

The British SPIRITUAL TELEGRAPH

BEING A
MONTHLY RECORD OF SPIRITUAL PHENOMENA.

No. 6.—Vol. II.]

MARCH, 1st, 1858,

[PRICE 1d.]

AS WAS, IS NOW.

Much surprise—incredulity—sneering and maligning has streamed from the masses of the people, who hearing of the “Spirit manifestations” set them down as some new and unheard of monstrosities: setting aside the evidence of olden times, when patriarchs and prophets lived and apostles laboured—can we not trace back a little into the past generation or two, and see if these manifestations were not then in action and by tracing still further back, till printing beginning ends our means of search—pick up a few diamond incidents in the past history of many of our country-men who are “dead and gone.”

If I had leisure to roam through the hundreds of volumes published by say, the leading denominational societies, I could extract *hundreds* of incidents akin to the marvellous narratives of our own time.

I have not that leisure—what say some of our friends to working for the good of their fellow-men, by one taking the Church of England magazine for by-gone years, and from Biographies &c. culling such a bouquet of spirit-power flowers as would astonish many: let the Wesleyan, Independant, and Baptist publications be in like manner examined by a member of their body; copy out the incidents, and forward them to the B. S. Telegraph, with the heading “Spirit Manifestations among the Independants Nos. 1,” and so on—then bye and bye, publish those incidents with the authority, and circulate them among the ministers and members of that body; thus would our opponents be “speechless.”

PECKHAM,

JOHN JONES.

[These most excellent suggestions are worthy the consideration of every Spiritualist, but especially do we solicit the attention of our literary assistants to this matter. Already we are having good service done in the articles on “*Ancient*

and Modern Testimonies to Spiritualism." The misfortune hitherto has been, that their circulation is limited to the readers of the *Telegraph*, instead of being sown broadcast among the inhabitants of every town, village, and hamlet. True such a step would incur some expense, and alone, we cannot move in the matter. If the circulation of the *Telegraph* would meet the expences incurred (without including anything for editing &c.) and leave a surplus in addition, we should be very willing to devote such surplus towards carrying out Mr. Jones suggestion; and that it might be made to do so, seems not too much to expect, considering the vast number of Spiritualists in England. The main obstacle seems to be, a want of more brotherly affection. Some would gladly render more assistance providing it was confined to the elucidation of certain phases of the subject and so as only to involve certain doctrines. We could not conscientiously adopt such a course; the only restriction we feel justified in enforcing, is, to require each to seek to develop his own views, without trying to suppress his brother man for using the same liberty. We are aware that we forfeit much literary talent by this course, but our own views of man and his relationship to God the father of all teaches us to suppress that only which begets evil in others as well as fosters false pride in themselves. But in order to carry out Mr. Jones suggestions we will here state two examples and throw out one suggestion.

EXAMPLE I. Mr. Scott (we use his name without his knowledge or consent) has distributed or caused to be distributed (gratuitously,) many thousands of communications in circular or slip forms.

EXAMPLE II. We have had placed in our hands a goodly number of an article headed "What is the use of Spirit Manifestations" by "Sinceritas," copies of which will be forwarded with this number: any person wishing to have a few for distribution, can be supplied by paying postage: two dozen can be sent for one stamp. Reader 'go thou and do likewise.'

SUGGESTION. In order to raise a fund to carry out Mr. Jones proposition we suggest that subscriptions be forwarded to Mr. Joseph Ramsden, Provision dealer, Keighley. Articles containing four pages, the size of the *Telegraph*, could be produced (after having appeared in the *Telegraph*) at 10s. per 1000 or 1s. per 100. Postage would not exceed 4d. per 100.] Ed.

THE USE OF THE MIRROR, CRYSTAL & WATER-VESSEL IN SPIRIT-INTERCOURSE.

I.

IN accordance with my offer in my last communication which you did me the honour to accept, I now beg to send you an account of the facts and nature of Spirit-Intercourse by the most ancient means of the Mirror, Crystal, and Vessel of water. In so doing I must premise two things. The first—a hope that if I should apparently be found some-

what at variance with the system of communion by means of Rapping, Writing, and Trance Mediumship, that I shall be charitably excused for any remarks I may make. The second—an assurance that those who will faithfully endeavour to give as full attention to this mode of Spiritualism—will find in it more coherency, beauty, and charity than in any other. I do not now speak upon doctrinal points—although in respect of these I know much change would be wrought—but rather in the philosophical reasons which the Spirits of the Seven Spheres can give for the great movements of the present age and the reconciliation which they can always effect where points of inconsistency offer.

