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BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

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GHOST STORIES IN "ALL THE YEAR ROUND."

Our readers have probably noticed some very striking stories of apparitions which have lately appeared in "*All the Year Round*," Charles Dickens's new periodical. The appearance of such stories in this vehicle is the more remarkable, because Mr. Dickens, on various occasions, has had a pleasant fling at Spiritualism in that periodical or its predecessor "*Household Words*." The writer of these stories has, however, endeavoured to explain the appearance of apparitions by their being merely the "suggested thoughts" of some person at a distance, especially in the case of such apparitions presenting themselves to persons as intimations of the decease of the individuals represented. The fact of a *thought* being able to assume, visible shape, colour, often substance, to act and talk, would be, indeed, a most unexampled psychological phenomenon, if it could be established, *as a fact*. This miracle of miracles, this easy mode of explaining one difficulty by a far greater, seems to have struck our friend, Mr. William Howitt, amusingly, and he addressed the following note to Mr. Dickens :—

MY DEAR SIR,

Highgate, Sep. 2nd, 1859.

What interesting but inconclusive papers,—so far as the theorising goes,—those are in "*All the Year Round*," attempting to account for Ghosts by thought-suggesting. What a mess a clever man can make out of a plain subject! For a person dying three or four, or thirteen or fourteen thousand miles off, to present an idea of himself as living, moving, talking, and not imaginary talk, but real; an *inward* idea presented to *outward* senses bodily, is, to my fancy, a thousand times more wonderful and inexplicable than that of the spirit of the person presenting itself to the party concerned. But still more, when Ghosts appear that nobody knows anything about,—appear again and again, for a long course of years, in the same form and the same place, and to all sorts of people; foretell real events, etc.,—who suggests this extraordinary, permanent, persevering and masterful THOUGHT?

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

Poor Meaux the Brewer has a house at Cheshunt, now, in consequence, shut up, and presenting a most ghostly aspect, out of which every tenant for those twenty years or more, has been driven by one of those queer, rampant, galling thoughts. Mrs. Charles Kean's sister and husband, Mr. and Mrs. Chapman amongst the rest. What a capital thing for that property it would be if your ingenious theorist could suggest a thought by which this "suggested-thought," commonly regarded as a very triumphant ghost, could be just wafted away from it. If the mischievous suggester, wherever he may be in the universe, could be found out, and persuaded to suggest another thought, namely, that there is no ghost there. Mr. Proctor, of Willington, near Newcastle-on-Tyne, whose "haunted house" I once visited, and who has been permanently driven out of it by one of these troublesome THOUGHTS, would be equally obliged to him.

Some of these stories read to me dreadfully like novels, or as real ghost stories, *adapted*, and buttered with theory, to make them go down with an unbelieving public. But really, what trouble these anti-ghost people put themselves to now-a-days in beating round the bush instead of walking into it in a business-like, common-sense way, and starting the hare.

Whoever sets himself to resolve all the Ghosts that have appeared in this blessed world from Job's apparition which made his hair stand on end, or Brutus's Evil Genius, down to that of Captain Wheatcroft which, the other day, compelled the War-Office to correct the date of his death, before Lucknow, in the official Return, into thought-suggestions, will leave Don Quixote and his Windmills amazingly far behind.

Why should Ghosts be allowed to range unquestioned all through the Bible and New Testament, and yet not be allowed to tread on one other spot of all this wide world? If there *were* Ghosts in king Saul's or in the apostle Paul or Peter's times, why not in Charles Dickens's time? A rather tough question methinks.

Are you aware that there has existed for years a Society, jocularly called the Ghost-Club, consisting of a number of Cambridge men who have taken high honours there, and now hold high posts in this work-a-day world, 'cute fellows and much considered, whose object has been thoroughly to sift this question of APPARITIONS, and to test the cases produced by every test of logical and metaphysical enquiry, by the principles of the severest legal and historical evidences; and that, after examining a vast number of such statements, the conclusion they have come to is, that "the Ghosts have it"? That this question is as absolutely proved and settled in the affirmative, as any human question can be? Have you seen their circular? I have; and seen too many of their names: one or more on the episcopal bench; some of them at the head of most famous public schools; others clergymen in this metropolis; and others diplomatists. They could furnish some cases to your theorist of rather gutta-percha digestion.

