible to the reader. The medium informed me that after having written the communications which were burnt, she placed them on a table, and then took tea; whilst thus engaged, her curiosity was excited to know what had been written, and she took up the book to see, when the circumstances occurred, which I have just related.

I have tested her several times, and have never known her able to tell what had been written through her hand, or perceived her anxious to know (excepting in this instance) what the communications contained; on the contrary, I have often wondered at her apparent want of curiosity in that respect, and cannot help thinking that on this occasion her curiosity was purposely excited, and that by her taking hold of the book a connecting link was established, by which means the adverse spirits watching the opportunity, when the others withdrew, got possession of it and destroyed the communications. This idea appears to be confirmed by one of the above communications, and in two of them it is affirmed they were burnt. I have never been able to find the book or any remains of it.

In conclusion I have only to add that the evening before this occurrence happened the medium and I attended a Circle where a sharp discussion took place and anything but harmonious feelings prevailed, which I think proves how careful we ought to be, not to allow sensitive media to enter mixed Circles.

H. B.

DEAR SIR,

The following Trance-discourses, which I send you as a curiosity, were delivered at one of the sittings of our Circle. K. M., who is a zealous advocate for Spirit-intercourse by mirrors and crystals in preference to any other mode, had brought one of his mirrors, and there had been much talk among us, about mirrors, crystals, magic, the Rosicrucians &c. Eben El Teleki was afterwards described to us by a Spirit, as an Oriental, a quaint, ancient, mouldy-looking man, whose appearance was altogether as *outré* as some of the ideas and phraseology with which he favored us. Can any of your correspondents favor us with the genuine history of the Rosicrucians? If Mr. Vaughan, in his "Hours with the Mystics" is to be credited, the Rosicrucians are all a *hum*, the Mrs Harris of a worthy clergyman named Valentine Andrea, who had a "passion for reforming the world;" and who, about the year 1610, wrote anonymously a *jeu d'esprit* entitled, "The discovery of the Brotherhood of the Honorable Order of the Rosy Cross." This order it was pretended, possessed traditions and manuscripts, which gave them the power of gold making, as well as other powers in comparison with which this secret was but a trifle; but all their knowledge and powers were subordinated to benefitting their fellows, both in body and soul; and in this work they invited the co-operation of all earnest-minded men. The book therefore, like Moore's Utopia, was written by the author for a serious purpose, and in the hope that the few noble minds whom he desired to organise would see through the veil of fiction in which he had invested his proposal. But unfortunately, according to Mr. Vaughan, the reality was ridiculed as fiction, and the fiction treated as reality. Perhaps some of your readers may be able to furnish us with another version of the story.

I will send you other communications addressed to the Circle from time to time, if you deem them worthy of publication, and can find space for them in the *Telegraph*.

LONDON, Dec.

J. D.

EBEN EL TELKI.

Knowledge do you seek. Knowledge do you find. A stranger am I to your company, and I desire to give you the knowledge of the spirit-world. You on earth have been in search of knowledge, and you find it when you do not look for it. You think magic is not good. You mistaken are: for there are different magics; one which brings you with devils, and there is another kind. You have been reading my life in all your books. To you I will tell something good. When you shall look for company in the glass, water, or in the skull of the cock, you will pray three times, and you will have spirits, and not devils. Devils are more in the glass. There are three kinds of spirits:—Some not born of men—some born of spirits—some born of men. Pray, and the good will come. Pray not, and the bad will come. If you have courage I will tell you. If you want to see the spirits in the crystal, or glass, you will take two pieces of plate-glass, eight

or nine inches long, and six inches wide; you will cement these together at half an inch distance from each with other glass, and fill up with good black ink. Cover the edges with black velvet, and put it in metal frame. Hang it in a dark room. Mesmerise it daily with the finger at 8 or 9 a. m. and again before bedtime. No bad spirit can come if you pray each time. Holy spirits will come in white always. If you hang it up in the middle of the room with a little light upon the floor behind it, and stand for an hour, the spirits will come from the glass. Have no food, nor drink, nor coffee in the stomach. You should have no woollen nor silk on the feet, the room is holy. Pray at every step of this proceeding and never cease to ask for good spirits. Now give the spirit a name: take three first letters of three dearest friends, three first letters of three drinks you love best, three first letters of your prayer, and make of these a euphonous name. The back of the glass is to be to the light. But here comes a magic-man who can speak to you better than I, Cornelius Agrippa."

