

# The British SPIRITUAL TELEGRAPH

BEING A

MONTHLY RECORD OF SPIRITUAL PHENOMENA.

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## SPIRIT POWER, No. II.

### WHAT ARE SPIRIT MANIFESTATIONS ?

Evidences of unseen, living, moving, acting beings — seeing us, acting on us, guiding us to good or evil, while we are using our physical bodies to move in this a material world.

### HOW IS THE EXISTENCE AND POWER OF SPIRITS SHOWN ?

1st.— By moving tangible articles when asked to do so.

2nd.—By sounds of various kinds, on tables, chairs, walls etc, when asked so to do.

3rd.— By consecutive sentences of advice, reproof, &c. produced by rapping, when a pencil is passed over an alphabet.

4th.— Premonitions.

5th.— By using the voice of a person uttering words the person acted upon has not in his mind.

6th — By using the arms and hands of susceptible persons, to write prescriptions — give information — draw flowers of a kind unknown — give warnings of a personal and relative character — and inculcate purity of life, and prayerfulness of inclination ; the person acted upon, simply consenting to let the hand be used, but totally unconscious of what is to be produced.

7th. — Audible voices heard, and conversation so carried on by Mediums.

8th. — Apparitions of the whole body, or part of the body, say the bust, or the hand and arm.

9th — Spirits touching the human body, sometimes gently, sometimes roughly.

10th. — Musical instruments used and exquisite melodies produced on pianos, accordeons &c., no seen hand touching the instruments.

And when asked, why they produce these proofs of existence, they reply; to convince you that the (to you) Dead, still live; and by tests and tokens, prove themselves to be— The mother to the orphan,—the husband to the widow,—the child to the parent,—the sister or brother to those left on earth.

### CAN THESE THINGS BE? YES—

1st. — Because the writer of this, and very many of his friends have seen and heard these manifestations as detailed, and it is therefore to us — “WE KNOW”

2nd. — The Bible contains similar statements, giving to us therefore the assurance, that the spirit phenomena mentioned in the Gospels and the Acts are credible, and that the Law is still in force; there being no text in scripture to annul or suspend them; and the proof of non-suspension being the daily production of similar spirit power manifestations in England.

“It cannot be” say some.—“It is” say we,—Apart from the evidence of your own senses — THINK.

We see each other, because the crystalline power of our eyes is sufficient for viewing material objects within a limited range: the eye cannot see the thousands of stars in immensity, without the aid of a telescope, nor the thousands of animalcule in a drop of water without the aid of the microscope; but for the discovery of those instruments, the assertion of the existence of thousands of ponderous globes in the blue vault of heaven, or the existence of thousands of blood living animals in a single drop of water, would have been assailed with as much virulence and incredulity, as are the spirit manifestations of the present day.

As Air has a body, though unseen by us; and Spirits are clothed with bodies, though unseen by us: who knows,—Instruments may yet be made powerful enough to SEE the air we breathe, and the aerial beings who inhabit it.

One thing is demonstrable, even now; that is, one third of the population of Great Britain is susceptible to spirit influence, or in other words, NINE MILLIONS of the inhabitants of Great Britain are Mediums.

No marvel therefore, Materialist ; that so many of your fellowmen worship GOD, believe that Spirits exist and that *man is immortal*.

PECKHAM,

JOHN JONES,

## ANCIENT AND MODERN TESTIMONIES TO SPIRITUALISM

BY A TRUTH SEEKER.

### VII.

We have attempted to shew that the belief in Spirit-intercourse prevailed generally throughout the Ancient World ; that this was a common faith, held alike by Jewish Prophets, Pagan Philosophers, and Christian Apostles. Let us proceed to enquire if there is any warrant for the notion now so common in Protestant Churches, that this intercourse with the Spirit-World, even if permitted before the Christian Era, ceased altogether on its introduction, or with the Apostolic age at farthest.

First, let us remark, that no confirmation of this notion can be found in the language of Jesus, or in the teachings of the New Testament ; there is no intimation therein that guidance, revelation, influx from the Spiritual Universe ceased with the Jewish dispensation. — no limitation of the "Spiritual gifts" of the Church to that, or to any age : the contrary seems rather to be implied. We can see no reason for their withdrawal, no indications of this being the fact, but we do find very explicit declarations of their continuance.

