

THE BRITISH SPIRITUAL TELEGRAPH

BEING A

MONTHLY RECORD OF SPIRITUAL PHENOMENA.

No. 5.—Vol. III.]

JAN. 1st, 1859,

[PRICE 1d.]

PASSING EVENTS.

With this Number our subscribers will receive No. 4, containing Mr. Howitt's remarks on the discourses delivered by the Rev. Mr. White, Baptist Minister, Kentish Town, on the subject of spirit-intercourse. Additional copies, as a Tract, may be had on application to our publisher or at the *B. S. Tel.* office, Keighley.

The subject of Spiritualism is exciting considerable attention from the press, the pulpit, and the platform as well as in domestic circles. We hear too of many movements amongst Spiritualists themselves which have none of our approval and for which we are no more responsible than are the opponents of Spiritualists responsible for each others conduct and arguments. Our course will be, to continue to lay before our readers, facts and reasonings to demonstrate and illustrate spirit intercourse, and, as every days experience proves our space to be too limited, we will, as soon as practicable, arrange for a larger size. We shall be glad to receive suggestions and help towards this from our friends.

We have just received intelligence from Mr. H. Whitaker, 81, New-man St. London, W., of a new mode of obtaining communications from the spirit world. This new development has occurred through the mediumship of Mrs. Marshall, and consists of a new mode of direct writing. Mr. Whitaker kindly offers to give instructions to Circles desiring information and will also supply us with further particulars for publication.

An esteemed correspondent need not be alarmed about our becoming creed-ists. Our pages will be as free to all as space will permit; and our position is partially defined in a reply to an "earnest enquirer." We may add, that each contributor is responsible for his own sentiments only. That sentiments may occasionally be put forth which our friend could not endorse, nor seek to propagate or defend, is just possible, but for our own part we admire the man who clings to his old clothing until he gets a better suit! It is worth while to make such a person a present of a new one, since he would evidently take care of it. Let us bear with one another for the good of all.

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THE BRITISH
A MONTHS
COLLECTION OF FACTS
IN
SPIRITUALISM.

I have, during the past month, amused myself by writing down some of the more interesting facts, which have come to my notice, and already they form a goodly number. Many persons think that the evidences of spirit acting are few and far between, but it is not so. Almost every one you meet could give you some remarkable experience, if you would only draw it out of him. The following instances are given in proof of this, and I am prepared to authenticate every one of them.

A lady walking in the country, suddenly saw a pond and two little children playing by the side of it. Whilst she was looking at them, they fell into the water and she saw them drowning. The next day she got a letter from where her two children were at school, telling her of their deaths in the way she had seen in her spirit vision.

A lady, whose husband's conduct to her had been the cause of their separation, and of his going abroad, saw one night, the vision of an angel, standing by her bed. The idea of her husband, was at once impressed upon her mind, and she said aloud, "Oh, forgive him!" The angel answered her,—“He is forgiven. He is now immortal.” The next day she wrote down the particulars without saying anything to any one, and sealed it up, waiting for what she might hear. In due time she received a letter that he had died that very day under circumstances that gave her good hope that the angels beautiful words were true.

My wife called at Brighton upon a lady, an old friend, whom she had last seen at our house in perfect health, and found her suffering from severe illness, though cheerful and happy beyond description. She had found comfort in the soul-speaking truths of spiritual intercourse for some two years past, having had frequent communications through her own hand; but on this occasion she could not conceal the deep happiness she felt from a heavenly vision which had been vouchsafed to her—the first opening of her spirit sight. This is a copy, taken from the paper which she wrote down, describing what she saw.

“During the most severe stage of my illness, and when Dr. H—, had but little expectation that it would terminate, what is generally called, favourably, whilst I was wide awake, and more calm and collected than I am at this moment, in recalling the blessed scene, the Sun appeared to grow very large, and to descend like a shaft from heaven, filled with myriads of angels. Four or five of the angels grouped themselves together in such a manner as to form a cradle with their wings, into

which my soul, as a new born infant, was most gently laid. They then most soothingly wafted me up this long, long vista, the multitudes of angels making way, and looking lovingly on, as if rejoicing in the work of love. High, high up, and in dazzling light and glory—such as Isaiah describes in his vision, was our adorable Lord and Saviour.

I dare not gaze, but seemed to bury myself in my winged cradle. My loving bearers then offered me to the Lord, as one who had been made willing either to remain in the body, or to leave it, as might best harmonize with His Divine Will. Oh never! never! can I forget the thrilling look of love when He smiled upon me and said, 'Be content, she is accepted.'

I was returned in the same tender manner to my poor suffering body, but so penetrated with holy joy, that I was unconscious of any other sensation, and made to feel so trustingly sure I was in the Lord's hands, that nothing like anxiety could find entrance. I longed to communicate this at once to those around me, but I was told to let my soul feed upon the glorious sight, and not to weaken its effects by talking of it. It was truly a rich and inexhaustible feast.

November 2nd, 1858."

She said what agony it was to find that she was come back to the flesh from the glories of this ineffable opening of the soul, and how she longed and yearned to embrace once more, and for ever, the mercies of her Father's love.

