

THE

# British Spiritual Telegraph,

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

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## TO OUR SUBSCRIBERS.

It is intended on and from the first of January to continue this journal as a monthly magazine of 48 pages to be published in London, and, with its increased size, to enlist the services of some of the best writers, in the hope that the true points of Spiritualism may receive that prominence and illustration, which will best show its bearing on the broader religion and philosophy which so many earnest minds are now seeking. This and the next number will complete the present Volume, and it is intended to

*Issue the Next Number on the First of December,*  
so that the new series may commence on the 1st of January.

Such of our readers as are unable to procure the monthly Magazine will find their requirements provided for by

### *A New Series of* YORKSHIRE SPIRITUAL TRACTS,

consisting of a collection of well authenticated facts, ancient and modern, illustrating and confirming the doctrine of spirit-intercourse.

The First Number will be issued on 15th of this month. All communications for the Yorkshire Series to be addressed "Mr. B. Morrell, Keighley, Yorkshire," and may be had through our present publisher Mr. F. Pitman, 20, Paternoster Row, E. C. or at the office, Keighley. Communications for the monthly magazine to be addressed to the Editor, Mr. Allman, 42, Holborn Hill, London, E. C.

### THE "SATURDAY REVIEW" ON SPIRITUALISM.

In a recent number of this clever journal, there is an article "On Mind and Body," into which the writer has been aggravated, in reviewing Mr. Hulme's translation of De Boismon't's work on "Hallucinations" (Renshaw, 1859).

The point of view from which the article is written, is unfortunately

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the common one of the day, which is neither more nor less than the distrusting of all human testimony, where it is at variance with scientific scepticism. It would hardly however have been worth noticing, were it not that the writer, in pursuing the vulgar theory, has a strange idea as to the cause of this perverse testimony to disagreeable facts. He says—

"In the whole range of science and of history there is no subject which exercises so mysterious and so powerful a charm over the imagination as the debateable land which lies, as it were, between the regions of the mind and those of the body. The whole theory of ghosts, visions, dreams, presentiments, and the like, has hovered in a characteristically unsubstantial manner over the speculations of every generation, and appears to have a special fascination for our own. The belief of one class in witchcraft, and that of another in table-turning, spirit-rapping, and the quasi-supernatural attributes of mesmerism, are probably at least as strong now as any analogous beliefs ever were when they resulted in sending people to the gallows or the stake. To some persons this is matter of surprise." "Witches and ghosts, it has been boastfully asserted, cannot bear the light of railways, electric telegraphs, and popular education; and if they are still found to survive, it is only a proof that the schoolmaster has not done his duty. Such is the popular brag of this bragging age. It is one of the shallowest and most thoughtless that even these days have brought to light." *Railways and steamers are things which shake the faith of mankind in their own conclusions and in their accustomed trains of logic more rudely than in any other particular whatever.* This we have no doubt, is the cause which lies at the bottom of an immense proportion of the fanaticism and superstition which riot on every side of us. *Spiritualism for the heterodox and Revivalism for the orthodox, are, to use an algebraical simile, two roots of one equation."*

We confess we should wish this original writer to work out his idea a little more fully, for we are hardly able to comprehend the connexion on which it is based. We are inclined to think that the exigency of writing an article on a subject he knows nothing of, is at the bottom of it all, and he seems to have felt this difficulty in writing the following—

"The faculty of presentiment, sympathies and antipathies for particular people, the power of second sight, the power of intuitively perceiving what is passing in the minds of others, are the sort of abnormal faculties which are said to exist in a latent condition in men's minds, and to be occasionally exercised. *The absolute denial of the existence of any such powers would no doubt be rash, inasmuch as we know hardly anything of the constitution of the soul; but the preceding observations go a long way to*

show that the evidence of their existence must always be unsatisfactory in the extreme."

We should humbly judge that the searching inquiry which satisfied that great man of science, Robert Stephenson, of the facts of Spiritualism, was not unsatisfactory in the extreme, and that he was quite as able to form an opinion on the subject as the *Saturday Review*; but it is hard at this day to have to write an elementary work on the value of testimony for the benefit of Newspaper Editors.

This however is a fitting occasion to introduce to our readers a little work \* just published by another really great man, Mr. R. Chambers, in his admirable series of Edinburgh papers. It is an essay on the posture of testimony in the scientific world, to which we invite the especial study of the writer in the *Saturday Review*.

Such a work and by such a man was needed, and it has come to the relief of our senses at a time when it was becoming dangerous to state anything out of the common ken of that branch of the scientific world which is seeking to monopolize all truth, and to mortgage the future of the human soul.