It is only since the publication of Dr. Middleton's celebrated "Free enquiry into the Miraculous powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several centuries" (published 1749) that the persuasion upon which we are animadverting has become general, even in Protestant Christendom. This work met with favor, on the one hand, from sceptics who borrowed its principles and reasonings to undermine the authority of Christianity, and on the other, from over-zealous protestants eager to avail themselves of any help to weaken and discredit the claims of the Romish Church, while it helped at the same time to free themselves from that stigma of "superstition" which as "Rationalism" rose in the ascendant they were so anxious to deprecate. Believing in the constant recurrence of spiritual manifestations even to these latter days, we wish to see and front every objection that may be fairly urged thereto, and as this book is directly in our path, it would be dishonest to pass it by without such notice as space permits, though we are not quixotic enough to attempt more than a few hints which the studious reader if so minded may work out for himself.

At the outset of his work, our author frankly admits that the part which he had undertaken to defend, "was not only new, but contrary to the general opinion which prevails among Christians." It is indeed very suggestive, and a fact

at which he might well have paused, that this crotchet, however learnedly sustained, was directly opposed to the history, traditions, and belief of the Christian Church for nearly eighteen centuries.

In his subsequent vindication of the Free Enquiry he writes "The single point which I maintain is that no standing power of working miracles was continued to the Christian Church to which they might perpetually appeal for the conviction of unbelievers" this he maintains to be equally true of the Apostles and primitive disciples upon whom these gifts were conferred "they were merely temporary and occasional, adapted to particular exigencies thought worthy of them by our Lord" He also tells us that "for the prevention of unnecessary cavils if from any passages which may be found in the Fathers it should appear probable to any that they were favoured on some occasions with extraordinary illuminations, visions, or divine impressions, I, shall not dispute the point with them but remind them only, that gifts of that sort were merely personal, and not in any manner relating to the question before us." But these concessions are avowedly made only from courtesy to "weak and pious minds" and to narrow the discussion to a single point.

There is nothing in the theory of the first quotation at all incompatible with the facts attested by the Christian Fathers, or with Spirit-manifestations generally, whatever may become of theories about them. But his book and his "Vindication" still more emphatically, is throughout a denial and laboured argument to disprove the reality of the facts in question. And that there may be no doubt about it, he replies to his opponents who remind him of these concessions and proceed to argue from them "To cut off therefore all reasonings and inferences about them, (spiritual visions and revelations) let it be understood that we dispute the facts." He does not deny that the testimony of the Christian Fathers is most explicit, he even displays it with considerable fulness, but he labours to shew that their testimony is utterly unworthy of credit, that they were all either weak and credulous, or crafty and designing men, who would not scruple to lie and deceive in the interest of their creed, party, or personal ambition, "in short" he says "they were of a character from which nothing could be expected that was candid and impartial, nothing but what a crafty understanding could supply towards confirming those prejudices with which they happened to be possessed especially when religion was the subject."

The constant exercise among them of spiritual gifts which they assert, he treats as either collusion, delusion, or invention. He tells us "they were all derived from the same source of craft and imposture." The Christian Fathers at his hands have meted out to them the same measure as is generally meted out to spiritual mediums of the present day. There is always a class of sceptical minds with a capacity of unlimited belief in human baseness. Of course to such, the imputation of imposture is the natural and most obvious mode of explaining all mysteries not dreamed of in their philosophy.

Let us see what are the principles assumed by our author as the basis of his reasoning.

The question he tells us, depends on the joint credibility of the pretended facts

and of the witnesses who attest them ; and the credibility of the witnesses, he tests, not by enquiry into the credit in which they were held by the congregations among whom they ministered, and who therefore might be supposed the most competent judges ; but, partly by the representations of their opponents, partly by the nature of their general opinions and reasonings, and chiefly by the credibility of the facts which they attest, and which are the subject of dispute. "For" says he "it is common with men, out of crafty and selfish views, to dissemble and deceive ; or, out of weakness and credulity, to embrace and defend with zeal, what the craft of others had imposed upon them : but plain facts cannot delude us ; cannot speak any other language, or give any other information but what flows from nature and truth. The testimony therefore of facts as it is offered to our senses carries with it the surest instruction in all cases and to all nations."