I should, however, add that while having been able to come to very firm conclusions upon the most essential points of Spiritualism—there are many things upon which I am uninformed and glad to receive instruction from others.

In my letter in the February No., I said that I would be glad to give information respecting the use of the "Magic" Mirror. This term, although constantly used by myself and myself is not so entirely correct as to be intelligible or fit to be employed without explanation.

Magic, in the sense of sorcery, has existed since a remote period—and as the end of magic was committed to the intelligences out of the flesh—and the mirror was occasionally (and not always) employed in magical operations—that instrument has become the name of Magic Mirror. The aim of Spiritualists is the same, they are all praised GOD to make a distinction between those who merely invoke the name of Spirit by and in the name of his superior or ruling spirit, and those who in humility and by a mode handed down among a very few persons consult only such Spirits as appear by means of invocation to the Almighty himself for such appearance. Several of their instruments have been preserved, the one I employ is always sufficient to bring the spirit into the mirror when I desire it—at certain set periods, previously agreed upon, and always provided sudden circumstances do not prevent his appearance.

I mention this as a proof of which some might be desirous—of the separate entity and individuality of the intelligences themselves. They are objective and not subjective—outside and beyond us—not mere internal pictures on the sensorium which we believe we see, yet do not. And their proof I shall now come to and it will form the introduction to my subject.

It has been found from the most ancient times that certain individuals of all ages and both sexes have been able to discern under certain circumstances, without losing sight of surrounding objects, appearances, forms, lights, and scrolls of reading. This is sometimes only momentary—as in the case of ghosts—sometimes continuing for a short time as in the case of flashes of light—sometimes prolonged at the will of the seer or another—as in the cases we occasionally meet of the visible appearance of spirits with scrolls of reading and in the case invariably of the Mirror, the Crystal, and the Vessel of water.

What is the reason of this faculty? The articles you have inserted on ancient and modern Spiritualism have partially answered this ques-

tion. For my own part I regard the reason as a somewhat unnecessary or at least premature inquiry. The faculty exists and what I have here to say is to be an answer to it by example.

Previous to the use of the artificially prepared Mirror it is evident that other means were used. These means appear to have been various—olive oil smeared with lamp black upon the thumb nail and inspected by a young child has been used from remote ages among the Arabs Egyptians and Indians—a waterbowl over which certain words had been pronounced is recorded among the magical operations of both Greek and Græco, Egyptians: probably, however, the earliest and best mode of Spirit-Intercourse was by the inspection by seers of precious stones—the breast-plate of Aaron ranks among this class—he employed the Urim and Thummim for learning from the Spirits to whom the Almighty committed the affairs of Israel, what might be necessary to be learnt.

On the introduction of glass, close water vessels were used chiefly in an oval or globular form, and the Spirits who appeared in them must have answered much in the way they do now, by scrolls.

The rock crystal from its purity and brightness has always maintained its supremacy. It has usually been smelted and ground into a globular form and then employed for Spiritual purposes. Great care however, is necessary in the preparation previous to calling Spirits in these globes to which I shall afterwards refer.

There were several other modes of evoking spirits and these I will cursorily mention.

By inspection and invocation in a piece of cannel coal—a practice much to be abandoned at the present day on account of the evil influences and spirits having sympathy with it and the very low degree of morality of the times. And from this cause, as well as I can understand. That cannel coal can be and occasionally is, by will force consecrated to good influences and intelligences, but when as in such a luxurious state of society as the present the will force is enfeebled the good spirits cannot approach, and as nature and necessity will not permit of any part of GOD'S world being devoid either of natural or spiritual life—the lower Spirits—known in the middle ages as gnomes or earth spirits claim cannel coal which comes from their own realm as their right and thus introduce incoherency and evil. The mode by which the Spirits are seen in the coal is by means of the same faculty as that of vision in the Crystal—it may, as far as the present condition of humanity is concerned, be regarded as the shadow or darkness to the light or brightness of the Crystal.