We congratulate the world on the appearance of this masterly exposition of the mode in which all facts, whether pleasant or the contrary, are to be investigated and received. We commend the book to our readers as a sharp weapon of defence and offence, and we are only sorry that our present space will not allow us to make large extracts from it.

We hold it ready however for all comers, whose morbid digestion causes them to retch at the great facts of Spiritualism.

### MIRACULOUS CURES AT LYONS.

We extract a paragraph from the *Morning Star* as to alleged miracles of healing occurring to day at Lyons, resembling those which were performed in 1727 and for several succeeding years, at the grave of the Abbé Paris, in the churchyard of St. Medard at Paris.

The marvelous cures effected at St. Medard have been generally considered as among the most highly established of such cases, but Dr. Douglas, Bishop of Salisbury, in his work on miracles published in 1807, endeavours to throw doubt upon them. The similar case now being enacted at Lyons presents a favourable opportunity for accurate observation and we hope it will be carefully examined by the better light which can now be applied from a greater knowledge of the occult forces of the soul.

\* Edinburgh Papers, by Robert Chambers, F. R. S. E., F. S. A., F. G. S., F. L. S. &c. "*Testimony—Its posture in the Scientific World*" London and Edinburgh: W. & R. Chambers. Price 1s.

"The death of the Curé d'Ars at Lyons has caused the whole devout population of the rest of the Empire to hurry in crowds to his tomb. The Abbé Lacordaire, who has remained with him for several months, was with him at his dying hour, and promises the most wondrous revelations concerning the passage from life to death of the Saint, whose canonization already occupies the authorities of the Church. The miracles already wrought at the tomb of the Curé d'Ars exceed, if one may believe the tale, both in quantity and quality those once enacted at the grave of the Diacre Paris. The blind are made to see, the lame to walk, and every human ill is set at nought by a prayer at the stone which covers the remains of the Curé d'Ars. The empress, who publicly declared the birth of the Prince Imperial to be owing to this holy man's intercession, is said to have been in close correspondence with him during the whole of the war. To show the fanaticism inspired by the event of his death, the omnibus service from Lyons to the village where he lived, and which was started to drive straight to his door, has been doubled since his death, and drives no-where but to the cemetery where his corpse reposes. A nine days, vigil is established for the different *confrères* throughout France, in order to facilitate the transmission of miracles for the convenience of those who cannot make the journey to Lyons."—*Morning Star*, Oct. 5th, 1859.

### CHURCHES AROUSE.

Christ when on earth said, "Verily, verily I say unto you ; he that *believeth* on me, the works that I do, shall he do also ; and *greater works* than these shall he do, because I go to my Father." Christian ! Who am I to believe ?—Christ, or the Materialist ?—Christ, or those who oppose manifestations of Spirit-power ; be they Churchmen or Dissenters ? Christ says, "the works I do." What were they ? Healing the sick by touch, by word ; restoring sight to the blind ; saying to wind and water "Peace be still" and it was so : performing various kinds of acts, not in accordance with the ordinary laws of nature, as in action then around his countrymen. At his death, were these manifestations to cease ? Look straight at the words ; do not wriggle round them ; "He that believeth on me the *works* that I do, shall *he do* also," that is, he shall be able to, perform miracles, so says the word. Do you say—"Oh ! but the days of miracles have ceased." You can not part the one from the other. The Apostles were successors to the head ; yet where in the Acts, or in the Epistles is there a sentence recorded of the *extinction* of miracle power in the hands of *believers* in Christ ? If miracles were only for the spot-

tles days, then salvation was only for the apostles days. Educationally you may have been reared a Churchman, or a Dissenter; and told from the pulpit and by the press—"To believe on the Lord Jesus Christ and be saved": but the second and vital evidence of the *truth* of your belief, has been overlooked, or hidden; doubtless in the first instance, in the so-called Middle ages; when manuscripts and not printing confined knowledge to the priesthood; and when for the loaves, the fishes, and power; men wedged themselves into the Church; Latinized Christianity, and reigned supreme the dispensers of Provinces, Kingdoms, and Empires.

Ministers! preachers! deacons; examine your Bibles, and think "is it so" is it true that the gifts of the Spirit as displayed in seeing spirits, curing the sick, ruling wind and water, and other miracles, are still the right and privilege of the churches; our answer is, that which Christ gave after his death when he was giving his last words, to his followers:—

"These signs *shall* follow them that *believe*; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.

