

THE BRITISH SPIRITUAL TELEGRAPH

BEING A
GENERAL RECORD OF SPIRITUAL PHENOMENA.

Vol. 3.]

SUPPLEMENT TO No. 6.

[Price 1d.]

OUR VISIT TO LONDON, AND APPEAL TO OUR FRIENDS.

We are happy to be able to announce to the friends of the great cause we are engaged in, that the Editor having just paid a short visit to London, advantage was taken of his presence to call together some of those who have taken an interest in Spiritualism, to consider the best means of aiding the cause and promulgating a knowledge of it more generally amongst the people.

Individual efforts are desultory and confined in their action, and are apt to be more or less spasmodic instead of continuous, and it has long been felt that much more could be done if some organization existed in London, which should take on itself the work of disseminating information in a steady and continuous flow. We have not heard that the world has been suffering from excess of light, but rather that it has bathed itself in the dark abyss of materialism,—against this, Spiritualism is the natural and necessary protest, and we believe that in God's providence it has been sent for the good of man and the raising him out of his despond. It is in fact the Philosophers stone, the true elixir, which has been sought for by a few earnest deep-hearted men through the ages, and now in more fulness, because the time is more ripe, it is ready for all who will receive it. It was never, according to our reading of the human heart, that deep truths, which required the previous removal of many prejudices, were received at once by large masses, but rather that in the constant warfare which it is the nature of truth to wage against error, a small per centage, or leaven, has by God's providence been raised up to keep these truths alive, and recognize their bearing. A few who are not satisfied with the dogmatisms of their time have been attracted by the strong magnetic properties of truth, with increased velocities as they neared it, and have knelt in thankfulness to God that at last they have found a home.

And so in the experience of us all in helping on this holy cause, we have found such souls, and have hailed them as the true brothers of our hearts. But there are many more who are still seeking for the great medicament.

It was to devise means for reaching them also, that a meeting was held on the 6th February, at the house of Dr. Dixon, No. 25, Bedford Row, at which many of our friends were present.

LONDON: F. PITMAN, 20, PATERNOSTER ROW. E. C.

It was thought best that there should be no interference with the direction of the *Telegraph*, but that a subscription should be entered into sufficient to enable a Committee to purchase at least 200 copies of each issue, and to distribute them by post or otherwise amongst Mechanics Institutes, Literary and Reading Societies at home and abroad, the clergy of all denominations, the press and individuals whose names might in any way be made known to the Committee. The proposal was that a few numbers be sent to each on the list, and then that as new names came in, the old should be struck out, so that if any had by that time, found a sympathetic chord, they might be induced to purchase on their own account. In fact it would be the business of the Committee to form a free list of at least 200, and of as many more as the liberality or means of the subscribers would permit.

After ample discussion the proposal was adopted, and the following resolutions were passed:—

Resolved,—That a twelve month's subscription be entered into, to enable a Committee to subscribe for at least 200 copies of each issue of the *British Spiritual Telegraph*; and for providing for the expense of disseminating by Post or otherwise.

Resolved,—That the following gentlemen compose the Committee: Dr. Ashburner, Messrs. Allman, Bielfeld, Dixon, Fawcett, Jones, Shorter, Turley, and Wilkinson.

Resolved,—That Mr. W. M. Wilkinson, of Hampstead, London, N. W. be the Treasurer.

A subscription was then entered into, and £32 was subscribed in a few minutes.

We have now to appeal to our friends who were not present, but who approve of the proposal, for their aid and counsel, and whether they are able to subscribe or not in money, we shall be glad if they will add to the names to be put on the free list by sending to the Committee under cover to Dr. Dixon, 25, Bedford Row, W. C. the names of any to whom a few numbers of the *Telegraph* can be usefully sent. Additional subscriptions are also earnestly solicited, and may be sent by P. O. Order or Postage Stamps, addressed to Mr. W. M. Wilkinson, as above.

And now for ourselves we may say, that sensible as we are of our own short comings, we will strive to render the *Spiritual Telegraph* worthy of extended support. We have received promises of literary assistance, which will, we hope, render this journal an able, as it has always been a zealous, pioneer in the cause, and no efforts shall be wanting in our humble way to make it ever more worthy of public support.

In closing our account of this new movement amongst us, we may all invoke a blessing on our efforts, and have the profound conviction with Gamaliel, that "if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

"To me the doctrine of Ministering Spirits, next to the revelation of God's fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the church's belief in it, is to render her most valuable service."—REV. W. L. LANDALE.

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

No. XI.

MARTIN LUTHER AND JOHN KNOX.

Between Jean D'Arc and Martin Luther—the gentle maid of Orleans, and the burley monk of Wittenberg, there would seem but little in common: their mission indeed was different, and there is a corresponding difference in their spiritual experiences; the one was guided and upheld by celestial spirits; the other, though doubtless spiritually sustained and strengthened, was sorely tried, as he believed, by demons from the pit, and even by the arch-fiend himself. Both however may be regarded, as alike adding the testimony of their faith and life to the truth of Spiritualism.

Michelet, in his Memoirs of Luther, has devoted thirty pages to the relation of the spiritual visitations and temptations experienced by the great Reformer, and to his conversations on this and kindred topics. Though some of these stories are evidently apocryphal, yet one of Luther's warmest eulogists—Merle D'Aubigne, is compelled reluctantly to admit, that "Satan was not, in Luther's view, simply an invisible, though real being; he thought that this adversary of God appeared to man as he had appeared to Jesus Christ. Although the authenticity of many of the stories on this subject, contained in the Table-talk and elsewhere, is more than doubtful, history must still record this failing in the Reformer." Carlyle tells us, "It was a faith of Luther's that there were Devils, spiritual denizens of the Pit, continually besetting men. Many times in his writings this turns up; and a most small sneer has been grounded on it by some."