By circle work, or invocation of Spirits, by means of the magical circle. It is naturally to be understood that among the myriads and myriads of Spirits round us — there should be not a few whose crimes and misdoings in life would cause them, (carrying, as we do by necessity, our individuality and therefore our tastes unto the other life —) to be desirous of revenge even in spirit life upon the mortality they have forsaken. In proof of this, I will mention an occurrence which happened to a

young lady—who is a excellent and loveable person, and whom I had the honour to know. Foolishly, some years ago, after the execution of a noted criminal—for fear of inducing his further action I forbear to mention his name—his spirit was requested to approach and after a conversation in which he fully exhibited his insolence against those whom he terms his murderers, he retired but as he was insensible to kindness from the revengeful feelings which he had—and I regret to say has still—he within a few days returned and tortured my poor young friend by almost an attempt at strangulation. A somewhat better Spirit into whose stream of magnetism she had thrown herself in her agony relieved her or the effects which would have been dangerous if not fatal—for by interviews with such Spirits as these—your guardian Spirit must fly and can render you, at the instant, you exercising your free will in the admission of the evil—no help. So necessary is it to adhere to the good and be cautious in reference to the evil around. This I will further illustrate.

Now invocation by circle work in the first instance is wrong, as it involves in order to be successful, a separation wilful and deliberate of Spirit from Body—the taking for instance the life of a fish, a dog, a bird, or what is equally to be reprehended, the sacrifice of a plant, gathered in the height of its glory, consequently in the plenitude of its life. In the next place, it involves supplication being made to powers intermediate between GOD and man, the calling of one Spirit by the name and authority of another, thus practically denying the supremacy of the Creator. In the last place it is useless and unnecessary, as all the information possessed by these spirits and much more is, of course in the possession of the intelligences and angels of the Seven Spheres. I will not therefore enlarge upon this point.

There are modes of calling forth Spirits from that vast world unseen and yet potent over us that I should be sorry to allude to here.

And let my final remarks for this chapter be my excuse.

I wish those spirit friends who are still embodied who read these lines to pause and ponder and preserve above all things that which is the certificate of their individuality—Free Will. If they do not formally by means of patient enquiries and the application of their best intellectual qualities do so—their researches into Spiritualism—be they convinced of its truth or inclined to cast it aside as evil—will be profitless to themselves and others. I therefore do not even wish to hint at modes of communion with evil spirits—for fear by the power of this magnetism which my words must excite in others—a desire be created for such knowledge—or means be offered by those watchful evil spirits themselves. I will for the present conclude by citing from my spiritual Diary an answer from my Guardian Spirit obtained a short time since upon this very question of Free Will, leaving further remark to my next chapter.

Q. In the natural world does free will occupy the primary rank and is it sufficiently powerful to overcome all that spirits desire and advise,

and is there not in the spirit world a similar free will able to control by its superior force the will of Man as is shown in this world by Mesmerism and cognate phenomena.

A. You make a mistake there. The Free will of man carries him through everything uninfluenced. In Mesmerism, and all other states in which he loses his consciousness, he gives himself up to the influence of others, and so destroys his free will by a voluntary act—therefore no longer exists. But so long as he retains it by his strength of mind and force of purpose, all the Spirits of the universe cannot rob him of it—for it is the special gift of GOD kept inviolate from all intrusions, and from that he is so able—if he determines to surmount every obstacle that Sin places in his path—but whilst he has the strength to conquer he has the power to be subdued if his will flag in its duty.

In my next I will speak further of the Mirror subject inasmuch as having now cleared the way, I can come more readily at it. My address being with this communication as with the last, I shall be happy to write privately to any one who may signify his wish previously to you depending upon your knowledge of him and the kind of letter he sends. I do not wish to reply to questions of mere curiosity but to earnest investigators—the little information I possess is, and shall be, ever open.

LONDON, FEB.

KENNETH R. H. MACKENZIE,

THE WESTMINSTER REVIEW ON SPIRITS AND SPIRIT RAPPING.

The current No. of the above *Review* contains an article on "Spirits and Spirit-Rapping," on which Article, from the high literary position and influential character of the *Review* we feel induced to offer a few comments.

