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BEING A

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A SPIRITUAL VIEW OF THE WAR.

We make the following extract from a recent number of the *New York Spiritual Telegraph*, and commend it to our readers as a beautiful recognition of the ever acting Providence of God, influencing us to good if we will do it, but if not, then regulating our very evils, so that their ends may be worked in for ultimate good.

“There can be no question that the practice of war is totally inconsistent with the golden rule, and with the command that we should resist not evil. It is entirely incompatible with that predicted and glorious age to which the aspirations of all pure, God-loving and philanthropic hearts reach forward with joy and gladness, when the nations shall beat their swords into ploughshares and their spears into pruning-hooks, and learn war no more; and as a condition viewed strictly in the *abstract*, there is not one single Christian principle which gives it the least sanction, or which does not clearly and positively condemn it.

But whoso should, upon these considerations, base an unqualified regret that war should in any *case* or under any circumstances, exist, would not thus, we apprehend, be making any very intelligent display of Christian consistency, after all.”

“Direful, in *itself* considered, as was that revolutionary tornado which, at the close of the last century, tore up Europe by the roots, the philanthropist now contemplates it with delight as the *means* of instituting a subsequent condition of more equal human rights; and when we contemplate the liberties of our own blessed country, we remember that as man now is, they could be purchased only by blood.

What seems to us the true solution of the general question may be expressed in other words, as follows: The Divine Being has, in his infinite Mind, a definite system of operations in reference to the human world, as well as he has in respect to the universal, planetary, and sid-

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eral creations ; and to work out the legitimate results of this, all his providences invariably tend. In each age and nation he employs all the moral means to these results which are compatible with the existing planes of human thought and affection, including everywhere and at all times the practice of universal justice and brotherly love. But when men reject these appeals to conscience and to the higher principles of fraternal and religious love, the divine ends are left to be slowly wrought out by the indirect methods of so arraying the existing evils of human nature against each other as that they may measurably neutralize, and finally destroy each other ; and seeing that internal antagonism and war are already conditions of the universal heart of man, the Divine ruling power, without creating or in any way sanctioning the war, which thus *already and really is*, so controls the conditions and seasons of its *external development*, as to establish a constant tendency to its own destruction and the destruction of kindred evils. This view of the subject is confirmed by the undeniable fact that war has been the direct or indirect means of almost all the beneficial changes that have ever occurred in human governments and nations ; and, as a general fact, each considerable clash of arms, notwithstanding the terrible wickedness it may have involved in the abstract, has been but the labor throes that has preceded the birth of a better state of things, and has thus been an advance of one step toward the happy period when there shall be 'no more war.' "

MIRROR SEERS, AND VISIONS.

The following are a continuation of Mr. J. Jones' memorandums of Spirit revelations through the mirror seer, referred to in our last.

April 6th, 1859.

" Vapour over the mirror—hills and mountains.

" Sun rising over them, so bright. I see words written in the sun : they are 'Holiness unto the Lord.'

The vision faded and then another.

" I see a city, and a great many houses ; the sun's rays darting down upon the city. I see mountains beyond the city : there is a path, a serpentine path, leading up the mountain. I see two beings like angels ; one on each side of the path, looking as if they were watching people going up. I see somebody going up ; he appears toiling up so painfully :—why the angels turn towards him and point their fingers at him. There appears to me something like rays of light, from their fingers, going out to him, drawing him up to them. He has got up to them : there are two more higher up, holding their fingers the same way towards him, and the rays lay hold of and attract him up. The atmosphere which was so leaden, is now getting brighter : he is getting up easier, and as he gets up

the angels higher up do as the others did. He is turning round to look at the scenery—is going on again—near the top. Oh dear! lots of flowers. I hear music, so soft, so sweet: near the top, there is a great plain at the top; he is on it. Why, he is gone; it is all fading away.*

"Somebody sitting at a table, looking up to the skies. On the table is a book, a large book, open in the middle:—it is all gone.

The room was getting dark; I asked if I should get a light. There appeared in the mirror the following words:—

"My spirit is sufficient to light the mirror.

"I see a hill rising up—up—up—from the bottom of the mirror. Oh! a bright spark has shot down into the hill at the top—something growing up where the spark struck; it looks like the trunk of a tree: it grows up, out of it: on the side, there is a stem, and three leaves on each stem: the leaves have fallen off to the ground—trunk getting larger; numbers of little branches coming out of the stems again. Oh! it is a tree, a noble tree."

