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[Price 1d

SPIRITUALISM AND THE HON. R. DALE OWEN.

ON Thursday evening, the 10th of March, 1859, there was a large and influential meeting of the "Thinkers on Physical and Vital Science," as developed in Sleep, Dreams, Somnambulism, Mental Epidemics, Apparitions, and Spiritualism, held at the large room, Great Mary-le-bone-street, Portland place, convened by private circular, to hear the Hon. R. Dale Owen read the introduction to a work he is about to publish on the "Probabilities of Ultra-mundane Communication," which are exciting so intense an interest among thousands of our countrymen, as well as in Europe generally, and in America. We perceived amongst the audience several of the writers in prose, poetry, and science, who have stamped their image on the literature of the age: there were also several seers and seeresses (now-a-days called "Mediums,") through whom many signs and wonders have been wrought in the privacy of domestic life. Looking on the assembly, so constituted, a feeling akin to awe stole over our minds as we thought on the past, which produced the present scene, and on the present, as fraught with that which will tinge the literature of the next generation—for in the quiet of domestic life, our sons and our daughters are witnessing scenes of intense interest. The mothers of our day are training their loved ones for the mental future of Man. God, in his power, is opening a pathway to "Let the glory through": and in, and by the power of its rays, as on Jacob's ladder, there are angels ascending and descending.

From the nature of the subjects treated of by Mr. Owen and from his indomitable perseverance, in verifying the truthfulness of the facts he relies on, the book he intends to publish, towards the close of this year, will doubtless become a text book for future authors, and for those who *will think* on the phenomena of mind, vitality, life, or Spirit, as acting on matter, whether animal, vegetable, or mineral, and also on the probable condition of that mind when the "Inner man" wings its flight from its worn-out casket.

During the reading, by Mr. Owen, of his introduction, marked attention was paid to his admirable train of thought and classification of the subjects introduced and disposed of by him, and at the close, the strongest approbation was manifested. The following Resolution was also carried unanimously:—

Resolved. "That the cordial thanks of this meeting be presented to the Hon. Robt. Dale Owen, for the skilful manner in which he has grappled with the subjects "The Physical and Vital" as developed in man by the Great First Cause."

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

After the business of the evening, four of the exquisite Spirit-drawings done through Mr. Gilbert, were shown, and excited much interest: there was also shown that simple but effective instrument, called, in Paris, "The Planchette" and in English, the "Pycograph."

The meeting convened with less than a week's notice, and only known to the majority a few hours before taking place, was a Test of the interest felt on the subject of Spiritualism by many of the leading "Men of mark" of the present age. Already, Spiritualism is weaving itself through the literature and fine arts of the day—already, the painter is painting his shadowy angel hovering over the sleeper the forlorn, the orphan—already is the icicle "Extinction" dissolving in the sun rays of proof, that "We are sown a natural body, and we shall be raised a *spiritual* body."

J.

THE RICH MAN AND HIS HOUSE.

A PARABLE.

A rich man had built for himself a stately house. In its erection he had been guided by his own taste, and had endeavoured to satisfy all the requirements necessary for ease and comfort; but he had over-looked one great essential for a good dwelling-house, a salubrious situation, and the consequences of this neglect soon made themselves felt: for he had not been long in his house, when his health began to fail. The physician whom he consulted, told him that he was suffering from a low fever, occasioned by the unhealthy neighbourhood in which he was living, and advised him to leave it at once, and choose one free from the miasma which now was poisoning him.

The rich man was sorry to hear the doctor's opinion, for he had grown quite fond of his house, and could not bear the thought of leaving it. On the other hand, his illness alarmed him, and he at last made up his mind to look out for another house; but none would please him, and at last the thought struck him, whether after all, the physician might not be mistaken as to the cause of his illness. He therefore consulted another physician, who was not an honest man, for perceiving the rich man's fondness for his house, and by no means reluctant to have him for a patient, he said that he fully hoped to be able to cure him, without obliging him to leave his house. The rich man was delighted to hear this, and supported by a strong hope, he soon fancied himself nearly recovered. This delusion was of short duration; he grew worse and worse, and felt at last so bad that when some friend once more urged him to try a fresh locality, he declared that that would be his death.

So matters stood, when one dark night, the house caught fire; the flames spread so rapidly, that the rich man could only with difficulty be saved from being burnt to death. However his whole house was burnt down to the ground, and he had to be removed a long way up the hills. To his great astonishment he not only survived this shock, but, owing to the better air which he breathed among the hills, he gradually mended, and was finally restored to the full en-

joyment of his former health. He did not rebuild his old house, but erected a new one on the hills, where the air had done him so much good.

The rich man represents the old nature of man, with its selfish aims and corrupt tastes and principles. The physician is the voice of truth and conscience; the second physician, the deceiving suggestions of a misguided heart. The fire is the interposing hand of Divine Providence in the form of an apparent calamity, and the salubrious hills are the Word of God.