In conclusion, I suggest this thought, that, with kind regards to your family circle,

CHARLES DICKENS Esq.

I am, yours faithfully,

WILLIAM HOWITT.

As the correspondence was a merely private and friendly one, we do not feel ourselves at liberty to publish Mr. Dickens's answer, but we may state that he assured Mr. Howitt that the cases given in *All the Year Round*, were genuine cases, in no degree altered or garnished. That he has heard the narrator relate them for years as perfectly true; and what is more, that the narrator has himself lived in a famous "Haunted House," in Kent, which is shut up now, or was the other day. That he himself has always taken a great interest in these matters, but requires evidence such as he has not yet met with; and that when he "thinks of the amount of misery and injustice that constantly obtains in this world, which a word from the departed dead person in question could set right he would not believe—could not believe—in the War-Office ghost without overwhelming evidence."

Such evidence, we know exists in this case. The feeling of Mr. Dickens, however, is that which has puzzled many minds before his: but the same feeling carried forward would as fully justify us in denying a Deity or a Providence, as a ghost. God is Love, yet God leaves millions to suffering and misery in this life, when a word or a sign from him would set all right? Shall we say, therefore, that God does not exist, or is not good, because he gives not this word, or this sign? The appearance of apparitions to some and not to others, in some cases and not in others which seem far more important, is like God's providence altogether, one of the mysteries of existence. But facts in a thousand directions in this world put the most plausible theories to the rout, and on the subject of apparitions, such a host of facts exists as we can not get rid of without pulling about our ears all historic evidence whatever. The only wonder to those who have gone much into the subject, is to find that there is scarcely a family in any country which has not its ghost sitting in its household circle, or among its memories or experiences, and it is pleasant to find these stubborn facts bursting up to daylight every now and then, even in our most sceptical literature: and clever men, rather than bury them in oblivion, tricking them out with attractive theories, and introducing them at large in that particular attire. Men who are ashamed of *naked* facts, but shake hands with them energetically in a good fashionable suit of their own selection. It is pleasant to see that that Bugbear which the atheistic philosophers of the last generation infected men's minds with, that of being weak and imbecile if they believed in spiritual agencies, is, though with difficulty, dying out:—that people begin to enfranchise themselves from the slavery of materialistic dogmatism;—that they will dare again to follow Bacon,

and draw their conclusions from *facts*, however they may be scouted by the theories of the day ;—that the rational courage, without which no man can become truly wise, that of placing *fact* above opinion, is gradually growing : for till this is the case, the Christian Church, which has permitted the infidels to wound it through the sides of its faith in the divine and perpetual life of Christianity, in the eternal unity of Spirit whether in the flesh or out of it, never can resume her full and positive power. Till then, Christianity suffers deadly paralysis, and looks back to the days of the apostles and the early Church as a time of miracle and wonder, instead of recognizing the fact that such miracle and wonder are the eternal heritage of the Church, and are as much of the present and the future, as of the past ; that grand development of the laws of the universe through Christ, the Creator, which is essentially Christianity as distinguished from Paganism, or mere Theism ; and is inherited and laid hold of by Faith.

W. H.

SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

NO. XX.

SPIRITUAL MANIFESTATIONS AT PORT GLASGOW IN 1830.

We have in previous papers alluded to certain Spiritual Manifestations at Port Glasgow : their commencement and the circumstances immediately preceding and connected therewith, is thus described by Mr. Irving, in the Narrative from which we have before quoted.