Not only did Luther throw his inkhorn (ink and all) at the Devil* but he had frequent conferences with him, and, by his own report, appears sometimes to have had the worst of the argument. The Devil seems to have been very fond of debate, he would even wake Luther in the middle of the night to hold a disputation with him; and the latter testifies, to finding his antagonist "very learned and expert." Luther seems to have thought that the Devil had a special grudge against him—that he sometimes had recourse to the most petty annoyances to worry him—that he was a constant, though by no means welcome visitor, always in fact pretty near his elbow. Hence he observes "We need not invite the Devil to our table, he is too ready to come without being asked;† even we, who

* The best thing too to throw at the Devil. There's nothing, when well directed, that the Devil dreads so much as ink, especially Printer's ink. **PRINTER'S DEVIL.**

† A hint by the way to some of our American brethren, who, having "more valour than discretion," not very long since "challenged Hell and the Devil" to manifest themselves for the conviction of sceptics. This may be all "very fast" and "going-ahead smart;" but the writer is slow and old-fashioned enough to think it very foolish. To quote another remark of Luther's, "You needn't call very loud for the Devil, the devil is never far off." Those who wish to be infested with devils, by way of experience, may find to their cost, that the companions so invited, are in no hurry to take their departure; and that a "notice to quit" may be served on them in vain.

watch and pray daily, have but too much to do with him. The air all about us is filled with *dæmons*.' From this last remark, and from others which might be cited, it is evident that Luther's "failing" extended to a recognition of the evil and mischief wrought upon earth by the power and influence of wicked spirits; as from other passages in his writings it is evident that he was also fully conscious of the services rendered to God's servants on earth by His "ministering spirits."

To those who attribute Luther's belief in these things to simple and excessive credulity, it is sufficient to quote his own language and conduct. When some one gave him an account of a woman possessed of a devil, he cautioned the adoption of suitable measures "in order to obviate any possibility of fraud;" adding "I feel disposed to disbelieve everything that I have not *ocular or auricular proof of*." And when the Zwickau prophets, in support of their extravagant practices, urged that they had immediate visions and revelations from God, and appealed to Luther for support; he, with robust good sense, and in a way exhibiting the utmost sober-mindedness, at once set himself against their fanatical follies. "The Divine Majesty," said he, "does not speak to man immediately, as they call it, so that they have visions of God, for he saith 'No flesh shall see me and live.' Human nature could not survive the least syllable of the Divine utterance. So God addresses man through men, because we could not endure his speaking to us without medium."

In "the solitary monk who shook the world," we see a truly brave, heroic soul. Trusting in God, and strong in earnest faith, he fought a good fight, undaunted by menace of Emperor, Pope, or Devil. He had the deepest conviction of the Divine origin of the doctrine he taught; he felt that his work was of God; and all spiritual action and teaching, hindering, or discordant with it, he at once attributed to immediate satanic agency. This view was compounded partly of fact, partly of inference; it is important to distinguish the one from the other. We may accept the fact that Luther saw and conversed with spiritual beings, without endorsing his conclusion that they were devils, or Beelzebub himself.* It is evident that Luther's judgment herein received its impress from early teachings and the dominant ideas of his time. By comparing his, with other experiences, especially of a more recent date, we are led to what we think a truer explanation. Luther may, or may not have been mistaken as to the character and purposes of the spirits who visited him; but in either case, we see no reason for the assumption.

* In the Appendix to *Noble's Appeal*, there is a passage quoted from Luther's book *De Missa Privata et Unct Sacerd*, in which he gives an account of a conference he had with the Devil on the subject of private masses. Luther tells us, that on this occasion "the Devil put forth his whole argumentative force; and he has a deep and strong voice." Luther reports the debate at considerable length, and, which is not a little extraordinary, he gives the Devil the right side of the argument; and is convinced by him of the idolatrous nature of private masses, which Luther had been in the daily habit of saying for many years; but which he from this time abandoned.

We put it to the common sense of our readers, whether in this case it is more likely that Luther's interlocutor was the Devil in *propria persona*, or, a human spirit, desirous of leading the Reformer to abandon the doctrine and practice in question, but whom Luther, from his previously formed opinions, supposed to be the Devil.

Luther relates many instances of spiritual communications which he received.

tion that they were other than human, nor would they in all probability ever have been regarded as other, but for fore-gone conclusions derived elsewhere. At all events, the facts in question are more intelligible to us on this hypothesis than on any other.

John Knox does not seem to have experienced the same spiritual conflicts as Martin Luther; he had not his catholic spirit—his nature was not softened by those social amenities, and that love of music and art which distinguished the German Reformer; but in other respects he may be regarded the Martin Luther of Scotland. He was a stern Iconoclast—a witness for the supreme sovereignty of the living God. Carlyle calls him, “an old Hebrew Prophet in the guise of an Edinburgh Minister of the sixteenth century.” And what is more to the point, Knox, not only recognized that his predecessor—Wishart, was illuminated by the spirit of prophecy, but he distinctly claimed the same for himself. “I dare not deny” said he “(lest I be injurious to the giver) that God hath revealed unto me secrets unknown to the world; yea certain great revelations of mutations and changes when no such things were feared, nor yet were appearing; notwithstanding these revelations I did abstain to commit anything to writing, contented only to have obeyed the charge of him who commanded me to cry.”

M^c Crie, in his valuable biography of Knox, after referring to some of these prophetic sayings, remarks :—

“It cannot be denied that his contemporaries considered these as proceeding from a prophetic spirit, and have attested that they received an exact accomplishment.