X.

THE RISING AND THE SETTING SUN.

A PARABLE.

In a secluded valley, hedged in by high mountains, lived an old man who was a shepherd. He had spent his days in a quiet and solitary manner on the hill-sides with his flocks, and had troubled himself very little with what was taking place on the other side of the mountains. As long as he could remember he had seen the sun rise from behind the mountains on one side of the valley, and set in the same manner on the other side, from which he had instinctively formed a belief that the sun actually rose and set somewhere at a little distance behind the hills.

One day he met a young sailor, who had just come home from his first voyage, on a visit to his parents. The sailor was full of the wonders of the broad ocean, and among other things described the splendour of a sun-rise or sun-set at sea.

The old shepherd had for some time been listening with great interest to the recitals of the young sailor, but when he heard him talk of the sun rising from the sea, and again setting in the sea, far away from the land, he shook his head and declared that he would not receive as true such newfangled notions, which were not only opposed to common sense, but also to the uniform experience of his whole life. He knew that the sun rose on one side of their valley, and set on the other.

The sailor, who was not much more versed in Astronomy than the shepherd, could not explain how both their experiences might be reconciled; but he re-asserted that his statement was true.

The shepherd at last proposed that they should appeal to the schoolmaster of the village, who passed for a very learned man. The sailor consented, especially when the old man stated that he was prepared to abide by the schoolmaster's decision. But this he only said because he had no doubt whatever that the schoolmaster would confirm his opinion.

When they had stated their case, the schoolmaster smiled and said that in a certain respect both were right, but that actually neither was right, as the sun neither rose nor set, either behind the mountains, or in the sea, but that this only appeared so to us who were living on the earth. At this both the shepherd and the sailor shook their heads, at the same time pitying the poor schoolmaster in their hearts, for they firmly believed that much learning had made him mad.

Thus it is with the beliefs of men, which they form from mere hear-say, or from the mere external evidences of their senses. When the truth is represented to them in a higher form, they reject it, because they have become accustomed to receive it only in its lowest aspects. X.

SPIRITUALISM,

Practised as it ought to be, is the Efficacy of Christianity; for the spirit of the true Christian is the

SPIRIT OF CHRIST JESUS IN GOD.

[The gentleman to whom the construction of the Planchette was communicated has kindly furnished us with a few communications written through its instrumentality, and as they treat specially on the subject of Spiritualism, we here place them before our readers; not however for the purpose of exciting controversy on doctrinal points, but to exhibit, as far as we can, every phase of these phenomena. Of the sincerity and Christian love of the family through whom these communications have been obtained, there can be no doubt; and of the value of what is communicated to them, each reader can judge for himself.

We omit the passages of scripture at the commencement of the first communication, giving only the chapter and verses as reference, though the passages should be read as they form the basis on which the arguments purport to rest. Ed.]

1st Communication. Jan. 24th, 1859. St. John Chap. XIV. v. 11 to 18 and 25 & 26.

Many people believe in spiritual manifestations and pray that they may be made partakers of the same; but few understand that they constitute the great spiritual gift of God, they do not attribute them to the true source, nor can they bring their creed to bear entirely upon the Holy Scriptures. Few there are who, like those of Athens, search the scriptures daily to know whether the things that were told them were contained therein. Many are led away by beliefs which please them for a time, allowing them to indulge in worldly happiness and the momentary consolation of the outward material man;—but, he who would serve CHRIST alone must know how to sacrifice all things to him, and walk in the path of truth where no doubt can be awakened. Beware that ye build not your habitation on the sand, ye shall build on no other foundation but the rock of CHRIST.

The first thing that believers in spiritual manifestations should ask and search for, is whether JESUS CHRIST or his apostles ever spoke of this power which seems to many to be quite new. And whether in believing in, and practising it, according to their belief, in a religious point of view, it will be their confirmation as Christians, or depriving them of the right of calling themselves so by having any other mediators but CHRIST between themselves and God.

The Bible is full of passages relative to what you are receiving in these times and the agent which transfers the power to you is no other than the calling of all, to the beginning of the great festival which JESUS CHRIST, in one

of his parables, compared to the Kingdom of God, that is to say his second advent in the spiritual power of man on earth in these latter days, predicted by him and the prophets, who were sent before him, and in which the "SPIRIT OF GOD" is to be poured out "upon all flesh."

Many believe that the spirits of the dead return on earth to teach men the will of GOD; but for this faith they have no foundation in the word of CHRIST,—for there we read, "there is but one GOD and one MEDIATOR between GOD and man." In the words of the text we see that "whatsoever ye shall ask in the name of JESUS CHRIST shall be granted unto you; but it is CHRIST's name alone that you must invoke. If you can receive all things through his intercession, why do ye call upon the name of your departed friends, and ask them to instruct you, when "CHRIST is the wisdom of GOD?" But then you may say,—what is it that comes to us and speaks to us, when we think that we have the souls of our friends present with us? JESUS CHRIST said, "I will send the Comforter, who will abide always with you, and will teach you all things." But your reason believing before hand, that you have to do with the souls of the dead, you receive, each of you, according to your faith, and not searching the scriptures to see whether that which is told you, is contained therein, you are mis-led by the pride of your rational man.