Now, on the 9th of November, her yearnings have been satisfied, and she has been taken from us in peaceful slumber, *in the spirit cradle of the angels wings.*

A gentleman, for several years a resident at Naples, in the highest diplomatic office, informs me that Spiritualism had long excited much attention there in the highest circles. Prince Luigi, the brother of the king of Naples, is himself a medium for writing, and constantly hears a voice speaking to him, from which he derives instruction. He has volumes of Mss., written under impression, and a large library of works on the subject of Spiritualism. I wish his brother, the king could hear what some of these "voices" would say to him.

He also told me that at parties, he has seen hand moving and table-turning, and mentioned the case of the wife of one of the foreign ministers whose hand moved on her first trial, and gave in writing answers to questions which she could not have known in a natural way. One was to the question of who had given some jewellery to another lady present, and her hand at once wrote *backwards* the words, "The same person who recommended — to you," and which was declared to be true.

This gentleman also mentioned that he had long known Baron Guldenstubbé, of Paris, and that he had just come from him, having seen the "*direct writing*" obtained upon his own paper. The fact of direct writing cannot be more satisfactorily established than by the testimony of so acute and excellent a man.

I called on Dr. — who informed me that two evenings before, he was sitting by himself in his room writing, with the door shut, when suddenly, it opened full back. Knowing that the door would not open of itself, nor if unfastened, open more than a few inches, he was surprised, but shortly his hand moved in writing—"It is only your spirit friends come to sympathize with you." Presently, he got up and shut the door, and in a little time, it again opened, in the same way. I myself examined the door, and found that it would not open of itself more than three or four inches.

The following letter was sent to me by Mr. T. J. A., whom I had asked to make personal inquiry into the story he had told me:—

"MY DEAR SIR,

November 17.

The incident I mentioned to you the other evening occurred at Wivenhoe, near Colchester, in the cottage of a poor widow, who added to a very small annuity by letting two rooms, whilst her sons earned their subsistence by fishing. At the time of which I write, the widow's rooms were inhabited by Captain and Mrs. B——, a family connexion of mine, and from whom I heard the tale. One morning the two young fishermen went out, telling their mother they should not be home all night as the tide would not serve them. Their mother gave them their provisions accordingly, telling them if they did get home, to knock very gently at the window, so as not to disturb the sick lady (meaning Mrs. B——.) At night she went to bed as usual and as the weather was calm, felt no uneasiness about her sons. She slept till about three o'clock when she was roused by the usual signal at her window; jumping out of bed and quietly throwing open the sash, she looked into the darkness and saw the form of her eldest child. "Be still," she said, "I will light the candle and let you in." On opening the door she found no one there, nor could she obtain any answer to her calls though often repeated, and thinking she had been dreaming, she re-entered her room to return to bed. But again she heard the knocking at the window and a second time she put her head out the window and called her sons by name. No answer was given and feeling something drop on her forehead, which she supposed to be rain, she, almost angry at what she called a trick, put out the light and got into bed. Though not alarmed she could not sleep and at day break rose to dress herself. The first thing she saw was a slight stain of blood upon her fingers, and on going to the little glass hanging on the wall, she was frightened at seeing blood upon her temple, and on the border of her night cap. There was no scratch in either temple or finger, no clue to guide her as to the cause of the blood stain. In a moment the truth flashed upon her mind, and she felt sure her sons were dead. She went to the kitchen and there, sitting in a state of desolation, Captain B—— found her, when, wondering at her non-appearance, he went to enquire about his wife's breakfast. The tale was told, and the blood stains, displayed upon the night cap. Captain B. was startled, for he had heard (or fancied he had heard) the knocking, but he endeavoured to persuade the poor woman she had hit her head against the window. No, she was sure she had not, and what she had supposed to be rain was, in reality blood. She bade Captain B. examine the window, and to satisfy her he did so, but he could discover no projecting nail or any thing by which his landlady could have hurt either head or finger, but on the small sill, he saw drops of blood similar to those on the night cap. Nothing could be otherwise than conjecture, and taking the afflicted woman to his wife, Captain B——set out to obtain tidings of the young men, but it was late in the day ere their suspense was ended and then the widow's presentiment was confirmed. Her son's boat had been swamped and both had perished. The body of one, the younger, was soon found and on his temple was a deep wound as if he had been struck by the mast of the boat as it turned over. The body of the other was never brought to shore.

Thus ends the tale of the Wivenhoe widow. I have seen her many times, but I never heard her mention the subject, for she never quite recovered her senses. To my sister, who married Captain B——'s son, she has frequently told her tale, and shown her the cap with the blood stains on it."

My Nephew has just returned from staying with some old friends of mine, near Sheffield, who have been living for some years in what is called a haunted house. Whilst he was there, he several times heard strange noises, and which have been familiar to the members of the family since they have resided there. A day or two before he left, my friend's Mother died, at an advanced age, and after a long illness, and either the morning of her death or of the day preceding, when one of the family entered her room, a Robin was seen sitting on the pillow, close to her face. On being asked if she had recognized her visitor, the Mother said that it had been sitting there and singing to her for an hour. It flew out of the window on being disturbed.

The brother of an intimate friend died suddenly a few weeks ago. My friend was staying with me last week, and told me, as a circumstance, that on the day of his death, his uncle and aunt, in a distant part of the country, were surprized by the determined ingress of a robin into the room, in which they were sitting. After being several times driven out, it repeatedly returned.