The most easy way of getting rid of this delicate subject, is, to dismiss it at once, and summarily to pronounce that all pretensions to extraordinary premonitions, since the completion of the canon of inspiration, are unwarranted, and that they ought, without examination, to be discarded, and treated as fanciful and visionary. But I doubt much if this mode of determining the question would be doing justice to the subject. A prudent enquirer will not be disposed to acknowledge as preternatural whatever was formerly regarded in this light, and will be on his guard against the illusions of imagination as to impressions which may be made on his own mind. But on the other hand, there is danger of running into scepticism, and of laying down general principles which may lead us obstinately to contest the truth of the best authenticated facts, and to limit the operations of divine providence. That there have been instances of persons having had presentiments as to events which afterwards did happen to themselves and others, there is, I think, the best reason to believe. The *esprits forts* who laugh at vulgar credulity, and exert their ingenuity in accounting for such phenomena on ordinary principles, have been exceedingly puzzled with some of these facts—a great deal more puzzled than they have confessed; and the solutions which they have given, are, in some instances, as mysterious as anything included in the intervention of superior spirits, or in preternatural and divine intimations.”

“Orthodox, orthodox, who believe in John Knox,” and all others whom it may concern, lay these words to heart, and ponder them well.

PUNCH WRITING ON SPIRITUALISM.

This Phenomenon “came off” with the Comet, in October last, and shewed itself as moving in rather an eccentric orbit; but unlike the Comet, which the professors cannot find a satisfactory solution for, we may congratulate ourselves on having discovered the whole secret of poor Punch’s difficulty and the causes which led to it. Considering the provocation he had, and the brittleness of his

temper, we cannot be much surprized at, however much we may regret, the strength of his language. It is well known, that Punch will not brook opposition, and that, like other persons who are narrow in their views, he becomes furious when facts shew any stubbornness towards him. Why else should he be always met with brandishing his baton and making it sound on the head of poor Judy and his other dramatic persons. For these violent and swaggering fellows, there is nothing which "brings them out" to such an extent as fear, of which it is their peculiarity to be very susceptible, and I can inform you that it is entirely owing to the re-action of fear of the most terrific kind that we are indebted for poor Punch's first Essay on Spiritualism.

He must have been dreadfully frightened, and covered all over with goose-skin, to fling off as he has done. Take for a sample the following, "Amongst other absurdities, we see there is a newspaper, called the '*Spiritual Telegraph*,'" but that is not the worst thing Punch has *seen*, as you shall presently be told; and after a little shady talk about ghosts and church yards, which shews pretty clearly what dread was in his mind, he says it is full of "trick" and "evident falsehood," that "there is a touch of insolent profanity about the method of this spiritual newspaper that deserves being checked, we fancy, at some police court. It is a degree of folly, too painful for laughter, and too dangerous to remain unchecked." He recommends that the Editor be at once brought "before the magistrate. We do not see why a dead swindle, like this falsehood-telling on which superstition plays as large and as absurd a part, should be suffered to escape unpunished. It strikes us as being but another form, and rather a profane one, of obtaining money under false pretences. It is nothing more than another way of taking a sight of the public, the real object being to blind the dupes, so that they may not see the folly by which they are tricked out of their money."

Money is certainly the mainspring of Punch, and we can all remember since we were little boys, how essential the jingle in the hat, was to the motion of his working diagrams, but it has hitherto been found, by the '*Spiritual Telegraph*,' to be an extreme difficulty to obtain money under any of its pretences, whether false or otherwise. This, Punch will be glad to hear, although at the cost of his not being able, in his benevolence, to get up a case "before the magistrate."

Now the reader, who of course is intelligent, and knows that there is a cause for everything, must be dying with anxiety, to know what could have happened to poor Punch, to throw him into such fits; and as I am, by a curious accident, able to give him the information, I will, at the risk of the lasting hate of the gentleman with the stick, let him into the secret.

A day or two before the appearance of Punch's manifesto, I had been calling with my wife and a little boy, upon a friend at the National Gallery, and had, through his kindness, had a private view of the glories of art, which are there treasured, and which shew the Painters minds to have been in the older days in a much more spiritual state, than their successors of this pancaky age. After leaving Trafalgar Square, and going towards Pall-Mall, our little one spied out poor Punch, working the oracle at the end of Suffolk Street. We of course hastened to the spot, and what was my horror, to find our old friend, in the last

agonies of abject fear and mortal fright. In a few moments he was laid at full length on the front of his residence, his whole body in view, and convulsed with spasms which shortly terminated in apparent death. But no! his sufferings were not over. Again he was convulsed, as from the centre, his head and lower extremities galvanized as it were, in the last pangs of human endurance. What could be the matter? 'Send for a doctor,' he feebly cried, and again more loudly 'Doctor! Doctor!' The kindly person who answers to that cry, and whose pleasant face and voice are ever ready to assuage our bodies' griefs, was quickly at his side, and with tender solicitude enquired into his ailments. Punch declared it was of no use, for he was dead, and presently seemed really to be so, for the good Doctor could not raise him from his recumbent posture, or if he did, it was only to fall down again, helpless and prostrate. By degrees there seemed however to be some method in his falling, and, as if retaining in death his half spiteful, half humorous characteristics, he managed, as he fell, to come with full force against the Doctor's nose. Even Doctors are human, and this raised the choler of the Doctor to such a pitch as to make him try the stimulant of the stick upon poor Punch. Strange to say, it seemed at once to revive him, and I then discovered that the cause of this fearful struggle was that he had been visited by *the Ghost of Judy*. Before then he had been a scoffer at Ghosts and spiritual appearances and manifestations, and had, as a sceptic, got the better of his opponents in many a well fought argument. But alas for him now, and for his character amongst his jolly companions,—the tables were turned and he could never hold up his head again. But the reality is never so bad as fear paints it. He soon found that though he had seen a Ghost, he was still alive and no bones broken, and that he might even continue to live and to enjoy himself a little longer. Now, his principal feeling was rage that he had shewn such dastardly fear,—he killed the Doctor and all who had been witnesses of his weakness and prepared "to brave it out" and to deny all that had occurred. Murder will out, and, as bad luck would have it, one of the "Contributors" had seen the whole and "made a note of it." Confidence, and even impudence soon took the place of mortal funk, and Punch was able at last to twirl, even the Devil himself, round upon his stick.