What is the meaning of this vision?

"My throne is in Heaven, and my footstool on earth. What shall be likened to the hill of my glory? it shall blossom and shed its precious fruits that the nations may partake of the sweetness thereof."

I said, Will you favour me with a prayer to be used, when I wish to use the mirror? "Yes" appeared in bright letters, and then the following prayer in letters as bright as phosphorus.

"This to be read, 'Oh! most merciful Jehovah, grant us the light of thy holy spirit, to guide us into all truth, that we may be brought into sweeter communion with Thee.'"

To identify you, please favor me with a name. Then appeared in large letters

"My name shall be called

TRUTH."

How shall I be sure that it is you who produces the visions, and not deceiving spirits passing at the time?

"Come humbly; come hopefully; come trustfully, on the merits of the most High, and you will know by the brightness of the letters or scenes, or, by their being most glorifying to your Maker.

"I will say 'Good night,' when my message and mission are ended.

"I see a room beautifully ornamented, as if with silver: in the centre is a table, and on it a book open: towards me, on the top of it, is Holy Bible. I see a beautiful Woman,—got on a blue loose dress, bound with a cord of blue at the waist,—features look beautiful,—auburn hair,—smiling,—pointing to the Bible,

* To me, this vision was interesting, as but a few days before, I had magnetised a lady's hand, and drew it towards me round the room, in various positions—some behind her—but the hand traced all my windings, much to the lady's astonishment and my pleasure. J. J.

I see the words *Psalms c. iii.* Beckons me,—is going up a path,—has come to a place having two turnings,—has gone up the path to the left,—got to the side of mirror. I cannot see her. Oh! the scene has come to the bottom of the glass on the other side,—she is coming to such a dark gloomy place. Over the dark it is written up 'Be thou faithful unto death and I will give thee a crown of life.' She passes on; but it is so dark—there is a light seems to come out of her, to show the path,—going down a dark place,—so uneven, so rough,—she is standing still. Now, in front there is writing 'Stand still and see the glory of the Lord.' She is gone, (with surprise) and where she stood, there is a light bursting out of the ground; lights are branching out. I see an arch over the lights, and there are words in the arch; they are 'Truth shall spring out of the earth' on one side, and 'Righteousness cometh down from heaven' on the other side (with surprise). I see in the centre of this light, a beautiful building, like a temple or olden church, and there appears like rays of light, coming right through the building (gone).

I expressed my thankfulness for the kindness of Truth in giving me so many interesting visions, as my heart longed for guidance from superior beings. Then appeared in writing

"I admire your childlike simplicity."

There then appeared, a kind of prophetic address as to my future; and the closing scene at my death, which I deemed it advisable not to pen down: after it was finished, the words that then appeared were

"GOOD NIGHT."

Let me know when we shall meet again?

"This night week, about this time—eight o'clock."

I then said, We commenced the sitting at half-past six o'clock, would it be better to have it at that hour? But there was no answer. I therefore put No. 1 mirror away, and produced No. 2 mirror, and wished that the spirit of Power or Mercy would appear, or give reasons in the mirror.

What kind of visions are to be seen in this? The mirror appeared full of stars.

I again put the question.

"It depends upon who is the medium."

Will either of the spirits I asked for come? Then appeared the word

"LOVE. Oh! how beautiful the letters are, all made with flowers."

As the medium looked, he stated "the mirror was dazzling bright." he then went into a trance and prayed. Shortly after he came out of the trance, and, perceiving his powers were not fit for the mirror, I removed it.

April 14th, 1859. "Upper part is light,—lower part is dark,—getting darker. The upper part is getting brighter,—getting dazzling bright."

Would you favor me with a vision of the right hand path mentioned last sitting.

"Now a fog or vapour over the glass.

"Path opening up to the right on a slant,—dissolving away,—glass getting dark again. At the bottom of the glass is a continuation of the path. On the path there is a man with his face from me, waiting for some one. The woman appears, I saw in the other path; but her dress is now of orange, or a lemon colour,—is on the right hand of him, taking his hand. They go along the path,—it becomes brighter. The woman has in her right hand a long thin stick, like a wand. At the top of the wand, is a bright star which sheds a light very bright on the path. The path is as straight as a rule,—pointing up the path with her wand,—beckons me. There is a strange alteration taking place,—seems gradually to change. The path appears to be changing to a tree, full of branches, and amidst the branches there appears a City with a wall round it. I see the tops of houses,—reading over the top "The City of God" in capital letters. The lower part of the trunk of the tree is dissolving, and there is nothing left but the City. Round the City, there are rays of light striking up all over the City. Right in the centre of the City,—it is so bright. There is a space like the space of the sun. There is a raised half circular platform with a seat on it,—on the seat sitting is the bright form of a man 'Glory' like an arch is over and the light strikes upwards. On the platform there seems words, they are 'My Kingdom.' All dissolved.