A long list of Works on the subject treated of (including *The Yorkshire Spiritual Telegraph*) stands at the head of the article, and it is from these that the writer professes to have gleaned the facts and history of Spiritualism as he has here presented it. On the whole, he has presented these with tolerable fairness and his concessions go as far as was probably compatible with deference to public opinion and regard to the character and standing of the *Review*. It does not appear that he has personally investigated the phenomena of which he treats;—had he done so, we think he would not have stayed at his present, (as they appear to us) lame and impotent conclusions.

While we readily admit the general fairness of his summaries of the facts, we cannot but take exception to his manner of stating them,—placing them before the reader without the attendant circumstances which explain them, and quoting isolated sentences, which thus detached from their context, give the words but not the sense of the writer, while his pervading tone of banter and sneer, and repre-

solution of the subject in a way to excite ridicule and contempt rather than honest enquiry, is but too apparent. It is true that we are partly well used to that sort of thing, like oaks to lightning, and in our common sense are sensible, we should not deem it worthy of notice, but the Reviewer must surely have known from the facts he has given us, that whether we are right or wrong, our beliefs are not to be bantered away; and that this mode of treating the earnest faith of some two millions of men, though it may be a popular one, is not the course best calculated to correct error, or enlighten ignorance.

The omissions and inaccuracies in many of the details presented by the reviewer, are not only calculated to mislead, but unhappily tend also in the direction just indicated, and this is why we allude to them. Thus when quoting triumphantly Faraday's experiments to demonstrate that at circles the tables are moved by unconscious muscular pressure, he omits all allusion to the facts stated in one of the books before him, and from which his facts are principally taken, (Capron's *Spiritualism*) the fact, that in America for the first two years of the Spiritual-Manifestations, the movements of tables &c. took place *without hands* being placed on them at all, and that intelligent communications were so made; and in the *Yorkshire Spiritual Telegraph*, he might more recently and nearer home, have found abundant testimony that this was still of frequent occurrence. So also in quoting the evidence of Mrs. Culver against the members of the Fox family with whom the rappings were first publicly associated, he omits all mention of the circumstances which discredit and disprove the truth of her evidence, and again, when he gives the several "exposures" of Drs. Schiff, Richmond, the Buffalo Drs., and others, he omits all mention of the rejoinders which these "exposures" severally called forth. At the close of his summary of the *Phenomena of Acoustics*, he says, evidently to discredit them, "these phenomena take place in the dark." A statement which as a general rule is untrue. Of "Spirit-Drawings" he "*conjectures* that they resemble the drawings of people who are utterly ignorant of the art." Had he seen some of these drawings we think he would not have hazarded this "*conjecture*." Spiritualists will be surprised to learn that "the famous medium Home *alias* Hume is now alas! sunk into obscurity," and we dare say our American Spiritualist brethren will be equally amazed to learn to what a discount Davies has fallen among them.

We must also confess our astonishment that in the way of explanation our Reviewer should have provided us with no better fare than the hashed up mutton of silly exploded theories, of which we should think the authors by this time were themselves ashamed; — explanations too, which do not pretend to cover more than a few of the simplest phenomena of Spiritualism, a mere fraction of which he has himself enumerated, and which do not at all touch those great questions of the intelligence *ab extra* which they constantly exhibit.

The *Westminster Review* is the exponent of Liberalism in Politics, and Free-thinking in Religion; this last circumstance may perhaps sufficiently explain its hostility to modern Spiritualism. When we find in the same No. of the *Review* another article assailing the miracles of the New Testament: asserting that the casting out of demons which it narrates, is "Babylonish frippery," that the "gift

of tongues at Pentecost" was "mere gibberish" that "these mysterious and unintelligible utterances which the apostles and the early christians looked upon as the operations of the Holy Spirit, the manifestation of its presence, the sign of its operation etc. were in fact simply the physiologically natural results of morbid and perilous cerebral exaltation induced by strong religious excitement acting upon strong and susceptible minds; results which in all ages and nations have followed in similar circumstances and from similar stimuli." When we find this language held concerning the Spiritualism of the New Testament, we need not be surprised that modern Spiritualism should be declared "an assemblage of facts illustrative of the power of fraud, hallucination, deception, and self-deception another instance of those epidemic maladies of opinion which merit more scientific treatment than they have yet received."

