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BEING A

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LAWFULNESS OF SPIRIT COMMUNION.

There appears to be a deep-seated fear in the minds of many christians, that the proceedings of Spiritualists are contrary to the Divine will—that converse with Spirits is *forbidden*, and that as God will not co-operate with those who act contrary to his laws, it is plain, that the signs and wonders now taking place are by the “Devil,” or more elegantly, by “Satanic Agency.” There are two great classes in the world—Those who believe in the existence and superintending care of a Superior Being, called “God,” and those who turn up the lip in scorn at those of their countrymen who believe either in the actual being of a God, or Angels, or of Man’s Immortality. The latter class is the largest, and most powerful in Europe; though thousands upon thousands of ministers and priests are paid to turn the scale. I am therefore penning this article on the Lawfulness of Spirit-Communion for the **FIRST CLASS**; so as to convince their judgments, remove their fears, and band them with us in assailing the **MATERIALISM** of the present day. What I intend to pen, will be more of a Text character, to be amplified by others, if they feel so disposed. I find that a good sized volume, full of life and interest, could be written on the magnificent mechanism which the **ALL-WISE, ALL-MIGHTY**, has called into existence, to unfold his plans, and to govern **MAN**: but as the expense of such a volume would not have a sale sufficient to pay the printer’s bill, we must be content to act as skirmishers or riflemen of the army of *practical* Spiritualists, and do our best in picking off the artillerymen of the enemy, with the rifle-balls of truth. Already many of our literary celebrities have been wounded.

There are three Questions:—

1st.—Are there any Spirits?

2nd.—If there be Spirits, are they so employed as not to be able to engage in human affairs?

3rd.—If Spirits be so able, is it contrary to Scripture for man to hold communion with them?

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

The *Third* has now to be dealt with. Exodus xxii. 18. is the Goliath to slay Spirit-communion with man. The commandment is, "Thou shalt not suffer a witch to live," and the opposers chuckle over this commandment, saying, "Witchcraft is forbidden—and what is Spiritualism but witchcraft." In this foundation of sand, he builds his superstructure of opposition. Pray are all the Mosaic ordinances still binding? If so, what is to become of us Christians? What a state of condemnation we are in—we ought to be stoning to death by wholesale, and woe unto us as a nation, if in one jot or tittle, we avoid carrying out the olden commandments. The thing is absurd; the whole question resolves itself into two parts—GOOD—EVIL. God was instructing his chosen people by Seers, or Prophets, how to act when they became masters of countries where the people worshipped evil intelligences, or Gods, who acted on the Seers called witches. It was therefore forbidden to the Jewish people to confer with the witches of the countries they were to possess; because their powers were *inferior* to those of the Seers of the True God. The Jews came out of Egypt, that country of Witches, Magicians, &c. Those witches had power, as was shown in the trial of strength between them and the Seers of God, Moses and Aaron; and to prove I am right in calling them SEERS, I quote 1st Sam. ix. 9. "Beforetime in Israel when a man went to *enquire* of God, thus he spake:—'Come, let us go to the Seer, for he that is now called a Prophet was before-time called a Seer'"—in our day a Medium: I therefore plainly state my belief to be, that it is clearly forbidden to the Jews to inquire as to the future from Seers of the Prince of the power of the air; but it is their privilege to seek the Seers of the true God for their guidance in passing through life; and now for the proof—first take the continuation of the commandments of Exod. xxii. as in the next chap. verse 20. "Behold I send an *angel* before thee to keep thee in the way (*Spirit guidance*) to bring thee unto the place which I have prepared (*Spirit foreknowledge*) beware of him and obey his voice." (*Spirit speech*) Sam. ix. 9. Saul had lost his *asses*,—he could not find them—he was advised by his servant, as many of our servants now-a-days advise their masters and mistresses—he said, "Behold, now, there is in this city, a man of God; all that he saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (three-pence farthing) that will I give to the man of God, to tell us the way (to the asses)"; his "Satanic agency" powers, as they would now be called, were well known to the "Maidens" of the district, for Saul was directed by them, which way to go to find the Seer;—they went, but in the meantime the Lord

showed his sanction of the whole, by telling the Medium, Samuel, "IN HIS EAR," "To-morrow, I will send thee a man thou shalt anoint to be Captain over my people." Saul little thought the train of incidents, asses, servant, maidens, were acts of special providence, or guidance, but we pass on: bye-and-bye Samuel dies—Saul is king, he neglects God's commands, and is rejected; he inquires of God's Seers, but could get no response; not because it was forbidden, but because when he enquired of the Lord, the Lord answered him not, neither by *dreams*, nor by *Urim*, nor by *Seers*, or those we now call Mediums—three modes of communion. Saul therefore, restless and anxious, finding the communion through holy men shut up, went to a witch, one who had a familiar spirit of evil; one of the forbidden or magical class; and Samuel answered the call, and conversed with Saul: 1 Sam. xxviii. 7—19. The order for putting witches to death was 1491 B. C. Saul going to a Seer or Medium, and paying 34d. to know where his asses were, was 1095—or 396 years *after* the former date. Now the word "ANGEL" signifies messenger, or "bringer of tidings." When the Queen of England sends a message, we sink the messenger, and say,—The Queen commands—so with scripture, we have "The word of the Lord came, the angel from, or of, the Lord, or the Lord appeared." Who were those angels? I believe principally disembodied human beings. I think so, because they invariably appeared in the shape of men, acted as men, spoke as men, commissioned by God; and to confirm this statement, I will shortly give additional proof.