I believe too that he has since been trying to solve his only doubt by writing to the Editor of "notes and queries," to know how it was that a Ghost could appear in contravention of a belief in some of his friends, as to the resurrection of the body. I observed that he had applied his usual argument of the stick in defence of his theory, that his deceased friends *ought* to lay quiet; for after killing them and placing them side by side on his shelf, he found that one of them had an awkward tendency to movement, and even went so far as to give him some ugly raps on the head, and Mr. Punch, not being able to find out the delinquent, fell to battering the bodies of the whole of them in an unmerciful way.

To such lengths will ignorance carry its theories in the teeth of facts, and it is no credit to Mr. Punch, that he had not the honesty to tell the public of his ghost, and the spasms which produced his article.

W M. W.

"ARCANA OF CHRISTIANITY, AN UNFOLDING OF THE CELESTIAL SENSES OF THE DIVINE WORD."

BY THE REV. T. L. HARRIS.

W. White, 36, Bloomsbury-St., London. Price 9s.; or with Sup. 10s.

Any notice of this work can convey but a feeble idea of its scope and contents, for its aims are lofty, and their development profound. It claims to unfold portions of the inner sense of the book of Genesis, and to reveal stores of lost and hidden knowledges concerning the creation of man, and of the universe, natural and spiritual. It shows us world beyond world, and world within world, and everywhere the human soul reflecting a portion of His attributes, who is Infinite, whom the illimitable ages and orbs can never fully image, never exhaust. The sublimity and rationality of this Spiritual "Kosmos" commend themselves to the truth-seeking mind. Soul is here everything, matter only its investiture—the internal, the seat and receptacle of life—the external, the outbirth of the vital energy—man in all worlds, the medium of the Divine creative energy, fashioning for himself that objective sphere, which, according to his good or evil loves, shall surround him with beauty or deformity, heaven or hell. This fact receives ample illustration thro' Mr. Harris, who was spiritually intrusted into numerous societies of men and angels, on the celestial, spiritual, and natural planes of the universe. These illustrations are exquisite prose poems, apart from all consideration of the marvels of human life on other suns and planets which they unfold. They will doubtless excite interest and astonishment as the production of imagination only—of a fancy truly in an enviable state of fertility. Raw material for some dozen poets might be extracted from these pages, and we recommend them to peruse the work, if merely for the sake of infusing some new life into effete ideas, and enlarging their field of view. We quote the following passage from one of the illustrations.

"I was conducted from this town to another, lesser in size, and nearer our own system, and I was told it was Sirius. As I drew near, I heard innumerable voices singing together. The orb itself appeared encompassed with triple rainbows. The substance of this sun appeared more volatile than the other and less incandescent. I saw to the left of the inhabitants there, a dark cloud, and they told me it was 'the earth,' and I asked them what earth, and they replied, 'yours, and it is seen enveloped in the smoke of its torment.' I inquired why our earth was visible so plainly, while our sun shone but as a twinkling point? and they gave this reply—"We are taught from infancy that there is a something there that must be loathed and hated. Therefore it appears as a dark cloud at the left, but it is visible by a species of natural clairvoyance." While I was with them, I could distinctly see our orb, enveloped partially in a darker sphere than its own, and pointing to it, they said, "We have no name for that place, or thing, or anomaly: but it is to us a something which has life and yet not life." Upon conversing more fully with them, I found that they believed that the bosom of our solar system had been defiled by a terrible catastrophe, and that our earth was very near that place. They were exceedingly beautiful tall in stature, gentle in demeanour, and in appearance of a milky white. With them, also I saw men of herculean proportions, and in color of a fiery red, men of vast girth and huge lungs. I was told that the two races inhabited the two sides of the orb, but from the spiritual flow they were very dissimilar.—Here I saw the most enchanting and enrapturing scenery that ever met my view.

The art of the fabulist who weaves his fabric of gorgeous colours in the loom of the imagination, the strains of the poet, who makes nature tributary to his thought, and enriches his theme with the invisible things of heaven, would fail to do justice to that which I was permitted to behold. Here matter seemed to glow with vivid hues of spirit, portraying in ever-changing pictures, the meditations of the creative mind. Like the previous orb, the substance of this sun was living fire, but it was encompassed by a flamy crimson sky, which was frescoed over as by some Divine Art, with celestial pictures, in an endless heavenly allegory. The ærial canvas, all scintillant with light in its first brightness, seemed animate with thought, and all those magnificent tableaux endowed with intelligence. I gazed upon the earth which lay before me, and the minute crystallizations which composed the soil, were as the burning gems beneath the Lord Messiah's throne * * Here I saw the wonders of the Divine magic. While nature, obedient to the wand of Spirit-power, is flexible as verse to the Poetic Muse—paintings grew in the living air, mirrored from their minds on canvass-like substances, breathed in space, and fixed in the transparent ether. One of them showed me his hand, and in the left palm, as in the mirror of a stream, I beheld all my thoughts imaged. Another bared his breast, and as I gazed, my inner sight was opened, and I saw the orderly affections of his life in a succession of magnificent landscapes within it—and the graces and virtues, each in human form, male and female, appeared in countless multitudes therein. Another smote with his rod upon a rock, and from it gushed living water. There is no room left for the exercise of astonishment in that miraculous place. They have a book among them which they call 'the Word,' and which they esteem the holiest thing in all their world. It contains the arcana of the universal creation. They are very long-lived, and said they had lived many thousand years in the physical form, and grew very slowly to maturity. Their government is kingly, and he rules who is wisest, but they also have a priesthood, and a chief priest, corresponding to the king, who is always the best man in their world. Their rulers are very aged. They worship the one Lord God, and they have temples which they say are not built with hands, but crystallized from the affections of worship in solid but living marble. These temples are renewed every worship day—that is, every seventh. They have no name for sin, sorrow, discord, disease, or any crime—but they speak of evil as "the horror which is away from them." p. 54.