What! after all the exposures of learned doctors and reviewers; do the facts of Spiritualism yet "require more scientific treatment than they have yet received" after all that Faraday, Schiff and Co. have done are they to be flouted in this manner? Cut by their friends too. This is really the unkindest cut of all. If they have done the work effectually what need for "more scientific treatment?" Why route the vanquished and slay the slain? Courage! we Spiritualists it seems are not quite dead yet, though by all rules of logic and scientific treatment we ought to be. Its only sheer obstinacy, that like the English at Waterloo, we don't know when we are beaten and shew fight all the same. Notwithstanding we have been so often "exposed" and "exploded," (once or twice a year at least) according to our Reviewer we are still alive and flourishing,—about two million strong,—with a respectable literature of our own, and some among us, who, notwithstanding their being victims of the prevalent "epidemic malady of opinion," it seems are not quite fools. Our intelligent contemporary testifies to the fact, and a Quarterly Reviewer ought to be believed—when he tells the truth. "Our readers" says he "would be surprised were we to lay before them the names of several of those who are unflinching believers in it (Spiritualism) or are devoting themselves to the study or reproduction of its marvels," and though, as we are assured, the policy we are pursuing is, to let Spiritualism spread quietly at present, yet, the Reviewer warns his readers, that "should ever the time arrive for the renewal of the movement, the persons at its head would be men and women whose intellectual qualifications are known to the public and who possess its confidence and esteem."

We congratulate the Reviewer and our readers on the prospect before us.

T. S.

A THOUGHT.

The *Barometer* is an excellent illustration of a *Spirit Medium*—as the pressure of the air causes the fall and rise of the instrument, so the action of Spirit influence causes a fall and rise in the bodily sensations of the living instrument. In

the several developments visible to the observer, sometimes the atmosphere is quiet for a few days and weeks—the instrument appears weak or out of order ; so is it with mediums : those wishing for rapid fallings and risings, are surprised at the feebleness or complete stoppage of spirit manifestations through mediums , and the human instrument being endowed with consciousness, feels at times surprised at the inertness,—but suddenly, when both are apparently useless, a sudden action takes place ; up or down goes the indicator, the unseen elements are in vigorous play, and those conversant with the powers of the instrument are aware of the approach of great results ; — sometimes as in nature uprooting the giant oak of the forest, yet descending to acts so trivial as the overturning of some window-sill flower pot : so with spirit power, it comes so powerfully as to uproot the giant prejudices of great intellects, but possibly upsets the equilibrium of some little mind : and oh ! what wailing over the broken pot ; “look at the mischief the wind has done” “look at the mischief spirit power has done.” UP whimperer, look around ; stand on the hill top and feel a purified atmosphere—see a clearer sky—inhale the life air given by the tempest : why the very birds are singing for joy—pestilence is being swept from the land. Reader, as the one instrument indicates the presence of unseen Physical power, so the other indicates the presence of unseen Spiritual power.

PECKHAM,

JOHN JONES.

A HOMŒOPATHIC LEAF FROM THE DIARY OF A MEDIUM.

Dear Mr. Editor,

Your correspondent J. D. after some years attendance at circles has been developed as a writing medium. The quality of the communications through his hand is various as is common with mediums at the beginning. I have prevailed on him to transcribe the following from his diary.

(Dec. 6th.) Reading a volume of Harris the American poet, I laid it down while I ruminated upon something that happened during the day. I felt the movement in my arm indicative of a readiness to write. I took the pen and this came :—

‘The poetry of Harris is very fine but *terribly* inflated. The poetry of Harris *terribly* resembles bombast. It is sometimes very fatiguing to read by reason of its symbolism. The———’

“I raised my hand and said, there were things that I felt more interest about than this. The rejoinder was :—

“Thomas Dixon suspects his son does not think much of him as a critic. The opinion of the Old world of Harris is far below his merits, that of the New world is far above. The opinion of the Old World is far above the merits of the Roman Religion ;—I think what I had been reading had reference to that—‘the opinion of the New World———’

“At this moment my wife came into the room, without pause, or point, my pen

continued :—‘Hahnemann thinks the Sulphur globules better for you than Hepar Sulph.’