All have been called to the feast of the great king; but beware that ye have on clean garments, "for many will be called, but few shall be chosen."

2nd Communication, Jan. 26th, 1859.

My dear friends, let us now consider together which are the efficacious lessons that we can derive from this part of the XIV. chapter of St. John.

Jesus Christ tells his disciples and all those who have faith in him and in his doctrine to believe that *He is in the Father, and the Father in Him*. Can there be in this any good for man's soul, whether God and Jesus be one or two distinct beings? Yes! for if Christ and God are but one, then there is but one Spirit and that Spirit is in man when he prays for it, for Jesus Christ said "I will not leave you comfortless, I will come to you."

"*The Spirit of God is the Spirit of Man; and the Spirit of Christ is the Spirit of progression in man.*" Jesus is your example and your guide, imitate him and follow him alone. I know that many people hold to the creed of the multiplicity of spirits having the power of leaving a supposed distinct "spirit world" and of returning here to communicate with their friends, because they enjoy a certain momentary consolation, and feel an inward pleasure and happiness at thinking that those whom they love should be still near them, when they choose to invoke them. But is this line of conduct altogether christian? Did not St. Paul say "*there is but one Spirit which worketh all things in all.*" And even according to the old dispensation is it not acting contrary to the law of Moses, who forbade the Israelites to interrogate the spirits of the dead etc?

Are you not returning to the golden calf, by having recourse to the creature in preference to the entire satisfaction of receiving the light direct from the great source of light and truth.

Some will think I am trying to put down Spiritualism and that following the

example of those who have already spoken against it, I choose the same argument as they do. No.—I am not come to set up against Spiritualism, but I am sent to show to the world, in the name of Jesus Christ, that Spiritualism and Christianity are one inseparable thing: the one not existing in the truth of God, without the efficacy of the other. What is the principle thing acquired in Spiritualism as you look upon it in these times? The faculty of performing miracles, is it not? And by what did Jesus Christ prove that he was the Messiah, the Christ promised and predicted through the prophets?—By his miracles.

Christianity and Spiritualism we see bring forth the same works; why then attribute the former to one cause, and search a different one for the latter. Did Jesus Christ act by the mediation of spirits or by the power of his own soul in God! He said unto you *"the works that I perform are not mine; but those of the Father who sent me, and the Father shall be glorified in the Son"* *"I am in the Father and the Father in me."*

By the life and death of the Saviour the Spirit of man and the Spirit of God or that power of progression in the great universal soul, were re-united. They had been separated at the fall of man, when the latter, confiding in his own power and strength, began to carve images and to represent his God, and finished by worshipping the matter, the creature instead of the Creator, the one Spirit Christ has re-united man to God, and by the New Testament or the New Covenant between God and man. He has (according to the consecrated phrase) *"reconciled Man with God,"* and now you may, without fear, approach that great Spirit which is in you by Jesus Christ. Do you not see that, by returning to the spirits of the dead, you reject yourselves from God and losing the pure faith in one Mediator you are rapidly returning to Polytheism; the first stage towards Idolatry.

Jesus Christ said, *"I will come to you and will not leave you comfortless."* and *"Whatsoever you will ask in my name shall be granted to you."* More still he says, *"Verily, verily, I say unto ye, that if ye have faith, more wonderful works than these shall ye do."* But he does not tell you to have recourse to the spirits of your departed friends, he says, *"Ask in my name."* Do you not see that you destroy, in yourselves, the work of the Spirit of Christ: he knocks, and you reject him, and turn to other spirits, preferring to have intercourse with the departed creature, to the comfort of feeling yourself one being with, and in your Redeemer.

Jesus Christ promised to send one Spirit, the consoler, which was his own Spirit, after he had returned to the Father; and he said *"that Spirit will teach you all things,"* and *"remind you of all that I have said to you."* Now do the spirits that you invoke remind you of all that Christ said to you? No they do not, since the very principle in which they act through you, is contrary to the basis of Christianity. I do not mean by this, that you can not really communicate with the spirits of the departed; but you have not the power of recalling them here, acting thus as arbitrators over their liberty, and making yourselves, towards them, equal to God. You can communicate with them through the communion of your soul with theirs; but beware that you do not seek for more than one Mediator, for there is but one through whom you can obtain, in

a permanent manner, the redeeming spiritual power: no other but Jesus Christ can ever lead you to eternal life and true redemption.

A FORESHADOWING.