“In the west of Scotland the thick and dark veil which men have cast over the truth, had been taken away, chiefly by that man of God, John Campbell, late minister of Row, who was deposed by the last general Assembly for teaching that God loves every man, and that Christ died to redeem all mankind. His word leavened all that land, and took firm and fast hold of many to the salvation of their souls. But he had received no insight, nor held any discourse with the people on this subject : only he had prepared them for everything by teaching them the boundless love of God, and the full and free gift of Jesus with all the riches of glory which he contained. To another preacher of the gospel, now also deposed by the same assembly, for postponing the confession of Faith to the Holy Scriptures, it was reserved to sow the seed which hath borne this precious fruit.* He used often to signify to me his conviction that the spiritual gifts ought still to be exercised in the

* The Rev. A. J. Scott, the present Principal of Owen's College, Manchester.

church; that we are at liberty and indeed bound to pray for them, as being baptized into the assurance of the "gifts of the Holy Ghost." We were called to act thereon upon our several responsibility as persons; that the promise is to every believer personally, who, receiving of the same, do by their several gifts constitute the body and membership of the church."

"But, though there were not as yet any supernatural manifestations of the Holy Ghost in those parts, there appeared about this time, in the death-bed experience of certain holy persons, very wonderful instances of the power of God's Spirit, both in the way of discernment and utterance, and also apparent glory. They were able to know the condition of God's people at a distance, and to pray for the very things which they needed; they were above measure strengthened to hold out both in prayer and exhortation. In one instance, the countenance shone with a glorious brightness, as if it had been the face of an angel; they spoke much of a bright dawn about to arise in the Church; and one of them, just before death, signified that he had received the knowledge of the thing about to be manifested, but he was too far gone to give it utterance."

"Some time between the twenty third of March 1830, and the end of that month, on the evening of the Lord's day, the gift of speaking with tongues was restored to the Church. The handmaiden of the Lord, of whom he made choice on that night to manifest forth in her his glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave, whether her sister had been hurried by the same malady some months before. Yet, while all around were anticipating her dissolution, she was in the strength of faith, meditating missionary labours among the heathen; and this night she was to receive the preparation of the Spirit,—the preparation of the body she received not till some days after. It was on the Lord's day, and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the gifts: They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, they were engaged in prayer together. When, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length, and with superhuman strength, in an unknown tongue, to the astonishment of all who heard,

and to her own great edification and enjoyment in God ; ' for he that speaketh in a tongue edifieth himself.' She has told me that this first seizure of the Spirit was the strongest she ever had ; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it. For once ' the spirit of the prophets, was (not) subject to the prophets.' It was so also the first time silence was broke in my church. I have put the question directly, and been answered by the person who was raised for that purpose, that she never had so strong an impulse ; which, thinking to restrain, she fled out of the church into the vestry, but found it quite irresistible, and was forced to give vent to that volume of majestic sound which passed through two closed doors and filled the whole church. And so, according to the example of the Scriptures it ought to be ; seeing that when it came upon the Church in the day of Pentecost, they did not, and could not refrain themselves, but all spake with tongues as the Spirit gave them utterance, though there was no audience to hear or profit by them. So also in the cases of Cornelius and his company (Acts x.) and of the Ephesian brethren (Acts xix.)"

The Editor of the *Morning Watch* writes " We have seen eight different individuals who have been eye-witnesses of these manifestations, and who are unanimous in their testimony to the super-natural, holy, and influential energy of what they there witnessed." We subjoin the testimony of one of these ; merely adding, that the rest confirm it fully ; and that, though we have seen writings of an opposite tendency, they are evidently the productions of persons under strong prejudice : some are mixed up with a bitterness which evinces anything rather than dispassionate inquiry after truth : and we have not yet personally met with a single individual who, from his own observation, gave an unfavourable testimony.

TO THE EDITOR OF THE MORNING WATCH.

DEAR SIR.—You have requested me to state some particulars of what passed under the observation of my five fellow-travellers and myself during our recent stay at Port Glasgow. During our stay, four individuals received the gift of tongues. The tongues spoken by all the several persons, in number, nine, who had received the gift are perfectly distinct in themselves and from each other. J. M'D., speaks two tongues, both easily discernible from each other. I easily perceived when he was speaking in the one, and when in the other tongue. J. M'D. exercises his gift more frequently than any of the others ; and I have heard him speak for twenty minutes together, with all the energy

