

SUPPLEMENT

TO THE

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LECTURE ON SPIRIT MANIFESTATIONS.

[Concluded.]

"They brought unto him many that were possessed of devils." "Mortals having refused good and truth, their minds and souls became recipients of the errors and understandings of false wills, and man's understanding and will having been given up to falses and evils, many were possessed with devils, and they were troubled with them."

"And he cast out the Spirits." "He cast out the evil thoughts and errors in the mind, which proceeded from the falses of the will and understanding."

"With his word." "The mere word did not cast out the Spirits or evil thoughts; it was the Divine good and truth, which came in contact with the falses and dispersed them; the voice or word, the medium through which came the goodness or truth; therefore the casting out with his word, is the goodness coming through God's voice to the mind, and by the growth and fruit of good and truth, the evils were destroyed, and the devils, the evil thoughts and falses were cast out."

"And healed all that were sick." "Spiritually, all are sick who have not the truth; all who have no hope in God; in whom Spiritual and Celestial thoughts lie dormant, and whose wills and understandings are in falses. These are spiritually sick, and can only be raised by coming into spiritual contact with the Divine Being, by recognising him and living for him."

"Himself took our infirmities, and bare our sicknesses." "He bore all the evils of humanity for the love of all; he bore our infirmities, the evils of our understandings; he bore our sicknesses, the evils of the will."

Read the 14th chap, of St. Matthew—will explain to you the 34, 35, and 36 verses.

34 v. "And when they were gone over, they came into the Land of Gennesaret. 35 v. And when the men of that place had knowledge of him, they sent out into all the country round about, and brought unto him all that were diseased. 36. And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole." "Again let us remind you that everything in the Bible, however trivial, has a spiritual, as well as a rational meaning."

"And when they were gone over." "The ship in which they went over, is

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the state of knowledges and truths which had been imbibed by the Church, and which had changed its state.

"They came into the land of Gennesaret." "Into spiritual intelligence; the Holy Word is the highest spiritual intelligence; to this Gennesaret corresponds."

"And when the men of that place had knowledge of him." "That is, when those of the Church, who were principled in intelligences; had knowledge of him, they acknowledged him; the Church received the Divine influx from the Blessed Jesus."

"They sent out into all the country round about, and brought unto him all that were diseased." "This is what true intelligence always does; first seeks the perfections of the Divine God, and secondly the imperfections of the human nature, that they may all feel the Divine influx."

"And besought him that they might only touch the hem of his garment." "Garment signifies Divine truth of Divine love, or that in which the Divine is invested, being the hem of the garment, being the most literal or lowest part; the most external part or the letter, or the literal sense of the Word of God."

"And as many as touched were made perfectly whole." "By touching the hem of the garment, means the spiritual going to the literal sense of the Word of God; and they through the garment had communion with the Divine that was in the garment."

"All who reverence and respect the literal sense, or the garment, as being the vessel of so much good, and so many Divine symbols, the blind, the lame, and the deaf, all will be made whole—they receive the light of God by the touch of the garment, for that is one way of communion with him, so is the reading of the literal sense of the Bible; read the Bible, touch the garment with perfect faith, as they did, and so will you be healed."

Then followed this exhortation :

"And may you all reverence God's Word, for it is the garment which contains the whole of God's truth; the words of the Bible like the hem of the garment, are the lowest. May you all, through the Word thus have the Divine influx from the God above, and be made perfectly whole as they were, who touched the hem of his garment—for ye are all diseased—all have some spiritual disease—ye are not whole yet—read the word—receive it spiritually—touch the hem of Christ's garment, and as many as touch shall be made perfectly whole."

Read the 5th chap. of St. Luke, and we will explain the 4, 5. and 6, verses.

4th v. "Now, when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. 5th v. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing, nevertheless at thy word, I will let down the net. 6th v. And when they had thus done, they enclosed a great multitude of fishes, and their net brake."

"Fishes, mean spiritually, those who lead others into the truth, and the true Church of God; the Lord says, 'ye have become fishers of men'; ye bring them to his truth or Church."