CORNELIUS AGRIPPA.

You have heard of me. I think I may instruct you in occult science. I know better now than I once did. I cannot stay long with you? I am independant of Kings and princes now. The world will do me justice, when spirits can communicate freely with men. What shall I tell you? Here are a few who will listen to me. Generally when I give my name I am exorcised.

The Rosicrucians! This Order, studied, First, the relative value of herbs to each other and to men; Second, the relative value of the stars to each other and to men; Third, Man's relations with the spirit-worlds filling space.

The first secret of Nature discovered by them, is this: that every plant corresponds to a faculty of the human mind, and to a corresponding order of human beings. They early discovered the existence of a spirit-world as springing from the material world, spirit being an outgrowth of matter: they discovered that there are spiritual spheres whose orbits cross those of the material planets, and thence, plagues, wars, and other such calamities; — this is the result of the interception by these spirit-spheres of the solar forces; meagreing, disordering, and absorbing the suns rays as they pass through them, and producing evil. They discovered that beside the physical suns, there are essential suns: invisible to the ordinary senses of man. Chaldean men discovered these essential suns and saw and knew how their wondrous forces operated. They performed a rite dreadful to consider, and enabled themselves to see those spheres and the beings, belonging to them, learned to conciliate them, and thus enabled themselves to laugh to scorn all evils.

There are herbs constituting an attractive point drawing to you, pure genii—creations of the Almighty never chained to matter, who draw down forces from other spiritual worlds: — this by prayer, fasting, abnegation. The Cock, the Bull, the Calf, the Kitten, correspond to some particular essential world, and parts of those worlds. There are Spiritual—Etherial substances not known to man in his ordinary state. There was an order founded by men who prepared themselves for communing with these divine beings: The music of these divine beings struck the

souls of these divine men. These learned that man may live in perpetual youth. The present race is too weak to attain to this state. They studied the relations between beings and objects, and themselves ; and fed upon that food which brought them in relation to a given spirit. Of this great Order there were twelve departments. I have only spoken of the first, there were eleven others above it.

If man partook of food less charged with matter, his physical part would be below the natural standard. Man is of the earth, earthy, God intended man to be of the spirit, spiritual. You fill your body with grossness. Man's brain and spirit oxidise. Man passes into the spheres emanating from the earth, but the spheres which I have spoken of are spiritual, and are filled with spiritual beings, their axes intersecting with that of the earth through the openings of the North and South Poles, fulfilling a mission. The relations of fairies and spirits, the denizens of these spirit-spheres are relations of realities and not fancies. The Rosicrucians established relations with them.

You know that there are positives and negatives, when the spheres of these intersect, good follows, and spirits communicate. These spheres are intersecting now, and they will bring peace and good will. There are black and malignant spirits, there are also light spirits belonging to other spheres, who exalt the positive activity of men. There are corresponding orders of magic ; a black, and a white magic. There were two orders of Rosicrucians.

Ten men sitting round a room may summon one of these beings, and these are they who ring bells, and pretend to be spirits of human beings. There are Hells in your spirit-world, Hells blacker than the most concentrated damnation of any of your theologians, though not such as they fancy. God does not interfere directly with men. Man's own good antagonises man's own evil, the contest results in ultimate good."