of voice and action of an orator addressing an audience. The language which he then, and indeed generally uttered, is very full and harmonious, containing many Greek and Latin radicals, and with inflections also much resembling those of the Greek language. I also frequently noticed that he employed the same radical with different inflections; but I do not remember to have noticed his employing two words together, both of which, as to root and inflection, I could pronounce to belong to any language with which I am acquainted. G. M'D.'s tongue is harsher in its syllables but more grand in general expression. The only time I ever had a serious doubt whether the unknown sounds which I heard on these occasions were parts of a language, was when the M'D.'s servant spoke during the first evening. When she spoke on subsequent occasions it was invariably in one tongue, which was not only perfectly distinct from the sounds she uttered at the first meeting, but was satisfactorily established, to my conviction, to be a language.

I conceive that though a real language may possibly, to one unacquainted with it, sound like a jargon, yet a mere jargon, unless put together with skill—in other words, unless actually formed into a language—will sound like a jargon, and nothing else, to any person who is at all acquainted with the formation of languages; or, indeed, will consider that all the sounds of any given language are in the same key; and that a language is either inflected, or, where uninflected, its roots must in order to fulfil the purposes of a language, be combined with each other in an infinite variety. Now the voices which we heard (except upon the occasion last alluded to), were, in connection with each other, euphonious; many of them evidently inflected; and they conveyed the impression of being well formed and cadenced languages.

One of the persons thus gifted we employed as our servant while at Port Glasgow. She is a remarkably quiet, steady, phlegmatic person, entirely devoid of forwardness, or of enthusiasm, and with very little to say for herself in the ordinary way. The language which she spoke was as distinct as the others (with the exception I have before mentioned) it was quite evident that the language spoken at one time was identical with that spoken at another time.

The chaunting or singing was also very remarkable. J. M'D.'s ordinary voice is by no means good, and in singing particularly is harsh and displeasing; but when thus singing in the Spirit, the tones and the voice are perfectly harmonious. On the morning after the day on which Mrs. — (the lady to whom I before referred) received the gift of tongues I heard her singing stanzas with the alternate lines rhyming. The

tune was at first slow, but she became more and more rapid in her utterance, until at last, syllable followed syllable as rapidly as was possible, and yet each syllable distinctly enunciated. The rapidity of utterance was such that a person would require considerable time to commit to memory stanzas in English so as to repeat or sing them with equal rapidity.

These persons, while uttering the unknown sounds, as also while speaking in the Spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are (speaking generally) different from what they are at other times, and on ordinary occasions. This difference does not consist merely in the peculiar solemnity and fervour of manner (which they possess,) but their whole deportment gives an impression not to be conveyed in words, that their organs are made use of by supernatural power. In addition to the outward appearances, their own declarations, as the declarations of honest, pious, and sober individuals, may with propriety be taken in evidence. They declare that their organs of speech are made use of by the spirit of God; and that they utter that which is given to them, and not the expressions of their own conceptions, or their own intention. But I had numerous opportunities for observing a variety of facts fully confirmatory of this. Whatever might have been the apparent exertion employed, I repeatedly observed that it had no exhaustive effect upon them; that neither loudness of voice nor vehemence of action discomposed or exhausted them. And we had a remarkable instance of this in M. M'D. who one morning, having in consequence of a severe cold so entirely lost the use of her voice as to be unable to speak out of a whisper, yet on a sudden commenced, and from 10 a. m. to 2 p. m. continued speaking in a loud voice,—sometimes in intercessory prayer in the Spirit, sometimes in denouncing the coming judgments, and occasionally speaking in an unknown tongue—and at the end of that time she relapsed into exactly her former state, neither better nor worse than she had been in the morning, but without the slightest exhaustion from her long continued efforts.

In addition to what I have already stated, I have only to add my most decided testimony, that, so far as three weeks constant communication, and the information of those in the neighbourhood, can enable me to judge (and I conceive that the opportunities I enjoyed enabled me to form a correct judgment), the individuals thus gifted are persons living in close communion with God and in love towards Him, and towards all men; abounding in faith and joy and peace; having an abhor-

ence of sin, and a thirst for holiness, with an abasement of self, and yet with a hope full of immortality, such as I never witnessed elsewhere, and which I find nowhere recorded but in the history of the early church: and just as they are fervent in spirit, so are they diligent in the performance of all the relative duties of life. They are totally devoid of anything like fanaticism or enthusiasm; but, on the contrary, are persons of great simplicity of character, and of sound common sense. They have no fanciful theology of their own; they make no pretensions to deep knowledge: they do not assume to be teachers: they are not deeply read; but they seek to be taught of God in the perusal of, and meditation on, his revealed Word, and to live in quiet and peaceable lives in all godliness and honesty.