"In the 4th verse, our Lord says unto Simon, launch out into the deep."

"The deep, means the natural and sensual feelings and affections of mankind,

and launching out, is the laying open to those affections and feelings of mankind, the truths of God; the direct communication with them."

"This is the greatest lesson of all—ye may toil all night, means the toiling in your self-love and self-will, without dependance on God, looking not to his guidance and his will, therefore ye take nothing; but if ye will do as Simon did, at thy word, O Lord, I will let down the net, multitudes of fishes you will catch; this is dependance upon God's will."

"The net brake." The truths and doctrines that composed the net were incoherent—if you fish or teach, you must have the will and the influence of God's truth; not only the knowledge—then the truths and the doctrines will be coherent—all will be safe, and the net will not break.

"Read the 8th chap. of St. Matthew—read again the 28th verse. We begin the explanation from that verse."

28th v. "And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tomba, exceeding fierce so that no man might pass by that way. 34 v. And behold they cried out, saying, What have we to do with thee Jesus, thou Son of God: art thou come to torment us before the time? 30th v. And there was a good way off from them, an herd of many swine feeding. 31st v. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32nd v. And he said unto them, go: and when they were come out, they went into the herd of swine; and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

"By 'two possessed with devils' you must understand that therein is comprehended spiritually two principles of the Church; one the principle of evil, the will—the other the principle of error, the understanding. Being possessed with devils, means their connexion with infernal thoughts and beings; they met Jesus—they acknowledged the Divine love and wisdom—the understanding hating and disregarding it."

"Their crying out, and saying, 'What have we to do with thee Jesus, thou Son of God' evidenced the strong opposition of the externals to Divine love and wisdom."

"Art thou come hither to torment us before the time"? "The meeting of Jesus tormented them; for evil spirits always feel first pain and torment at good."

"And there was a good way off from them, an herd of many swine feeding." Swine, spiritually, are those men and those minds who are avaricious, and love the sensual."

"Suffer us to go away into the herd of swine." "If thou wilt cast us out of the humble and penitent, suffer us to go into the herd of swine—suffer us to flee to the minds of those who are congenial to us—the avaricious, the sensual, 'and he said unto them, go,' flee to those who are congenial to you."

"Jesus thus by the operation of Divine love and wisdom, discarded all evil from the humble and penitent."

"They went into the herd of swine, and behold the whole herd ran violently

down a steep place into the sea, and perished in the waters.' "The devils went into the herd of swine—they went into congenial minds—the avaricious and the sensual, and they all went down together, and perished in their own evils.

"Do pray, dear mortals, let every little *you comprehend in your understanding enter also into your wills*—let the truth you know shape itself in language, so that your true or interior voice may utter it, and that God will hear though man may not."

"Read the 22nd chapter of Genesis.

"We do not intend this evening to explain the chapter, but to prove to the young in particular, that there is a providence, even in the darkest hour, to urge upon all to truth in God, and to shew to you, that the Lord will provide.

"The 22nd chapter of Genesis relates to the temptation of Abraham, whereby God tested his faith and his obedience, requiring of him to offer his own and his beloved son for a burnt offering upon one of the mountains in the land of Moriah. God seeing Abraham did not withhold his only son from him, sent his angel and stayed the stretched forth hand, that held the knife to slay the lad and provided for himself a lamb for a burnt offering.

"Let us try and be like Abraham, for remember God may call on us as he did on Abraham; pray therefore that we may be like him, and the Lord will be to us as he was to him. Abraham, is the celestial, the representative, the image of God. We must, to become Abrahams, conjoin ourselves to God and become his image, and if we do, we shall unhesitatingly answer the Lord's call, and like Abraham we shall be provided for. The more we are like Abraham, the more willing will we be to serve God perfectly. Remember God rules, not only universally, but singularly for ever; not regarding externals but internals. He sees the future, therefore in trials murmurs not, for what he sends now may be hard but when you come to us, you will find they were to form your internals. The chapter teaches that the celestial trusts in God; it also cheers you all. God in ruling the internals, sees what is best fitted for the happiness of man;—trials come when the affections are too earthly; it is only God trying to turn your heart to him. May we be Abrahams, and in trust, love and hope, take our child to sacrifice and God will give to us as he did to Abraham. Trials are not that you may give up what you love spiritually, but they are sent to loosen the ties that bind you to earth, and to make you the image and likeness of your Creator. God's providence hangs over eternity,—men's judgment over a day; submit therefore. He seeks the spirits' happiness,—you seek your affections to be gratified: pray to grow daily more like Abraham: let the young take this and place it in the heart's casket.