"Sparkles all over. The top part of the mirror seems to be forming into words. They are 'The path through life is often very dark and troublesome to travel, but press onwards though your way be often beset with dangers and darkness, fear not; but follow after truth which will lead you safely through your life's journey to the realms of Glory.' The words are so bright.

I was here interrupted by a person wishing to see me respecting a seance (with two mediums) he wished me to be present at; I declined. The conversation was animated as he was a materialist, and had no belief in Spirit Manifestations,—he must have tangible proofs. I asked him, did he ever see air? No! Did he ever feel air? Yes. Then you must acknowledge it is possible in this world, to feel something you cannot see.

On returning to the mirror, it being late and a very wet night, it was written on the mirror,

"Meet again on Sunday next at half-past three o'clock.

GOOD NIGHT."

A WRAITH VISION, FROM WALES.

We give the following from a correspondent at Aberystwith, on whose testimony we have entire reliance. The statement was first furnished to him by a lady who got the account from the young woman herself, but subsequently our cor-

respondent has himself ascertained the facts from her own lips, as to the apparition.

"She resided at the time at C.—the ancient mansion of the V—n family eight miles from Aberystwith. She had been engaged to a young man, a mate on board a foreign vessel. I do not know if that engagement was at the time broken off or not, but it was subsequently. He was at the time with his ship in a foreign port, when one night she undressed and went to bed. She had no light excepting that of a fire—it being winter,—but it enabled her to see sufficiently to be very positive of the facts.

Just as she was settling herself comfortably, she was surprised by hearing some one rustling the bed-curtains, which were of heavy moreen, in the way one would by passing very close to them.

Before going to bed, she had, according to custom, searched the room, and therefore was greatly astonished. She put her head out but saw nothing. Again she composed herself,—again the same noise and the curtains drawn violently along the rods. She got up greatly alarmed,—searched every where,—the door was bolted, and there was nothing. Again she went to bed, and again the same moving of the curtains, and she got out of bed, when suddenly she saw the young man of whom I spoke, dressed precisely as when in port. He stood earnestly regarding her for some time, when he laid his very cold hand on her forehead till it seemed to chill her very brain. She felt its grasp so strong that at last she exclaimed, "In the name of God, speak John!" The vision instantly vanished. This is positively true and I name the young person. She knows nothing of this or our last conversation on the subject of each person having his double in the world of spirit."

We have many records of ghosts of the departed. Here is a well attested case of the spirit appearance of a living though distant lover.

ANOTHER LINK.

"A singular instance of *second sight*, or of *wraith-seeing*, was this week related to my wife, by Mrs. J—, an intelligent young woman, herself being the subject. The object represented an aged aunt of hers, who had resided about 46 years in the very farm house where the niece now presides as the mistress. There can be no doubt that the old woman is there *in spirit* often present. The apparition occurred on two several occasions, being seen as if the individual were sitting at the fire side in *propria persona*, in all the peculiarity of her well recognized features. The seer is now afraid of being left alone in the house. E. S. mentions the case of a certain spirit, the state of whose affections in respect of a certain interesting object was perceived by somewhat of his shadow being seen to linger thereabout. Of course I mean no more by being "present in spirit" (as above expressed) than recurrence of affections to any loved scene.

WHAT OUR OPPONENTS SAY ABOUT US.

In the *Intellectual Repository*, No. 66, for June last, published by

the general Conference of the New Church, we find an article consisting of 'Notes of a Discourse by the Rev. O. Prescott Hiller,' from which we extract the following :—