Spirit Manifestations therefore ought to be in action among all the churches; and if they be not there, and any indication of their appearance be discountenanced by the cry of "fanaticism or satanic agency," the logical conclusion is, that those "criers" are not Believers; be they laymen, deacons, preachers, or priests.

Many are the CREEDS of the Christian Church, shall they be shown:—

I Believe in the Church because my father did.

I Believe in ours being a Gothic built church.

I Believe in our Minister, because he has been ordained.

I Believe in our Minister being a clever man, a staunch Churchman, or a staunch Non-conformist.

But who believes in CHRIST, as the embodiment of the Diety—with a Diety's *principles and powers*? What are they? find them out, and when you become an heir and joint heir, you have the joint *heirships* powers of healing and miracle working; then you will be a *believer* and do *greater works* than Christ on earth; because he has gone to his FATHER.

THE REVIVALS in Ireland and Wales, are modern,—are October 1850 proofs, of the correctness of the position laid down in the foregoing article; that if miracles have ceased, salvation or gain of happy everlasting life is lost. The gifts of the spirit, the action of the spirit upon man, has been apparent in the "striking down"—in the "visions"—in the power of "exposition" given even to children,—in the "muscular

action" of the body ;—while in trance with their eyes closed, the hand turning to the text and hymn, illustrates some peculiar phase of manifestation then going on : these manifestations of power have been called by one class of unbelievers "Hysteria." If the medical faculty so designate the movement, so be it for the moment, as by such admission they admit the hitherto officially denied facts of Clairvoyance and Mesmerism ; that the human body can by any means, see *without* eyes ; or be made insensible to feeling and sound. To the churches, is brought to their own door steps ; the same phenomena, Spiritualists have for years asserted, as coming under their own cognizance ; and whether the house be built by the architect, or by his workmen ; whether the revival is by the *personal* act of God the spirit, on *each* person ; or by the action of his workmen or spirits ; is a matter of secondary importance. One thing is plain to my apprehension ; if Jesus the Christ, divine though he was : *received* the aid of an angel or "*spirit to strengthen him*;" I see no reason why Irishmen or Welshmen may not receive conviction and direction by spirit power and intellect. To God be all the glory, "as in him we (and Spirits,) live, move and have our being."

Reckham.

JOHN JONES.

#### A. D. 96 to 1859,

To prove that the Spirit Manifestation dispensation has continued from the time of our Lord when on earth, to this day : Spiritualists ought to do as our Railway engineers when tunnelling. One set of workmen tunnelling out facts at one side of the mountain, commencing from the death of Christ ; the other, tunnelling out the facts on this side of the mountain of time ; and bye and bye they will meet in the middle, and then the light of the day will be seen right through ; and a highway of knowledge will be opened for our sons and our sons sons. Divide the tunnel into 18½ portions, and watch the progress. The apostles died receiving spirit manifestations till the year 96, or, one portion. In the *Telegraph*, we have had proof upon proof, that spirit manifestations are, in our day : the proofs given by me in this number carries us inward 100 years ; so, reducing the 18 to 16 divisions : so let the workmen work ; and work thoughtfully. Let those who read, when they come upon a Spirit incident, pencil the place and note on the blank leaf at the end of the book, the page ; and, when time allows, copy out and put the date ; and as the facts are collected, let us mark the strata or data. With heart and good will, let all readers work, and the task will be easy. Young men, do not say "*to-morrow*" I will do it. Old

men, dont take off your glasses, thumb and finger your eyes, and with a yawn, give a wire drawn "Yes": but rub the mist off your glasses,—on with them again; give one Fact, and then rest. "Work while it is day, for the night cometh when no man can work."

Peckham.

JOHN JONES.

### AN APPARITION, OR THE DEAD ALIVE.

"When I was about eight years old, I contracted an acquaintance with one William Smith, a youth about my own age; we lived under the same roof, and often played together. Being removed from him to the distance of four or five miles; sometime after this, I sickened of the smallpox; and in a week or ten days afterward he likewise fell sick of the same disorder. I was nearly recovered, when one day, about twelve o'clock, as I was sitting in a small bed room, my mother going out of the place, he came in, and stood with his back against the wall right opposite me. He had on a thick set coat, waistcoat, and breeches of the same: his head was bound with a neck handkerchief, his face much swelled, and blackish with the smallpox. It is now thirty years ago, yet I recollect his likeness as strongly as if he were now before me. He fixed his eyes upon me, and I also looked steadfastly upon him, for the space of ten minutes, but neither of us spoke one word. All this time I had some doubt whether it was his Spirit or himself; for I had often been told he was exceedingly ill, yet I was in no wise alarmed. Several times I was on the point of asking him how he came there, and if he was really alive or dead. When my mother returned, and was just in the doorway, he withdrew and seemed to press by her with some difficulty, as she passed through the doorway. What astonished me was, that she neither saw nor felt him. When I related the circumstance to her, she only said "He is dead!" But it was not till the next day that a messenger brought us word of his death; and that he expired about the hour in which I saw his spirit. This is the simple truth of the whole affair. What shall we say to these things? Was I asleep, No? Was it a phantom of the brain? That cannot be, seeing I was no more intimidated than I am at the present moment. Was it then some corporeal being? This is altogether impossible; for then my mother must have both seen, heard, and felt him. I am persuaded it was his spirit: the Infidel may think as he pleases."—*Autobiography of the Rev. Miss Martindale.*