Eben El Teleki returned : —

I will speak to you about the royal magic, and will bring friends of the time of Budha who investigated life, death, destiny ; and I will bring Hermes ;—we all belong to the same Order, and have investigated the principles of Divine-philosophy. Cornelius does not to us belong. He is a German, not so well informed as we are in the more ancient magic of the East ; yet better than we are in some things. I will say to you again all about the profound workings of matter and of mind. I will take you to the other side of your ideas, and shew you how creatures may become divine. Jesus Christ was so divine because he had a superior constitution through pure parentage and came thus in contact with principles physical and super-physical, spiritual and super-spiritual, higher than man comes in contact with.

When we come our company must be select. The real secrets of the Rosicrucians are only known in the spirit-world.

KEIGHLEY.

It will be in the recollection of some of our readers that, at the suggestion of

our Spirit friend "Burns," a Circle was formed at which communications &c. were promised from an intelligent class of spirits. Some of those have already been published as coming from "A Group of Spirits." It would seem however that there has not been that strict adherence to the instructions given which are necessary for the desired success; for, at a sitting, a few weeks back, the Spirit of Burns again paid us a visit and in a verse of humorous rhyme, asked if we should be offended should he point out a few of our faults. His long absence made him too welcome a guest to refuse his offer, and the following is what was received:—

I told you I would try to introduce you to Spirits capable of giving instruction and advice beyond what my feeble capacity possessed; but this would depend on your compliance with the conditions laid down: in this you have greatly erred. I do not charge you with wilful neglect, nor with acting from a spirit of defiance, but whilst you may plead innocence on the charges named, you have others of an equally dangerous character, of which you seem willing that I should speak with freedom.

First, then, I would call your attention to the necessity and importance for unity of action and steadfast perseverance for the attainment of any great work. Only try the experiment in your own body, by fastening one hand behind you at a time when both are needed, and you will soon see the advantage of union; the same is also true of the mind: if you fix your thoughts on geology, whilst you are making a pretence to investigate any other ology, your success would be barren indeed; and this is altogether illustrative of the necessity and advantage of union. In this respect you are greatly wanting, and you are also full, of what used to be my besetting sin, (viz.) a false idea of independance. We have all need to know how little we are if left to ourselves, but how powerful when united. Now you will remember when I first tried to introduce you to acquaintance with superior informed spirits, I advised the reading of some portion of a work, the Bible if agreeable, to the end that your minds be centralized or brought into harmony with each other. This you have neglected. It has also been frequently urged upon you to adopt different means to obtain information; and amongst them none seemed to inspire me with so much hope as the last suggestion. But alas! I am told that not a man amongst you has tried to carry it out. What say you about this independance you fancy you possess?

The following is a communication from the spirit of Andrew Combe, on the subject of prayer, which was referred to in a former number.

I should have dwelt much more largely on the subject of prayer, on Sunday night, if time would have permitted. It is a subject very largely talked about, but very much misunderstood. To talk of prayer, in the true sense of that word, is to speak of the inward longings, or the desires of the soul; and to talk of giving up prayer, is to talk nonsense. You cannot cease to pray while you

are in the form, nor will you lose the faculty by putting off that form. But while prayer is, as I said before, both necessary and unavoidable ; it is as liable to abuse and misdirection as any other faculty or blessing. Amongst the many errors that man has fallen into, none can surpass the foolish idea of appeasing God's wrath by a long string of formal confessions, just as though Jehovah had never manifested his disavowal of sacrifices and burnt offerings ; teaching by his benevolent wisdom that man's duties consist in doing justly, and loving mercy for by so doing he is walking with him : it is man's wrath that needeth to be appeased, his angry passions subdued, his cruel selfishness destroyed, his real prayers unoffered, himself made a willing and obedient observer of the paths of truth, justice, and moral rectitude ; it is an earnest longing and an earnest striving to do God's will on earth as it is done in heaven, where the jargon of sects never enter, where the principle of love reigns triumphant, where prayer ends in praise.

Prayer, as you may observe, to be of service to man, must influence his conduct, or otherwise its effects will not be visible after many days. It is cold formality that makes prayer irksome, and foolish ideas of—or rather conceptions of—the power and operations of God, which brings it into contempt. If men would but try to test their mental faculties by striving to grasp the unfathomable wisdom of God in the perfection of all his works, they would soon discover their own finite powers, and learn the important lesson that perfection needeth not to change but that which is imperfect.