"It is remarkable that the Spiritualists of the present day should suppose that they had discovered something new, because they can by certain acts and endeavours effect a kind of communication with the spiritual world, and bring themselves under the manifest operation of spirits, or what is termed "under a spiritual influence." Why, the knowledge of the possibility of such a communication is as old as the oldest of any recorded facts—as old as Moses and the magicians of Egypt—as old as Saul and the witch of Endor—as old as the Greeks and the oracle of Delphi. The question is not whether it is possible, but whether it is allowable. The belief in, the existence of such a faculty of spiritual communication, under the name of witchcraft, has in fact existed in all ages of the world till within about a century past, when the progress of infidelity had sunk men's minds into gross atheism and materialism, and the existence of spirit and of God Himself, and of anything except matter, was doubted and denied. This state of utter rationalism reached its climax about the time of the French Revolution. Then the darkness of unbelief began to be dissipated, at length a reaction has taken place ; and now men not only are disposed to believe in the reality and newness of spirits, but many, in their newly awakened zeal, are anxious to prove and test the truth of that belief in ways that are disorderly and dangerous, and expressly forbidden by the Divine Word. In fact, the spiritualism of the present day is nothing more nor less than a species of magic—that "consulting with familiar spirits" which was forbidden to the Israelites under pain of death, and which the New Church Doctrines declare is fraught with danger to the soul. Hear Swedenborg on this point :—

"It is believed by many that man may be taught of the Lord by spirits speaking with him ; but those who believe this, and desire to believe it, are not aware that it is connected with danger to their souls. Man, while he lives in the world, is, indeed, as to his spirit, in the midst of spirits ; and yet spirits do not know that they are with man, nor does man know that he is with spirits. The reason is, because they are conjoined as to the affections directly, but as to the thoughts of the understanding only indirectly. For man thinks naturally, but spirits think spiritually ; and natural and spiritual thought do not make one, except by correspondences ; and a union by correspondences is such, that the one does not know anything of the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into his natural state, and in this case *they know that they are with man* and conjoin themselves with the thoughts derived from his affection, and from those thoughts speak with him : they cannot enter into anything else, for it is similar affection and consequent thought which conjoins all, and dissimilar which separates. Hence the speaking spirit is in the same principles with the man with whom he speaks, whether those principles be true or false ; and he excites them, and by his affection conjoined to the man's affection, strongly confirms them. Thus it is evident that no other spirits than those similar to himself speak with man, or manifestly operate upon him, for manifest operation

coincides with speech; and hence, no other than enthusiastic spirits speak with enthusiasts, no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be the same with Arians, Socinians, and others. All spirits that speak with man are no other than such as have been men in the world and were then of a similar quality. That this is the case has been given me to know by repeated experience. And what is strange and remarkable, when man believes that it is the Holy Spirit that is speaking with or operating upon him, the spirit also believes that he is the Holy Spirit: this is a common thing with enthusiastic spirits. From these considerations, it is evident to what danger the man is exposed who speaks with spirits, or who manifestly feels their operation. Man is ignorant of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favour every thought which is thence derived; and so, likewise, if incited by a certain fire within, one is inclined towards any particular false, which is the case with those who are not in truth from genuine affection. And when a spirit from similar affection favours man's thoughts or principles, then one leads the other, as the blind leads the blind, till both fall into the pit. The Pythonists, [oracle-priestesses] of old were of this description; as also the magicians of Egypt and Babylon, who, in consequence of discourse with spirits, and of the operation of spirits manifestly felt in themselves, were called "wise men." But by this means the worship of God was turned into the worship of demons, and the Church perished; wherefore such communications were forbidden the children of Israel, under the penalty of death."—*Apocalypse Explained*, n. 1182.

It is expressly declared that to speak with spirits is "connected with danger to the soul," and that it is disorderly even to feel, in any way, their "manifest operation." The order for man in this world—or at any rate, in the present unregenerate state of mankind—is not to know (that is, by any manifest perception) the spirits are with him, and the same ignorance is the proper order for spirits also; consequently, any art, whether by a medium or otherwise, which causes spirits to know that they are with man, is disorderly. Spirits are, indeed ever present with man, but in an orderly way they operate only on his affections, but not directly upon his thoughts."

Mr. Hiller tells us that since he delivered the above discourse he has met with some statements in a New Church Monthly Magazine, edited by the Rev. B. F. Barrett, "strikingly confirmatory" of the dangers of Spiritualism. Had not Mr. Hiller closed his eyes and thus become a "blind leader of the blind" we would have recommended him to read what the Rev. B. F. Barrett has himself said to the members of the New Church who seek to discountenance or deny Spiritual intercourse. Dr. Randolph's testimony is equally unfortunate for his purpose, as that gentleman has found it necessary to publicly promise to desist from his attempted exposures, in consequence of some providential interference which completely disqualified him either to read his own notes or to deliver a straight forward discourse, when thus engaged.