But natural wonders are the least of these revelations. The glories and mysteries of the Incarnation, the Redemption, the origin of evil, the final restitution of this fallen world, to its primeval order and harmony, are lucidly and powerfully declared, and placed in a point of view which reconciles many conflicting opinions. Truth is one and indivisible, but the rude mind of man splinters its symmetrical form into fragments, and then wonders to see not its beauty, fitness, and immensity. In this work the broken atoms are re-united into a higher and exhaustive meaning, which reconciles lower and partial interpretations of the Divine Word and Works. Especially, there is presented to us a remarkable theory of the final annihilation of evil which escapes on the one hand the quicksand of the Progressionists, who deny human responsibility, and declare that sin is only a necessary phase of growth—and avoids on the other the rock on which split the Calvinist and Predestinarian, that the Divine being and his faithful children will delight for ever in the punishment of the wicked—that heaven shall owe part of its eternal charm to the contrast of hell. Shunning also the shoal where run aground the sceptic and philosopher—that the existence of

evil is incompatible with that of a just and holy being, this theory seems to be consistent alike with reason and revelation, and full of suggestion to the thoughtful mind.

We quote, as far as space permits, a portion of the passages relative to the origin of subversive types of lower life—but must refer the reader to the work for a full and clear explanation of difficulties. "The origin of subversive instead of harmonic types of quadrupeds and reptilia, together with the unsolved problem of the first cause of the state of universal antagonism which marked the ancient *Pre-Adamic* periods of our own world's development, was in the magnetization of the world-soul of this orb, through the means of the inverted world-soul of that corrupted planet which has ceased to exist. Here is the key to the disorders of lower nature. The interacting world-souls—one orderly, but passive and receptive, the other fierce, aggressive, and disorderly—caused a series of subversive physical formations, extending from the infusorian to the mammalian periods. The whole creation of this orb groaneth together, being in bondage, until now. There never has been a period since the introduction of the lowest animal life, in which evil was not in our habitation. With every new afflux of creative energy into the planet thro' its world-soul ran, a counter stream of subversive influence thro' the disturbing world-soul alluded to, and this condition of predatory and sanguine violence, leaves its foot marks up to the earliest epoch of time. It must be mentioned that the mammals upon our orb were preserved from being vitiated in the beginning of Eden, at which time there was a recession of the diabolical influence and a new order of things. During the period immediately before the creation of the most ancient men upon our orb, the destroyer was cast down, and the earth passed thro' a vastation. The reptiles were confined to small limits, and the gigantic sauria became in good part extinct. At that time also, the temperate region reached to the poles. The condition of the earth is therefore an anomaly. Human wickedness on a preceding orb was permitted to reveal itself in typical forms of inversive creation, upon our own. The lion and tiger as they exist upon harmonic earths, are lovely, docile, and anti-carnivorous. The disorderly influence of this ingressive sphere was first apparent in the subversion of forms, and secondly in the perversion of affections or dispositions. It is true there is a chain of progressive development from the mineral to the vegetable and animal kingdom, but the infinitesimal monads, rendered sanguinary, grew into aggregated and visible perversions and from a root of inverted forms, sprouted a tree of successively developed orders, exhibiting in many species, the same primeval degradation. The argument against this view from the structure of inversive forms, in which the most perfect mechanism appears, does not hold good when we consider that the evil affections of diabolical spirits are projected in the hells into active, substantial organizations, made up of organs in which the innumerable particulars of those affections are correspondentially portrayed. Venomous serpents, therefore, simply exhibit the images of inverse affections, which have taken form upon themselves. It may be objected that this view is false, because creation belongs alone to the one Divine Spirit, and that all the wonders of nature are attributable to him. Subversive creations are through the hells, but not from the hells as a first-cause. The ultimate form which a creation shall assume depends upon the channels thro' which the Creative influx shall descend in its approach to the plane of ultimates. If that influx, which is invariably Divine, is thro' mediums which have become perverted, an organic perversion is the extreme result. The evil dispositions of animals are effected thro' a derangement of cerebral forms. The Divine Spirit, flowing thro' the human, will ultimately re-establish the animal kingdom. Ravens, hawks, eagles, and other birds of prey, are the inversions of harmonic species, extant upon contiguous orbs of our own system. The time is in the future when the true varieties of these will re-appear, after which the subversive families will decrease till they become extinct." p. 105.

Such a book as this will excite incredulity, curiosity, or admiration, according to the state and requirements of the reader. In every one however, we think its peculiar and striking contents will create wonder. Whether they credit or no its spiritual origin, they will probably consider it rather out of the common way 'sui generis.' Works of this nature, putting forth such claims, at any rate start a problem for the philosopher to solve—How are they written, and whence their ideas? It is for each man's individual judgment to decide whether they are true or false—but for all they are at least strange and striking, throwing beams and flashes of a new light into dark and unfrequented chambers of nature and of spirit, which sooner or later the human mind will desire to have explored and explained, as now it searches out the source of the Niger or the Nile, or penetrates for knowledge the silent solitudes of the Arctic regions. Which research is the most permanently practical, the reader may judge for himself.