"You ought to obtain that trust in providence that if doing right you may feel assured all will be well; if you have perfect trust, he will not forsake you. The Lord did not take the offering of Abraham; he only called upon him, so will it be with you,—if you make the sacrifice; the joy will be greater in the end. God bless us all."

Such are Spirit Manifestations; such are the teachings of God's messengers who now revisit the earth,—communicated through the medium of one of my

children, sometimes in trance, and sometimes in writing,—unfolding letter by letter; laying bare the spirit meaning of the word and their divine master; to some they have added great truths, and crumbled many a cradle prejudice, and may they to others the like good offices perform. They come, that they may scatter their gems of truth, and strew their flowers of love, around the rugged path of every earth-born; helping him to penetrate the outer of the word, that he may in spirit seize and apprehend the inner truth. Their gems shall not be scattered, and their flowers shall not be strewn in vain; the time will come, when the truths of the Bible shall be known and prized;—"At this day, and in your world (say they) the Bible is as it were, encased in iron covering, but the day is, when man shall see and shall confess the beauty of the golden one beneath."

For as the rain cometh down, and the snow from heaven, and returneth not thither again, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the earth, so shall my word be that goeth forth out of my mouth, saith the Lord; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the way whereunto I sent it.

Our record is true; man in Spirit does revisit earth, and communicate with the living, teaching and instructing in God's word.

"In the truths of the Word,
Shall the faith of the Lord,
Be sounded through nature abroad;
And the angels go forth,
Till they hallow the earth,
With the love and the wisdom of God."

You may possibly think with Dr. Hall, who was Bishop of Norwich in 1659, that in the later ages of the Church, to have the apparition of a good angel, is a thing so strange and uncouth, that it is enough for all the world to wonder at and yet even he admits, that in some few instances our times have been known to yield, and he refers in particular to the memorable relation by Philip Melancthon which I have cited. The learned divine also says, "We have many times insensible helps from good Spirits, as by the effects we can boldly say, there hath been an angel though we saw him not." "Of this kind (says he) was that no less than miraculous cure which at Madennes, in Cornwall, was wrought upon a cripple, whereof (besides the attestation of hundreds of his neighbors) I took a strict and personal examination in that last visitation which I ever did or ever shall hold,—This man that for 16 years together, was fain to walk upon his hands, by reason of the close contraction of the sinews of his legs, was upon *three monitions* in a dream, to wash in a certain well, suddenly so restored to his limbs, that I saw him able both to walk and to get his own maintainance. I found neither art nor collusion,—the thing done, the author invisible."

You may perchance laugh as Sarah did, but remember her rebuke: "Is there anything too hard for the Lord?"—Is there anything too hard for that God who created the heavens and stretched them out: who opened forth the earth, and that which cometh out of it; who giveth breath to the people upon it, and spirit

to them that walk therein; who hath measured the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind? Am not I the Lord of all flesh? is there anything to hard for me?

Oh! may these words find their echo in the mountain fastnesses of every unbelieving soul; may they vibrate from heart to heart, till infidelity shall totter to its base, and on its ruins be create an earth-paradise; whose pastures shall be ever green, and waters ever still; where Bible light shall shine in all its Spirit-splendor, and every letter blossom forth a spiritual truth.