### SPECIAL PROVIDENCE IN A DREAM.

"When I was about five years of age, I was left, one Sunday, while my

mother went to church, to the care of an aged woman. As she sat by the fire she fell asleep; I went out of the house, and climbing up some steps that led to the top of a cistern, which being full of water, I fell in, where I must certainly have perished, as the cistern was deep and no neighbours near, had not an unseen hand interposed. Just at that moment the old woman dreamed I was fallen into the cistern and drowned; and waking in a fright, she looked round for me, she rushed up, and running to the cistern, found me overhead, and dragged me out just in time to save my life."—*Ibid.*

### ANOTHER INCIDENT.

(*Query. Can Animals be influenced?*)

"On Sunday morning I crossed the river Mersey, from Liverpool to Wirrell; in order to preach at Storton; in company with James Tunstall, and two women, whom we did not know. The boatman, C. Dugdale, landed us on a rock, that stretches out into the river a considerable way from the shore: the extremity of the rock, is covered at half-flood, and between that extreme, or crown of the rock, and the shore; the rock or sand which forms the bed, is considerably lower, so that before the extremity is overflowed, the rock is entirely surrounded with water. On this rock, he set us down, as we expected we could have made the shore before the flood surrounded us. But the tide was running in very fast, and we found ourselves imprisoned by the water. Dugdale was gone round Birket-corner, on his way to the woodside boat house; consequently out of sight; nor could we see one boat upon the river, nor any person along the beach, to whom we might make a signal. Neither I nor my companion could swim. The women wept bitterly. Death stared us in the face. The Lord so ordered it, that a boatman belonging to the Rock boat-house, going to fetch a cow from a field that lay along the shore; the cow ran to the hedge *near the river*, and he following her, discovered us in that situation. He left his cow, and ran to the beach, where the boats lay, and made all the haste he could to our relief. We had, when he came to us, about two yards in diameter of the rock to stand upon; in less than fifteen minutes, we should have been washed from our standing, and consequently all must have perished."—*Ibid.*

I have extracted the foregoing three incidents from the *Auti-biography of the Rev. Miles Martindale*, published in 1797, which carries us back to 1740. The first incident proves that the "dead" *live on*: the second, that Special Providence, by "dreams," are, as in the Apostle



days, continued to Man : and the third, that cattle can still be acted upon as in olden days, when the "Ass" of Balaam *saw* an angel. The Rev. M. Martindale, was a Wesleyan minister ; so that Methodists cannot gainsay the truthfulness of Spirit Manifestations. I have a cluster of grapes still in reserve for them ; also grown in their own garden, doubtless, sweeter on that account. I have also some rich clusters for Churchmen, Kirkmen, Independents, Baptists, and others, all from their *own* vines, having the peculiar bloom by which they will be able to identify the fruit as from their own conservatory.

Peckham, October, 1859.

J. JONES.

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[We subjoin an extract from the *Times* of Saturday Oct. 1st, as a further illustration of the susceptibility of animals to an *intelligent agent*. The account seems to have been copied from the *Newcastle Daily Express*.—ED.]