In giving you this statement, in answer to your request, I am only fulfilling the duty of an honest man; for, with my conviction on this matter, I cannot but testify, in all proper places and times, the things which I have heard and seen: and may God bless my testimony to all to whom it may please him that I should be enabled to give it, that He may be glorified and his truth established!

I remain, dear sir, faithfully yours,

Bedford Row, London, Nov. 16th, 1830.

JOHN B. CARDALE.

Additional testimonies, confirmatory of the statements in the foregoing letter, and further particulars of the Spiritual Manifestations at Port Glasgow may be found in Norton's *Memoirs of George and James Macdonald*. Those interested in the question of Spiritual Gifts as a permanent endowment of the christian church, are referred for further elucidation of the question to Erskine's *Brazen Serpent* pp. 175—186; to Boys's *Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages*; and to various papers in the *Morning Watch*.

THE PRESS AND THE ANTI-SPIRITUAL SOCIETY.

During the last few weeks there have been several articles on Spiritualism in the Daily and weekly press, and each article has been full of abuse of the whole subject, and of those who are bringing it before the public. Especially we have to notice articles in the *Daily Telegraph*, in the *Atlas*, and in the *Christian Standard*. Of course the latter as a religious newspaper surpasses the other in the strength of its language, and in its exhibition of the want of that broad charity which would better have befitted it.

However we do not complain, as it appears likely that this is the only

way through which attention to the great facts of spiritualism in the world can be kept up, and we are content, and indeed expect to have to bear much more, before they will be finally acknowledged and their bearing be comprehended by our religious and unreligious brethren.

We hear too that recently some remarkable manifestations took place at Malvern in the presence of several persons, some of whom, though previously denying the possibility of such, were after every scrutiny compelled to admit their truth, whilst others as resolutely denied them and attributed them to fraud and imposture. One of these sceptical persons was Mr. Novia, the well known Conjuror, of Regent Street, whose services were called in to detect and explain the fraud, but which he signally failed in doing at the time, and it was only after a day or two that it occurred to him that the medium must have had a monkey or a small boy concealed under her petticoats, to produce the supernatural disturbances.

One would think such an explanation would not have found many believers amongst incredulous persons, but nevertheless it was so satisfactory to some that Mr. Novia was commissioned at once to draw up rules for the formation of a Society for the suppression of Spiritualism and the prosecution of those through whom any spiritual manifestations take place, and having done so, a meeting was held of the sapient few who approved of them, and became subscribers to carry out their objects.

It is well that those of the public who wish to follow their example should have the opportunity of doing so, and of assisting them to take criminal proceedings against those who are the recipients of spiritual gifts, and we have much pleasure in announcing that Mr. Howard J. Kenard, of 54, Cleveland Square, London, W, is a subscriber of five guineas and we believe the Treasurer, and that a Captain Phibbs is also a subscriber of one or two guineas.

If Mr. Howard J. Kenard has not yet succeeded in finding a medium of the spirit for prosecution we shall be happy on application to furnish him with a list of persons, some eminent in literature and the arts, others statesmen of the highest rank, and others members of the Clerical, Medical, and legal professions from amongst whom he may make a selection.

Poor *Punch* may also console himself that what he suggested, long since, is now being set about in good earnest. Perhaps he will be a very liberal subscriber; and, should the efforts of the society be crowned with success, we would suggest that Mr. *Punch* and Mr. Novia be handsomely rewarded.

WHAT IS SPIRITUALISM ?

THE BELIEF :—

That God is a Spirit.

That God has created, and employs Spirits to carry out some of his plans.