A writer in the "Spiritual Age," in detailing the evidences which led him to become a Spiritualist, says,—

In dealing with facts as I met them prior to my becoming a Spiritualist, I shall not confine myself to giving dates in rotation.

I once had a cousin—a noble, truthful, generous woman—wedded at an early age to a worthless husband. She paid the penalty of her indiscreet marriage by meekly suffering a thousand deaths during the few years she lived with him. Often have I, when a boy sat at her feet, and wondered why she was so sad.

One morning in August my sweet cousin came to my father's house weeping, her face pale and white as the bloodless flesh could be. I was startled at the great change apparent in her. My mother in astonishment at her appearance, asked; "What is the matter, Betsey?"

"Oh! Oh! aunt!" she exclaimed, "I AM GOING TO DIE! and were it not for these little ones—my babes—I should rejoice in the change. Oh, who will care for them and guide their young souls aright? Aunt, it is terrible to live one's young life away loving and unloved, as I have done. God knows how I do love my husband; and I would willingly suffer over again all that I have suffered, could I but bring my erring husband to a sense of his true condition, for then I should have hope of his reforming. But it never can be, for soon my soul will be with my God, and my body will soon be placed in the narrow tomb. Last night at midnight I sat at the window of my little bedroom watching for the return of my truant husband, when all of a sudden the school-house opposite was illuminated with a sudden flash, and then burned steadily, the light throwing its rays fully upon my window. I rubbed my eyes in order to see if I was deceived; but no, it was true—too true. The light was there, but the house was not on fire; and there came a moving throng of neighbours and friends from every quarter to the school-house. Soon it was filled, and I saw the good old minister in his place, and on a table in front of the desk stood a coffin; and there sat you and your family, aunt, weeping, and there were my poor husband and babes. I thought it so strange that you should all be weeping over a corpse, and I not know who was dead. The sermon was ended and the coffin was opened, and to my astonishment I beheld myself and my unborn babe, all silent and cold in death. Then the multitude in silence moved slowly to the graveyard, and there I saw the coffin and my corpse, with my child's, deposited in its last earthly resting-place. Then came the benediction and the separation of the people, some to their homes, some to lounge away an hour at the corners—leaving me a lone and cheerless mourner; and the scene changed, and I was again in my room.

"The golden fall, with its ripe fruit and yellow leaves, had come. I was sick. My child was born—a sweet, blue-eyed boy—given, only to be taken,—born

only to live for a few moments. He died, and then I saw myself rapidly sinking. I died with puerperal fever. Aunt I know this will prove true, for my mother was with me, and told me that the time was near at hand, and that I must prepare to die and join her in Heaven. And oh, aunt you will be kind to my little ones and care for them! I will repay you with holy thoughts from Heaven, for my mother says I can come back and see my babes and those I love on earth after I have left my body."

My mother talked long and earnestly with my cousin, and was fully persuaded she had seen a vision and that it would be fulfilled. With words of comfort my mother bade her not weep, but rather to rejoice and prepare for the great change that was to take place.

The day came with all its golden beauty. The swallows had swarmed and started for their southern homes. The first frost had nipped the last flowers of Fall. The apples were ripe and the wild nuts of the forests were ready to be gathered in for winter sports. October, with her golden twilight, sweetly smiled on nature's rich productions. My poor cousin in the meantime had quietly prepared for the approaching change.

The day came. All nature was clad with a golden mantle of completion, and the labours of old Mother Earth were over for the season; she had brought forth bountifully, and her children were rejoicing in receipt of her gifts. My poor cousin alone was sad. Her truant husband was carousing with characters of his own stamp. Night had dropped her sable curtain, and all Nature was hushed in sleep. A gentle tap was heard at our door. It summoned my mother to the bedside of my poor cousin; and ere the morning sun smiled on earth again, a soul was born on earth—another in Heaven; she was a spirit.

A little blossom had bloomed for an hour, and passed before her to Heaven. Her form was laid where she had seen her grave, and under circumstances corresponding with her vision.

Have we not in this incident a most striking proof of spirit-power? One feature is noticeable here—the power of spirits to represent that which is to be, and ability to carry the spirit of one living from the body, and imprinting on the mind a positive reality. "I John saw these things." May not the above be considered as truly a vision as was John's on Patmos? Was God, in person, or were his spirits, acting as agents—carrying out his laws—preparing the way for a soul to join the hosts that had preceded?

Fountain House, March, 1859.

V. E. W.

WAS HE A SCEPTIC?

The following interesting narrative has been handed to us from a reliable source and we have no doubt but that it will prove acceptable to our readers.

During the summer of 1857, I met, at St. Petersburg in Russia, a captain of an English steamer. It so happened, that one day our conversation wandered into the subject of Spiritual Manifestations.

He expressed a disinclination to believe in such things, "And yet papa" said

his daughter who accompanied him, "I have heard you mention a remarkable incident of your own experience."