We trust however that our readers will not ascribe such narrow-minded sectarianism as Mr. Hiller manifests, to the admirers of Swedenborg universally; we happen to know of many noble exceptions, who have evidently read the writings of this great Seer to a better purpose. We readily grant that there are very few of the intelligent class, connected with any sect, who would seek publicly to discountenance their members from "purchasing or reading books" that do not favor their own shortsighted deductions from one whom they regard as their founder, but we will do Mr. Hiller the justice to say that he frequently breathes in a more charitable atmosphere, as may be seen in his sermons on the nature and necessity of regeneration; and we presume his present error arises from him acting on the advice or suggestion he puts forth for others, but our Lord hath warned us of the consequence when the blind become leaders of the blind. "Even the paragraph quoted by Mr. Hiller testifies to some important facts for which we are glad of the testimony of such an able and well qualified witness. From this paragraph we learn that spirits can "speak with man" and also "know that they are with man" and that "all spirits that speak with man are no other than such as have been men in the world"; this, he tells us, he "has been given to know by repeated experience." And again: "The speaking spirit is in the same principle with the man with whom he speaks," "hence no other than enthusiastic spirits speak with enthusiasts" etc. that, "when man believes that it is the Holy Spirit that is speaking with or operating upon him, the spirit also believes that he is the Holy Spirit." Thus the reader may possess himself of the key to unlock many seeming mysteries. Even the intolerance of some of the members of the New Church may easily be accounted for, but let them beware of the fate of "the Children of Israel," who "were forbidden" "such communications,"—not *all* communication but "*such* communications." Let each one seek to know the truth and to live it, then "his attendant spirits" will "favour every thought which is thence derived" for "it is similar affection and consequent thought which conjoins *all*" and "*no other* spirits than those similar to himself can speak with man."

But do not suppose that the above is the only information to be derived from Swedenborg on this inexhaustible subject. That he warned mankind of the danger of being led by seducing spirits is true, and it is just what every enlightened Spiritualist would do: he says "*On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith.*" And again it is "manifest how dangerous it is for man to be in a living consort with spirits, *unless* he be in the good

of faith." He also tells us that "The angels, indeed, guide man, but herein they only minister to the Lord, who alone governs him by angels and spirits"; and though he tells us, when speaking of the *general* state of spirits that they "do not know that they are with man" yet he says "angels from the Lord *know this*." And again he tells us that "If man were in the order into which he was created, namely in love towards the neighbor and love to the Lord, for these loves are *proper to man*" that "man in such case would be governed by *no other* than a common influx from the Lord *through the spiritual world*" or "which flows in from the Lord through the angels."

But space, at present, forbids us quoting further from the abundant evidence of this great Seer.

THE RELIGIOUS REVIVAL IN IRELAND.

We continue our extracts from the newspapers giving further details of this interesting phase of Spiritualism, for surely no manifestation of it can be more striking and convincing as to its spiritual origin. Here, in numbers, and in a form which may be described as epideinical, an avenue is made into the soul, which by its strength, and newness, first contends with, and then prostrates the body and brings it into greater harmony with itself, and then, as a consequence, there is peace and an opening of the inner perceptions of the soul.

The clergy of different denominations are, according to the *Ballymena Observer*, sinking "minor differences" and have become spectators, some of them participants in these proceedings. Thus it appears they rightly recognize in them their super-natural origin, attesting at once the power and relations of the Spirit; even the editor, who spoke of them as "visionary scenes—illusions certainly," now says:—

"We feel that any discussion concerning the moving cause of the phenomena would be incompatible with our business as a public journalist. But with respect to the effect—the practical results—*as exemplified in the extensive diffusion of a highly important moral and religious influence upon the community at large we explicitly declare that there can be no mistake, for beyond all controversy, the fruits are good.* And we may briefly state that in the town, and in every district of the surrounding country, the work continues in progression, without exhibiting the slightest symptom of diminished vigour. We present the following as a brief note of occurrences which have passed under our personal observation within the compass of a single hour.