But the question still remains, How are we to test facts foreign to our own time and experience ? Our experience may be different to that of those who profess to have witnessed them, but as we could not be cognizant of the facts which they attest, how can we assert it to be contrary ? How, if they do not involve a contradiction or manifest absurdity can we pronounce them to be impossible ?

A little reflection too, might have convinced our Author that men may be deluded by "plain facts," as well as by human testimony. "The testimony of facts as it is offered to our senses," convinced our forefathers that the earth was nearly as flat as a pancake. Our knowledge is not always the measure of truth, it is not so absolute as to be in all cases a fixed and certain criterion. A fact from its strangeness or other causes may appear incredible and yet be true. "Truth is stranger than fiction." The credibility of a narrative will always be differently estimated by different minds, and even by the same mind at different periods. Facts appear credible or otherwise as they accord or discord with other facts and principles which the mind has accepted. At the present day, there are multitudes of facts which appear incredible to the ignorant, but which the man of science knows to be true. To the King of Siam it was incredible that water could become solid, to the Aborigines of America it was incredible that Columbus by merely human power could foretell the sun's eclipse. All depends on our stand-point of observation. To the writer of this article it would not long since have been incredible, that solid heavy bodies could be raised from the ground without physical contact, or visible agency ; and if then told, that the actuation of intelligence was manifested in such movements, so that rational conversation with persons present could be thus conducted by invisible beings he would have thought it but a dull version of Washington Irving's joke of the sofa dancing a lively jig with the table, and the chest of drawers waltzing with the four-poster ; yet he is now assured that the facts he would then have derided are literally true. And there are many things in the writings of the Fathers quoted by Middleton as unworthy of credit, and therefore invalidating their testimony, which to him is the strongest proof of their veracity, and of the genuineness of the facts which they attest ; simply, because they accord with

other evidence; and with well-attested corresponding facts of the present time, some of which have come under his own observation.

Knowing however the habits of easy belief which prevailed in the early ages of Christianity, and the difficulty alike of verifying or disproving particular facts concerning them, it is necessary that we accept evidence on the point cautiously and discriminately; when for instance, Iræneus (190) tells us that "the dead are raised and do survive with us many years," we may well doubt the truth of the averment, when we find that a Bishop in the same age was unable though challenged to produce a single living instance of one so raised—that Iræneus is unsupported in this statement by any other testimony, and that even *he* does not vouch for it from his own personal knowledge; but the case is different when he tells us that among the Christian brethren some "have fore-knowledge of things future, and have visions, and the gift of prophesying; others by imposition of hands restore the sick and heal all manner of diseases. \* \* \* Moreover they *now* speak in all tongues by the spirit of God even as St. Paul spoke; *even as we ourselves have heard* many of the brethren that have the prophetic gifts in the Church, and who speak by the spirit in all languages, and profitably do make manifest the secrets of men's hearts, and openly publish the mysterious things of God" Here, as we shall shew, his testimony is supported by a continued succession of witnesses, and by cognate facts of the present day. Of the speaking in unknown tongues by the spirit, he professes to speak from his own direct knowledge, and (the genuineness of the passage being unquestioned) we have therefore no alternative but to admit his testimony, or brand him as a wilful, deliberate liar.

It will we think be found in the last analysis, that the main objections to Spiritual Manifestations, past, or present, resolve themselves into an argument, which for brevity may be syllogistically stated thus:—

All Miracles are in their nature incredible.

Spirit Manifestations are Miracles.

*Ergo.* Spirit-Manifestations are incredible. \*

\* Some writers, Dr. Middleton for instance, puts in a saving clause for Bible miracles, they would knock the idol on the head, and then politely bow to it as it falls; but with more rigorous logicians and thorough going sceptics, this reasoning is levelled not only at Church Miracles, but at all miracles whatsoever. With them it ultimates in Hume's famous formula "that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion." A dogma which whatever its demerits, has at least boldness and consistency; and if accepted, precludes all further arguments and renders investigation unnecessary.

Dr. Middleton, we may remark in passing, makes up in other directions for this complimentary concession to christianity, as is evident from the following extract, the italics are his own.

There is not a single Historian of antiquity whether Greek or Latin, who has not recorded *Oracles, prodigies, prophecies and miracles*, on the occasion of some memorable events or revolutions of states and Kingdoms. Many of these are attested in the gravest manner and by the gravest writers, and were firmly believed at the time by the populace: yet it is certain, that there is not one of them, which we can reasonably take to be genuine, not one but what was either wholly forged, or from the opportunity of some unusual circumstance attending it, improved and aggravated into something supernatural. This was undoubtedly the case of all the Heathen miracles."