At my request he then narrated the circumstances to which his daughter alluded, as follows,—“A. D. a natural son of the Earl of——, was one of my earliest and dearest friends. We were together in the Spanish Peninsular war. Afterward he went to India, in the service, where he had remained many years, when one of his letters brought me joyful tidings of his nearly completed arrangements preparatory to a return to his native country.

The prospect of meeting again one whom I so much loved, became at once a source of most pleasing anticipations. The time soon arrived when my friend might almost daily be expected, and impatient to contemplate the joyous event when one morning, at breakfast, my mother remarked that my countenance indicated symptoms of some sad and sudden change and desired me to tell her what was the cause of it.

It was in vain that I sought refuge in evasion, or positive assurance that her apprehensions were groundless. I was at last obliged to confess the existence of extreme uneasiness, and depression of spirits as well as inability to account for it, further than that I had been kept awake during the entire night by a most mysterious though very strong impression, that (some how) my friend A. D. was then present in my chamber. The experience of that night haunted me. I could neither explain, account for, or rid myself of it.

Not long thereafter, the ship in which my friend had embarked for his native country arrived there.—But he, alas! had died on the passage and as nearly as I could ascertain, at a period coincident with that of my sleepless night.”

This is communicated by the writer, not as anything at all extraordinary, but quite the contrary. I have never become acquainted with the history of a family, of which similar experiences did not form a portion. We are not apt to hear of it until we make our own confession of the weakness, vulgarity, and superstition that is charged upon those who believe in such nonsense. Jesus Christ could only find twelve such in all Judea. The rest listened to the clergy of that day, and came not to the rescue. The crucifixion of men, whose doctrines are of devils, (that is, not of the existing church,) becomes a matter of course whenever and wherever the people prove sufficiently degraded and darkened by theological pretension to admit of it.

The fires of Smithfield have been more than once invoked upon Spiritualists from the pulpit of the present day. Happily the people are less depraved than such appeals presume them to be. Anathema remains to them, but disarmed of the faggot and the rack, their chief arguments; the champions of dogmatism must be content to perish before the uncongenial influences of mental freedom, elevation, and general intelligence.

LONDON. March. 1859.

J. P. H.

REFLECTIONS UNDER BEREAVEMENT. The following, which I take from the Life of John Fletcher, of Madely, may perhaps be suitable for the *Telegraph*. The paragraph forms a portion of the reflections of his wife, Mrs. Fletcher, on the occasion of the death of this good, though theologically mistaken, man.

"From the time I have had the happiness and honour of being with him, every day as more and more convinced me that he was a Christian. I saw, I loved in him the image of my Saviour, and thought myself the happiest of women in the possession of such a most sympathizing and heavenly friend. My sorrow bears a due proportion. But it is alleviated by the thought, *United in God we cannot be divided*. No: we are of one household still; we are joined in one centre. * * * It is said of New Testament believers, *they are come to the spirits of just men made perfect*: to the glorious privilege of communion with the church triumphant. But this is far more apparent to the eyes of celestial spirits than to ours, which are yet veiled with flesh and blood. Yet, as there is joy in heaven over one sinner that repenteth, and as the prayers of saints still on earth are represented by incense in the hands of elders, I can only consider departed spirits and ministering angels, as one innumerable company continually surrounding us. And are they not as nearly united to their fellow soldiers now, as when in the body? What should hinder? Gratitude and affection are natives of heaven, and live for ever. Forgetfulness is a property of mortality, and drops off with the body. Therefore, they that loved us in the Lord, will surely love us for ever. Can anything material interrupt the sight or presence of a spirit? Nay,—

‘Walls within walls no more the passage bar,
Than unopposing space of liquid air.’”

In reading, however, the innumerable testimonies to be obtained of the truth and reasonableness of angelic communion, let us not forget that, like the holiest of men in all ages, we should first enter into communion with the Father of Spirits. Neither must we give to angels, however exalted, that homage which belongs to God: and should any, from a feeling of gratitude, like John in the Apocalypse, be moved to do so, let them remember the voice of warning—‘See thou do it not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.’”

Yours in love,—SPIRIDION.

APPARITIONS. In *Notes and Queries* for March 5th, there is an article signed “A. R.” on Dr. Ferriar’s Theory of Apparitions. The writer is known to us as a diligent searcher after theories that will cover all the facts; anything that fails to do this, he wont admit into his service. Dr. Ferriar having professed to deal with the case of Dr. Pordage with his theory of “Mysticism, Superstition, and Sensuality,” A. R. collects the *facts* and then puts the result before the readers of the above paper, from which we extract the following:—

“The book quoted by Dr. Ferriar (published in 1655), is one written by a most determined opponent of Dr. Pordage, in reply to *Dr. P.’s own book* (published in 1654). Had Dr. Ferriar consulted *that*, he would have found the following passage, which would have required quite another theory than the one he has offered, to explain it. It will be seen that it affirms the fact of *permanent impressions*, caused by the spiritual powers, *upon objects in nature*. Such impressions, of course, could be judged of by the sense of other persons than the parties immediately concerned:—