Demon-self shall fall before the breath of Brotherhood; every living form, a link shall be, in chain continous, as members of one man, a human harmony,—Death-falses shall no more abound; God's love-bow circling round, shall man's heart girt, as rainbow earth's horizon. His messengers to man, shall bear their olive crowns; and on each heart shall he ingraft, from off the tree of paradise before the fall, a bud of incense, which blossoming shall seed, and every breath of Zephyr bear, to root on spot more barren than the wayside or the stony ground of old, and warmed by sun divine, God's word, the Bible, and by angels tended, earth shall be restored, and flowers of love eternal bloom.

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree."

And may the manifestations of spirit, in this our land, be the dawn of that long looked for glorious day which is to give light to them that sit in darkness and in the shadow of death;—of that day of joy and peace,—of that day-spring from on high,—when the poor and needy shall seek water and there is none, and their tongue faileth for thirst, and the Lord will hear them, and the God of Israel will not forsake them; when he will open rivers on high places, and fountains in the midst of the valleys; and will make the wilderness a pool of water and the dry land springs of water; when he will plant in the wilderness, the cedar, the shittah tree, and the myrtle, and the olive tree; and will set in the desert, the fir tree, and the pine, and the box-tree together, that they may see, and know, and consider and understand together, *that the hand of the Lord hath done this; the Holy One of Israel hath created it.*—May this be the break of that morn, which is foretold by the prophet Isaiah, when the wilderness shall be glad and the desert shall rejoice and blossom as the rose; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"Then earth

From the Antartic to the Artic pole,
Shall blush with flowers: the Isles and Continents
Teem with harmonious forms of bird and beast
And fruit; and glorious shapes of art, more fair
Than man's imaginations yet conceived
Adorn the stately Temple of a new,
Divine Religion;—Every human soul,
A second Adam, or a second Eve,
Shall dwell with it's pure counterpart conjoined,
In sacramental meanings of the heart.
God shall be everywhere;—not as now,
Grasped at—but apprehended, felt, and known."

A VISION CORROBORATED.

March 27. This Morning, before rising, while meditating, a mental representation appeared to me of an expanse of countless stars harmoniously arranged and inter-related with each other, and all in reaction to an all-pervading unity—Deity invisible. I conceived also, at the same time, the idea of these stars having on them beings endowed with self-action—Good to these beings resulting, as of necessity, from the voluntary subordination of their self-action to that of DEITY,—Evil from the contrary.

Pondering on this scene, glowing as it were with a light and life of its own—I felt a movement indicative to me of Spirit-writing, and my finger was moved to write as follows,—

“O God! Creator of all mankind, Maker of all worlds, and of all the things thereon, grant unto this thy servant more and more light to see and understand thy admirable works!—MATILDA.”

Matilda, it has been given me to understand, is the name of my mother in the Spirit-world.

After a pause, the writing was resumed:—“My dear Son,—I have long endeavoured to impress you with this picture.

“The admirable work of Jesus Christ’s mediation; it is impossible to express by picture or by signs of sonorous relation.”

Here the writing suddenly ceased.

I was curious to ascertain how far this vision, if I may call it so, and the concomitant writing, were not *automatic*.

On the evening of the following day, some friends came according to appointment made several days before; among them was a seeing-medium, whom I invited to look, as she frequently has done, in a mirror, dedicated to “Matilda.” My mother appearing in it, among other questions asked by me was this—whether I had been impressed by her lately with a mental picture or vision? The answer was in the affirmative. Beyond the proof already received through my hand, I asked her to kindly describe it in the mirror to the present medium.

“Yes, my dear,” was the reply, “it was a picture of Holy Land.”—This seeming to me rather vague, I asked for a more exact description. —“I cannot add to the description except through a drawing-medium. I could through Mrs. W. whom you know.”