Having laid the foundation, as to what kind of seers are to be avoided, I pass rapidly by Elijah, Elisha, Isaiah, Ezekiel—Daniel's Mediumship, and of countrymen going to them for information as to future events; communicated to them by angels, or "Bringers of tidings." I now enter into the Christian dispensation. CHRIST was heralded to man by angels, who were seen by human beings, whose singing and words were heard; showing that there are heavenly hosts, and that it is *possible* for ordinary men to see and hear them. Christ was a man of Principles—every act was the declaration of a principle—he never misled—he is our example, and we are to follow in his steps. The principle of communion with the so-called dead, was declared when Moses and Elias conversed with THE MAN as to future events. Christ said of the little children brought to him "Their Angels do always behold the face of my Father, who is in heaven." *Their Angels*—Whose angels? Then children *have* angels who live in heaven, yet by some living sympathy; come to their charge when needful. If children, why not men too, or

tell us at what age do they leave their charge. St. Paul, who is an authority among Christians, as a man inspired, and who was caught up to the *Third* heaven (how many beyond *three* I know not) tells us plainly "The Spirits of the Prophets, or Seers, are subject to the Seers" on earth ; in other words—Earth's prophets are guided, or directed by those who were in *olden days*, earth's seers: thus showing man's communion with disembodied human beings. Again, St. John, though inspired, was so dazzled by an angel's power, that he fell down to worship the being who showed him so much of the world's future history: but said the angel, "See thou do it not, for I am thy fellow-servant, and of thy brethren the seers—worship God,"—thus giving a brilliant illustration of St. Paul's assertion, that disembodied seers communicate and converse with the embodied. The various appearances of Spiritual beings, were, in the New Testament, in the *form of man* ; thereby naturally leading us to the truth, that the angel who appeared to St. Paul—spoke to him, and informed him of the future fate of the ship and passengers,—was a disembodied human being. Thus I have shown that the Old and New Testaments are crowded with narratives of Spirits, or Angels ; appearing to, and talking with, and directing the movements of those who were, or who desired to be, filled with heart worship to the God of the Jew and of the Christian. It is therefore thoughtless for any one to say that Spirit-communion is forbidden: the angelic appearances to St. Peter when he was let out of prison, to St. Paul before his shipwreck, to Philip with the Eunuch, to St. John at Patmos, were about the years 33 to 96; and there is *not one* command from Matthew to Revelations which forbids asking Divine guidance as of old through God's Seers: even to finding lost articles, as I have done successfully. On the contrary, the powers of communion were *continued* to the Christian, as declared by St. Paul, Cor. xii. v, 9, 10. Some have (*not had*) Spiritual gifts, namely, working of miracles, healing the sick, seeing Spirits, prophesying. The possessors of such gifts have them from God, through the agency of "Gabriel" "Michael," "Angel from the Lord," spirits of the prophets ; and are sub-agents,—"*Seers*," or "*Men of God*," as Samuel, Isaiah, Ezekiel, Paul, Philip, John, etc. Divination by *Evil Spirits* is to be avoided, or the seekers will be involved in the errors and wrong doings of those powers. The custom of communion or converse with "*Spirits*" is a privilege for the Christian church, and is plainly laid open to us in John chap. iv, where we are told *how to test* the character of the Spirits who communicate. Try the Spirits whether *they* are of God, for many *false seers* are gone out into the world. *Hereby* know ye the Spirit of (or

from) God. *Every Spirit* that confesseth that Jesus is the Christ come in the flesh, is of God; and every Spirit that confesseth not, that Jesus is the Christ come in the flesh, is *not of God*." The persons referred to by St. Paul, as having the power of discerning or seeing Spirits, and of prophesying, must have communicated some of their seeings and hearings to the churches, as did Agabas and others, and also Philip's four virgins. Acts chapters xi. 27, 28.—Acts xxi. 9. And in those days *came seers* from Jerusalem to Antioch, "And there stood up one of them named Agabas, and signified by the *Spirit*, that there should be a great dearth. Again,—“St. Paul and his companions visited Philip the Evangelist—stayed at his house, and the same man had *four daughters* virgins, which did prophesy” or in other words were Seeresses—and as they were not superior to Paul, and Paul had his knowledge from an *Angel who spoke to him*, we must conclude that that was the usual manner those who had gifts were acted upon. CONVERSE therefore with “Spirits” or “Angels from the Lord” by or through Mediums, was not and is not forbidden; but on the contrary, converse with them is sanctioned, if they confess Jesus is the Christ come in the flesh, and is of God.