"On Sabbath last, two local preachers, belonging to the Primitive Methodist's, at South Shields, went to preach at Elsworth, a Colliery village, some eight or nine miles off: they finished the labours of the day a little after eight o'clock and soon after set their faces homewards. They had not proceeded far on their way when they were overtaken by a large Newfoundland dog; but some time elapsed before they took any particular notice of the animal: they pursued their way and still the dog followed, when they thought it necessary to drive him back, as he appeared to be a valuable animal, and his owner might come to some loss, should he stray away from home. Notwithstanding all the means employed, the dog followed, keeping the two preachers at a respectful distance; they continued on their way and came through some fields which lead to the main road. When coming through one of these fields the dog passed them, making a whinnying noise as he came by, which by their interpretation, sounded like a mark of disapprobation at their driving him back. Before they came to the hedge at the bottom of the field, they heard the dog growling and barking, and upon a few steps further, they were terror stricken at beholding three men, in the hedge, ready to pounce upon them: two leaned back in the hedge, the other shrunk down as the dog snarled; and the two preachers went on quickly, leaving the dog in front of the rascals. After they had got about a mile further, the dog came up to them again, and appeared pleased, as if he had found his master: they determined that he should follow and that when they separated, the one he followed, should take him home, give him his supper and a night's lodging and take him back the next

day. They went on and down the railway, and as soon as they turned off the line to come into a lane leading to the town, the dog turned round and took his departure home, leaving the two preachers in safety and thankful for his sagacity and protection."

### HOXTON SPIRITUAL SOCIETY.

*Held at 101 High St. Hoxton.*

On the evening of Oct. 3rd, upwards of thirty friends sat down to tea. After tea, addresses and relations of experiences were given by several friends which were both interesting and encouraging.

Among the rest as illustrative of mind travelling and prevision it was related by Mrs J. that she saw the spirit of Mrs P. come into the room whilst Mrs P.'s physical body was asleep in another room; and the spirit said to her, "In the course of two or three months, you will preach a sermon." Mrs. J. at the time, only caught the words "A sermon" and it was not until afterwards when entranced that the whole sentence was heard by her, nor could she (she said) at the time have apprehended the meaning had she heard it, for no idea of speaking in a public room had ever entered her mind; but within the time mentioned she came under the power of entrancement and for nearly the last six months, weekly, has given us beautiful and cheering addresses from the spirit land.

Also a gentleman related how he had been call'd by a Spirit voice after the manner of 'Samuel' and he, like the prophet, got up several times to ascertain who it was that had called him and how. From thence he became a "SEER" and could converse with Spirit-beings as well as see them, even in his normal state: he also related an instance of a Spirit-messenger going to a distance and influencing the mind of another person in the same manner as related by professor Hare, Judge Edmonds, and George Muller, the good founder of the orphan School at Bristol.

Another gentleman related how in his first experiences he had asked for stronger evidence than he was able to bear, for his Spirit mother took him by the hand so tangibly, that it made him, for a time, quite physically ill; but so strong was the evidence to him of the reality of Spirit power that doubt had never since entered the door of his mind.

Again another gentleman related how when visiting at a friend's house for the first time the spirit power present purporting to be his son told him by the rising of the table that the son was "four and a half years old" when he passed into the Spirit home and that he had been there "Thirty Four years," and these risings were given contrary to the minds of all others present who thought it was decidedly mistaken, but he (he said) knew its truthfulness and it proved to him a harbinger of glorious tidings, for the son whom he had lost he had now found and had renewed the tie of relationship; also he related how his wife is now becoming developed as a Trance medium.

Other Spiritual experiences were related which space forbids me to recite. But what with the addresses, the entranced speaking, and other spirit-manifesta-

tions, also the Ladies singing &c., the evening glided pleasantly and quickly away.

S. W. Sec.

*ERATTA.* In "an evening's observations" &c., page 157, bottom line, for "one of our Hoxton circle" read "nine"; and, on the next page, for "their ladies" read "three ladies."

### REVIEW. *Midsummer Mornings' Dream*, By F. Starr.

London: John Wesley & Co., 54, Paternoster Row. E. C. Price 5s.

In No. 6, we closed our quotations from this remarkable volume. The purport of the Revelation which Mr Starr puts forth, and for which he seems to have received schooling in what is briefly contained in our former extracts, is, "The Second Coming of Christ,"; "The Voice" which had previously guided him in his preparation being his instructor. Though he does not, like many who have preceded him, fix upon any particular date for such an occurrence; yet he does, in his other work, use the following language:—

"Let not the year 1872 find you, Reader, unable to say, I KNOW that my Redeemer liveth.

It is the utmost stretch of limitation I can take, to write, or to speak, for these asterisks \* \* \* \* speak terrible things to me, in page 50, whether it be *imagination*, or not; and will continue so to do, let me be wheresoever I may, no matter what the nature of the *excitement* is, which may be going forward.

I would still add, that *not for ALL there is in the world*, would I have that *period* arrive, and not have the *knowledge*, that *my* Saviour lived, to make intercession for me, *were I the READER*. If this, therefore, is not speaking clear enough, and loud enough, *I have done*."