An eminent Physician, recently President of the College of physicians in London, told me of an instance similar to the above. He was called to attend on a gentleman, whom he found dying. The window was open and a pigeon flew in, and alighted on the breast of the dying man, and could with difficulty be displaced, when it flew of the window, as the spirit, at the same time, left the body.

A gentleman called on me who has just come, after a long residence in Paris, during the early part of which he had filled a high office in the household of Louis Philippe, to settle in London. Knowing nothing of Spiritualism, he was in 1852, given up by the Doctors to die of a distressing disease of the heart, when "manifestations" of raps and moving furniture shewed themselves in his room. Reduced to order and intelligence by means of observation and questions, it was soon told to him how by faith and prayer he might be cured of his earthly ills, and it was not many days after, that his disease was removed entirely, and has not returned. He gratefully and constantly has since persevered with his family in seeking for knowledge, and an increase of love, by prayer and thanksgiving, that he might be able to extend the blessings of health for souls and bodies. Many physical cures, ordinarily called miraculous, have been thus effected in his house on persons suffering from diseases incurable by common means. He mentioned the case of a lady suffering from paralysis for 18 years, who in a few seconds was perfectly restored, and some persons have come with crutches, and others, have been carried into his house, and cured in times reckoned by seconds.

This gentleman also corroborated all I had previously heard of the direct writing of the Baron Guldenstb   and Comte D'Ourches, and told me that he had himself obtained it, the first time he asked for it to be done. He placed in a box a double sheet of paper, and found a prayer in four words written in the French language, and pressed with such force on the paper that it could be read equally on both folds of the sheet.

Through movements of the table, and the alphabet arranged according to certain divisions in different colors, he and his family for years got rapid and long dissertations on passages and chapters of the bible and on high scientific and philosophical subjects. Subsequently even a more rapid mode of communication was adopted, from directions given in the same way. An instrument was formed in the shape of a heart, having a pencil fixed at the apex, and moveable castors at each of the two lobes, the effect of which was to make the pencil move easily on pressure in any direction. A sheet of paper is placed under it, on a small table, and his two daughters sit on opposite sides of the table, with a hand on the "planchette," and they move it about with great rapidity, the pencil all the time making letters, words and sentences. It is, he says, and as I have since heard, from a relative who has seen it done, impossible for the two ladies, or either of them, or for any bystander, to know anything of what is being written, but on the paper being removed, it is found to contain a connected and highly reasonable exegesis of whatever subject might have been proposed, and quite above and beside, in many instances, the intellectual development of the young ladies. In this way some most valuable and voluminous works have, I was told, been written. In fact it seems to be a perfect writing machine, and would be invaluable to editors of newspapers and reviewers.

A new application of an old faculty is also developed in this gentleman's daughters. Having gone through the mental states induced by mesmerism, they have now, for some years, had the power of inducing an open state of the mind at will, and when in this state, it is found that the pages of a book, opened before their eyes, are at once photographed there and on the brain. In this way, daily, several pages of the book they are being instructed from, are opened successively before them, the eyes being fixed on each page for about two seconds, before the next is turned over. The book is then closed, and not again resorted to till next day, when their father takes it, and finds that they can not only read off, verbatim, from their mental photography, the whole of what was opened before them the previous day, but have the faculty of enlarging upon and opening out new and wonderful truths from what they read. Quite a new method of education, but a very reasonable one, both in theory, and as it seems, in practice too. This is a good instance to hold by, of a great truth.—"That the senses take cognizance of gross material objects, and give us ideas of their form, density, &c., whilst the spirit perceives the essences of these objects, and by its mere willingness to receive them, opens a channel, through which truths flow from the higher spheres."

I called on Dr. —, and there met another Physician, who was introduced to me, as having had no sleep the previous night from a cause which he would explain to me. On my asking the reason, he told me that he was an entire disbeliever in spiritual agency, and that on going the previous evening to the house of a patient, he found there, Mrs. Col. —, who was sitting at a table on which rapping noises were produced, and pretended communications being received by the use of the alphabet. He said that the whole was so ridiculous to him, that he could not help joking about it and making fun of "the spirits." I think there are many who will read this, who would have done, and even yet will do, the same thing, and I wonder if the same result will come to any of them. Whilst he was in the height of his glee, suddenly, there was a thundering knock on the table, which electrified him, and made him think that possibly he had not quite come to the end of all that might be said on both sides of the question. He must be an open true man, for as soon as he saw that there was something he could not understand, he determined to inquire further, and so asked that the table might be given up entirely to him that he might ask a mental question, to satisfy himself. He told me that he then prayed earnestly, invoking the Lord that if what was said as to spirit influence were true, a sign might be given to him, and the table be raised twelve inches from the floor. At this time, his hand only was on the top of it, and he said that hardly had he formed the idea in his mind, than the table pressed against his hand, and was raised a foot from the floor, staying there for several seconds. No one else in the room knew what he had asked.

Reader! What would you have done if this had happened to you? You would have done just what Dr. — did,—fall in your chair, astounded and convinced that you had now to begin to retrace many of your steps and to set out in a new direction,—and you would have said to yourself "and so, after all, Spiritualism is true, and I knew it not!" Dr. — told me that later in the evening, being told of hand moving, he got a pencil, and found his hand, almost immediately, moving about with great rapidity, in unwonted forms, and he assured me, with great naiveté, that he had not moved it himself in the least, but that it was as if the pencil was pulled violently about and all he did was to keep hold of it. All this caused such a stir and working in his mind, that he had laid awake thinking of it the whole of the night. And yet it is worth the loss of more than one night's rest, to get rid of life-long prejudices, and to find oneself no longer obliged to "kick against the pricks."