'Now besides these appearances within, the spirits made some wonderful *impressions upon visible bodies without* ; as figures of men and beasts upon the glass-windows and the cielings of the house, *some of which yet remain*. But what was most remarkable, was the whole invisible world, represented by the spirits upon the bricks of a chimney, in the form of two half-globes, as in the maps. After which, upon other bricks of the same chimney, was figured a coach and four horses, with persons in it, and a footman attending, all seeming to be in motion, with many other such images, which were wonderfully exactly done. Now fearing lest there might be any danger in these images, through unknown conjuration and false magic, we endeavoured to wash them out with wet cloths, but could not, finding them engraven in the substance of the bricks ; which, indeed, might have continued until this day, had not our fear and suspicion of witchcraft, and some evil design of the devil against us in it, caused us to deface and obliterate them with hammers.'

It is difficult to see how, what is commonly called, *delusion*, could have any place here. The affirmations, from their nature, if not truths, must be *intentional falsehood* ; yet are they most deliberately put forth, and that, too, not by anyone wholly obscure, but by a man well known amongst those who are interested in the mystic writers, as being of some eminence in that class ; and moreover, he makes these statements in a book written to clear himself from charges which had been of the most serious consequences to him.

The Library of the British museum contains the work quoted by Dr. Ferriar, and Dr. Pordage's book also."

HOXTON SPIRITUAL SOCIETY.

Extracts from Minute book.

After some beautiful and interesting communion with the Spirit-world. We asked if they would tell how many good Spirit-friends were present with us ? The table tilted up seventy-seven or seventy-eight times ! Hearing of such a goodly company, we asked if some or as many as were permitted would give us a word or two as the motto they would wish to impress us with ? And quicker than I can copy it there was given through the hand of Mrs. J. twelve different mottos, in twelve different hand-writings, with twelve different signatures, as follows :—

1. "Be careful, prayerful, and truthful."—W. Channing.
2. "Be truthful, be faithful, and love God."—E. Jennison.
3. "Be firm in this cause—care not for the way of the world, and your happiness will be thereby insured."—W. Shimplon.
4. "Do as you would be done by, and in that you will feel the pleasure returned to you tenfold."—W. Aikam.
5. "Seek God, and his righteousness, and all good things shall be added thereto."—J. Wiley.
6. "Have faith in the Lord Jesus, and you will be saved."—W. W.

7. "Let your light so shine before men, that the glory of God may be shown forth thereby."—E. Wiley.

8. "Be ye faithful unto death, and you will receive a crown of life."—B. Franklin.

9. "Love God with all your heart, and your neighbour as yourself."—R. Owen.

10. "By faith ye are saved—but also your works must be in accordance."—T. Wilks, sen.

11. "In my Father's house are many mansions. I go to prepare a place for you; therefore dedicate yourselves unto the Lord, and you will also have happy mansions in your life."—J. Luff.

12. "Lift up your voices, and tell of the wonders and mercies of the Most High, and let your light so shine among men, that you may be like a city set on a hill, to the glory of God the Father.—John Wesley."

These little spiritual gems were given in such a decisive manner—and they shew in themselves such characteristics, and such expressions of deep and enlarged piety—that they greatly impressed all present, and with joy we repeat, "Are they not all ministering Spirits sent forth to minister"?

S. WILKS, *Sec.*

P. S. The following was received in explanation of what appeared in the supplement to No. 6, in a communication from our dear Spirit-friend Robert Owen, viz. "but soon, very largely and legibly, but with apparent difficulty, was written" etc. :—

"My dear friend,—I wish you to alter that statement, for it is a mistake, the writing was not given with difficulty. It was inferior influence in your room that caused the medium to stop; they could not hurt the medium, but they interrupted.

Your Spirit-friend as ever, ROBERT OWEN."

We then concluded with thanksgiving and prayer.

S. W.

THE PLANCHETTE. We have had several opportunities of late of seeing this in action, and have noted some remarkable phenomena resulting from it. We gave a short description of it in a former number, it having then been just brought to this country from Paris, where it has been for some time extensively used. The name is French, signifying "a thin board." It is formed of a thin piece of mahogany or card board, cut in some convenient shape for holding a pencil at one end, with two moveable castors at the other, the whole thus forming a tripod, and easily moving with rapidity in any direction on the slightest pressure. Our readers are acquainted with the mode and phenomena of ordinary automatic, or "involuntary" writing, and the Planchette appears to be but an extension and experimental proof of the truth of this, for instead of being the involuntary writing of one person only, the best use of the Planchette is when two persons or even more place their hands upon it and thus produce movements which are formed into writing by the pencil. Of course those who use it should be mediums more or less developed, (our theory is that every person is a me-

dium), and like every thing else in this world, the results flow best and purest through willing hearts, and practice and use are necessary in most cases, to produce great results, though occasionally it moves readily even at a first trial.