O Jupiter what a swallow the man has!

We might summarily dismiss this syllogism by denying major, minor, and conclusion; and we think it would not be difficult to sustain such denial on satisfactory grounds: let it suffice to point out that its principal fallacy arises chiefly from the ambiguity of the leading term. *Miracle*, is used as synonymous with "violation of natural law." Now we opine that spiritual manifestations are real, but not (in this sense) miraculous,—that they are in perfect harmony with, and effected by the operation of natural law, as much so as the most familiar natural phenomena; the only difference being, that the law is better understood in the one case than in the other. It is not Nature's or rather God's laws, but man's ignorance and presumption that are at fault. We do not know the natural law by which spirits manifest themselves to men; the fact does not square, or seem to square, with our little systems and limited observation, and so we deny its reality. Just as, on the same principles of reasoning, the savage, if told that men travelled at great speed in carriages without animals to draw them, and that they communicated their thoughts to each other instantly though hundreds of miles apart, might conclude, that these things were contrary to universal experience," "violations of nature's laws," therefore incredible and false.

May not the wisdom even of our wisest, be but as the wisdom of the savage in comparison with the wisdom that lies beyond.

With these preliminary observations we proceed to lay before our readers the direct evidence of the Fathers of the Church to spiritual manifestations in their times, first quoting one or two modern authorities.

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## DISCUSSIONS ON SPIRITUALISM.

### 1.

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Mr. S. Owen, an enthusiastic propagandist from America, called on me recently to accompany him to the "Temple," in one of the "courts" of which resided a legal gentleman who had invited him to demonstrate at his chambers the reality of spiritual communication.

The knowledge which Mr. O. had of the gentleman, Mr. M., was slight. It appeared that a week or two previously, Mr. O. had listened to an open air religious address by Mr. Simmonds, at King's Cross, and followed him upon the reality of spiritual existence, which he declared he could demonstrate through the senses by physical means to any who might wish it. What he advanced was well received. One of the auditory said he had been present at "Circles" and had witnessed what he thought was imposture, but would like to make further enquiry if he could have the opportunity with honest persons. Mr. Simmonds said he knew something of the subject, the particulars of which he related to the audience, and thought it was calculated to arouse the attention of a doubting world, and help forward the cause of Christian reform. A gentleman present then engaged to furnish a convenient place of meeting, if Mr. O. would find a medium, and this was the evening appointed.

With this introduction to the subject I started with Mr. O., and having reached the chambers of the inviter, we awaited the arrival of the medium. In the mean time, some gentlemen, who had joined Mr. M. as a committee were assembled. One of them remarking upon the coldness of the night "hoped,"—with a smile, "that the *Spirits* would'nt find it too cold to come." Mr. O. said in answer, that the Spirits could not manifest themselves except under conditions which were, no doubt, referrible to laws; that he thought it *might* impede manifestations" by possibility. This surprised the Enquirer, who seemed to think spirits *lawlessly* almighty. "But," said Mr. O. "the spirits are decidedly affected by moral impediments: active hostility is a great impediment." Oh! oh! your spirits don't like sceptics to be present, eh?" said the gentleman.—"On the contrary" replied Mr. O., "they like to have sceptics to convince, but there is a difference between enquiring scepticism and active opposition." This distinction was readily acknowledged by the company now increasing and a general declaration was made as to the openness of all their minds to conviction.

"But what do you propose to bring before us in the way of evidence?" asked the host. "I propose" said Mr. O. to endeavour to get evidence of the operation of intelligence foreign to ourselves." He then related evidence which he himself had had, which, if he could get re-produced, would necessarily be convincing to them: for instance,—Let A. select any chapter of any book of the New Testament, B. a verse, C. a word of that verse, the first or any other, and let the spirit be requested to spell that word by the usual alphabetical mode," which he explained. He said he might also try another mode of exhibiting proof. Let D. and E. write upon pieces of paper the names of deceased relatives: let enquiry be made at the table whether any spirits of these deceased relatives are present; if the answer is in the affirmative, let the pieces of paper be rolled into balls and held in the hands of the medium, and let the question be put, "Is the spirit to whom this name belonged present, if the answer is in the affirmative, and the name be correctly spelled alphabetically, there would be another convincing proof. Such proofs compel belief."