I was not perfectly certain that the medium then looking in the mirror had not heard of Mrs. W. as a most remarkable drawing-medium; and that the reading might be considered *automatic* on her part. On my stating the difficulty I might have in communicating with the lady she named, on account of the distance,—a difficulty started by scepticism,—my mother, or “Matilda,” intimated (through the seeing-medium, by transient writing on the mirror) her willingness to effect the object through one of the other friends present, of whose drawing-mediumship the medium of the mirror was, I knew, perfectly ignorant. I thought that would meet the case beautifully. “Matilda” arranged with Mr C. the said drawing-medium, to be with him at seven o’clock the following evening. After other communications, and our

acknowledgements, Matilda gave her blessing, and the mirror was closed.

On the following day, Mr. C., while engaged at his work, thought it not unlikely that "Matilda" might be with him, and held the pencil from time to time, but without result. In the evening, while engaged in conversation upon family matters, he perceived the sign usual with him for spirit-writing. He looked at his watch; it was seven exactly. He took a pencil and paper, and it was written,—“Matilda. My dear, I will try what you can do.

The medium asked, What sort of paper will be best? The answer was,—“Any piece of paper. I cannot do as other Spirits can who are more accustomed to you.”

After an apparently preparatory exercise of the medium's hand, a drawing was made as closely approximating a miniature diagram of the 'vision' as was possible to be made in an off-hand pencil sketch, though unintelligible to him through whose hand it was done, and whose idea, from my imperfect description, was totally different. The sketch was made without the pencil being once lifted off until completed; when the medium's hand was moved to a scrap of paper on the table, and was made to write,—

“I cannot draw any better. It is more as a proof to my dear J. that he may know that other mediums may be used by me—Matilda.”

Mr. C. asked, Is it quite finished?—“You can go on with it another time. I cannot stop longer now.”

He said, I am sorry for that, because I am so much at liberty.—“I cannot stay longer now.”

During the next two days, Mr. C. held the pencil, now and then, to the diagram to receive any additions, but in vain until the evening of the second day, when "Matilda" announced her presence by writing her name, and proceeded, "I will go on with the drawing if you will allow me, that my dear J. may be contented in mind, and have confidence in what I promise. I cannot do all I could desire, but I will do my best. You can do more without my aid than with it; but it will gratify him." But at this point some professional interruption occurred, and Mr. C. was unable to resume the pencil for "Matilda" for a couple of hours. When he did his hand was moved to write not by "Matilda," as he expected, but by another Spirit who frequently writes through him, who wrote that he must now wait for "Matilda's impression; in the mean time giving him instructions to go out about some benevolent Spirit-work. This he did. The particulars of that, although interesting, it would be foreign to my present purpose to relate.

The next day, I having written to him to know if he had received any ratification of the "vision" as promised, Mr. C. brought the sketch home, with the particulars and the little communications I have here copied.

Having looked at them and commented on the sketch, Mr. C. said he should have been better pleased with it, as an artist, if a little more complete, his hand was put into movement and wrote, "My dear George, that will be sufficient to express my meaning. Matilda."

I having looked at it for a while, through his hand was rapidly written, "What do you think of it now, dear J.?" I returned thanks, and had to confess that it corresponded with, while it, at the same time, more fully expressed the idea conveyed in the picture impressed upon my mind.

The statement, through my own hand, that the impression was made by my mother, was thus confirmed, in the first place, by a seeing medium, and in the second, through a drawing and writing medium. I concluded that the phenomena witnessed by myself, as well as those witnessed by the seeing medium, were not *automatic*.

London, April, 1859.

JACOB DIXON.

SPIRIT MUSIC.

We thankfully insert a letter received from a friend in Yorkshire, whose successful ministry of the gospel is a sufficient test of his truthfulness.

In acknowledging some numbers of the *Telegraph* which had been sent to him, he says,—

"I don't know that I can make a more suitable return than by relating a circumstance which puzzles our ordinary philosophy, but of which, from the character of the testimony, I am as certain, as I can be of anything which does not take place directly within the sphere of my own consciousness.