‘My wife was taking Hepar Sulph, at my advice. Hahnemann also advised some other things contrary to my advice, but assigning reasons. I said that I thought Sulphur would be good for me also.

‘Yes. The *Sulphur* is good for both.’

‘I asked :— Because antipsoric ?

‘Hahnemann thinks you both are psoric.’

‘Upon this being explained as almost meaning the same as scrofulous, my wife demurred, to which was written :—

‘The psora is a taint *Madame* in the blood, derived from parentage very remote. It may not shew itself externally, but internally it produces a variety of disorders and diseases by being repelled from the outside by the application of various sulphurous remedies. The application of Sulphur in psora is objectionable by reason of its action being from without inwards. The use of sulphur from within is better because the sulphur acts then from within outwards. The difference ought to lead to the destruction of the use of sulphur as an external application.’

‘I asked whether his opinion was the same now as it was with respect to what he called the high potencies, and said that some of his disciples preferred the crude drugs.

‘Hahnemann has no objection to the use of crude medicines when selected with reference to homœopathicity ; but homœopathically prepared medicines are quite as effective.’

‘My friend Dr. Viettinghoff—I remarked—in lymphatic temperaments and in acute cases finds one or two drops of mother tinctures most serviceable indeed, he finds the higher potencies induce no re-action in such cases.

‘Hahnemann has no objection to the use of low tinctures ; he has no objection to the use of high tinctures ; but he has an objection to the employment of Sulphur in the way you employ it, namely, in the form of loose powder : you know not what some patients have taken to produce a given effect.

‘I pleaded guilty to this charge, and that I could not appreciate the difference between a minute quantity and a slightly different quantity.

‘The difference is immense, my dear friend, and you will find it in time. H.

‘I said that all the triturations of Sulphur seemed to act in the same way, and I had therefore concluded that they might be used indifferently.

‘They do not, I assure you. H.’

‘I remarked that I thought that the higher potencies, which failed in other hands, might have been effective in his through his being, what would be called now a Healing Medium.

‘Yes. You are right. I am still a healing spirit. H.’

‘Then preparations—I said—which were effective from your hands might not be effective from the hands of other distributing agents or mediums. Thus your averment in “CHRONIC DISEASES” with respect to the necessity of your disciples following your example in respect of the high potencies becomes qualified.

"'Yes. I see it does now. I am much obliged to you for the suggestion. Hahnemann loves you for you have given him a new idea.'

"I moved the pen to the next line preparatory to stating my next question, when it was moved, and the following was written :—

'O God the giver of all good, hear our prayer, let our cry come unto thee ! Grant thy servant Dixon the grace to understand thy ways more and more ! Amen.'

"I said Amen also, and continued :— The principle of healing mediumship being admitted we are helped to an explanation of the reason of remedies given under ALL systems 'healing : ' the remedies have seemed to heal, but the effluence from the adminstrer may have had a great share in the healing. Crumb of bread pills may be more effective than a potent medicine from the hands of some healing mediums. Is it not so ?

'It is true, my dear friend.'

"Every observant practitioner—I continued — ought, then, with this principle before us, to be allowed and expected to mortify your rules as to potencies and frequency of administration, &c.

" 'True.'

"Since your time on earth, magnetic healing has much extended ; we have had numerous cures performed by the effluence from healers — Mesmerisers. Jesus Christ's effluence healed without special act of will in the case of the woman with an issue of blood : he felt that "virtue" had been drawn from him.

" 'True.'

"Viewing all this, may we not expect that medicine of a given nature, and strength, administered in a given case, may be followed by different effects when the adminstrers are healingly different ?

" 'The medicinal agents may be sensibly strengthened or sensibly weakened not altered in their intimate nature. H.'

"Our conversation, if it may be so termed, was continued some time longer, but as it became more technical, I think it may not be of general interest enough for transcribing

"On bringing our dialogue to a close, and before saying farewell, I requested him to prescribe for my wife. This he did through my hand. We thanked him, to this he replied :—

" 'Hahnemann has great pleasure in serving his friend and henceforward disciple Dixon, and kindly takes his farewell.'