The intermediate cause, which Philosophers would, if they believed in it at all, from their very nature, place as the first cause, appears to be some magnetic emanation or force which is communicated to and through the instrument, and as corroboration of this we are told by a Clairvoyante on whose perceptions we deservedly rely, that some woods are better than others to attract and hold this force—for instance, that Sandal wood is the best, then Acacia, which is nearly as good, and then Pine, Oak and Mahogany; which are about equal. An additional circumstance leading to the same conclusion of magnetic emanation, is the fact known to us that after using earnestly these Planchettes, they have on several occasions been seen in the act of moving by themselves, and at other times in drawers have been found to have made marks on the paper on which they were placed.

Certainly there appears in them to be some receptive power through which intelligence of a high order flows upon the paper in writing and drawing, quite independent of and above the intelligence of any of the persons whose hands may be upon them. Only a few days ago, we saw one write several lines in the following extraordinary manner:—After writing several lines with great rapidity, backwards, and which we had to read from the back of the paper, by holding it against the lamp, it commenced with equal rapidity the first letter of the line, and then jumped to the other end of the line, and wrote the last letter, and then back and wrote the second letter, and then to the end and wrote the last but one, and so on backwards and forwards until words were formed at each end and until they met in the middle, and the sentence was completed. This was repeated several times.

There is much to excite wonder in watching the rapid evolutions of the pencil, not less than at the surprising continuity and newness of what is written through those who are accustomed to the use of it, and it appears to us in our simplicity, that it would be impossible for any one to try it without being impressed with the fact of some new form of intelligence being at work.

Again however, as these lines may be read by some who may not have had much experience in Spiritualism, we would add the caution that nothing proceeding from the Planchette, or from any Spirit, should be received as absolute truth without careful inquiry, and the exercise of calm reason. Let intrinsic merit alone be the ground on which we receive anything into our lives. A disregard of this main rule has led to much trouble, and many bad effects to our holy cause, and is the rock on which many short-sighted but worthy mediums, have wrecked themselves.

The Planchette may be purchased price 7s. each, at Mr. Welton's Surgical Instrument maker, No. 29, New Compton Street, Soho. W.

CLAIRVOYANCE, AND MEDICAL MESMERISM. We are glad to find that Mr. Adolphe Didier, Author of the interesting Work alluded to in No. 3 of present Vol. entitled *Animal Magnetism and Somnambulism*, has returned from Paris to No. 16, Charlotte Street, Fitzroy Square, W. where he may be consulted daily.

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.

CHRIST, THE FRIEND OF THE POOR.

"The common people heard him gladly."

WE thank thee, Lord, for all we have
And have not: all we hope to be:
In cold and hunger how we crave
In spirit!—how we yearn for thee!

The Lord who did from heaven descend,
And walk with poor and lowly men,
Hath ever been the poor man's friend,
And waits to do the same again.

O keep our hearts from riches clear,
And from the world's discordant din;
That when thou knockest, we may hear,
And open, Lord, and let thee in.

O let no idol of our own
Usurp thy seat, obstruct the way!
Our hearth is silent, Lord, and lone,
But thou shalt come and make it gay.
When last thy Summer, Lord, was near,
The prophet Spring was sent before
With promise of a golden year,
And plenteous harvest for the poor.

And even now from happy skies
Thy herald's trumpet voice is caught
A sound of terror for the wise,
And to the proud and wealthy, nought.

The king hath heard it with a moan,
The Priest, secure within the perch;
One jealous for a tyrant-throne
The other for a lifeless church.

But those who know how poor they are,
Have nought to lose, have nought to fear;
They hail the tidings from afar,
And wait until their Lord appear.

And he shall seek the poor man's hut,
For he shall find a welcome there;
He comes not where the door is shut,
Nor listens to the haughty's prayer.

THANKSGIVING.

"The Lord is my shepherd; I shall not want."

HAPPILY, happily speed the hours
Since we have sought thy blessing;
Thou scatterest all the earth with flowers,
We know thy dear caressing.

Thou art our only hope and power,
And thou art ever near us,
O, Father, in the darkest hour
Thy promised care shall cheer us.

And we will trust thee more and more,
The joys which thou hast given

Are pledge of better things in store:
 Thou art the heaven of heaven.
 Thy gifts, kind Lord, extend to all,
 But only in thanksgiving
 Can come the sense from whom doth fall
 The soul's delight in living.
 In thee we know not what avails,
 Thy love's perennial dower
 Only the thankful heart receives
 The fragrance of the flower.
 If thee we know not, what avails
 Thy love's perennial bower,
 Only the thankful heart inhales
 The fragrance of the flower.

INVOCATION OF MORNING.

Because thou hast been faithful in a very little, have thou authority over ten cities, Luke xix.