That those Spirits are Angels, or “Bringers of Tidings”; and that many of them are ministering Spirits, sent forth to watch over Man, collectively and *individually*.

As the Watcher, to be useful, must have power to act upon, and guide the watched ;—Spiritualists believe—

That Spirits though present, and invisible, have power to act upon, and often do control Man, mentally and physically :—the proofs resting on the numerous incidents, *so often* transpiring in the quiet of domestic life, super—or *above*—the ordinary laws of science ; but concealed from the public eye, because of their intensely domestic character ; and also, because the fear of being ridiculed, keeps the lips sealed.

Many men deny the existence of invisible beings, and others, believe they exist ; but are so far removed from us, as to be powerless for good or evil :—Spiritualists believe—

That incidents analogous to the acts of Man, have lately been allowed to transpire, effected without any visible agency ; also of wood, iron, and other material substances, moving—raising off the ground etc., at the simple request of the lookers-on, to prove to Man that unseen intelligent beings are frequently near us.

That hundreds upon hundreds of persons, have had super, or above natural communications from such unseen beings, in the shape of voices conveying predictions, apparitions, warnings, etc.

That as God created man in his own image, as a Spirit ; it follows, that if God can exist without flesh and bones, so can man.

That as man has a continuous, or immortal existence ; and his future depends on his government of the present mode of life ; the simple law of “Do unto others as you would they should do unto you” is of more importance than is usually attached to it.

That some human beings, are more susceptible to spirit influence than others ; and, according to their susceptibility, so are the powerfulness and vividness of the manifestations developed.

That Man is a free agent, and can, by direct appeal to the Deity, and the exercise of his own energies as a Spirit, remove from himself those influences which have moved large solid substances, and acted

upon him in times past, to yield up his body a willing instrument to their power.

That Spirit Manifestations show a system of sub-agency in action, which accounts for the frequent mention of supernatural events at epochs in the history of nations and individuals.

That God is not confined to a sect or ism, in preparing man for heaven ; each sect may have truth, but not all truth ; and whether in or out of an ism, the nearer man by his spirit and action carries out the principles enunciated in the Lord's sermon on the mount, so much the more joyous will his future be.

That Sects or isms, are useful, constituted as man now is—they are members of the great body of Man ; each useful, according to its position and duties :—therefore let brotherly affection continue.

That if Families in their domestic character, would devote a stated portion of their time to the phenomena of Spiritualism ; the unseen intelligences referred to would make their presence known.

Avoid foolishness, but be cheerful ; treat your visitants with as much respect as a blind man would strangers superior to himself in eye and knowledge power ; otherwise you may receive treatment according to your folly.

Peckham.

JOHN JONES.

A CORRECTION.

It is due to our readers to state that the reported conversion of Prof. Felton is untrue. It seems to us that the report has been started for the purpose of affording the Professor another opportunity of assailing the Spiritualists with all kinds of abuse. The report had passed through two papers before we published it, both of which gave their authority, viz. the Boston Courier, a paper in which he himself writes editorial articles. The very enemies of Spiritualism, however acknowledge that the Professor's denial is, in spirit and language, unbecoming a gentleman. *Query.* If what he says of Spiritualists, for circulating the report, is correct, does it not apply with equal (we think more) force to the Boston Courier—the Professor inclusive?

REV. T. L. HARRIS.

On the Second of October this great spiritual Poet and Preacher commenced a series of services in the great hall of the Mechanics' Institute at Manchester, delivering his wonderful and soul touching discourses morning and evening. This is to be continued for twelve Sundays,

and we impress upon all our readers in that neighbourhood, that they should not lose one opportunity of hearing those yet to come. Already we understand he has created a profound impression upon his hearers, and that no less the spirit discourse itself, than the influence of his personal presence, has opened the souls of his hearers to a new life and that quickening which is alone of the spirit.

A PROOF FOR SCEPTICS.

The following has been communicated to us by Mr. C——, upon whose unimpeachable testimony we can unhesitatingly rely :—

"Being anxious to afford my friend B——, a sceptic to Spirit Manifestations a further proof of the power, I called upon the media Mrs. M——, and her niece, to invite them to *his* house in the evening : whilst there the following communication was quickly given by a known spirit friend by the alphabet :—"Faith will bring a sceptical man to bow to the power of God ; your friend B—— will be a strong believer in the manifestations. I knew you would be there to-night."