Only think! A letter this week, from my niece who has lately gone to school, in Switzerland. The house is a haunted one, and as she was going up stairs to the ladies room, she saw "a ghost" on the stairs, and gave a long description of it. She is'nt the only one who saw it, for an evening or two afterwards it was seen by another young lady—a Spaniard. It was a Ghostess, in long drapery, and with skeleton hands. Oh! they were so frightened.

Mr. K., a well known author, called upon me and told me that the week before he had taken a very sceptical friend, a Dentist, in — Street, to the house of Mrs. Marshall, to hear and see some of her wonderful manifestations. I could tell some wonderful things in the way of manifestations heard and seen by a friend of mine, at Mrs. Marshall's twenty-three years ago, before the name of Spiritualism was invented. She has had them ever since, and on this evening, Mr. K. and his friend, Mr. H., went to her, and heard sounds proceed from different parts of the room, but I think Mr H. was too strong minded to give in for them, although he made every search and investigation, and could not account for them on any physical theory. The table moved too, but that was not enough. Then a handkerchief was thrown on the floor by one of the two gentle-

men; and in a few minutes, on being taken up, was found to have one or more knots in it. That was a puzzle to him, for he knew it could not have been done by Mrs. M. or Mr. K. I don't think Mr. H. was convinced at the end of the evening, but two or three evenings afterwards, Mr. K. called upon him, and said "You know Mrs. Marshall told you that you were a medium yourself and might have signs,—just sit down and see." They had hardly sat down, before there were raps heard on the table, and shortly afterwards, Mr. H. laid his handkerchief on the floor, and on taking it up, found a very remarkable knot in it. He again put it on the floor, and found another knot on it. Then he laid it down again, and on looking at it, found that both the knots were undone. Again it was laid down, and after a short interval, he took it up, all knotted together in a string. These instances were enough to convince him, and he determined to keep the handkerchief in its knotted state, as a memento of these manifestations, and he put it in his pocket, quite satisfied with the treasure he had obtained.

The evening over, he went to bed, and next morning took out the handkerchief to shew to a friend, and gratify his curiosity by a sight of it. *There was not a knot in it, though it was laying where he had placed it in his pocket.*

Mr. H. W., had also, on another occasion, had a handkerchief strung in knots at Mrs. Marshall's. and was so pleased with it, that he determined to keep it for show in his drawing room, and got a glass shade in which to suspend it for the curious in such matters. The morning after duly placing it there, he went to look at it. *Every knot was untied and the handkerchief was lying at the bottom of the case.*

I called on Mr. H., who astonished me with an extensive series of drawings, done by his hand, during the last few weeks. They describe circles apparently wonderfully accurate, considering that they are formed without the aid of compasses and the interior is filled with different patterns, somewhat resembling the figures formed by the Kaleidoscope and the Chromotrope. Placing them beside the beautiful symbolical drawings of his daughter, and others which I have seen, they shew the wonderful variety of forms which are thus produced. People may say they are only the ordinary products of the imagination, but this is a great mistake. There is an evident continuity and relationship to be seen running through all these spirit drawings, however different may be their forms, and they are none of them at all like what any one has ever seen before,—so that the imagination must, to produce them, have itself gone into some very novel state which is as yet unaccounted for. Mr. H. informed me that in the process of doing them, he knew nothing whatever of where his hand was being taken to, and that he was entirely unconscious of any mental direction of the forms.

Here is a little story by Dr. Ashburner, illustrative of the mental state of persons who have "completed their education":—

"It was my lot to be called in to visit a beautiful girl, who had been reduced to a state of insanity by her father's imprudent communication to her of some good news, which was quite unexpected. Overjoyed she fell with her head on his shoulder, grateful to him for his consent to her marriage, and the liberal arrangements he had made in her favor. On lifting the head from the affectionate position to which she had abandoned herself,—she was discovered to be a maniac. Eminent medical advice was procured, and recourse was had by several celebrated Physicians and Surgeons for the period of ten months, to calomel, opium, and other means usual in such cases. When I first saw the young lady, she was violent in gesture and language. I mesmerised her to sleep daily, for eight days. She had recovered her senses, on my fifth visit; but I restored her cured, on the eighth to her friends. She married, and is now a good wife, and the happy mother of a family. When the intelligence was communicated to her father,

that I had effected a cure by mesmeric passes, and by the induction of sleep, he sent me a message, that he would much rather have followed her to her grave, than that she should have been cured by satanic agency!"

Dec. 4th,—I called on a medical friend and his wife who told me they had been disturbed a great part of last night by noises in the house of knocking, and as of some one walking about, and occasionally of a heavy tread coming up stairs, close to their bed room door, and once rapping on the door, and then going down again. They have had very many years experience of these and even more strange sounds, and sights too.