"The next day I read the above to my son, and having finished I felt the 'influence' in my arm, and supposing some further comment might be made on the subject, I took a pen."

But as some preliminary explanation is required, and as this has already taken enough of your space, we will defer till your next.

LONDON, JANUARY, 1858.

N. J.

The mind of a bigot is like the pupil of the eye ; the more light you pour upon it, the more it contracts.

LETTER ADDRESSED TO R. OWEN.

The following is the letter referred to in our last.
Sir,

I have received the Millennial Gazette No. 11, August 1st. Its value to me is unspeakable. It awakens much of the hopeful enthusiasm which I formerly entertained as a student of the Book of the "New Moral World" and the periodical of that name. But so entirely have I been out of the reach of such influences of late years that I was left to fear that the resisting power of undeveloped society had been too great for them, and to calculate that from your advanced years the irresistible power of nature had nearly terminated the day of your usefulness. Such was the state of my mind when "the spirits of just men" urged me to attempt a communication with you, a mandate which I received not without surprise.

Now the first thing which I need is a confidential communication with advanced minds. When I say confidential, I mean "based on mutual confidence." I do not mean secrecy. I feel that the time for that is at an end. And the prejudices of ignorant selfishness and its senseless derision are dwarfed down to nothing with me before the vast importance of the influences in which I participate. I therefore earnestly request as the greatest favour you can do me that you will be so kind as to forward to me any publications which will throw light on your present proceedings *and let me hear from some of you by letter.*

This is the only means I have of holding useful and much to be desired communication with you for it has for the last four years pleased "The Will" to keep me in such straitened means with a large family dependent on me that I could not visit London without a wilful disregard of stronger claims.

The facts of my own extraordinary case are simply these. In Sept. 1853, I heard of the "Table turning" movement with incredulous disdain. The reports led me to conclude that they resulted from some unknown power of the electric influence in nature cunningly applied for purposes of deception. And when I saw a report in a newspaper of some of your own proceedings I concluded that you were about to end a long life of unquestionable good intentions by a sort of monomania.

In this state of mind I accidentally witnessed the operations of a table which had obtained a sort of local notoriety. My socialist training here did me good service. I determined to be guided by facts, and not to resist the legitimate conclusions to which they lead. I saw that the thing like the Newtonian Astronomy or phrenology or any other science in which the accumulated testimony of facts lead to conclusions, that the case belonged to the inductive sciences. Gravitation, that universal law of terrestrial matter was resisted and over ruled by the invisible agent. The answers to questions gave unmistakable proofs of a superhuman intelligence. If these appeared confused and contradictory, it evidently to me arose in a great degree from the difficulty which existed in such an intelligence making itself understood, by such means, by minds pre-occupied with misconceptions of our own actual state in Nature. I resolved to devote such powers as I possessed to an honest investigation of this discovery according to the opportunities I had. The result was irresistible conviction. This I published in a local paper, citing facts. My doctrine then was and still is, spirit communication is either a great fact or a great delusion, if the later let it be refuted. The investigations with the usual instruments I continued until the, 6th Dec. 1853. On the evening of that day, when out alone or a very dark night I was seized by a force which most unexpectedly but irresistibly turned me round and round. This I neither desired nor had the least conception could be done. After

this I found that by placing my right hand on my left and asking a question I obtained an answer, just as I had before obtained from a table, hat, or any other instrument. That is, the influence had possessed itself of my muscular nervous system which it used without being at all conscious of any exercise of my will. Indeed at times in most unpleasant opposition to it. This was followed by other singular manifestations. My feet are at times immovably fixed to the spot on which I stand resisting all my power to move them. Though I use a muscular force attended with pain. Another most awful manifestation, is, my eyes closed and I am in total darkness until it pleases the influence to release me. For four years I have had these proofs of spirit influence. But as I have complained to my preceptors, they place me in the position of a suspected impostor, for though I know them to be real, others have no proof but that they are the acts of my own will. These complaints were answered by saying that these manifestations were at present intended only for my own training and not for publicity. I have therefore until now remained silent concerning them. But YESTERDAY it was communicated to me that I can now produce the same effects on any other who shall be named to me by my guides at any time appointed by them. Yourself for instance, or your intelligent but mistaken friend Mr. Cooper, or any other so named. This fact I have had no power of testing yet but I leave the information with you. I do not yet know how or when it is to be acted on.