One gentleman present thought we ought to go for something more striking,—"if for instance you and your spirits could let us know the exact state of things in India what a sensation that would make!"

"Or," interrupted another, if your spirits, now, were to telegraph to you the exact state of the money market at New York, why you might do such a stroke of business to-morrow morning as would make your fortune and relieve you of all necessity for going about convincing people."

"With respect to receiving information from the seat of war," said Mr. O. "it is possible; with respect to that something came to my knowledge recently of a striking character. A lady in London, the wife of an officer in India had suddenly a view of her husband wounded and holding his hand to his heart. She made a note of the time; and so strong was the impression of the vision representing the reality, strengthened by the fact of a similar vision appearing to three or four others of the family, that she went into mourning. In due course the



death of this officer, from a wound received in action, was reported, but the date in the report did not correspond with the date of the vision : subsequently this error in the return was corrected. He had been returned dead instead of mortally wounded and did not actually "die" until the time at which he appeared to his wife. I can give my authority for the truth of this if required. But we ought not to seek," continued Mr. O. "for reliable spiritual telegrams from the seat of war, because those we fight against have their spirit friends as well as we ; and while we were looking for a telegram from one set, we might have a misleading one from another. With respect to the second instance, I don't think that would answer better. Spirits tell us to think less rather than more about money. They think the best fortune a man can make is to prepare himself for an existence in which money makes no figure, and which lasts through eternity. I desire no more money than is sufficient to satisfy my daily need,—beyond that I would rather not be troubled with it : I should not look for evidence in that line."

"Very good," said Mr. M. "I see the ground you take, and for my part, I am disposed to respect it ; but suppose the Spirits to telegraph to us the real state of Sir John Franklin."

Before Mr. O. could reply to this, a shrewd gentleman said—"I don't believe there's any telegraphing in the affair at all. I think it's the mind of the medium producing certain electrical changes of the air around her, which changes correspond to her thought exactly, and these register themselves electrically upon the table whose surrounding atmosphere has become similarly electrified. If I have not expressed the matter correctly I have no doubt the secret of the whole thing is something like that." "But that shuts out the phenomena of intelligence foreign to the medium," said the host.

"True," said Mr. O. "and that is what Spiritualists stand out upon ; if it were not for the intelligence proved, the electricity explanation might pass."

The room by this time had become rather crowded by friends of the host. In speaking to the question as to unobjectionableness of seeking a communication about Sir John Franklin, Mr. O. instanced a circumstance about the loss of the Arctic in connection with Mr. Collins, its proprietor: that gentleman had received the intelligence from the Spirit of a passenger whom he knew, and through which circumstance Mr. Collins, by the bye, had become a Spiritualist.

The medium now arrived with her husband, and friend, all recent converts to the subject. A circle was formed at a small table, by them and Mr. O. After a time feeble raps were heard, and the company drew their chairs close up to the table to make sure and to scrutinise well. All confessed to hearing the raps, but some evidently doubted their origin ; the gentleman with the electricity theory thought he "saw the fingers of the medium move when a rap was heard." The host left his place opposite the medium and took a seat close to her and declared aloud that he had "not heard a single rap in his new position," then as soon as he did he, with apologies, asked the medium to raise her feet from the floor and place one on each side the stem of the table. This was obligingly done. Still they came but feebly. A question was now put to the Spirit : "What can we do that the raps may be louder? The answer by the alphabet to this was:—"There are too many unbelievers."

Mr. O. suggested that some of the company should go into the adjoining room leaving the host and one or two to observe and report, but from want of definiteness and unity of thought there was no continuous and pointed communication, but abundant rapping satisfactory to Mr. M. and his friends as to the active part of the phenomena not being attributable to the medium.

Tea and coffee being brought in, the remainder of the evening was passed in an amicable discussion of the subject; and for the further satisfaction of Mr. M. and his friends they were invited to go to the medium's house in small parties and be present at the circle meeting there. I will take care that you have a report of the result.

LONDON.