A clergyman, in Scotland, who a few months ago, heard for the first time, of involuntary writing and drawing, tried if it could be produced through his hand. His hand soon moved rapidly in drawing and then in writing. He has just written that his hand has written out repeatedly, that his death is to take place before Christmas, and his wife's hand also confirms this, much to their discomfort. I have known several curious examples of this sort of information, in the early stages of this wondrous influence,—unpleasing and alarming enough, when taken naturally, but if read by spiritual light, it is prophetic of a change of mental state only,—of parting with some of the mere external coverings of the soul, and of being born again into a higher spiritual light. Paul says of himself, "I die daily," and it is not at all too often for the performance of that highest christian operation. The only way to quicken is to die, and the oftener that is done the better.

W. M. WILKINSON.

A FEW MORE WORDS ABOUT

SPIRITUALISM IN SUNDERLAND IN 1840.

SIR,—The account of Spiritualism in Sunderland, in the winter of 1839-40, as given by your able correspondent, W. M. W., must, I am sure, have deeply interested your readers; permit me to add a few further particulars, as supplementary thereto.

The case was one which excited, at the time, considerable interest: Dr Clanny, in his pamphlet, expresses his satisfaction "at the number of believers in this miraculous case; some of them holding high rank in our national Church, and others devout ministers of our faith, under the denomination of Presbyterians and Wesleyans," besides "a considerable number of lay members of society, who are highly respected for learning and piety."

On the other hand, the case met with virulent opposition; and Dr. Clanny, for writing his "Faithful Record" of it, was assailed with personal vituperation. Some anonymous scriblers in the *Globe* newspaper, stigmatised him as "a fanatical physician," and his pamphlet as "disgusting," and the Spiritual manifestations themselves as "vile deception," "blasphemy with trickery," with more of the same kind of complimentary language. Dr. Clanny, vindicated himself and those implicated with him in these charges, in a letter to the Editor of the *Globe*; which that functionary, in the exercise of "a sound discretion," and "for reasons which were deemed sufficiently cogent," declined to insert. It was however, with the letters of his assailants, subsequently published in a separate form.

In this letter, Dr. Clanny says, "I am a sincere member of the Church of England, as is well known to all persons in this quarter; and will assert, without fear of contradiction, that I have ever been the reverse of that which this anonymous slanderer has been pleased to designate me. I have passed a long and unwearied life in the faithful discharge of my professional duties as a physician; and in the performance of chemical investigations for the advancement of science—more especially in respect to objects connected with humanity,—and I may remark that my intimate friends have, generally speaking, been distinguished for science, morality, and humanity. Having made these observations, I fearlessly quote the following trite adage,—‘Tell me who you are with, and I will tell you who you are’."

In respect to the truth of the facts narrated in his pamphlet, he remarks, "No man dare dispute in a court of justice, face to face, the living witnesses in respect to all the facts to which they have given indisputable testimony. Let any unbeliever try this plan if he dare. Let such persons even privately examine the evidences in any manner he may please, and he will find that ‘God is not mocked.’"

Although after the publication of this letter, Dr. Clanny's anonymous slanderers, reiterated their former libels, I need not say that they dared not accept the challenge he had thus given.

Dr. Clanny, in summing up the case in his pamphlet, considers that "the objects of these signs and wonders are for the direct advancement of the pure doctrines of Christianity"; they are not "calculated to flatter any class of persons, whether rich or poor, but may be designated the essence of christian charity and goodwill to the human race." He adds, "If we believe in the Holy Scriptures, we must, *a fortiori*, believe in a world of spirits, and also that from all time spirits have been seen and heard by many persons at different periods,—moreover, if spirits have assumed visible forms, we are compelled to acknowledge that what has been may be again, not only in our own day, but to the end of the world."

A TRUTH SEEKER.

CAN CHRISTIANS CONSISTENTLY DENY THE EVIDENCE OF THE PRESENT SPIRITUAL MANIFESTATIONS?

Many may think this a bold question! but it appears to me, that the amount of testimony which has been adduced to prove the fact, that Spirits do communicate to men at the present day, demands that this question should be fairly answered, and the subject thoroughly investigated.

It must be acknowledged by every candid mind, that bare assertions, and mere statements of preconceived opinions, are worse than useless, occupying time which might be much better employed.

As a seeker after Truth, permit me to ask a few plain questions. What does antiquity assert with regard to these things?

In the first place, do we not find all religions resting on the traditions of such

phenomena? Do not the Hebrew Scriptures abound in examples? Does not the inspiration of the prophets according to the description given of it, sometimes very much resemble in its mode, that which is witnessed in modern trance media?

Does not the New Testament furnish ample testimony to the manifestations of Spirits! were not "The liberation of Peter from prison;" "The rolling away of the stone of the sepulchre at the resurrection;" and the withdrawal of Philip from the Eunuch," physical manifestations. I have seen a friend of mine taken from one end of my room to the other, without any visible agency, whilst sitting on a chair, which I but a few minutes before had occupied; if a person can be moved, or wafted across a room, why may not the individual be conveyed by the same power, to a greater distance?