I have, in proving that it is not contrary to Scripture for man to communicate with Spirits, gone a step farther, and proved from Scripture, that disembodied human beings have been chosen instruments of God, to “Bring tidings.” What more need I say?

PECKHAM.

J. JONES

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

NO. XIII.—WITCHCRAFT.

That there is a spiritual world in close proximity to the natural world;—that these worlds inter-act upon each other;—that men have held direct intercourse with spirits;—that spirits have operated by and through individuals on this our earth, and have exercised control over material agencies;—that they have impressed and influenced the minds of men, and in various ways manifested their will and power in the natural world, both for good and evil, is not merely a Jewish, or a Pagan belief, but one that may properly be called human. Looking not at individuals, but at the various nations and races of men, we may truly aver that it is co-extensive with humanity. It has descended to us from hoar antiquity, clothed in the legends and traditions of peoples whose places know them no more: and more recent History, has recorded, that in one form or other, this belief has been perpetuated from age to age. We have seen that the devout Hebrew, the philosophic Pagan, the christian Apologist, has, each in his own way, asserted it. It was a common faith between catholic and protestant, bridging over the me-

diæval and the modern world. It was held most firmly by the papal church when most papal, and by the protestant churches when most protestant.

This belief occupied a prominent position in the theology, and exercised a considerable influence over the fifteenth, sixteenth, and seventeenth centuries. Perhaps, as the opponents of Spiritualism will quickly remind us, it is most apparent in the three centuries named, in the then prevalent belief in witchcraft: and they will proceed thereupon to read us a lecture on the "fearful consequences" of "spiritualism" and "credulity," and conclude with pointing a moral in favour of "the more enlightened age in which it is our privilege to dwell."

That in this matter of witchcraft, there was much folly, knavery, delusion, hallucination, and even insanity, is, we think, unquestionable, but that this belief had no veritable facts to stand upon, is, we think, very questionable. The men of those times have left us some proofs that they were not quite deficient in common sense, and however they may have been mistaken in their judgment in many things, we opine that they were at least as well qualified to judge of the reality of facts which came under their observation as critics born two or three centuries after the events occurred. Of one thing there can be no doubt, namely, that a belief in witchcraft was then universal. "All christian nations whatsoever" says Dr. Middleton "have consented in this belief." It was a belief held by all classes, learned and illiterate, ecclesiastical and secular; by parliaments, kings, emperors and popes; by the most eminent judges, statesmen, scholars, philosophers and divines; by Anglican and Puritan; by bishops like Jewell, and nonconformists like Baxter. Even so late as the eighteenth century, we find John Wesley, declaring that the giving up of witchcraft is in effect giving up the Bible. When, in addition, we bear in mind the evidence given in courts of justice, by witnesses on oath, and the confessions of many of the accused, it is difficult to resist the conclusion that this belief must have had a basis of fact upon which to rest.

That many cases of so called witchcraft were genuine spirit-manifestations, can we think be clearly established. That there are points of identity between certain of these and of those of our own time, has been apparent to both opponents and advocates of Spiritualism, thus, Dr L. Robertson, writing against Spiritualism in the *Asylum Journal of Medical science*, says, "the whole story of the Spiritualists, including the rapping, and even the visible spiritual hand, was firmly believed and recorded by the pilgrim fathers."

Just so! We will quote from these records one or two instances in point. Dr. Cotton Mather, in his *Ecclesiastical History of New England*, records some manifestations of evil spirits at the house of William Morse of Newberry, in 1679 which strongly reminds one of occurrences at the house of Dr. Phelps of Stratford Conn. in 1850. Dr. Mather relates that bricks, sticks, stones, and pieces of wood were thrown by an invisible hand, that an iron crook was violently, by an invisible hand, hurled about, and a chair flew about the room. A chest was by an invisible hand carried from one place to another; and the doors barricaded, and the keys of the family taken, some of them from the bunch where they were

tied, and the rest flying about with a loud noise; of their knocking against one another. The man was often struck by the invisible hand with several instruments; the invisible hand cast their good things into the fire, and threw ashes into their plates while at supper. While the man was writing, his ink horn was by the invisible hand snatched from him, and being able nowhere to find it, he saw it at length drop out of the air into the fire. A little boy belonging to the family was a principal sufferer in these molestations; he was flung about at such a rate that it was not possible to hold him, and by the invisible agency he would be transported from one place to another. His bed-clothes would be pulled from him, his bed shaken, and his bed-staff leap forward and backward. Knives and pins at different times were thrust into his body. For a long while he bark'd like a dog, and then clocqu'd like an hen, and could not speak rationally. His tongue would be pulled out of his mouth; but when he could recover it so far as to speak, he complained that a man called P——l appeared unto him as the cause of all. Before these infestations came to an end, the invisible hand which did all these things, began to put on an astonishing visibility. At length, an apparition of a black-a-moor child showed itself plainly to them. Another time, a drumming on the boards was heard, which was followed by a noise that sang "Revenge! revenge! sweet is revenge!" At this the people, very terrified, called upon God; whereupon there followed a mournful note, several times uttering these expressions, "Alas! alas! we knock no more, we knock no more" And there was an end of all.