Rise, Child of Song! go forth and greet the morning,
 Morn in her lap for thee hath Spirit-gifts:
 Lo, where the earth, with flowers her brow adorning,
 Like a young bride to heaven her bosom lifts.

All things of earth are Spirit-quickenings powers:
 I blessed them all; born to thee thy kin;—
 Gleeeful songs of birds, aromal breath of flowers,—
 All save the reptile ugliness of sin.

Every flower that greets thee is a fairy chalice,
 Each hath for thee a song of deathless youth;
 Come to the feast! thine is the fairy palace:
 To lead the way, the Morning Beam of Truth.

I am the Sun, mine are the flowers of gladness,
 Me they reflect, from me their life renew;
 Round thy brow a charm 'gainst mortal care and sadness,
 Brighter each morn, baptized in sinless dew.

Come then to me, with prayer and tears of yearning,
 I will go with thee all thy earthly ways,
 All the mingled odours of thy field returning
 With peaceful charm, an even-song of praise.

Morning is childhood: come, ask of me, and fear not;
 Thou shalt no more lament thy sinless years:
 All thy path shall bloom and laugh with flowers that sere not,
 Youth-renewing faith be thine of happy spheres.

Sweet is the sleep the brooding Spirit lendeth:
 Rise when the Spirit wakes and stirs within!
 Dark is the mist that from dull sloth descendeth,
 Drowning Spirit-life in foul dreams of sin.

Happy are they who know the signs of morning,
 Heed the beginnings, so gentle and so small:
 Rouse thee, Child of Song! it is thy Father's warning:
 Faithful in little, thou shalt inherit all.

Rise, Child of Song! come forth to meet my dawning!
 Clothe thee in prayer! I will come down to thee,
 Give the sweet songs of bridal flowers adorning,
 Sing! with my life thy songs shall pregnant be!

CHILDREN IN HEAVEN.

"Suffer little children to come unto me."

WEEP no more, Oh! weep no more;

Bow to God's providence!

For here we feed Heaven's constant need
Of childhood's innocence.

Some on your earth, to love's great worth,

And some to Wisdom grow:

But innocence dies when childhood flies

In your dark world of woe.

From saints would flow to men below

No songs of innocent glee,

Unless with yon heaven sipped the dew

Of sinless infancy.

THE LONDON COMMITTEE. The Subscription list continues to receive additions, and we are happy to announce that the Free list of over two hundred is now supplied with each issue of the *Telegraph*—about one hundred and fifty newspapers and sixty individuals form the list, and after sending about three to each, it is intended to go on to the other names, leaving those to whom it has been sent to continue it if they wish, at their own expense.

Subscriptions may be sent to Mr. W. M. Wilkinson, of Hampstead, London, N. W., and the Committee request to be furnished with the names of any persons who may be usefully put upon the free list. The names to be sent to Mr. Dixon, 25, Bedford Row. W. C.

W. T. W. We have no reliable means of ascertaining how a report should be so extensively circulated of the cessation of every British Spiritual paper. At present we are quite sure that very prompt attention will be given by our London Agent, Mr. Pitman, to all orders. The package we forwarded to you will be a satisfactory refutation of such reports.

A. A. Alva. Clear, up to the time stated. You are perfectly right in supposing that there will be a Supplement or double No. each issue for some time. Those periods of bereavement are painful to the flesh. But thank God, we enjoy a hope, one which we frequently realize; which helps to lesson our griefs. The verses are good.

W. K. We published a Supplement to No. 6, also one along with No. 7. These are in addition to the Six Essays by Dr. Ashburner. Those readers who desire to have complete sets, but have not obtained Supplements to 6 and 7, should apply for them. and in future, up to No. 12, may expect a double No. each time. The Rev. E. White's second letter in reply to Mr. Howitt is contained in the Supplement published along with present No.

NOTICE. In consequence of several enquiries for Dr. Ashburner's Letter to Mr. Holyoake and "Verax's" Letter to the *MORNING ADVERTISER*, entitled "Evenings with Hume and the Spirits," we beg to announce, that until our present stock is exhausted, we can supply them at the rate of 5d. per doz. or 2s. 4d. per 100; in each case, post free, Societies or individuals requiring larger quantities can be supplied (by paying the carriage) at 9s. per 500, or 16s. per 1000.

NOTICE. We shall have an article in next No. in reply to the Rev. E. White, which will contain some of the information inquired for by the Rev. gentleman, and which will be placed before him, we think, in quite as reverential a spirit as he can desire. We shall also be able to satisfy our readers that Mr. Howitt has not (in the "decamp" he is said to have made) left the field, but that his welcome pen is still marshalling an army which no human power can overturn.

"W. H." Received with thanks. Those scraps are exceedingly useful. We have just received intelligence of a singular (so called) religious epidemic in Wales and Aberdeen, which we will further notice in our next.

:O:

D. W. Weatherhead, Printer, Keighley.