But the physical manifestations, are generally considered by those further advanced in the investigation of the subject, as the mere rudimental part: useful, in furnishing evidence to the outward preceptions of men. If we investigate the higher and more interesting phases of the phenomenon, such as the written communications and the addresses delivered in the trance state; we are struck with the very great light they throw on many of the occurrences related in the New Testament; confirming by the most satisfactory evidence, the faith of the christian believer, and showing the ever vital import to be attached to these words of the Saviour, "Seek and ye shall find." "Knock and it shall be opened unto you." Have those who are so flippant in raising the cry of delusion, and humbug, ever reflected, that what they so vehemently proclaim, and profess to be the Truth, is founded precisely on the same testimony? therefore, undermining their own Faith, that Faith founded on the testimony of *eleven* competent witnesses, nearly nineteen hundred years ago: this, corroborating that testimony and attested by thousands of competent witnesses in the present day. It appears evident to me that if the modern manifestations, can be accounted for on rational grounds without the agency of disembodied Spirits; then those ancient ones, can be disposed of in the same way. But I shall no doubt be called to order, by the usual old hackneyed assertion, which is as weak, as it is arrogant. "Yes! we certainly believe that these things did occur in the Saviour's, and apostles' time, and were necessary, in order to confirm the Truth of the Gospel: but they ceased after the apostolic age." Now what is this assertion worth? Do they not assume that which is in direct contradiction to the Saviour's words? "Neither pray I for these alone, but for them also which shall believe on me through their word; that they *all* may be one; as thou Father, art in me, and I in thee, that they also may be one in us:" John Chap. xvii: v. 20, 22, see also Chap xiv: v. 12. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" If these words mean anything; these gifts are promised to all true believers in every age. On what authority then, do these professing believers in Christ, deny that these manifestations of the Spirits, do now occur. It has been observed. "That it is one of the cardinal tenets of Priests, and professors of Theology, to teach a future life for man, and deny that there is, or can be produced, any tangible, demonstrable evidence, of the existence of Spirits in the present day. The fact that they treat all living men

who testify to the truth of this, as insane, unreliable, or deceitful; is conclusive that they do not believe what they preach." I would again ask; is the Almighty's arm shortened? Do the Saviour's promises fail?

Is the assurance, that the Spirit of Truth, should be sent, not needed now? Do professing Christians of the present day, show by their conduct, and lives, that they do not need this assistance? I am afraid every hour's experience proves the contrary. And lastly; may not the humble and faithful believer of every age, be considered a disciple of Christ? These questions must be satisfactorily answered, and the credentials of those who claim the authority to dogmatise over their brethren, be produced, before the earnest enquirer after Truth, can submit to their guidance, or control; until then, let all seek the pure waters of Truth, from the Fountain head. For he has said "Seek and ye shall find." Knock, and it shall be opened unto you.

H. B.

USE OF SPIRITUALISM.

The following is an extract from a private letter from a subscriber, in Portaferry:—"I am happy to say that I possess an excellent medium in the person of my eldest son, who is twelve years of age. I am enabled, through him, to treat the most difficult cases successfully by Homœopathy, Hydropathy, and Mesmerism, even when given up by the doctors and said to be past the *possibility* of recovery; and those cases I could not pretend to treat successfully myself, without this aid, my knowledge of Homœopathy only extending a little over a year, but during that time I have had nearly 2,000 cases through my hands, hundreds of which were prescribed for through the table,—and I never yet met with a failure, where the table prescriptions were *carried out*, nor indeed have I met with a single death in all my treatment, except where the doctors interfered, and in every instance of this kind, death has been the result. Many, many cases, have I rescued from the grave, that were on the brink of it, and which I could attribute to nothing else, but the Allopathic or Anti-life giving treatment, it being at variance with all science, and its followers generous men who are entirely ignorant of the philosophy of disease or the law of cure."

—o—

THE ARCHBISHOP OF PARIS & VERGER HIS ASSASSIN:

THEIR ENTRANCE INTO THE SPIRITUAL WORLD.

THROUGH A SEER.

(Concluded from page 47.)

Verger has passed to the left, where he is conducted through a dark vaulted chamber, formed of martyr's blood, on whose roof and irregular sides, each pierced with caverns of darkest gloom, are spirit bodies, peeping out with buried eyes, like black owls and birds of uncleanness, in every shapeless shape. And as he stands at the opening of this darkened cave, he turns to one of them, who bids him enter. Before he does so, he puts forth the iron hand, and from each finger or claw issues a drop of blood, while the two thumbs have their intervening space

filled up by an eye, which is the eye of Death : there is no light in it, but there is an Eternal volume of doom and Desolation. The spirit which has asked him to enter, shrinks back in horror and says ; "Pass ; because this is not a hell, but Satan's Antechamber ; wherein Spirits are confined which would do mischief ; those of the lower degree are at the entrance." (Lower degree here means lesser iniquity).—A Spirit comes, for I need protection.

Oh ! Verger is suddenly changed into a black skull with eyes at the top shining like fire : they look all ways. His body is without even the small semblance it before had of the human form. Two black wings, of the very depth of gloom, are extended on either side in the place of arms. The body has been converted into an elliptic ring of the same gloom-light : that is, it is opposite to the Cherubic form of two wings uniting at the top, the base below and the cross between. In these wings of Verger's condemned Spirit, is another larger eye with the lid drawn down, which lid, above and below, is formed of the mouth of a serpent. And there is underneath, on the black atmosphere on which it rests, Liquid Hate. Oh ! it is most awful !

Verger is passing on, and downwards. As he does so, each vaulted cave, filled with Demoniac and imprisoned spirits, sends forth condemnatory groans, which fall like black skulls before his feet, becoming the pathway whereon he moves and does not walk. And, as he passes over them, each one sends up an agonizing pain, which gives faith, in the negative, to proceed, because it is a flight from pain. But he only moves nearer to the mouth of the Hell.