### THE VISION OF MIDSUMMER MORNING'S DREAM,

Is a work of the same size and price as the one already noticed, and is intended as "A Key and Interpretation" to it, and will consequently be better understood and appreciated by those who have previously read the former. There is, however as much of the first work given in the form of extracts as is sufficient to make the whole intelligible to the reader who may only see this.

"The Vision," is in our opinion, not so much a key and interpretation of the "Dream" and we doubt much whether the author is capable of giving that, as a vindication of himself and his work, and an endeavour to carry conviction of its truthfulness to the minds of his readers. So far as he has been unsuccessful in these objects, the fault does not lie in him or in his book, but in the utter scepticism of spiritual realities and consequent ignorance regarding them, which future generations will note as the prominent characteristic of this age. The evident sincerity and truthfulness of the writer is so clearly marked on every page, that we are not credulous enough to believe in the possibility of deception on his part, while as regards sanity, his strength of character must have been more than ordinary to have enabled him to retain the balance of the mental powers in spite of the trials, both inward and outward to which he has been subjected.

We regard his spiritual experiences as having truly occurred to him in the

manner and under the circumstances narrated, and as being intended for his own benefit in the first place and afterwards for the benefit of those of a similar character to himself. For the sake of such it was necessary that these books should have been written and published and they are certain to find out the parties who need them and to accomplish their mission. They are signs of the times; we are willing to grant what he claims for them;—signs of the Second Coming of the Lord and of the Millenium; though our views regarding the nature of these events differ widely from his, which are just the popular views advocated by Dr. Cumming and the Author of "The Coming Struggle," to whom this work is dedicated. There is no new doctrine advocated in either of Mr. S.'s works; they contain nothing contrary to the strictest orthodoxy of evangelical doctrines, as popularly understood. The doctrines of the Trinity and the Atonement, the pillars of modern Orthodoxy, are as strongly asserted in the popular sense as any believer in them could wish. We discern a peculiar wisdom and fitness in all this; and, in itself, it is no slight testimony to the sincerity of the writer and the goodness of the source of the communications, showing that they do not proceed from those who have some new doctrine to advocate and wish to make proselytes, but chiefly from the Spirit who leads men into all truth, by first working in them repentance and newness of life, without which soundness of doctrine could be of little use; then brings them to the Scriptures, in which, they who do His will gradually discern by the gentle leadings of his Spirit, the Truth as it is in Jesus. Men must first be made true to themselves and to their present conceptions of right, before they are able to discern higher truth. Mr. Starr's experiences are better calculated to bring the careless and sceptical in matters of religion to see and feel the reality of heaven and hell, than a thousand sermons, which too often consist of pious words and phrases strung together; and being unfelt by the preacher, would require a miracle to make them reach the hearts of the hearers; while he speaks of what he knows by painful experience—what he has seen, heard and felt. His is just such an experience as we can suppose the Spirit of God would give under the circumstances. Other men as ignorant and careless about spiritual things, might have been so fitted morally and psychically for the ordeal he has passed through, and yet be capable of deriving nearly as much benefit from the relation as he has done from the actual experience. We say morally, for although ignorant and careless of religion, and perhaps not very strict in morals,—there appears always to have been a genuineness about the man, a brotherly feeling and sympathy for others, which did not spend itself in mere words but went forth in action. This would go far to preserve him from selfishness and that excess of pride which would have marred his work, of it did not destroy himself.

"As thou hast asked why thou hast been selected, it is because thou wrote and published that small pamphlet, 'On the distressed condition of the Operatives of thy native city. If thou art equally persevering in this matter, as thou hast been all throughout that, thou shalt at last succeed.'

There is a good deal of apparent egotism in his book; this may result, not so much from the writer's self-esteem, as from the nature and object of the work itself, as a defense. The introduction into a work of such a nature, of charges of ingratitude against some whom he had formerly benefited, cannot so well be de-

fended; we trust that by this time he has learned to assist and do good to others from such motives and for such ends as to make the feeling of their ingratitude, so far as he is concerned, simply an impossibility. His expression of wonder at the indifference of some and the incredulity of others regarding what is most real and true to him, is natural enough; at the same time, he should reflect, that prior to his own experience he would just have been as careless and sceptical of similar relations; while, even now, though not denying the genuineness of Spiritual Manifestations in the case of others, such as Joanna Southcote and the Cheltenham Shiloh, he gives too sweeping a condemnation of them as evil in their origin and tendency. We desiderate a broader charity in this respect, and we hope that Mr. S. will in due time perceive that these may have their important mission as well as himself, though to a different class. Not that Mr. Starr, is in the main uncharitable; there is really more liberality displayed in this book towards those who differ from himself in belief than in most other religious works of the present day; this is a manifest fruit of the spirit of love and peace in opposition to the spirit of hatred and strife. "Hate! well I don't think I hate anybody, not the bitterest enemy I may have in the world; no I can't hate, SATAN hates."