C. E. F.

CURES EFFECTED BY SPIRIT-AGENCY.

We copy the following from Charles Partridge's *Spiritual Telegraph*, which will serve to show some of the uses of Spiritualism:—

Painesville, Ohio, Dec. 3, 1858.

"In view of the unbelief of many, that various diseases are cured by Spirits, through the agency of mediums, I deem it proper that I should give publicity to the following facts, the establishment of which does not depend on hear-say testimony of persons who lived eighteen hundred years ago, but can be well established by living witnesses. But to the facts: on the morning of the seventh of June last, at about one o'clock, I awoke from a sound sleep, and found my left leg and foot were completely paralyzed, so much so that I had no command over them whatever, and could not even move a toe. The whole limb, from the end of my toes to the knee joint, was wholly destitute of any sense of feeling, and my left arm, and, indeed, the whole of my left side, was much affected, though not rendered powerless, nor was it destitute of feeling above my knee.

Every means at command were used by my wife and son for my relief, such as putting my foot in warm water, using powerful liniments, rubbing the hands, applying the brush, etc., but without avail. It continued in the same condition till two o'clock, p. m., (about thirteen hours) when Mrs. P. M. Hickok, a healing medium of this place, having been sent for, came, and being manifestly under Spirit influence, commenced manipulating my foot and leg, occasionally making passes over my left side, and in about fifteen or twenty minutes, I found I could move my toes. I then rose upon my feet and walked, with very little difficulty, about the house, without a cane or crutch, and have had the free use of my leg and foot ever since. The sense of feeling was fully restored immediately by the manipulations, and I have ever since been able to walk as well as usual, as hundreds who have seen me about my daily business can testify.

I will here remark, that had this cure of the palsy been effected by one of the apostles of old, in precisely the same manner, and placed among the records of their doings, and handed down to us as a *miracle*, wrought by the infinite power of God, methinks it would have been accredited as such, and that, too, with as much propriety as any one of like character contained in the New Testament.

In addition to this, I mention several other important Spirit-cures, which have been effected through this same medium:

"Mrs. Jane Austin, Wife of Wm. Austin, of Montville, Geauga Co. Ohio, was taken sick in February, 1857, of erysipelas, and when but partially recovered

from its effects, was attacked with other diseases of a more alarming character. Four different physicians were employed, but her disease bid defiance to their skill. She was afflicted with a choking sensation in her throat, and sinking spells, during the summer, which rendered her sufferings indescribable: in which situation she continued till September, when her physicians gave her up as incurable. She was so emaciated that she was a living skeleton and unable to help herself in bed. Her family and friends expected soon to follow her remains to the grave, and she had given up all expectations of recovery. By the advice of a physician, Mrs. Hickok, a healing medium of Painesville, was employed to take charge of her case—and under her care and the direction of the Spirits, she was able in two weeks and two days, to ride to Painesville, a distance of eighteen miles, with Mrs. H. and did so, in one day, without injury, and is now fully restored to good health, and has been ever since June last, and is now herself a healing medium. The above facts are certified to by Mr. Austin, her husband, and Z. M. Strong, Martha Strong, and John A. Austin, as personally knowing them to be true. I have these certificates in my possession.

Mr. Dudley Crofoot, of Le Roy, in this county, and his wife, both testify over their own names, (whose certificates I have in my possession,) that three important cures have been effected in their family by Spirits, through the agency of Mrs. Hickok, by the old apostolic method of "laying on of hands." The first that of their daughter, twenty years old, who was severely attacked with a nervous complaint and fever, which, together with other chronic diseases with which she was afflicted, led them, at sundown, to believe that she could not live till morning. She was relieved in a few minutes, by the 'laying on of hands' through the agency of Mrs. H., while under the influence of 'ministering spirits'—and in a few days was entirely well.

The above facts can be fully supported by unimpeachable testimony, and are given to the public as a refutation of the assertion made by many—that the gifts of healing were confined to those who lived in the days of the Apostles. No one who knows Mrs. Hickok will pretend that these cures were effected by her skill, even if she pretended that she possessed such skill. But she is far from making such pretensions—on the contrary, she attributes all her healing powers to the influence and agency of Spirits.

HORACE STEELE, Sen."

HOXTON SPIRITUAL SOCIETY.

Nov. 24th, 1858. *Communication from*

ROBERT OWEN.

AFTER some communications of true christian sentiment and sympathetic love and counsel, we thought of concluding, but the table symbolised **No!**—we then asked if it was something particular; Yes! Who is it? It gave the name of *Robert Owen*, and he said he wished to write through Mrs. J.—accordingly Mrs. J. took the pencil, when soon very largely and legibly, but with apparent difficulty, was written as follows.

"My dear friends,—There is no more important question than to inquire into the truth of Spiritualism. The doctrine of circumstances requires to be put into operation, as the world is in such a strange anomaly—class against class—creed against creed.

But men and women must form themselves into societies, to gain the truths of Spirit-teaching, and to obtain the practice of love and charity towards each other.

Thus may be created a state of society by which all may be trained to be superior beings from birth until this great change!—(it is not death, although call'd

so by all) The body will be lost—but the soul will be but changed in its circumstances. As yet men have built upon a wrong foundation—have not been trained under rational laws. Can governors rule when they are ignorant of the laws of God—and make to themselves a God of vengeance? when God is all love!