Verger stands upon the threshold of the cellor cavern of his Condemnation. There stand three spirits possessing something of the human form. They are taller than he, are rather brighter in color, and appear more active. They are Satan's messengers, whose office consists in temptations. They were Verger's associates, when he struck the Archbishop,—the triple negatives of Divine Love, Truth and Charity : They are Hate, Malice, Revenge. Two place their fin-like hands—no fingers—upon his shoulders, while the third moves before him ; turning to the right. The dark wall opens and they enter. Verger follows the light but it is, the light of darkness.—They have now entered, and are seated, (Verger standing,) in conversation. And I am told these words are given : "Death hath claimed thee as her own. Thy deeds have gone before thee, and fashioned thy garment, wear it yet a season where thou standest, and when we come again, we will give you life ; but you will not like the Life. We place these two large wings over your head as the Temple of Unrighteousness. Before you we place an Altar, whereon are three images without form"—A pause—"and composed of the curses of the tears of Christ."—Oh ! how dreadful ! (The Demons, like Verger, are ignorant of the Arcana of Wisdom of many of the objects in Hell. The reason why this is permitted by the Lord is that there is no Wisdom amongst them, and one chief suffering is the concealment of the Wisdom or meaning of the things they see. It is perceptive blindness. Verger's eyes will be fixed upon these three Curse-Altars till God shall summon him before his righteous Tribunal). When he fixed his eyes upon these three to him new spirit creations, he was alone, for three attendant spirits became these three Images or negative Altars. Now

Verger is in what is called the chamber of Judgment, or the condemned cell of Demon Hearts.

I must now return. I walk backwards, with the influx of the Lord at the back. Where I stand, is where I stood when I went in. There is there a sword horizontally held between two bears paws at each end. Round about it, a luminous Ring, full of eyes, and they each send up a ray to a centre, corresponding to the height of a man's head, where I see this word; — It is semicircular :—

“God is mighty in his judgments,
Merciful in his justice, and Truthful
In his Punishments—God is One.”

This stands as a warning beacon to every spirit whose deeds in the world are similar to Verger's, and corresponds to the voice of the Lord, which proclaims Life to the righteous, repentance to the sinner, and condemnation to the destroyer of the Word : being in its entire correspondency, the Declaration of the Lord's presence in his conquest over Satan.

The Archbishop prays for mercy towards him who killed the body, because it has opened his Spirit Love to Light immortal. The Almighty induces prayer in the Spirit Life of one who has suffered on the earth through the evil deeds of another, by the glorious holiness of the change which has been effected through the deeds. This is Divine charity, which flows in from the Lord's presence. The Archbishop proclaimed these words : “Lord ! thou has raised one from the corruptible, to the incorruptible. Blot out mine iniquities, and let not my transgressions be stumbling stones to my feet. Permit me Lord to purify myself at thine Altar of Omnipotent grace. Justice, Oh Lord, is thine own Attribute, and Humility is my portion. Peace descend upon me; Peace come down upon the foot of my right side that I may stand fast in the Truth. Hope come down to my left foot, and kiss the ray of Peace, that Love may form its Crown before my eyes.

The Crown is formed; the Lord has heard his prayer, and he now stands beneath a Temple composed of Crystal Light, or Aura. The Spirit guide takes me back to you.

(Feb. 20th.) I am now at the Temple. The Archbishop stands within this Temple in what is called the Fountain of Spirit purification. The reason why he is in that position, is because he preached of a Purgatory for Imprisonment of Souls. The Lord has measured round about this Temple, as a circumscription, the boundaries of his Spirit Vision. His eyes are fixed a little to the left in front, on what appears to him to be a marble Altar floor; and there is traced this Inscription in eyes of light. “The Lord sealeth the preceptions of the profane, who violate the purity of his Attributes:”—this expresses the doctrines, taught during his life, which gave God a controlled action originating in man's finite perceptions; or the vain assumption of power.—(I have to wait now: another guide is to come to me).—

Verger's condition and the Archbishop are at this moment identical, not as punishments but as trials, each having his temptations through the false philosophy of faith that is they are spiritually living in correspondency under the same laws which each incalculated during life. The Archbishop's prayers of gratitude for the glorious visions which at first saluted him, were the result of the Almighty merciful love in unfolding to him the majesty of his wisdom for a moment, that he might perceive the truth, as the Lord develops it in His own image. The prayers of gratitude, which he offered, affected Verger in this way: That the Lord permitted Verger to receive, by spiritual influx, the negative tone of forgiveness, which the Archbishop pronounced in his reception of Holy Influx just alluded to: Verger in short received from the Archbishop's prayers the same grateful recognition of the Lord's mercy: a qualitative perception only.

A third guide comes. The first guide described the Archbishop's individual position with reference to God. The second, Verger's, with reference to God through the Archbishop. The third guide will speak of the Lord's wisdom in the way in which he has dealt with them, each according to his deserts.

"Verger struck in hate. The Lord has made the images before him the symbols of his hate. The Archbishop remains spiritually imprisoned, because the ministering Angel of Jehovah's Love and Truth does not descend to sprinkle Holy Water upon him from the pure Fountain of the Almighty's Divine wisdom; corresponding to the Holy Water of Benediction terrestrially. Thus in the heavens, as in the hells, the degrees and qualities, as well as spheres of probation and punishment, are in perfect harmony and order with the Life and the Light, or way of the Life on earth.