J. D.

## ON THE VERITY OF SPIRITUALISTIC FACTS.

*From the Reasoner for February 10th, 1858.*

### II.

NEED I repeat the old proverb, 'We are all the creatures of prejudice?' or that it applies to the editor of the *Reasoner* (even as to others less advanced in freedom of thought), who wrote in a very lively and facile manner, some weeks back, on Spiritualism; but I have not yet seen him treat this matter with the seriousness of one who has no prejudice, and dares to look at the facts so abundantly furnished everywhere around him, and testified by clear-headed and honest men, men on whose testimony he would, in other cases, depend, men whose statements of facts he is bound to accept, or show they are not facts. Mr. Robert Owen's truthfulness he will, I am sure, not, for a moment question. I hope I may in his mind lay some claim for credibility. This granted, he has then to prove our incompetency to understand whether we really do see what we state, or whether some mental hallucination governs us; this, I am aware, is the general opinion of our opponents. But it is the opinion of impertinence, which, I am sure, the editor of the *Reasoner* will not descend to use; but if the facts exist, why does he not take them up *seriatim*? Such a proceeding would be of service if it proved us either right or wrong, who hold to spiritual phenomena. Mr. Owen, at the last May meeting, affirmed that he was once standing conversing with a medium, several feet from a table, which latter all on a sudden moved from where it had been, ran quite up to him, and thence to its former place, without any visible human agency. Is Mr. Owen incompetent to judge or see aright what occurs? I have myself seen a table rise by my own command several inches from the floor also without the aid of any known human agency. Numbers of credible, and intelligent persons are to be found who have witnessed similar phenomena, forming, indeed, but a small part of the manifestations connected with this singular subject. Many of us have tried to resolve the phenomena into material principles, not being very ready to adopt those of spiritualism, and some of us still admit the *possibility* of undiscovered electrical, or other agency, remotely subject to human will. This is matter for fair discussion. I have, however, stated the facts; it is yours either to prove they do or do not exist, or account for them on some basis of reason. I should like to find the opinions of Spiritualists treated with frankness by some of the Secular party, who, ever ready to demand the right of free thought and utterance, are often as intolerant and sarcastic as those theologians they very properly distrust for the same ignoble qualities.

W. TURLEY,

## IS SPIRITUALISM ANTI-SCRIPTURAL?

## III.

The Rev. W. Walters of Halifax has devoted one of his Sunday discourses to the subject of "Spirit Rapping." He pronounces it one of the greatest humbugs of this or any past generation: but, judging from his remarks, we infer that he has not had the privileges requisite to form an accurate judgment on the matter. We therefore forwarded to his address a few articles which we thought likely to be of service to him; and in the event of his still adhering to the statements made in his lecture, we have offered to undertake the affirmative of the following proposition;—

"Is the doctrine of spirit intercourse in harmony with, and fairly deducible from, the teachings of the Old and New Testaments?"

By spirit intercourse is meant the power of departed Spirits to converse with those in the flesh."

The Rev. Gentleman kindly acknowledged the receipt of tracts forwarded, and we hope shortly to learn the result.

## MR. S. OWEN ON SPIRITUALISM.

On Monday evening march 22nd. the first of a series of twelve lectures on the Question,—

**"CAN MAN HOLD CONVERSE WITH SPIRITS?"**

was delivered in the metropolis at the Lecture Hall, 3, Cheniès Street, Tottenham Court Road, by Samuel Owen, from America. A chairman had been appointed and a discussion followed the lecture.

The lectures will be free, the expenses being guaranteed by a few friends who nevertheless requested co-operation in their effort to introduce this subject for public discussion in London from those who were able and willing to render it, to which end, the chairman, Mr. Dixon, announced also that a Conference or Committee had been formed and which he invited those willing to join.

Most of the audience were new to the subject, and some required explanations of the terms used by the lecturer, such as medium, clairvoyance, soul, &c.

All passed off so well and amicably that there is good ground to expect that the course of lectures will prove encouraging for similar attempts to be made elsewhere.

## FACTS WORTH RECORDING.

On Thursday morning (March 4th.) one of those shocking and deplorable catastrophes which are incidental to colliery operations, occurred at Messrs. Powell and Sons pit at Crompe, near Mountain Ash, by which twenty lives were lost. \* \* \* \*

Several Mothers and wives are now moaning over the corpses, but can not ascertain whether they are those of their sons and husbands or of strangers. One lad was so burnt that not a thread of his clothes was left and his *shoe only* enabled his relatives to identify the body. This lad was very reluctant to go to his

work on the previous evening, saying to his parents that he had a presentiment that something terrible was to happen. They laughed at his superstition, and compelled him to go and are now almost frantic with the idea that they had driven their dear son to destruction. *Bristol Times, March 6th 1858.*

[Was the above warning given through Spirit-intercourse? If not, will our enlightened savans please to favor us with an explanation. Such facts frequently occur and if we have not the proper theory to account for them, we should be glad to learn it. Ed.]