Mr. S. attaches no importance to any of the communications made to him, except so far as they can be confirmed from the word of God; in this we think he is right. He is however so particular on this point and takes the language of scripture so very literally, that he is greatly perplexed by the *Voice* telling him of a *Seventh heaven*, besides a heaven of heavens above this, making eight in all; whereas he can find no more than *three* mentioned in scripture. We wish we could loose him from his perplexity, but he is so literal, that we doubt our ability; no passage of scripture occurring to us in which seven or eight heavens are spoken of in so many words. The nearest we can think of in addition to the declaration that there are many mansions in the Father's House, is one in the 33rd verse of the 68 Psalm: "To him that rideth upon the *heavens of heavens &c.*" from which we must infer more than three heavens and it may imply seven or eight. The fact is the word heaven or heavens as well as every other word in the Bible has all the force if an algebraic sign of an unknown quantity, and stands for all that can be discovered or revealed respecting it; with this difference, that while the letter in Algebra requires its full power to be discovered before any result can be obtained, a child's conception of heaven may be as useful to it, as the knowledge which the same word contains to an Archangel is to him. All the treasures of wisdom and knowledge are enfolded in the word of God, so that it is as impossible to add to it, as it is to add anything to the material universe; every new truth in religion or science is merely an unfolding of the wisdom of God of which the scriptures are the written expression and the invisible universe the material expression. Our wisdom increases as we are able to read and understand these divine books of the Great Father and Teacher. He is not aware that any other writer, ancient or modern, has mentioned a seventh heaven; we can help him slightly in this respect; not to mention the Koran, in which we believe a seventh heaven is spoken of, a modern seer of the highest class thus writes:—

—"Heaven is manifold, threefold, and one,  
Yet all bound and clasped in the Lord as a Sun,"

Still further, and more to the point,

"A Spiral winds from the worlds to the suns,  
And every star that shines,  
In the path of degrees forever runs,  
And the spiral octave climbs ;  
And a SEVEN-FOLD HEAVEN round every one  
In the spiral order twines."

This, Mr. Starr will not regard as authority, nor do we mean it as such ; it is merely quoted to show that his relation of such a fact, is not ~~so singular as he supposed~~. A word, in conclusion, by way of caution to Mr. Starr, and others, who may become open to spirit intercourse, while ignorant of the laws which obtains in the spirit world. Agreeing with him in his opinion, that the "Voice" generally was that of a good Spirit ; we believe that it would be contrary to all experience to expect that none but good Spirits will communicate with him, or that even "the voice" is to be implicitly obeyed. Mr. S. is safe only so long as he tries the spirits by the sure word of testimony and does nothing contrary to the laws of right as written in that book. We are sure that no good angel will advise him to do wrong ; but if such were possible, even an angel must not be obeyed when he commands what is in itself wrong. We think the command to counterfeit madness, was, to say the least, doubtful, and ought not to have been acted upon ; David's example in this, is no more to the point than some other of David's acts ; —it is never lawful to do evil that good may come under any circumstances. Again,—we may admit the spiritual character of the *mysterious twelve*, met with in London, without admitting that they were good angels : we scarcely think a good angel would change his face from, "a calm pleasing quiet demeanour, to one of fierce, contending passions ; hair dishevelled, and eyes blood-shotten," grasping a man's hand with such force as to make him imagine that every bone was broken. We wonder that such an exhibition did not strike him as being as unlikely to proceed from a "Blessed Spirit," as the clenching of the hands of a table mover which he gives on the authority of the *Morning Advertiser* merely, as an evidence of the evil character of table moving. Man could make no real progress were he left unexposed to temptation ; so great watchfulness and prayer is increasingly necessary, as he becomes open to conscious association with Spirits ; his privileges are greater, but so also are the temptations to which he becomes exposed. Another caution is, not to regard everything that may be stated by even good spirits or angels as being true literally. What is truth on the spiritual plane of vision must not be confounded with its results in the material world. We do not expect that the present or any future Pope will be converted to Protestantism by the reasoning of a deputation of three English bishops ; yet the vision which led Mr. S. to infer such a delightful consummation of the papacy may be essentially true, when judged by spiritual laws. Should all his expectations of future events turn out fallacious, it will not in the least lessen our estimate of Mr. Starr and his works, any more than our estimate of the Apocalypse is lessened by the failure of its would-be interpreters.