"We paid a short visit to the Presbyterian church in Wellington-street at a very late hour one evening this week, and a description of what we observed on that occasion would have corresponding application to the proceedings of almost every other evening for the last fortnight. On entering the gate of the inclosure (at nearly eleven o'clock) we found fifty or sixty persons, of both sexes, assembled in the open air about a young woman of very interesting exterior, who at an ear-

lier hour, and while in attendance at services within the church, had been suddenly and very deeply impressed with a conviction of sin. In this case the usual outburst of mental agony was past, and the sufferer had partially recovered strength but was still too weak for removal to her residence. In the vestry room we beheld a scene which it would be impossible to forget, but equally impossible to describe. The apartment was literally filled with persons of both sexes, who had been borne from the church under the most excruciating agonies of strong conviction—some of them in a fainting state—some prostrate and moaning heavily—some shuddering in every muscle from mental excitement which they found it impossible to restrain—some calling upon the name of the Lord Jesus—some ejaculating prayers for grace and faith—others crying aloud in frenzied supplication for heaven's mercy. In one corner of the room we observed a grey-headed old man trembling in every limb and regardless of all around him—servently and audibly imploring God to pardon his manifold transgressions, for the Redeemer's sake. A boy, some fourteen or fifteen years of age, writhing in fearful agony of mind upon the floor, calling incessantly for mercy, and deliverance from the expected torments of an anticipated hell. "Oh, Saviour of sinners," he exclaimed, "deliver me from *this* horrible pit!" "Oh Jesus of Nazareth, set my feet upon *that* rock!" In another part of the room a young man was reclining in a state of partial stupor, in the arms of a more aged supporter, who was earnestly labouring to tranquilize his mind with words of gospel consolation. The eyes of the sufferer were closed, but his face was bathed in tears. He seldom spoke; but once, in reply to the observations of his friend, we heard him, in low and solemn accents, give expression to his feelings in the following language—"I know that my Redeemer liveth—I know that he can save my soul—I know that he can wash me from all uncleanness in the fountain of his atoning blood; but Oh, I have crucified him—I have crucified him! I have despised his holy name, and how shall I approach him! Oh, my sins, my sins! O God, be merciful to me a sinner!" At this moment a young woman who had previously been carried from the church in a state of insensibility, and had been seated on a chair of the apartment, recovered animation, but, immediately thereon, fell prostrate with her face towards the floor, in a most frightful paroxysm both of soul and body. Every possible assistance was rendered to this person by some pious members of the congregation, who were necessarily in attendance; but, for a considerable period, her suffocating sobs were mingled with appalling cries of terrible despair. The other cases in the vestry room were of a milder class, and some of them had not occurred on that evening for the first time—several of the parties having been previously among the number of the reformed—but they had become so deeply affected whilst attending the the services of the church that, being unable to restrain their feelings, they were obliged to retire. The prevailing emotion among the class of the converts was exhibited in silent tears of penitence and gratitude—or in an outburst of prayer that the blessed influence of the Holy Spirit would reach all hearts; and that a saving knowledge of the Lord Jesus would be experienced among all ranks and conditions of the human family."

On another occasion he remarks:—"Among the many good results of this gen-

eral awakening we may remark that the ordinary Sabbath-day services of public worship are piously attended by crowds of people, once regardless of everything except their well-being in time, but now deeply anxious respecting their future position in eternity."

Again, alluding to another he continues:—"It was a scene well calculated to make a serious impression upon every heart, and an abiding one upon the memory—but we are totally unable to describe it. The entire assemblage appeared to be under the solemnizing influence of a devotional spirit, as exhibited in an unwonted earnestness of manner, but without any extravagance of speech or gesture. At first they appeared as if rooted to the ground on which they stood. There was no motion perceptible among the mass—no whispering among the awe-stricken multitude—no romping of light-minded children about the outskirts; for the proclamation of the gospel message appeared to have arrested the attention of all present, and the greater number of them were provided with bibles." "We understand that several strongly marked cases of sudden conviction occurred while these exhortations were in progress; but the parties so affected had been carried to a remote corner of the enclosure, previous to the time of our arrival." "Suddenly one person, and then another, and another, in rapid succession, fell to the ground with piercing cries of mental agony. The mysterious influence was at work. It soon spread still further among the assemblage; and, within an half-an-hour we found that not fewer than twenty human beings were stretched at full length upon the grass, exhibiting emotions, both of soul and body, sufficient to appall the stoutest heart." "In all cases it appeared as if every fibre of the heart, and every muscle of the body, were wrung with some excruciating torture." "By some intelligent investigators it is believed that just in proportion to the fairness, or immorality, of previous character, the visitation is more or less severe. The correctness of that opinion is liable to considerable doubt; but we know that, from whatever cause, there is a great variety in the extent of suffering. Some cases are comparatively mild.—They are characterized by a sudden gush of anguish—tears, heart penitence, and heart sobbing, for an hour or two—and then great bodily weakness for a few succeeding days. But the majority of the cases of this evening were among the *severest* that we have ever witnessed—and we have now seen hundreds of them."