Let your prayers be such as manifest your real desires and your real intentions : all words uttered which fail to express the foregoing, are a mockery, inasmuch as they lead to deception, not however of God, he cannot be deceived ; but the deception practised upon the being who thus practises formality, is of such a nature as to baffle description ; it soon becomes habitual and forms a part of his nature : there is nothing of which you ought to have so great a dread as those growing evils ; they entangle the minds of men while on earth, they are a drag chain upon their progress in the spirit-world. If you think my opinion of any value, I will give it you with the utmost pleasure. I think it much preferable that men should enter the spirit-world before believing in its existence, rather than be clogged with formalities, which have grown with their growth, and strengthened with their strength, whose worship proceeds from pride, tickling the ear, but failing to affect the lives of its professors ; such are the effects of formal prayers : of such I bid you beware. Keep up a constant system of self examination ; ask yourselves frequently what is the object for which you pray or desire any given project ; is it your own happiness at the expense of your fellowman's misfortune ? or do you expect to reap before you have ever taken the trouble to prepare the ground to receive the seed ? Prayer corresponds very much with the use of preparing of the ground ; it is a preparatory work, not exactly a part of the work, but it is of the same indispensable nature as the work of the husbandman that prepares the ground for the seed : it is also strikingly illustrated in the character of John the baptist whose mission it was to prepare the way for you. Prayers must thus shadow forth your intentions, whether ut-

tered in the form of words or in the silent, secret workings of an earnest soul. Prayer is said by one of your poets to be the christian's native air ; his watch word, at the gate of death, he enters heaven by prayer. This, to some may seem dreamy and unmeaning, but let me ask, when do you feel those refreshing seasons of the inward man? Is it not when the soul has been drawn out by secret longings or earnest communings with the inner man ; and is it not sweet to be alone at those seasons? It is his native air ; it is also his watchword. It is by those secret longings that he enters those blissful states. Prayer, then, is that which affects those from whom it emanates, by bringing them into a recipient state. You could not enjoy the company of your most intimate friend if you did not desire or pray for his presence! From what I have already given, you will find that prayer does not always consist in outward expressions ; the infant it is true can appeal in almost unmistakeable language to its tender hearted parent, but the adult has sometimes secret communings with his or her spirit guides which are not observable to the natural senses : with the apostle I would say, pray always, taking care that your prayers are for greater developments of manhood, for nobler aspirations than those which too frequently distract the brain of gold worshippers—for purer enjoyment than the indulgence in selfish pursuits can ever yield.

At a Circle held one evening, the following observation was made by a member :—

"Does God see all the misery that exists at the present time?"

It was resolved to submit the question to the Spirit of Combe, when the following was received.

"It behoves me as well as every other finite being to be careful in speaking of the limits of the infinite. That the great Creator of all things is cognizant of the woes of mankind is fairly inferred from the fact that those evils are felt. If they were read, or understood aright, they would be regarded as the voice of God calling on mankind to amend their ways, to retrace their steps, for the whole head is sick."

Extract from "The Voice of Good Spirits."

A SERMON BY A SPIRIT,

"Why do thy disciples do that which is not lawful on the Sabbath day."

Bigots and fanatics, have existed in all ages of the world ; and he who has not had to encounter their fierce opposition, and deadly hatred, is no sincere friend of freedom and humanity, and is a stranger to the character of a true reformer.

The most brutal and bloody wars that stain the pages of history, are those undertaken for the defence of some absurd faith ; or to impose upon the consciences of others, some religion, at which their reason revolts.