Again, Dr. Mather tells us, that about Salem, the centre of the colony, some scores of people were arrested with preternatural vexations upon their bodies, and a variety of cruel torments, which were evidently inflicted from the dæmons of the invisible world. The people that were inflicted with such dæmons in a few days' time were able to see their tormentors; they say, a little devil, of a little stature, and of a tawny colour, attended still with spectres that appeared in more human circumstances. The prestigious dæmons would every now and then cover the most corporeal thing with a fascinating mist of invisibility. Again, a person's hands would be tied closely together with a rope to be plainly seen, and then by unseen hands presently pulled up a great way from the earth before a crowd of people. (This circumstance of the hands being tied by invisible agency, finds a parallel in our own day in the well known instance of the Davenport boys.)

"Flashy people (says the Doetor) may burlesque these things, but when hundreds of the most sober people, in a country where they have as much mother-wit, certainly, as the rest of mankind, know them to be true, nothing but the froward spirit of Sudduceism can question them. I have not yet mentioned so much as one thing that will not be justified, if required, by the oaths of more considerate persons than any that can be found to ridicule these odd phenomena."

This history was published in New England, shortly after the events narrated. John Higginson, sixty years minister of the gospel in Salem "In the love and fear of God" bears witness to the truth of it. Nath. Mather, John Howe, and Matth. Mead, also aver that the author "is a person of such well-known integ-

ity, prudence, and veracity, that there is not any cause to question the truth of what he here relates."

One more passage from the records of the pilgrim fathers, is all for which we can now find space. We give it as presented by a writer in the *New England Spiritualist*, together with some comments of the writer of that Article.

"What does 'belief in witches' imply? It implies some little faith in our Colonial history. In that, one reads that Margaret Rule, of Boston, was raised by invisible power from her bed in a horizontal position up to the ceiling above, and held there with such force that it took two or three men to pull her down; that she saw seven or eight apparitions, *three or four of whom she thought she knew*;—that besides the *Black Man*, there came to her a glorious *white spirit*, whose words were full of peace and comfort; also, that when upon her bed in Boston, she saw a young man overboard in the harbor, and *named him*; that the next day it was ascertained that this same young man was overboard and in danger of being drowned at the very time when Margaret said she saw him in the water. Mercy Lewis, too, of Salem, another *bewitched one*, i. e. *clairvoyant medium*, saw a glorious white spirit, and described a scene of wondrous brightness above that of the noon-day sun. In the case of Rev. George Burroughs, the similarity of some phases of witchcraft to our modern Spiritualism, comes out with marked distinctness. The witnesses who were called to testify against him—and these witnesses were *afflicted ones* or *mediums*—these witnesses, at the time of his trial, horrified the court and the beholders, by declaring that they *then saw Burroughs' two deceased wives standing at his side*. Some wonderful feats of strength performed by this little man, he himself accounted for by saying that an Indian did the same. The by-standers could see no Indian; therefore they concluded that it was *The Black Man*,—*The Devil*, who helped him; "for," says the historian, "the afflicted ones generally say that *The Black Man* resembles an Indian." What! Do the afflicted ones or mediums *generally* say that the *Black Man* looks like an *Indian*? Yes, these are the very words of the historian. The *Black Man* or Devil of witchcraft *looked like an Indian*. Why not then—yes, *why not* believe him to have been in each case an *Indian Spirit*? He looked like an Indian, and why wasn't he an Indian? He was such in fact, or rather an *Indian Spirit in fact* became the Devil in man's belief."*

* Our New England friend has also, in the article quoted, the following curious and suggestive passage:—

"The gallows had its many victims; magetizers, whose presence induced fits, convulsions, and trance upon susceptible subjects, whether to mundane or to spirit influence, were alike deemed the servants of the Evil one, and as such suffered death. When near a score of them had been sent from Gallows Hill to Spirit-land, it was seen and felt on high, that either a stop must be put to such works or the infant nation would be ruined; then the powers of the Christian heavens, "legions of angels," brought a force to bear which thwarted the purpose of Indian Spirits to make the whites their own destroyers, and thus restore their land to the aborigines. The work of destruction ceased with an unexplained abruptness. We have hinted here the cause of that sudden change, as it was recently stated to us by one of the victims."