Speaking of the beneficial change effected in one case the editor continues:—"Now, we do not pretend to explain the moving *cause* of these mysterious convictions; but we feel bound to say that such, or such like, have been the *results* in every case brought under our notice during the last two months. In that respect there is not the slightest perceptible distinction in the influence, whether upon the old or the young, the rich or the poor, the learned or the unlearned. Whether the agonies are brief or lengthened, moderate or severe, the *effect* upon the party is invariable the same—the *fruit* is love, peace, faith, joy, temperance, and humility."

"Whilst the proceedings already referred to were in progress at Ballymena, another assemblage little inferior in extent, and followed by no less extraordinary consequences, was congregated in the open-air at Kilcoursie; and on almost

every other evening of the present week similar meetings have been held in the adjoining districts." "Meetings of the market people are held in the afternoon of every Saturday in the open square of the Linen-hall; and it is certainly a very remarkable fact that the mercantile benches, designed exclusively for the use of linen buyers, are now alternately occupied by the heralds of a gospel wherein all are invited to buy—"without money and without price." Mid-day meetings for united prayer continue to be held in the Town-hall on every Tuesday and Friday."

The following paragraph from the same paper also shows the influence of these outpourings of the spirit :—

DECREASE OF PUBLIC DRUNKENNESS.

"There were no custody cases for trial. Three or four parties appeared on summons for drunkenness, chiefly in the neighbourhood of Cullybackey, at intervals within the last ten days; but elsewhere there seems to be a decided, and we hope a permanent improvement in the habits of the people. Head-Constable Elliott stated that, except in two cases, there had not been a prosecution for drunkenness in Ballymena during the last three weeks. We have sometimes known of more than thirty convictions within such a period. The reports are equally favourable from Kells, Connor, Ahoghill, and Broughshane."

ANOTHER PHASE.

The Paris correspondent of the *Morning Star* supplies the following information :—

"There is schism somewhere, that no one can doubt. Ever since the Grand Retraite at St. Sulpice where the archbishop, who is an *illumine*, was seized with a sudden ecstasy in the midst of his farewell discourse to the priesthood, he has withdrawn himself from the public exercise of his functions as much as possible, and it has been observed that ever since the proclamation of war he has secluded himself entirely. His Eminence is said to be under the influence of a mental affection which enables him to record his impressions of the future, and these have greatly displeased at times those whom they most concern. The whole family of Morlot is subject to the same *infirmity*, and one sister of the archbishop is celebrated as the most perfect *clairvoyant* in the whole world."

"SPIRITUALISM.—On Whit Sunday, a camp meeting was held on Haworth Moor, by the Christian Spiritualists of Haworth, Keighley, and the surrounding district. The day being fine, a large number of persons assembled to hear the principles of spiritualism ably expounded by Mr. B. Morrell, of Keighley; Mr. A. Shackleton, of Haworth; and Mr. R. Naylor, of Keighley. A select party of musicians and singers added interest to the proceedings on the occasion."

—Keighley and Skipton Mercury.

REMARKABLE SUCCESS OF A CLAIRVOYANT.

The following striking illustration of the faculty of clairvoyance is

too valuable to pass unrecorded, and as we have Mr. Didier's consent for so doing we shall need no apology. His published work abounds with equally clear proofs.

"Some time ago, two ladies called upon me, in order to ascertain whether in my state of clairvoyance I could not give the description of a robbery.

Having never submitted myself to such experiments, I declined to try it. But as these ladies only wished to make an experiment, I could not easily refuse, without showing a want of "*galanterie française*." Therefore I submitted myself to their wish, and gave them the seance. After the seance they told me they were satisfied. Some time after the experiment had taken place, I read in the papers, of the discovery of the robbery, which induced me to ascertain more particularly about the matter. Here is the answer of the lady, who was so kind as to answer me by return :—

"WOOLSTON HOUSE.