We have almost exhausted what appears to us objectionable in these works,

because that is easily disposed of; but we have not time to point out half their excellencies; these must be found in the books themselves.

### HOW IT SPREADS.

It is pleasing to learn how silently and sweetly this absorbing subject is working its way. We behold it on almost every hand, amongst all ranks of Society; from the Royal families down to the humble beggar: and especially is it pleasing to see the family at the fireside of the working man, after a hard days work, assembled in reverent silence to listen to the operation of some kind attendant spirit.

We have now before us upwards of thirty pages of Mss. Poetry, given through a young factory girl; chiefly professing to come from the Spirit of Charlotte Bronte, and however far it may fall short of the style of that gifted genius when on earth, it certainly far transcends anything to be expected from one whose years, education, and occupation, are confined to the limits of this young girl. We have not space to publish any of them entire and will therefore confine ourselves to a few verses. On one occasion, referring to her father and her home, she says—

“My aged father's eyes are dim,  
His sight is nearly gone;  
And oh! I long to share with him:  
His time is rolling on.

Yon little village where I dwelt,  
A lonely churchyard is;  
There many times in prayer I've knelt,  
In hopes of endless bliss.

\* \* \* \*

There's only one that's left behind,  
A blessed Father 'tis:  
He will in heaven his children find,  
In bright eternal bliss.”

### ROBERT STEPHENSON.

The death of this great Engineer, and good man, took place on the 11th October last, and the ordinary notices which have appeared in every section of the press are the highest tribute which could be paid to his laborious, honest, and simple life. His genius shines all the brighter, for his broad and genial English character, and the truth which was alone his guiding star. The world should know that some years before his death he investigated to satisfactory proof, the phenomena of Spiritualism, and that he freely acknowledged their reality. His was no mind to shrink from any fact however startling, and he was quite satisfied in such a matter to part company with those who practically set themselves above the laws of life, by denying all facts which they cannot account for.

May his example be followed by others with as great and simple hearts,

## A PROPHECY.

A prophecy is given,  
 Let earth the tidings hear:  
 The Spirit's voice from heaven,  
 Thus speaks in accents clear:—  
 On earth the word was spoken,  
 By Jesus, blest of God,  
 That few and spirit broken,  
 Walk up the heavenly road:  
 That broad and clad in flowers,  
 Was hell's delusive path;  
 Down which, as torrent pours,  
 The many rush to death.  
 Sad truth; yet not eternal,  
 Though spoken by the Lord;  
 Again, from realms supernal,  
 He speaks a higher word.  
 Once true, though not forever,  
 That hell's dread path is broad;  
 Not always true, no never,  
 The many throng that road.  
 Now true, but not forever,  
 That strait is God's highway;  
 Not always true, no never  
 That few will in it stray.  
 Behold! the scene now changes,—  
 See heaven and earth draw near;  
 Our God anew arranges,  
 All things from sphere to sphere.  
 Lift up your eyes to heaven,  
 The holy mourners home;  
 Behold, the clouds are riven,  
 And countless angels come!  
 They come glad tidings bearing,  
 Of Christ's new common birth,

To aid Jerusalem's rearing,  
 And chase the fiends from earth.  
 And now your gaze down-turning,  
 See, chasms open wide;  
 Down which, with evils burning,  
 The demons, hasting, glide,  
 Less broad, and much less thronged,  
 Shall sin's foul path become;  
 Less human souls be wronged,  
 As years are gathered home.  
 More wide, and much more crowded,  
 Shall grow the heavenly way;  
 Dear babes from sin be shrouded,  
 In God's blest coming day.  
 Then holy generations,  
 Shall earth's fair scene adore;—  
 Each child throughout the nations,  
 Be hailed an angel born!  
 The grand Millennial Ages,  
 Shall soon begin their reign;  
 And never, through time's phases,  
 Shall hell triumph again!  
 As rivers, near the ocean,  
 Extend their borders wide;  
 So spreads celestial motion,  
 As on the Ages glide.  
 Then say no more that, ever  
 Shall strait be heaven's road;—  
 The many yet, with pleasure,  
 Shall press the way to God!  
 Eloah's glorious Spirit,  
 Shall upon all be poured;  
 And young and old inherit,  
 The graces of the Lord!—SPIRITIDION.

*We have received the Prospectus of the Hon. R. Dale Owen's New Work, referred to in a former No., and which we intend to publish entire in our next. We shall notice the Shoreditch papers in our next.*

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