The last statement points we think to the true cause of the cruel persecution and death of thousands of reputed witches.* The truth is that much of the so-called witchcraft was Spiritualism not understood. The facts were ridden by theories, and viewed in the lurid light of a baneful superstition, compounded of Paganism, Judaism, and a corrupted Christianity. The manifestations of invisible power that were witnessed, were regarded, not as proceeding from human spirits, but as the work of the Devil and his imps. If Spirits made themselves visible, no matter that they were seen as Indians, Africans, Europeans, or even as neighbours, friends, and relatives : this was only a greater proof of the malice and subtlety of Satan who assumed these forms the more readily to deceive those who saw them. When we find a powerful intellect like Luther's believing that a spirit who conversed with him in a deep strong voice, and, by his arguments convinced him of some of the errors of the Romish system, was the Devil, we need not wonder at this popular delusion. It was a foregone conclusion established and favoured by the then dominant theology. The witch was believed to be in league with the great arch-fiend for the injury and destruction of mankind. Hence the criminality attached to witchcraft. Thus, in the Act of Parliament of James the First, a witch is defined as "One that shall use, practise, or exercise any conjuration of any *evil or wicked* spirit to or for any intent or purpose." Such offender, lawfully convicted, was doomed to death. Travelling backwards, we find from the Statute book, that in the reign of Elizabeth, it was only witchcraft "whereby death ensued" that was declared a capital offence. If its practice was attended with other crimes of a less heinous character, it was punishable by imprisonment, the pillory, or forfeiture of goods and chattels, with imprisonment for life, according to the gravity of the offence. At an earlier period, we find that the church indeed reprobated witchcraft, and the belief in witchcraft, as leading to heresy, but the witch was not burnt unless clearly an heretic. "It is to be observed (says the writer of a popular work) that neither among the Roman nor the Pagan nations of Northern Europe was witchcraft deemed an offence against religion; in some instances, indeed, the witch was supposed to derive her power from Spirits *friendly to mankind*, and her profession though feared was *held in honour* by her infatuated dupes. Upon the introduction of Christianity, witchcraft assumed a new form, though retaining all its old attributes. Instead of ascribing the supernatural powers of the practitioner to the gods, to Odin, to spirits of good or evil qualities, or to supposed mysteries in nature, the people imputed them to the great fallen spirit mentioned in Scripture. This potent being from a wicked desire to destroy all that was good and hopeful in man's destiny was believed to enter into a compact with the aspirant witch, in which, for an

At the same time, it must be admitted, that many of these persons were of disreputable character. Mr. Sharp remarks that "Many of them made a boast of their supposed art to intimidate and extort from their neighbours whatever they desired; they were frequently of an abandoned life, and addicted to horrible oaths and imprecations; and in several cases vendors of downright poisons by which they gratified their customers in the darkest purposes of avarice and revenge." Sir Walter Scott, and other writers, might be cited to the same effect. No wonder that such characters should attract to them Spirits disorderly and evil like themselves.

irrevocable assignment of her soul at death, he was to grant all her wishes, and assist in all her malevolent projects. These new features in witchcraft, thoroughly changed and prodigiously extended the superstition throughout Europe. As this superstition gained force in the Christian world, the devil gradually lost many of the former features of his character; or rather, a different being was substituted for him, combining the characteristics of the Scandinavian Lokke, with those of a satyr of the heathen mythology. Such as he was, he played an important part in the annals of modern witchcraft, which was supposed to rest entirely on the direct and personal agency of himself and the imps commissioned by him." (Article. *Superstitions*. Chambers's *Information for the People*.)

To debit Spiritualism with the consequences of the mistake we have pointed out, is as reasonable as charging Christianity with causing the fires of Smithfield. Had the true nature of Spiritual-intercourse been better understood, and the facts connected therewith rationally investigated at the time of their occurrence, we should have been spared those appalling results which constitute one of the darkest and saddest chapters in the Annals of History; and there can be no doubt that philosophy and psychological science would have been largely benefitted by such investigations.

To form a right conclusion on the subject we have been considering, it should be studied in connection with the ideas and character of the time, and by the light of the Spiritual-manifestations of our own day. We believe that Spiritualism is a key with which we may unlock many of the mysteries of the past; and if it be of no further use than to enable us to better understand the facts of human history, and of human nature, to steer clear of the mistaken judgments of our ancestors, and the dogmatic sadduceeism of our contemporaries, it will do the world some service.

COMMUNICATIONS FROM SOME OF THE BRIGHT ANGELS OF MINISTRY WHICH
COME TO GIVE KNOWLEDGE AND SPIRITUAL EXHORTATIONS FROM THEIR
"HEAVENS OF LOVE."

Death hath no victory over the life derived from the love of God.

Let your soul cleave to Him, who knoweth God, and who loveth his neighbor as himself.

See that thou keep thy feet clean; then shall the Lord shew thee "His way."

CHARITY—The soul's inner garment, whereon Jesus has written "It is mine."

PITY—The life's best love—twin-born with it,—by it, self is subdued, and the heart's tears, drop as incense, over the soul whose necessities have awakened them.

HOPE—The "bud-blossom" of memory's tears.

TRUTH—At once, the light and love of Heaven. No angel can live without it; and no mortal can die in loving it.

JOY—The scattered herbage upon the "plains of life": making more select the voice of those, who speak forth love, in truthful response, to the heart's best feelings,—a mind at ease.

Visions, are realities from the soul's mirror. Painting in harmonious numbers—sounds whose influences reflect "The angel tints of Heaven's pure mysteries."