My dear friends,—there has been error from the beginning—and will be until all are trained to understand that the character of man is formed by his surroundings—that man must be trained to believe, and to serve God, and to love his neighbour as himself—but unfavourable circumstances exist.

Pray God that Spirit-teaching may be more fully understood—then men will form more rational surroundings, by which all may be made more intelligent and happy in this life of yours, and finally meet with happy and superior spirits in the Spirit Home.

Your friend in the Spirit as in the flesh, Robert Owen."

This indeed seems a great and solemn teaching from one who was so recently in our midst—from one that has been called "the greatest infidel of the age."—but who was called to a Spiritual belief by peculiar manifestations, of a rare and demonstrative, and we may add, of a providential character; such as no honest man could gainsay or resist, and he as an honest man, proclaimed, the (to him) new demonstrations of an immortal life.

In his enlarged philanthropy, he had taught the practice of christian principles—but had left out "Christ"—he had taught the observance of nature's laws—but had left the "law maker" out—but when he knew as a matter of knowledge, not as a mere matter of faith of the Spiritual existence of man being continued after the death of the body—then he taught the truths also.

And now visiting us, from his Spirit-home, where he associates with the great and the good, he comes with hallowed teachings of true religion, and enlarged Christianity—and speaks to us from a higher stand point.

We say, listen, ye Free thinkers and Sceptics, to his words, weigh well his solemn and sublime sentiments—and be not afraid to follow where "facts" lead. And we say solemnly to the professing Christian world, listen to his teaching—Robert Owen, whom you thought was now suffering the torments of eternity, "being dead, yet speaketh" to you, to enlarge the borders of your Christianity—so that it may embrace every one that strives to practice it. O break down the barriers of narrow sectarianism—for every one that practically strives to follow Christ, is a Christian! whether he is called by "Paul, Apollos, or Cephas, or Christ"; for when "our change comes"—then are we all morally and Spiritually weighed in the balance of truth and justice—and we all must pass on to our level in the Spirit-world.

The good will not then shun the presence of the good, because of their earthly theological differences—but the pharisee and the formalist will find his real level then.

Spiritualists are fortified by unnumbered facts. We give this one as characteristic of the individual—as portraying beautiful truths—and as coming through an unimpeachable medium as many witnesses can testify.

25, Cambridge Terrace, Dalston.

S. WILKS.

MORE PROOFS FOR SCEPTICS.

To the Editor of the British Spiritual Telegraph.

Sir,—Having for some time past heard of the extraordinary "Spirit-manifestations" which are daily occurring at Mrs. Marshall's, I was induced last evening to pay her a visit, and I now send you an account of what I saw and heard; thinking the details may prove interesting to your subscribers.

I was accompanied by my wife and my father, and there were two gentlemen besides ourselves present, together with Mrs. Marshall and her niece. After sitting at a table for a few moments, it was suggested that we should throw our pocket handkerchiefs under the table—the medium (Miss M.) then took a piece of glass, a supply which we ourselves had brought, to ensure the certainty of no collusion: and having smeared it over with a composition of oil and whiten-
ing, she held it for a few seconds under the table, and upon removing it, the words “knot upon knot,” were plainly written, though wrongly spelled. A second afterwards, two of the handkerchiefs were thrown up from the floor, knotted, into the lap of a gentleman present who sat beside me, and the third was firmly tied up in a bunch, under the table. I myself saw the handkerchiefs thrown up, and collusion was impossible. My father then asked if the Spirits present were good—the answer rapped out was, “yes,” he then asked—“Are not these communications from evil spirits”? The reply to this was written on one of the glass plates, held, as mentioned above, by the medium under the table. “Do you think the devils would fight against themselves by bringing the gospel of Christ”? The next question was, “Do you believe in Christ”? Answer written as before. “Yes, you sinners.” A little after this, it was intimated that a spirit-friend of our own was present—my father then requested if it would write on the glass the Christian name of his mother, who left this world many years since—an assent was given, and upon one glass was written *Do*, on another, *ro*, and upon another, *thy*—thus intimating that the name, which no one present knew, except my father, was Dorothy. Space would fail me to tell you every written communication we had, as they must have numbered fifty. We had manifestations of knocking and table moving after this; the table was several times moved horizontally, a foot above the ground, and there suspended for some seconds, with merely the hands of the mediums resting upon it. In every instance of this kind, it was lowered most gently, and not allowed to drop with its own force. The knocks would come wherever the medium placed her hands; and to convince my father of the power, she placed her hands upon his hat, which he had put on, and the raps were distinctly heard upon it, and my father felt the vibration of each tap. Such is a brief and meagre account of our visit; more I could recount, but I am aware of the claims you have upon you. In conclusion, I would suggest to all circles, the advisableness of trying the whitened glass, as doubtless others will obtain the same manifestations.

I am, Sir,

Yours obediently,
T. I. A.

SATAN'S KINGDOM IN DANGER.

If the kingdom of Satan be the source from whence modern spirit communications emanate, we think the following, which was given through the hand of a lady of unimpeachable character, indicates its speedy downfall; for we are assured, in the Word, that “a house divided against itself, cannot stand.”

THE INFLUENCE OF SPIRIT LIFE.

A SPIRITUAL COMMUNICATION.