With a commendable perseverance have they laboured to extinguish all opinions but their own ; and by acts of repression, to produce an outward conformity

to cover the greatest amount of inward dis-union. With a fiendish tenacity they retain their gripe on the throat of truth, struggling for utterance; and will not relax their hold, until laid prostrate by its innate and expansive power. Had truth not been immortal, it would long since have been extinguished by their continued onslaughts; but let us rejoice that their power is daily becoming weaker: and that now, though much against their will, they are compelled to pay some deference to common sense. Time was, when they would inflict the most excruciating tortures, and the most cruel punishments, upon all who refused to yield implicit submission to their creeds and practices, and to observe their times and days with reverential awe. But the spirit of freedom now animates the bosoms of men—and those sainted few, which refuse to allow sincerity to any but themselves, and brand all with the stamp of corruption and demoralization, who choose to think and act as rational men, must seclude themselves within their own dreary and gloomy domain, and overshadowed by a piety that darkens their own minds, they can only bark at those who choose to enjoy the sunshine of the world.

Let the advocates of truth, while they respect the perseverance, reject the intolerance which has been the bane of all theologies: and by the light of their own goodness, eclipse the twinkling and expiring rays of bigotry and cant. and shew to succeeding ages,—truth, unclouded by creeds and ceremonies, not tarnished with superstition and crime.

Correspondence.

The following is a portion of correspondence received by Mr. Owen and will serve to shew that the cause is progressing even in quarters almost unheard of. The writer details some of his experiences in these phenomena in a subsequent letter which we will give in our next.

SIR,

I have had extensive experience ever since 1853 of those spirit communications which extend the experiences of certain favoured individuals beyond the visible world. My spiritual guides inform me that you like myself have regarded it as a case of induction and have been guided by facts. If so I desire you to refer to any method of spirit communications which circumstances have placed within your reach, for guidance as to how you should conduct yourself with reference to this application which I am commanded by an influence I never disobey, to make. To me this criterion would be conclusive, and I think you have not in your past life shown any disposition to resist truth when it presents itself to your mind supported by rational evidence.

In 1841 when you made your experiment at Titherleigh or Tytherley in Hampshire, I was a zealous Socialist. But being in the service of the government I made no public profession of it. In my present system of philosophy I fully receive your five fundamental facts. It is the true science of human nature in

regard of our earthly existence. But founded on my leading principle which recognises the "Universal Cause" as the sole will of the universe. In your system of the "New Moral World" you recognized the fact, but did not show the cause. That Man's character is entirely formed from birth to death by the operation of peculiar circumstances on his peculiar mental constitution is profoundly correct. But I refer it to the will of the First cause, you in demonstrating the fact, show the "modus operandi" or method of operating. My own view of the case emphatically receives the sanction of the powers of the invisible world who by a law of Nature not generally acted on now, communicate with us. To that criterion I again refer.

I forward herewith a Declaration of faith which embodies the leading truths of my system. I am commanded to do so. The object of its being done is not yet clearly explained to me. But I am led to expect that it has reference to the duty of giving publicity to my views, and founding institutions for the benefit of society on the rational system extended by a theory which explains all its phenomena.

On these grounds I shall esteem it a great privilege to be favoured by such correspondence with you as shall be recommended by your spiritual guides.

I beg to subscribe myself, Sir, Yours very faithfully.

Sheepwash, Highampton, Devon.

JOHN BRADFORD.

DECLARATION OF FAITH.

Let us be assured that God is Self-derived Perfection, Eternal, Infinite, Incomprehensible, Unchangeable, Omniscient, Omnipotent, Almighty Perfection.

His existence is demonstrated by its necessity. His Eternity and Infinitude the same.

Incomprehensible, because the mind of man only reflects the Divine Mind as the point of a needle reflects the sun.

Unchangeable, because He cannot will to change from perfection to imperfection. Irresistible, perfect, and unchangeable, he must be the sole will of the universe.

Omniscient, to him there is no past nor future, but all eternity is always present to his consciousness. He foreknows by foreordaining, and foreordains by foreknowing. Before the birth of being He foreknew and foreordained all the results.

Omnipresent because Time, Space. Rectitude, and Truth — things which exist of necessity and are unchangeable in their relations — are attributes of the Parent Mind. Wherever the attributes are, there must be the mind which animates and impels them.