THE SISTER ARTS.

MUSIC—The voice of love. The word of truth. All heaven is its home, and all life its pulsation. The harp of hope, it becomes the shield of faith,—It is the voice of universal prayer.

POETRY.—The tongue of music. The sound of numbers. The melody of love, in concord.

PAINTING.—Similitude without motion. Language without love,—that is—mere representative art. When employed in the spiritual embodiment of form, it becomes the Divine Word.

SCULPTURE.—The nobility of truth, in eternal perception, when employed in the natural sense. Spiritually—it is the voice of the Lord in the harmony of spheres: because it gives form and fulness to the Word of Jehovah. God made man in his own image, which is the "fulness of form."

The following was written spiritually upon being asked by a lady "If the spirit compelled one to do a thing."

For the development of spirit-life, there are two principles at work. The one directing, the other directed. That is, 'the natural will' must be subjected to the 'Divine way' in generals: but not in particulars.

When we ask you to draw or write, we do so, in submissive love to the Lord. As we act in submissive humility towards him, so do we act towards you, though in modified degree. You control us in particulars of will-action, while we aid you in spirit-thought or light. Peace is the Lord's presence, hence quiet control is the attribute of love.

Faith 'an act of obedience through love.' There are few things in the world, more difficult to do, or understand, than, obedience through faith. Faith is not passive obedience, but life, that life which grows out of 'the love of truth.' It is also a valuable controlling power; governing the body in all its operations, as 'reflex action,' that power which extends, not consumes its increase.

Per G. A. GILBERT.

WORDS TO SPIRIT-MUSIC,

BY JOHN LE GAY BRERETON, M. D.

Author of "The Travels of Prince Legion" and other Poems; "The Turkish Bath in Health and Disease," &c.

To the Editor of the British Spiritual Telegraph.

Dear Sir,—The following Poems, which I place at your disposal, are selected from a series, written from Spiritual impressions, and, for the most part, accompanying Spirit-music played by my wife. The music itself was more remarkable than the words, displaying a knowledge of the theory of that art, and a

facility of extemporization which my wife does not possess in her ordinary state, she having acquired no greater proficiency in it than is usual with ladies of education. I may mention that though she sometimes played the music when I was far from home, the words always came to me at or about the same time; on one occasion I was in London, intent on business, in one of the most crowded thoroughfares of that city, and she at our home in Yorkshire. A short piece of music sometimes involved a long poem to express the sentiment; in such cases it was given at irregular intervals, beginning not unfrequently with the last verse. On the other hand the sentiment of a long piece of music would occasionally be conveyed in a few lines, of which my wife would extemporize one portion, and myself another, and not only were the sentiment and metre preserved through us both, but,—in one instance at least,—the same *Rhymes* ran through both our verses.

I ought to state that I was rarely conscious of the immediate presence and influence of Spirits or Angels. All that I know of their production is, that I wrote from Spiritual or interior, and not from natural or external impressions. Both the words and the music were produced without forethought, plan, or intellectual effort. When written, the lines were as fresh and startling to myself as if they had been the production of another mind; moreover *they were frequently quite at variance with my own pre-conceived opinions*. They were always strikingly adapted in sentiment and form to the music, and seemed, so far as I could analyse their production, to be written from impressions conveyed by it.

I believe that there is no limit, save that of the time occupied in the execution, to the quantity of similar music and words to which I and my wife could give utterance in this manner.

I should also mention that most of the subjects were given in answer to prayer, and that not unfrequently, instead of new poems being written thro' me, my wife was impressed to chant some text of Scripture, consolatory, encouraging, or admonitory, as the case might be.

As an ordinary artist writes or paints from the impressions and suggestions of nature upon his external senses, so a spiritual artist writes or paints from the impressions, however conveyed, upon the spiritual senses. A natural artist is inspired by nature, a spiritual artist by Spirit, which may, like nature, operate upon him either directly, or through the representations and projections of other minds. As the bodily organs of a man cannot elaborate any secretion except from elements derived from without, so the spirit of a man cannot project any substantial spiritual product, except from what has been first received by spiritual impression, or imbibition in some form or other.

If it be objected that I had already written and published poetry, I am ready to admit that I have been all my life subject, like many other men, to spiritual impressions, which I have only very lately learnt to recognize as such. The best poetry of all ages is spiritual, and most poets are not only conscious of, but freely admit, (as Milton, Wordsworth, and many others) that they have been *inspired* to write what was above their own original conception. The facility with which the Spirit works, and also the form which it assumes, depend, no doubt, upon

the medium. Water will flow more readily into an open vessel than into one which is partially closed or nearly clogged up with mouldy theories and conceits; it will also take the *form* of the vessel into which it flows, "The spirits of the prophets are subject to the prophets." The sacred Scriptures themselves, though their end and intention is no doubt kept inviolate through all ages and in all agents, are yet full of personal peculiarities, not only of style, but of fact and incident; becoming a history, not merely of God's dealings with man, but of men's submission to, or rebellion against the influences of His Spirit; recording the sin of David, "the man after God's own heart", and the faithlessness of Peter, as prominently as the delivery of Israel, or the resurrection of the Lord. This fact is justly urged by the Apologists of Christianity as a strong proof of the genuineness of the Divine Word.