Question. "Will you come?" *Ans.* "Yes I always wish to be where you are, it is my love for you that brings me near you." *Ques.* "Well, your presence may be useful ; I am anxious to make my friend a convert to the belief in the reality of a future life. You will perhaps give him a message." *Ans.* "Yes."

In the evening, at my friend B.'s, when the media arrived, we sat down to a table and the first manifestation given was from the same spirit, who, according to promise, gave the following message :—

"To C—— B——, (name in full, christian name of ten letters,) Spirit has communed with man from the beginning of the world. The first of Spirit was when God breathed in man His breath, which was Spirit, therefore it can never be lost. The body goes to its place and the Spirit to its God. Do they not in the church pray "O Lord send us thy Holy Spirit," and when it comes they are the first to reject it and call it a Devil."

Mr. B. "I object to the *forms* of worship : there is no religion in mere form."

Ans. "The only good of the Church is that it holds the world together : if it were not for the Church, your Sundays would be a wild riot."

Mr. B. in reference to another subject, said, "I can see no good in it" &c.

Ans. "Nothing is lost in the world ; even if you blow out the light, the vapour is not lost."

Another Spirit was asked for an interpretation of Genesis ch. 6 : 11. "The sons of God saw that the daughters of man" &c. *Ans.* "The sons of God are they who walked in His likeness and the daughters of men are those who walked after the ways of the Devil, they came down from their holiness to the degraded position of the daughters of men."

AN EVENING'S OBSERVATIONS AND EXPERIENCES AT A SPIRITUAL MEETING, SEP. 18th, 1859.

At 7 o'clock, one of our Hoxton Circle met at Mrs. M——'s house, accord-

ing to appointment, and sat in a large room on the second floor. There were also two gentlemen and their ladies, besides the old lady, her niece and son, in the room.

On our arrival a new Circle was formed by the indications of the raps; it was only an ordinary kitchen tea table, and thus we formed nearly a double row around it. Most of our friends minds were wide awake against deception, having heard that such might be the case; but all being convinced of the truth of spirit communion, were open to receive any new facts or corroborative evidence that could be clearly given.

We sat and witnessed various phenomena of spirit manifestations for upwards of two hours and a half: there were at least six mediums present and these might have helped to intensify what was done; but the variety of manifestations through each medium, as well as their collective character precluded any idea of a delusion of the senses, or that it was anything but what it professed to be, viz. spirit presences from the Spirit-Land.

We recognised in them the love and mercy of an all-wise God, and we thanked Him from our hearts for permitting us to have such clear and close demonstrations of the nearness and sympathy of our Spirit friends and visitors, showing to us in such a familiar and easy manner, their power to communicate with all who court their acquaintance.

But to give a clearer idea of the evening's proceedings, we will divide them as nearly as possible as they took place.

1st, Raps were heard of different sounds and intensity round about the floor, answering mental as well as audible questions.

2nd, A tea tray was placed on the table, upside down, and the humming as of a bee against glass, was prettily imitated, and then taps on the under surface of the tray given to a tune.

3rd, The table rose several times from the floor, from six inches to a foot, and once, when eyes were scanning underneath it, being able to see clearly, as the candle was on the opposite side and all hands on the tip of the table—or six inches above it. The table also, with all hands on the upper surface, was moved with grace and ease as in a dance.

4th, One gentleman was elected by raps to hold the Guitar, which he did between his knees, and it accompanied the violin and also the singing of two ladies. It also gave answers to questions, all which was done with an apparent full knowledge of music, though some tunes attempted it would not accompany. The key note was also given when one of the lady's was at fault.

5th, A gentleman present, who is undergoing development as a medium, had his hand moved about with all the ease and force of a music conductor; answers were given through his hand, and he was once bodily thrust forward to a corner of the room where was lying an accordion, but of which he was not aware, until impelled to seize it: he then magnetised it and began to play.