In May 1854 when out holding communications with my preceptor on philosophical subjects which I had written: when hastily returning home, I was seized with a sudden hissing noise in my lungs. Presently I was surprised by hearing the sound of my own voice, but the sound was inarticulate. At length words were slowly articulated. From that time this has been repeated, the Spirits holding communication with me in whispers and conversing with me as man to man. Often however when I express any doubt or the communication is unusually important, my mouth is previously held open so as to rendered speech impossible. This surprising and almost incredible power of speech however I am told I shall not be allowed to communicate. But I can communicate effects on the nerves and muscles of others which will render unbelief impossible.

My own conviction is warmly and emphatically supported by my spiritual Guides, that when the time arrives for bringing these phenomena favourably before the thinking and disinterested among men, the time of injurious unbelief will be at an end.

It however appears to myself that as I am so "locked up in the chair of phenomena" that if the well being of all mankind depended on it, I could not raise the means to visit London under favourable circumstances. It must be delayed. Here I am entirely surrounded by prejudiced ignorance. The Will however certainly declares Himself in facts which the spirits who extend our experiences beyond the visible world themselves cannot control. The favourable time must therefore be waited for. In the mean time let me entreat your sympathy for my isolated position and let one hear from you or such "superior minds" as still rally round the dear old standard of Socialism. Perhaps the earnestness with which I make this request looks like impatience. I have no desire to be troublesome to you. I have been enured too long in solitary endurance. I have no wish to change my state. But the communication with you has awakened in me a strong desire for congenial intercourse.

I am strictly enjoined to make this communication to you.

Yours ever, respectfully.

R. OWEN. ESQ.

JOHN BRADFORD.

THE ORPHAN CHILD AND HER SPIRIT-MOTHER.

"MAY we look among the bands of ministering spirits for our departed ones?"

Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core—a friend to whom we have unfolded our soul in its most secret recesses—to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted?

Have we not memories corresponding to such a belief? When our soul has been cast down, has never an invisible voice whispered, 'There is lifting up?' Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel had shaken from his wings the odors of paradise? Many a one, we are confident, can remember such things; and whence come they?

Why do the children of the pious mother, whose grave has grown green and smooth with years, seem often to walk through perils and dangers, fearful and imminent as the crossing of Mahommed's fiery gulf on the edge of a drawn sword, yet walk unhurt? Ah! could we see that glorious form! that face where the angel conceals not the mother—our questions would be answered.

It may be possible that a friend is sometimes taken, because the Divine one sees that their ministry can act upon us more powerfully from the unseen world than amid the infirmities of mortal intercourse.

Here the soul, distracted and hemmed in by human events, and by bodily infirmities, often scarce knows itself, and makes no impressions on others correspondent to its desires. The mother would fain electrify the heart of her child; she yearns and burns in vain to make her soul effective on its soul, and to inspire it with a spiritual and holy life; but all her own weaknesses, faults, and mortal cares cramp and confine her, till death breaks all fetters—and then first truly alive, risen, purified, and at rest, she may do calmly, sweetly, and certainly what amid the tempests and tossings of life she labored for painfully and fitfully."

MRS. HARRIET BEECHER STOWE.

"Mother, tell me, hast thou left me
Lonely in this world of strife;
Of all joy and hope bereft me
I am weary now of life?

Thou art now in realms of glory
With the blessed ones they say,
Of whose lives in Holy Story
You did read me day by day.

How that Angels came to cheer them,
Came to Jacob where he slept,
How they ever hover'd near them,
While I listened, wondered, wept.

Mother thou on earth didst love me;
Kiss me fondly, call me 'Dear'
And tho' now in heaven above me
Tell me that thou still art near."

"I am near thee, *darling*, near thee.
I—thy spirit mother, Dear:
Still I love thee, — love to hear thee,
Love to wipe away thy tear.

I am near thee, ever near thee,
Near to guard thee morn and night:
For I fondly love to cheer thee,
Love to guide thy soul aright.

I am near thee, *darling*, near thee
Near thee with a mother's love:
How I love thee, and endear thee
None can know but God above."

T. S.