"Spirit influx! unbelieved in when it comes—unsought when it does not come; questioned, despised, sneered at, and almost universally doubted, and even dreaded! How wonderful is the state of man! All his thoughts, words, and actions, are suggested by Spirit influence—and see the result;—a steadfast unbelief in Spirit guidance, although every really great and good thing that exists in your lower world, comes from our and your bright home above. You are all coming to us—some soon, some later; then why do you not strive to prepare the way, by opening your hearts to receive from us what we can give you from the Lord? The gifts of the Spirit are "love, joy, peace." Love, the mainspring of all; joy and peace proceed from it—and such joy! The joy that there is in heaven over one sinner that repenteth, is unknown to men—it passes man's understanding—it fills the whole heavens with the bright rosy glow of hearts that are overflowing with gratitude and love; the angels chant their hallelujahs!—the whole atmosphere of heaven is filled with odoriferous perfumes, and joy and peace fill the hearts of the enraptured beings who live in the light of love celestial.

This love, joy, and peace, *may* be yours. Oh, man! do not refuse such gifts, —do not meet this offer with indifference, rather draw near and clasp these loving thoughts to your hearts; give spirit influence its due; it is a sensitive plant that only requires to be touched rudely to withdraw itself; but like the sensitive plant, it is no sooner closed than it opens again, and is ready for the next rude hand that comes to try its powers.

Spirit life would send a bright halo round your homes; dull care would cease its troublings: trust and faith would bring their loveliest flowers: charity would bring to man a taste of heaven; and true religion, which is love to our neighbour would spring and flourish. Eye hath not seen, nor ear heard the things that are prepared for those who love the Lord. Strive then for these precious gifts, and help to swell the heavenly streams of celestial harmony. Hallelujah to him who sitteth upon the throne, and to the Lamb for ever and ever. Amen and Amen.

July 11, 1858.

SPIRIT DRAWINGS. We are happy to announce that two water color drawings have been accepted for the Exhibition of "The Society of Female Artists," at No. 7 Haymarket. These drawings have been produced through a lady who has never received any instruction in the art, but whose hand is freely used in sketching and afterwards in coloring flower and other drawings. Knowing nothing even of the mixing or harmony of the colors she receives all her directions either by impression or by writing done through her hand. The Drawings are named "From Dreamland." We cannot yet announce when the Exhibition will be opened.

NEW WORKS. "Notes on certain forms of Spiritualism, by Elihu Rich. White, 36 Bloomsbury Street," price 6d. This is a beautifully written exposition of some of the true points of Spiritualism, which all our readers should make themselves acquainted with. The early part of it is chiefly interesting to those calling themselves members of the New Church, it being a manly protest against the narrow and sectarian mind which is so easily engendered in small religious organisations. We hope to find room for some extracts in our next.

FOREGLEAMS OF IMMORTALITY. We have in preparation a short notice of this Work, which in the meantime we earnestly recommend to our readers as one that may be read and re-read with still increasing delight.

CONFESSIONS OF A TRUTH SEEKER. We are glad to learn that this book is now going thro' the Press, and will shortly be Published by Mr. Horsell, of Paternoster Row. The price to Subscribers is 4s. Orders should be addressed "Truth Seeker, care of Mr. Horsell, 13, Paternoster Row, London, E. C. Orders addressed to us will be duly forwarded. Our Readers who have been so long familiar with the Author will not need to be informed of the value of the Work; it will form a hand-book of "the facts and Philosophy of Spirit-intercourse."

SPIRITUAL MUSIC. Two short pieces of music, given by impression, are on sale by Mr. White, 36, Bloomsbury Street, price One Shilling, and we can recommend them to those who have souls for sweet sounds. "A morning Hymn" and "A Child's Evening Hymn," are, we believe, the first published music from the Spirit land.

ANSWERS TO CORRESPONDENTS.

R. H. P., Kingston, has sent us a valuable communication as to the manifestations he witnessed at the house of Mrs. Marshall's, but as we have inserted an account by another correspondent, which came to hand previous to Mr. P.'s., there is already enough to satisfy curiosity. Mr. P. testifies to the truth of what he saw, but other accounts have reached us which leave room to doubt several of these reputed "manifestations." Too great care cannot be taken in ascertaining the impossibility of deception in every case.

"Teacher," Oxford, has written an earnest enquiring letter which we hope to insert in our next issue. We fear she must not expect from us, who are only her fellow learners, any exact knowledge of the points she refers to. They involve nearly all we are inquiring into, and we must, for a long time, be content to record facts instead of giving dogmatic reasons. There are things that must be pondered in the heart, rather than in the head. These beginner's trials are very common, and may be either to open the channels of influx or to try the faith, and connected also with a natural law. They are states to be ruled, and passed through yet we should never vacate the throne of judgment by adopting them into our lives.

"Enquirer." "Spirit Manifestations" by John Snaith Fynier, price 6d. can be had of the Publisher, W. White, 36, Bloomsbury Street, London, W. C. Any of our readers who have not already purchased a copy should apply early, otherwise they may not be able to procure one.

Received. A. R. G. A. G. W. W. F., each shall have our early attention.

NOTICE.—The present was intended to accompany to No. 6. It has been deferred until now to announce the result of our visit to London; it is now distinctly understood that in future we shall publish on the 1st and 15th of each month. Mr. Howitt's Reply will appear in No. 7. We have just received information that additional subscriptions are already being sent in. The members of the committee are a sufficient guarantee for the judicious expenditure of the funds.

OBSERVE THE CHANGE IN OUR LONDON PUBLISHER.

Just Published, Price 2s. 6d. **FOREGLEAMS OF IMMORTALITY.**

BY EDMUND H. SEARS,

"Works like these are much wanted among us. They are destined to exert a considerable influence upon the world, and while they bring a divine peace to the sorrowful heart, they inspire a strength and hope that lift the soul above the sordid temptations, and weary cares of ordinary existence.—INQUIRER.

London; Allman and Son, 42, Holborn-hill.

Communications to be addressed "B. Morrell, Keighley, Yorkshire."

D. W. Weatherhead, Printer, Keighley.