Almighty, — because the cause of all causes, — is also the power in all powers. Whatever resists His will must receive from Him the power to do so. That is His bestowed attributes must be resisting Himself. A lesser power resisting the greater which upholds it. Besides whatever resists His will it must

be his will that it should do so. So that it does not resist it at all. A paradox and an absurdity.

Perfect, because Almighty, and having power to be what he wills to be. He must be the union of all possible perfections, because He would embody every perfection of which He could form any conception. The existence of any perfection of which the originating Mind of all can form no conception — is an impossibility.

Being perfect, Creation the result of His will, a realised idea of His all-perfect mind partakes of his perfection. Perfection is its origin. Its end and objects is the perfection of all. In every stage of its progression it is also perfect because it is always in the act of realizing the will of the all-perfect. Creation is therefore perfect as a whole for the whole. Every created rational intelligence is perfect as a whole, that is in relation to the whole and to its own whole of eternal existence.

The union of all possible perfections must have been from all eternity in possession of all that felicity which must result from that union of all possible perfection in one personality — self derived.

It is impossible that such a being, so circumstanced, could have been actuated in calling beings into existence from unconscious nothing, without their own knowledge or consent by any other motive than to confer on them all the felicity they are capable of receiving. Whatever was His original intention it is impossible that it should fail or be changed.

The union of all possible perfections resulting in perfect felicity, without dread of change, without a want in itself was capable of but one accession, that of conferring on others the power to participate in the everlasting joy which dwelt within himself.

To that determination, being owes its existence. But it could only be conferred by derivation of kindred excellence. To that a knowledge of the opposites of the Divine Realities was indispensable. Without a practical knowledge of what we call evil, we could form no possible conception of the Moral perfections of the First Mind. That great truth which all the universe exists to teach. The well-spring of all true felicity which makes Him our portion and our exceeding great inheritance.

Thus human life is a discipline. The vices and imperfections that here afflict the spirit belong to, and are produced by, the human mental constitution; founded chiefly on a congeries of organs, the frail instrument by which the spirit contemplates the opposites of God.

Human life is thus a short episode in the existence of an immortal intelligence. At death we return to the disembodied state or natural state which is one of perfect felicity.

Glory be to the Life, and to the will, and to the Power.

AMEN.

INCONSISTENCY & SUPERSTITION EXTRAORDINARY.

Mr. G. J. Holyoake, in a late number of the Reasoner has the following observation on the duty of Freethinkers in reference to the subject of Spiritualism: —

"Those, however, who stand on the side of Freethought endanger its reputation unless they subject 'spiritual' facts to the closest scrutiny, and moderate their professions of belief to that which they *know* and can demonstrate to others."

The manner in which he himself has acted up to the advice given is somewhat remarkable if viewed from the following stand point. —

"It is quite dangerous to go into Yorkshire now. Keighley used to be a pleasant place to visit — now that the Spirits possess it you approach it with terror. Indeed, a timid stranger feels inclined to go to a magistrate and make oath that he is in bodily danger, and have the spirits bound over to keep the peace."

Surely the most foolish Spiritualists have never exceeded this in inconsistency or in their superstitious (?) beliefs. Does the non-belief of Secularists in disembodied spirits leave them in the pitiable position of seeking protection from a Magistrate against what they tell us, has no existence?

Poetry.

RESIGNATION.

Another link to earth is broke,
Another loving voice is mute,
Another soul hath now awoke
In spirit-land, to eat the fruit

Of life-long travail. But ah me!
Though her's the joy, the priceless gain
Our hearts must bleed, for oh we
Feel how great the loss, how deep the pain

Of sever'd love! O Human love
How strong thou art! And can it be
That love is sever'd? Do souls above
Not clustering grow more full and free

Encircling all they loved on earth?
She is not dead.—She hath but won
A fuller life;—a spirit birth.
O Father God! Thy will be done.

T. S.