'Lady Catharine Long, presents her compliments to Mr. Didier, and in answer to his letter, begs to say that she thinks there was in his 'consultation' quite sufficient to prove the reality of the powers of clairvoyance. She cannot exactly remember all that was said; but she recollects his description of the very picture which caused the discovery of the robbery: also the description—very correct—of several of the rooms at Charlton Park: also that he stated that the pictures had been taken away out of the two rooms, which was the case, and that he twice counted over those that were gone, and both times said that the number was *seven*, which was correct. Mr. Didier also said that it was a servant who had formerly lived with Lord Suffolk, who had taken them, which proves true: and Lady Catherine well remembers his twice saying "*je suis convaincu qu'ils ne retrouveront.*" She is fully convinced, as well as Mr. Didier, of the powers of clairvoyance, and is, equally with him, pleased when anything comes to corroborate its truth and efficacy. She has great pleasure in being able to substantiate his clairvoyance in so many points.'"

SOLUTIONS NEEDED.

A remarkable occurrence took place a few days ago for which we know of no orthodox theory to explain the *modus operandi*. A family who were all pretty well engaged in consequence of extra labour brought on through sickness among the family connexions, were suddenly startled by a water utensil leaping from off the table to a considerable distance and striking the occupant on his legs; but no visible agency for assisting it in its flight could be discovered.

Another case which calls for "more light" took place at a funeral. The corpse was to have been conveyed in a hearse which was duly provided at the proper time. The horse fulfilled its duties until the corpse was deposited in the hearse; when instantly it refused to render any further willing aid. After many attempts to reconcile it to its duty, another was procured to fulfill its place; but to the utter astonishment and great annoyance of the bereaved and their friends, the second could not be reconciled to perform with decorum this almost absolutely necessary office. The consequence was that the corpse was removed and was born to its

destination (which was a considerable distance) by the friends in attendance. We are told that the first named horse afterwards (on the same day) conveyed, without reluctance another corpse. Many conjectures are afloat as to the cause, some of which are painful to the feelings of the poor widow and her family. From our own personal knowledge of them we must say that we believe many of those conjectures to be unwarranted.

He was a remarkable inoffensive neighbour, a kind husband, and an affectionate father.

EXTRACTS FROM A PRIVATE LETTER.

We are frequently asked for the testimony of some intelligent and creditable persons as to what has occurred to themselves, or, what *they* have witnessed *without* the aid of a second person or medium. For the information of such, we extract the following from a private letter received from that true servant of God and benefactor of his fellowman, DR. ASHBURNER. We are not aware of the existence of more reliable human authority. He says:—

“I wrote to you that I had been reading a work on the Demoniacs by Hugh Farmer. Spiritual communications had brought the works of this author to my notice; and I happened to mention the subject to Mr. Tiffin; who, acting upon the matter, sent his boy to enquire among the second-hand book shops for any of Farmer’s works. The boy brought him home Farmer’s treatise on the worship of the human spirits. He shewed it to the Hon. R. Dale Owen, who being on the eve of departure for America, requested to be allowed to take it with him. Mr. Tiffin sent out his boy to search for another copy and the boy again succeeded. It was printed about 80 or 90 years ago, and is, I hear, a very learned and curious book. * * * I do not know that I ever heard of the book, until I received that communication in the course of an argument suggested to me by the spirit of a friend, and to this day I have never seen it. * * * I have had several works recommended to me, for attentive examination and perusal, by my spirit friends in the spirit world. One Saturday evening, I had been told after some praises of Jeremy Taylor’s works, to go to a bookseller’s in Oxford Street, and to walk straight into the shop, then to turn my left shoulder forward, and to look at a book that stood on a shelf before me. I was to put my finger upon that book, take it down, and purchase it. All which I did; and having put down the two shillings Mr. Hill asked for it, I looked into my bargain, which I found to be an octavo volume of family prayers, collected from the several writings of Jeremy Taylor, D. D., Bishop of Down and Connor, by the Rev. Samuel Clapham, M. A. &c. The book was well bound and is a charming volume. On another occasion, I was desired to go to Mr. Allen, a bookseller, in the New Road, where I should find a copy of Wakefield’s translation of the New Testament, which I was to study with a particular view. I went and saw a youth, the son of Mr. Allen. I asked for a copy of the book I wanted. He said it was not in the stock. I asked to speak to his father, but he said he

know every book, they had, and his father was engaged. I said I would wait. Presently, the father came, and told me he had the book, price three shillings. Of course, I bought it, and brought it home with me. It cleared up all my confusion, on the first chapter of the gospel of St. John, and I was led into a train of thought that has been of great service to me on many occasions since that time. These facts are to be laughed at by only very silly persons. They are *truths*, and how many silly people there are, who resolutely resist the evidence of God's holy truths."

— (10) —

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