I had an intimate friend in Huddersfield. Three years ago he died very suddenly. He was a home-loving genial man. He had a home to be loved. His death was an overwhelming affliction to his wife and children, particularly to the former. She almost died with him. Her home, before so cheerful and comfortable, became all but her sepulchre. The daughter was left at home, whom the father loved to hear play on the piano. She has since joined him in the world of Spirits, having died as unexpectedly as her father, though not until she had become a wife and a mother. From the day of her father's death the piano was closed, not again to be opened. Such was the mother's decree. She imagined that she could not endure the sound of it, and no reasoning or entreaty would prevail upon her to make the experiment. She is a woman of high spirit, and stern resolve, and having formed the purpose not to have the instrument opened, she was not to be moved from it.

Several months passed away. It was a calm summer night. A married daughter and a lady friend from Leeds with her daughter—a mere child—were visiting Mrs. C. All are very intimate friends of mine. Early in the morning is heard discerning most exquisite music. Daughter, friend, child, are alarmed. The first leaves her room, goes to the room of her guest, and finds both her and her child sat up in bed listening in a sort of admiring tenor. The window is thrown up to ascertain whether the sounds come from without, but instead of fuller the music becomes fainter. A visit is made to the landing of the staircase, and no doubt is entertained that the sounds are from the long-silent piano. They hear its well-known tones, though sublimated to

unusual sweetness, and that precise effect which has before been noticed as they have swept along the narrow passage from the drawing-room, through the hall at right angles to it, and up the stairs leading to the bed-rooms. For twenty minutes the music continued—but such music! The tunes are all familiar, the keys have answered to the notes before, but never in an execution so brilliant, and with a sweetness so penetrating.

Towards five or six o'clock the ladies ventured down towards the drawing-room, but door and piano are both closed.

Mrs. C. the bereaved and disconsolate wife, did not hear the performance, but she opened the instrument the next day. She is as free from credulity as any woman I know, but she took this as a kindly intimation from the invisible world both to moderate her grief and to suffer the piano to be played as formerly.

You may make what use of this anecdote you please in private; in public too, providing names etc. are not given, as, without the permission of the friends referred to, I should not feel at liberty to publish their names. J. S."

We invite other friends to send us similar contributions—only taking care that they are as well attested.

HON. JUDGE EDMONDS.

The Hon. Judge Edmonds received an offer from the editors of the "New York Tribune" to insert a series of articles from his pen in favour of Spiritualism. The learned Judge has accepted the offer, and we extract the following from his first article.

"Let me take the rappings as a specimen :—When I first heard them, it was in the presence of three females, whose characters were enough of themselves to assure me against any attempt at imposition. As I entered the room where they were seated together at one side of a table, the rappings came with a hurried, cheerful sound on the floor near where they sat. I took my seat at the opposite side of the table, and listened, with the idea in my mind, "One of them is doing it—perhaps with her feet or hands, her toe or knee-joints." Directly the sounds came on the table, and not on the floor, and where their hands could not reach. "It was vetriiloquism," I said to myself. I put my hands on the table directly over the sounds, and distinctly felt the vibration, as if a hammer had struck it. "It was machinery," I imagined, and then the sounds moved about the table in different parts, the vibration following my hands wherever I put them. At other times, though not on this first occasion, I have turned the table upside down, and examined it so carefully as to know there was no machinery.

Thus I went on, at this time and at other times, testing the rappings in various ways by these questions. And in answer they would sometimes come on the back of my chair, when there was no one behind me; sometimes on my person, when there was no one near enough to touch me; sometimes in a railroad car, when in a rapid motion; sometimes high up on a wall beyond the reach of any one; sometimes on a doorstand-

ing open, when I could see on both sides of it, and no one was near enough to touch it; sometimes four or five feet distant from any person; sometimes following the person when walking to and fro; sometimes when the medium was immersed in water; sometimes when they were placed on a feather pillow; sometimes when isolated from the floor on glass; sometimes when held up from the floor; and sometimes I found, beyond doubt, that they were the sheer fabrication of the medium.