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### VISION OF A DYING CHILD.

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The following is copied from the *Alliance Weekly News* of Saturday February 13th, 1858.

"I was greatly pleased," says Dr. Thompson, "with a little incident a mother gave me the other day.

A Child, lay dying, feeling unusual sensations, she said, 'Mamma! What is the matter with me?' 'My Child you are dying.' 'Well, mamma, what is dying?' 'To you, dear Child, it is going to heaven.' 'Where is heaven?' 'It is where God is, and Christ, and the holy Ghost, and the Angels, and the good men made perfect.

'But mamma, I am not acquainted with any one of those, and I do not like to go alone; wont you go with me?' 'Oh, Mary, I cannot. God has called you only, not me now. Turning to her Father, she asked the same Questions, then piteously to each of her Brothers and Sisters she repeated the same interrogatory and received the same response, she then fell into a gentle slumber, from which she awoke in a transport of joy saying, you need not go with me, I can go alone, I have been there,—And grandmamma is there,—And grandfather is there, and Aunt Martha."

DUDLEY.

J. ROWLEY.

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### SPIRIT POWER CIRCLES.

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Dear Sir.

I send you a communication should you consider it worth inserting, written through the hand of a friend of mine who has devoted but very little time or attention to the subject of Spiritism and who constantly doubted at first the reality of its proceeding from spirits. Altho' he acknowledges that his hand is involuntary moved, and that he does not know what the next word will be to the one he is writing, and if the communication when finished will be intelligible.

One evening we were sitting with the medium of whom I have given some account in my former articles for your Telegraph when I asked my friend to remain passive for a few minutes, having placed paper before him and a pencil in his hand it presently began to move, and after making several scrawls, began to write words. Then a short communication followed, he has continued to write freely ever since communications on various subjects: of which the following is a specimen.

Yours very truly,

H. B.

"My beloved children,—the glorious future for the Good is even far beyond your brightest hopes and conceptions in grandeur; it springs from the ennobling principle of Goodness, for God is goodness! and all those who partake of His Nature are good and great, and become harbingers of good to others rising from one degree

of glory to another. The only possible way to attain this desirable state, is to study and fulfil the Laws of God, by understanding and practising them, so that your light may shine before men, that they may be induced to do likewise. This is the only study worthy of man : it is the only study my Children that can be of any real benefit here on earth, for it is elevating, ennobling, and fills the whole soul with light. It is the beginning of Wisdom ! therefore make the best use of your time in getting this knowledge, and when in possession of this light you must enlighten others ; for it is the nature of Truth to bless, not only its possessor but all those who come within its influence. To those who possess it, its stimulating power is great, and never fades away ; it is a joy for ever ! and will most assuredly raise the whole human race, from ignorance, to knowledge ; from darkness to light, from that torpid state, in which the mental powers of men have been stagnating for ages past ; it will teach them that a proper and wise use of all their endowments, will make them recipients of all increasing knowledge and power for knowledge then becomes power, and thus makes their earth a paradise, fit for the elevated beings you are all capable of becoming. Study and practise all you can to be good, then will your life be blessed, and your change from this, to another state, be almost unconscious and most glorious, for there is no such thing as death or annihilation ; it is only change for ever and ever.

LONDON MARCH 14 1858.

PHRENO."

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### SPIRITUAL EXHORTATION:

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Dear Sir,

I am told by a friend who takes much interest in the evidences of spiritual existence, that you may think the particulars of the the following incident worthy of being printed : I therefore send them.

A few evenings since, sitting with two friends, through one of whom are obtained the tipping manifestations, it occurred to me to propose to endeavour to obtain a communication. This was assented to, and we placed our hands on a small table, which presently commenced moving. We asked if an instructive communication could be given us by means of the alphabet ; and after an affirmative sign the following was spelled out :—

"Love one God only."