The gifts of the Spirit are proffered to all, and are indeed promised as the *sign* of a true Church: but faith in these gifts is declared to be a necessary condition for their reception. The present sceptical age knows little of them, because it neither seeks nor believes in them. All are not poets, but all are vessels of life in some form. All have their individual spiritual capacities and peculiar offices. It is to be anticipated of a poet, whether he be a proficient or a tyro, that the Spirit will use him as a medium for poetry, with more or less success according to his own capabilities; and I know of no greater stimulant to a benevolent mind, to cultivate his faculties to the highest pitch, than that he may thereby become a more efficient servant of God, and a greater blessing to mankind.

I am, dear Sir, Yours truly, &c.

FAITH AND CUNNING.

Who trusts in Providence shall prosper; he
 Who trusts to Cunning shall outwitted be.
 Who trusts in Providence, in every deed
 Shall do as God would have him, and the meed
 Of blessing, which accompanies each act
 Unto his fellow-men—and is a' Pact
 Of brotherhood and troth,—shall even flow
 According to his faith; he may not know
 A millionth part of what the angels see,
 Yet no whit less is his fidelity.
 His plan is God's plan always, so his way
 Is free from risk and care, let come what may.
 Who trusts in Cunning shall out-wit himself:
 For Cunning is a blind conceited elf,
 And acts as if it would command the nod
 Of Heaven's decree, and were itself the God.
 No prophet he, yet must he prophesy,
 And ever be the dupe of his own lie.

THE PHYSICIAN'S PRAYER.

"Thy kingdom come, Thy will be done on earth, as it is in heaven "

Descend, in the Spirit of healing, descend!
 O Father-Physician, O Teacher, O Friend!
 O Christ, with each earnest endeavour of mine
 Some gift from the gardens of heaven combine!
 O Thou in whose infinite fountain of health
 Is healing for all who will have, be my wealth!

Give the strength and the gladness to feel and to know
That I am thy blessing wherever I go.

In me may the earthly and heavenly blend!
Here, here come thy kingdom! Physician descend!

LULLABY.

Trust in me, I am your Father,
And in me ye shall have rest;
When the shadows darkly gather,
Seek ye peace upon my breast!
Like an infant's happy sleeping
Is the sleep which I have blessed:
Come to me, for in my keeping
Only shall the wanderer rest.

TEMPTATION.

Though I walk through the valley of the Shadow of Death, I will fear no evil; for
Thou art with me.

Thou hast bid us call thee Father;
Father, unto thee we cry,
Trample on the fiend within us
Till it gasp its last and die.
Let no evil power prevail
Tho' all hell our hope assail.

From the furnace of temptation
Still to thee our hearts aspire;
Keep the garment of thy Spirit
Whole from every taint of fire:
Quicken thy celestial leaven
Pregnant with the peace of heaven.

So temptation cometh kindly,
Teaching what we had not known,—
There is nought of good within us,
Nought but evil of our own;
And that thou art ever nigh,
And will hear us when we cry.

Lo! a fourth doth stand among us,
Whom no terror can assail;
'Tis our hope, our strength, our beauty,
Even thine, Thou didst prevail!
Let our lives thy praises sing,
Father, Saviour, Conqueror, King!

INVOCATION OF ANGELS.

Afar, afar,
Above, around,
Beyond the bound
Which is our sky;
From worlds too bright
To touch our sight,
From many a star
With love a-fire,
I hear them cry
"Aspire! aspire!"
Cast out each earth-born, prone desire."
"O, would ye reach
The life we teach?"

Ye too are powers,
Your God is ours.
From him do flow
The truths we know,
The good that in our lives we show
From many a star
Beyond and higher,
We hear a cry,—
'*Brothers!* aspire!
From God you are,
On God rely,
To God aspire,
To God who quickeneth your desire."

—————:O:—————

THE WHITE CAT OF C.

The following story, which appears in Mrs. Crowe's last book,† has just been vouch'd to us by the lady who furnished the account to Mrs. Crowe, and our readers may rely on its perfect accuracy. It is as well authenticated as the rabbit of the Wesley family, or of any of the more modern and well proved appearances of animals:—

About fifteen years ago, I was staying with some friends in Yorkshire, and our host, Sir G. W., being very much crippled with gout, was in the habit of driving about the neighborhood, on which occasions, I often accompanied him. One fine summer's evening, we had just entered a lane, when, seeing the hedges full of wild flowers, I asked my friend to let me alight and gather some; I walked on before the carriage till I came to a gate, a common country gate, with a post on each side, and on one of these posts, sat a large white cat, which though seen by the groom as well as myself, was not visible to my friend. I thought he must be joking or else losing his sight, and I approached the cat, intending to carry it to the carriage: as I drew near, she jumped off the post, but to my surprise, as she jumped, she disappeared! No cat in the field,—none in the lane,—none in the ditch! I was quite bewildered; and when I got into the carriage, again my friend said, he thought I and James were dreaming. I had a commission to execute as we passed through the town of C., and I alighted for that purpose at the haberdasher's; and while they were serving me, I mentioned that I had seen a beautiful cat, sitting on a gate in the lane, and asked if they would tell me who it belonged to, adding, it was the largest cat I ever saw. The owners of the shop and two women who were making purchases, suspended their proceedings, looked at each other, and then at me, evidently very much surprised.