Thus both are in Purgatory : the Archbishop in the Purgatory of his teaching : Verger in the Purgatory of his desert.

LOST AND FOUND.

LOST.

'Twas sad to our hearts, when we look'd on the dead,
To bid them farewell for ever !
The dear one we'd cherish'd for ever seem'd fled—
We thought our heart strings would sever.
So dreary—so sad—so lonely the heart,
When a belov'd object has vanish'd,
Words cannot picture the sadness to part,
To feel that for ever they're vanish'd.
The heart lonely left—the reliefment of tears,
In giving a vent to the feeling ;
On the soul that is cast a storm cloud of fears,
Without any light revealing.

FOUND.

But list, there's a voice resounds on the ear,
'Tis the voice of a dear-lov'd sister ;
Then she is not dead—but risen, and here—
O 'tis like a good angel's whisper !—
For she tells of how in a beautiful clime
She lives again, heavenward hieing,
With a mission of glory—holy—sublime.
To visit the living and dying,
We thought she was dead, when her Spirit had fled,
When new joys and scenes to her given ;
"I come to attend you, your guardian" she said
"And we'll be united in heaven."—S. WILKS.

TEA PARTY. The Christian Spiritualists held their annual Tea Party on Christmas day, in the Free Christian Church ; on which occasion, about 150 sat down to an excellent Tea, amongst the numbers, we observed some of those who constantly demur to the conclusion that departed Spirits have anything to do with the movement of tables, the written or spoken addresses, given in the trance state ; yet such was the unanimity which prevailed that one of the most obstinate sceptics, in a neat speech, proposed a vote of thanks to the committee and to the ladies who had served out the tea. The Spiritualists in return passed a vote of thanks to those friends who had favored them with their presence.

The evening was occupied by short addresses, which was continued for upwards of three hours.

Observe :—Two numbers of the Supplement, containing No. 4 and 5 of Dr. Ashburner's Essays to the Working Classes, will be published on the 15th.

AN EARNEST ENQUIRER.

An earnest enquirer says, "if Spiritualism be a truth, it is a glorious one, and it will be accepted. I am but a novice myself, hardly knowing what to think of all the marvels I hear about; but being neither affirmative nor negative upon the subject, I come to it more hopeful than prejudiced. My first question is, are the several contributors to be relied upon?"

As the above forms the substance of letters frequently addressed to us, we may be excused for placing before our readers the answer we feel called upon to give.

First, That it is "a truth," is a matter beyond doubt in our mind; and that it *may be* "a glorious one," is equally a portion of our faith: but we must not be understood to mean that all who have proved it to be "a truth," seek to use it for great and glorious purposes. That a mother may still be able to communicate with the Spirit of a beloved child,—whose earthly covering she had beheld, for the last time, within the precinct of a coffin,—is an endearing truth, and one that cannot fail to remove hours, nay, days, weeks, months, or perhaps years,—of great mental agony: but this ought not to prostrate her own God-given faculties: she ought not, on this account to surrender her judgment, or complete guidance, into the hands of her child. Perhaps it might have been an intelligent child when in its earth-covering; but that fact would not induce its mother to fold her arms and await its commands; neither ought the bare fact of her being able to communicate with it, now that it is in the Spirit-world, cause her to relax one effort towards her own daily growth in womanly graces, in knowledge of goodness and truth, of wisdom and love.

If Spiritualism be used as a means to prostrate our reason, to harness us in leading strings, guiding us hither and thither, at the dictum of any inhabitant of the Spirit-world,—then does it cease to become "a glorious truth." It is no proof that it is a wise communication, simply because it comes from a spirit. Spirits do not become infinite and infallible by entering the Spirit-world; else the shortest road to perfection would be to make our exit out of this life. Hence we must be careful to distinguish between the truth that Spirits do communicate and the truth of what they communicate. Spirits may perform wonderful things; so do clowns in theatres. But in the latter case, we do not conclude that a man who can perform a wonderful feat, is more intelligent than any body else; neither is it any proof of the superiority of a Spirit, that it can perform strange things! We readily grant, that, in both cases, there may be intelligence; but we deny that the feats performed are any proof of it. Thus, we say, Spiritualism is a great truth; glorious, when used for a glorious end, but degrading when used for degrading purposes. The spirit of enquiry which you manifest is a proper spirit, and highly commendable, and we cheerfully place before you the above hints as the best guide we can offer.

With respect to the reliability of our contributors, all we can guarantee in the matter, is, that to the best of our knowledge, they are truthful people. We would not insert any marvels, which we believed to be put forth to deceive our readers. But of the marvels themselves, we desire each to exercise their own judgment as to their usefulness. And, in this, let us be careful not to judge for others, but only for ourselves. That which is useful for one may not be useful for another. Our needs are various, and it is an all-wise provision that the supplies are as various as our wants. We do not endorse the wisdom of every communication which appears in our columns,—whether from spirits in the body, or from spirits out of the body—as suited to our own wants and desires, but we have implicit faith in the wisdom of God and in the final triumph of truth. Search diligently, but search wisely. Spiritualism is a great fact, and it shall yet accomplish a noble purpose. Selfishness shall be subdued. Love and charity shall yet reign, and mankind be blessed.

—O:—

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