It was asked in what way should we show our love to God ? It was answered thus :—

"You must endeavour to be good girls. God loves those who always worship him. Cherish well and worship all holy things. Tinsel vanities and worldly knavery vex your spiritual good."

With earnest curiosity had we watched the words as they appeared, as it were, beneath our fingers ; but at this point other persons came in and the communication was arrested.

Although, Mr. Editor, the exhortation conveyed in this communication may not possess the charm of eloquence nor even of novelty, yet thus received—bringing home to our minds forcibly the fact of unseen intelligences being about us, responding to our appeal for instruction, and this conveyed in terms of such friendly admonition,—was better calculated to impress us, and bring about the result of our "endeavouring to be good girls," than many an orthodox discourse of an hours duration, even though eloquently stated and learnedly argued.

I am, Mr Editor,

Yours truly,

LONDON, MARCH 15th, 1858.

M. A P.

[We thank our correspondent, and shall be glad to receive accounts of such incidents, which are none the less valuable for taking up small space. Ed.]

## EXTRAORDINARY TESTIMONY.

"*The Spiritual Age*" in noticing an interesting work just issued by Allen Putnam Esq., says :— "The purpose of this brief treatise, as summed up by the author, is to show that

'Mesmerism, Spiritualism, Witchcraft, Miracles, all belong to one family, all have a common root, and are developed by the same laws. The *spirits of men* perform these wonders ; and all of them do it, and have ever done it, by substantially the same processes. When these spirits are embodied, we call their work *mesmeric*, or a, result of animal or human magnetism : when the spirits are disembodied we call their operations Spiritualism. Living men, and dead ones too, are mesmerizers. If this can be made apparent, the world's wonders are at once and easily traceable to competent authors ; and the world is favored with a glimpse of a universal law which has not heretofore been duly recognized.'

'The facts presented by Mr Putnam are well chosen. If not always severely logical in his *mode* of statement, yet in *substance* he is strictly so. And we do not see how any sane mind can avoid his main conclusions, — except it be by a point-blank denial of his testimony. This, we think, no sane mind acquainted with the man will attempt. We quote the following as a sample :

'Taking my seat, one bright summer afternoon, at one end of a medium's table, with her at its side on my right, she commenced to speak, and I to write, a communication from one of my near relatives. While we were thus busied, my eye happened to see that a vacant chair, at the end of the table opposite to me, was sliding or moving on the floor. Looking under the table, I saw that the chair was at least a yard from any part of the medium, and also from myself ; and we were the only persons in the room. The chair kept on moving. The room was light, very light ; my view was perfectly distinct ; and there, before me, the chair continued its movings.

'The late Robert G. Shaw and myself had several times met in that room ; and I had learned, that, while living, he had said, that if it were possible for him, after death, to come to that place, he would ; and also that he would try to move a chair instead of a table. Remembering this, I said, 'How do you do, Mr. Shaw ?' Instantly the chair brought up its front legs at least four or five inches, and then struck firmly back upon the floor three times. 'I am happy to meet you, Mr. Shaw.' And three times again the chair gave its emphatic dips. 'Is Spiritualism true?' Three tips again. 'Will it be injurious to the world?' One tip. By this time the chair had changed its position, so that one of its legs came near a leg of the table. I next asked, 'Do you, Mr. Shaw, advise me to go on with my investigation of this subject?' The chair now poised itself upon a single leg, and, by a swing or sideway motion, brought another leg forcibly against the leg of the table three times. Then, while waiting my next question, it held itself still on a single leg ; and, as successive questions were put, it did, by one swing or by three, give negative and affirmative answers. In that position it held on until ten or twelve questions had been answered, — till I had put all the questions that occurred to me, which could well be answered by a simple yes or no. When I ceased to question, the chair bowed itself slowly and gently over to the floor, without falling, and thus bade me good-bye. All this occurred in broad daylight, and extended through more than five minutes of time. It was as fairly and as accurately seen by me as any object and motion ever were or ever can be. With my own eyes I *saw all that*, if I ever saw anything. If I see the paper on which I am now writing, then I saw such motions of that chair. There was no mistake. The medium did not move it ; and I did not. Some invisible, intelligent power seemed to be there, and to do it. This statement is carefully made ; and, so long as I continue to hold God and truth to be more worthy of reverence than man and public opinion, my pen and my tongue will maintain its substantial correctness.