6th, This same accordion, according to instruction, I placed at my feet on the floor, opposite to where the principal mediums sat, and when questions were asked, I felt it rise and give the answers by sounding it: also the keys were sound-

ed in succession, when my feet only were near it, and all hands visibly above the table.

7th, A length of glass was laid under the table, on the floor, and left there while other manifestations went on, and when taken up, there was "not" or "note" written, as with a finger, on the painted surface of the glass: the word either meaning to call our attention, or, a negative to a question. A lady who is a seer, looked under the table and saw a hand she said with a bluish grey flame issuing from it.

8th, This same lady with her daughter and others sat according to direction and were sensibly touched and patted, as with a physical hand; the younger lady's dress was pulled so as to resist our counter-force, which several of us both saw and tried. The dress being pulled straight down with considerable force and then puffed up again when released, whilst every one's hands were visible and above board.

Incidentally, I may mention that a French lady told us at a previous sitting, a painted piece of glass had been placed under the table, and when it was taken up the name of a near relative was written on it, a name that no one could have known but herself; it being a peculiar French name which after it had been written none could read but herself, although it was spelt correctly.

In summing up, we say, we do not wonder that persons should think this "an imposition"; we do not wonder that they conclude it to be some "conjuraton"; but all of us having arrived at the full conviction by previous and separate experiences, that spiritual communion is a fact, we were ready, though cautiously, to add any fresh facts to additionally illustrate the, to us, already ascertained truths.

We believe God always works according to his own laws, and that spiritual agency has a good and God-like sphere of action in the economy of our earthly and spiritual existence; therefore we will not quarrel with these facts because they come to us in humble guise or though the instrument be humble or seemingly unworthy.

We are not afraid of the study of these facts leading men backwards to superstition, but rather we believe they will lead men to the knowledge of the laws of their future existence and may perhaps emancipate them from mere dogmatic Theologies.

S. WILKS.

FROM LONGFELLOW'S "HYPERION."

"O if we had spiritual Organs to see and hear things now invisible to us, we should behold the whole Air filled with the departing Souls of that vast multitude which every moment dies,—should behold them streaming up like "*thin vapours*" heavenward and hear the startling blast of the archangels trump sounding incessant through the universe and proclaiming the awful judgment day. Truly *the soul departs not alone on its last journey*, but Spirits of its kind attend it when not "*ministering Angels*"; they go in *families* to the unknown land. Neither in life nor in death are we alone."

CLAIRVOYANCE IN MEDICINE.

Mrs. THOMAS continues her *Clairvoyant Seances*, by appointment, at Dr. Dixon's, 25, Bedford Row, corner of Theobald's Road, W. C.

NEW WORK ON SPIRITUALISM.

We are gratified in being able to announce that Mr. Newby, of Welbeck Street, is about to publish a new work by Mrs. Catherine Crowe, entitled "*Spiritualism in the age we live in.*" We are in a position to state the significant fact that the authoress designs this as the *first of a series of works upon the same subject.*

SPIRITUALISM IN KEIGHLEY.

The Spiritualists in Keighley continue their meetings as usual. The editor of this paper has also resumed his Sunday evening discourses. Also a "Band Meeting" is held on the Saturday evenings, where each one is allowed to relate his or her experience during the week; narrating any little incident confirmatory or illustrative of the existence of disembodied Spirits and the extent and variety of their power of communication.

We ought also to add that they have formed, in connection with the society, an organization for their temporal as well as spiritual emancipation. It is purely voluntarily on the part of each member whether or no they connect themselves with this branch; but each of those who choose to do so pays down a small entrance fee and 3d. per week afterwards. This money is in the first place to purchase articles of consumption for sale amongst themselves or others; the profits, together with the subscriptions to be appropriated to the extension into other branches of business connected with the productive principle, with a view of finally reaching the true standard of a christian church with all its ancient gifts and graces.

A GOOD SUGGESTION. "I would suggest, as Christmas will soon be here, and it is usual to give and receive presents, that the friends of Spiritualism should present their friends with a volume of the BRITISH SPIRITUAL TELEGRAPH."—J.

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