"The lady's seen the White Cat of C." cried two or three. "It has'n't been seen this twenty years."

The pony getting restless. I hurried out, and got into the carriage, telling my friend that the cat was well known to the people at C., and that it was twenty years old.

In those days, I believe I never thought of Ghosts, and least of all should I have thought of the Ghost of a cat; but two evenings afterwards, as we were driving down the lane, I again saw the Cat, in the same position, and again my companion could not see it; I alighted immediately and went up to it. As I approached, it turned its head and looked full towards me with its mild eyes, and a kindly expression, like that of a loving dog; and then, without moving from the post, it began to fade gradually away, as if it were vapour, till it had quite disappeared.

All this the groom saw; and now there could be no mistake as to what it was. A third time, I saw it in broad daylight, and my curiosity greatly awakened, I resolved to make further enquiries amongst the inhabitants of C., but before I had an opportunity of doing so, I was summoned away by the death of my eldest child, and I have never been in that part since.

† LONDON; Newby, 30, Welbeck St. W. Price 10s 6d.

ARISTEAS.

This story is taken from Cary's Translation of Herodotus, and is therefore quite respectable, not only from its age, but because it found a place in the great Work of the "Father of History." There is another story of a very similar character, which happened on the death of a person whose name was not Aristeas, but Robertson, a few years ago, in one of his Scotch Islands, and which is narrated apparently on good authority by Mrs. Crowe, who may perhaps never be known as the "Mother of History."

Of what country Aristeas, who made these verses, was, has already been mentioned, and I shall now relate the account I heard of him in Proconnesus and Cyzicus. They say that Aristeas, who was inferior to none of the citizens by birth, entering into a fuller's shop in Proconnesus, died suddenly; and that the fuller, having closed his workshop, went to acquaint the relatives of the deceased. When the report had spread through the city, that Aristeas was dead, a certain Cyzician, arriving from Artace, fell into a dispute with those who made the report, affirming that he had met and conversed with him on his way to Cyzicus; and he vehemently disputed the truth of the report, but the relations of the deceased went to the fuller's shop, taking with them what was necessary, for the purpose of carrying the body away, but when the house was opened, Aristeas was not to be seen either dead or alive. They say, that afterwards, in the seventh year, he appeared in Proconnesus, composed those verses, which by the Greeks are now called Arimaspiæ, and having composed them, disappeared a second time. Such is the story current in these cities. But these things I know happened to the Metapontines in Italy, three hundred and forty years after the second disappearance of Aristeas, as I discovered by computation in Proconnesus and Metapontium. The Metapontines say, that Aristeas himself, having appeared in their country, exhorted them to erect an altar to Apollo, and to place near it a statue bearing the name of Aristeas, the Proconnesian; for he said that Apollo had visited their country only of all the Italians, and that he himself, who was now Aristeas, accompanied him; and that when he accompanied the god, he was a crow; and after saying this, he vanished; and the Metapontines say they sent to Delphi to enquire of the god what the apparition of the man meant; but the Pythian bade them obey the apparition, and if they obeyed, it would conduce to their benefit: they accordingly, having received this answer, fulfilled the injunctions. And now a statue, bearing the name of Aristeas, is placed near the image of Apollo, and around it, laurels are planted: the image is placed in the public square. Thus much concerning Aristeas.

RECEIVED. J. S. R. Thanks for your very kind offer. The quotation is excellent; we shall insert it as soon as space will permit.

"A LOOKER ON." Thanks for your caution. Some well meaning friends have recommended us to steer clear of the Bible for similar reasons. We can only say that the *Telegraph* has neither been got up nor kept up by Swedenborgians, so-called, nor is it intended to use its pages for the propagation of views entertained by that body, save, so far as they coincide with the experiences of modern Spiritualists. We cannot, however, consent to suppress the names and experiences of the prophets of old, the Apostles, the Christian Fathers, nor those of Fox, Swedenborg, Wesley, and a host of names which we have not space, at present, to mention,—not omitting the heathen philosophers, as well as numerous philanthropists of the present age, including the late venerable Robert Owen, for the mere sake of obtaining a large circulation. We propose to put on record the best authenticated facts we can collect, and, as far as space will permit, to allow a free platform for each to tell his own tale in his own way, trusting to the good sense of our readers to prove all things and hold fast which is good.

The *Torquay Chronicle*, containing the editor's attack upon us and Spiritualists generally is to hand.