Still, it might be ventriloquism; and so we tested it by jars of quick-silver, so placed that the least vibration of the material on which the sound was made would be apparent. And, finally, after weeks of such trial, as if to dispel all idea in my mind as to its being done by others or by machinery, the rappings came to me alone when I was in bed, when no mortal but myself was in the room. I first heard them on the floor, as I lay reading. I said, "It's a mouse." They instantly changed their location from one part of the room to another with a rapidity that no mouse could equal. "Still it might be more than one mouse?" And then they came upon my person, distinct, clear, unequivocal. I explained it to myself by calling it a twitching of the nerves, which at times I had experienced, and so I tried to see if it was so. It was on my thigh that they came. I sat up in bed, threw off all clothing from the limb, leaving it entirely bare. I held my lighted lamp in one hand, near my leg, and sat and looked at it. I tried various experiments. I had my left hand flat on the spot—the raps would be then on my hand and cease on the leg. I laid my hand edgeways on the limb, and the force, whatever it was, would pass across my hand and reach the leg, making it perceptible on each finger as on the leg. I held my hand two or three inches from my thigh, and found they instantly stopped and resumed their work as soon as I withdrew my hand.

But I said to myself, this is some local affection, which the magnetism of my hand can reach. Immediately they ran riot all over my limbs, touching me with a distinctness and rapidity that was marvelous, running up and down both limbs from the thighs to the end of the toes, and two or three times with force enough to hurt some, as if a child had struck me with a blunted nail.

Thus they proceeded, for some half hour or more, as I thus watched until I gave up that there was any but one hypothesis on which they could be explained, for they were intelligent, and by their changing met my mental objections, for I uttered no word aloud. I put down my lamp and lay down to sleep. They immediately left my limbs and went to other parts of my body, and I fell asleep with them gently tapping my left side.

Still there was another question; may not this be some unknown power belonging to a peculiar mortal organization and subject to its control? The answer to that was—though not the only answer—that it would often come when the medium did not want it, and as often refuse to come when it was most earnestly wanted. And it was the same with the desires of the circle. It would come when it pleased, and as it pleased, whatever it was, and not as we wished."

NOTICE TO SUBSCRIBERS. The present Number and Supplement, complete another volume, which at the end of the month may be purchased at 2s. (Dr. Ashburners Essays included) and we hope that it will bear comparison with any of the preceding issues. Indeed the zealous co-operation of four eminent literary contributors, and of our increased body of subscribers, has enabled us, in spite of our own inexperience and short-comings, to place before our readers articles and information on Spiritualism and its phenomena and philosophy, which must have greatly advanced the subject, and have given our humble journal, we hope, a character and usefulness which without them we could not have hoped to obtain. As a record of Spiritual phenomena we have taken every pains to select only the best authenticated and most striking instances, and as to the philosophy of Spiritualism, our aim has been to widen its basis, and make it large enough to include all well-ascertained facts.

With no pre-conceived opinions, better described as prejudices, to induce us to omit any class either of facts or opinions, and being fully conscious of how little is accurately known of the deep mysteries of the great subject; we have offered a fair field to those who had anything to say, either for or against us, which was told in fair English and with charity, and in this we hope we have our readers concurrence. We hold it a great sin against truth, to conceal uncomfortable facts, and that if Spiritualism can be injured by the truth becoming known in its fulness; it is nevertheless our duty to lay the whole before the public. Hitherto having acted on this plan, we have only cause to congratulate ourselves and our readers that the great facts of Spiritualism are unimpeached, and that the daily increasing adhesions of satisfied inquirers are the best pledge for a still greater field of usefulness with those who are yet unbelievers.

We respectfully ask the continued co-operation of our friends to make the forthcoming numbers of our little Journal useful to the cause, and we feel sure that in any event they will have as great success as zealous and able friends and writers can procure for them.

In order to give each subscriber an opportunity of seconding the efforts of the London Committee, by private circulation, we have resolved to limit ourselves to sixteen pages at a time for the next twelve issues, and thus enable each Subscriber to take a few copies for distribution. Subscribers will please intimate the number of copies they will take.

The funds of the London Committee continue to increase. We learn from the Treasurer, Mr. W. M. Wilkinson, Hampstead, London, N. W., that several additional sums have been received since our last.

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