

The Yorkshire Spiritual Telegraph.

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INTRODUCTION.

Nor long ago, a few of us published a small pamphlet, entitled "Spirit Rapping Extraordinary," containing a short sermon, and a small quantity of poetry, which we supposed were given by those invisibles, called Spirits. We certainly thought at the time, that nearly any thing, coming from that source, would be read with the greatest interest. This, very likely, would have been the case, providing we could have convinced the public that they really were the productions of Spirits; but as might almost have been expected, we found that convincing them upon that point was a very great difficulty.

Our account of Table Moving, by the hand of a medium, and making poetry and other compositions, entirely new, and strange to either the medium or the company, was looked upon, either as a downright piece of deception; or, as the effect of some new kind of mesmerism, galvanism, or electricity, passing, by some invisible means, through the company, and centering in the medium and the table. As the name of our principal author on that occasion, as well as on the present, was that of Burns, and the poetry we got, was presumed, by his admirers, to be vastly inferior to his mundane productions, we had some of them at once in arms against us, and without making any particular inquiry into the subject, gave us as good as the lie direct; affirming that there was no similarity between the two, and that it was nothing short of a gross insult to the character of the poet, to suppose that he was any way concerned in the matter. One of his admirers, in an article on the subject, gave it the title of "*carrión*;" while another arrayed against us a large assortment of the finest extracts from his poetry, and defied us to the comparison. Being, however, quite convinced that the parties knew nothing of the matter, and that we had nothing to do with the composition, or of attaching the name of Burns to it, we continued our sittings, thinking that time might assist in explaining the mystery; and, now, we again beg to present you with some more, bearing the name of the same author.

Since the publication of the said pamphlet, we have seen a great many proofs of its truth, quite sufficient, we think, to almost convince the most sceptical. We have seen it overturn Mr. Faraday's theory of muscular action, by moving tables, and giving language with the hands of mediums, placed on the surface of a dishful of water. We have frequently seen it change the mediumship from one person to another, sitting at the table, and give intelligent compositions through persons who did not believe in

it. We have frequently seen it announce the names of parties unknown to any of us, telling us where they lived, and when they died; and on inquiry, we have found all quite correct; and what may appear still more extraordinary, in two well-attested cases, the tables moved without the contact of hands altogether. We may say, indeed, that we have seen it manifest an intelligence in moving tables, giving and solving riddles, giving advice, poetry, medical prescriptions, and a variety of other things, not only equal to, but quite superior to that of our most acute and intelligent friends. How the present productions of the invisibles may be received by the public, we cannot tell, but we certainly think them a considerable improvement upon the last, and perseverance may, perhaps, produce something still superior.

One thing, we believe, is quite evident, that if it continue, it will not only assist in establishing the belief of a future existence, but of removing many of the gross and erroneous notions entertained of that state, and of improving the present wretched and disorganized condition of the human race. Already it has given us strong reasons to doubt the existence of two long-believed-in terrors, namely, *hell-fire*, and that being of almost unlimited power for mischief, known by the title of *Devil*.

Recommending the whole to the serious consideration of the public, and assuring them that the productions are those of an invisible agency, we subscribe ourselves faithfully,

A few of the Original Circle.

The following piece which appeared in the *Airedale Courant*, was given to one of the circle, who was labouring under bad health at the time, with an intimation that it was intended for general advice, more especially for those persons devoting the whole of their time in providing for the mere animal wants of the body.

A MAN OF OLDEN TIME DID LIVE.

"A man of olden time did live,
As nature prompt'd him to do;
He to his son advice did give,
The same advice I give to you.

"My son," says he, "toil not so hard
For things which thou might ne'er enjoy;
For those receive the best reward,
Who do in truth their minds employ.

Why toilest thou from early morn,
Till late at night in slavery,
When others reap thy wealth with scorn,
To tyrannise and punish thee.

Green tyranny with all his wits,
Though grim as death he seems to be,
Can only rule when thou permits
His grasping hand to grapple thee.

Arise my son, thy rights to claim,
 For man is only man like thee;
 Live in temperance, work the same,
 That all may work, and all be free."

"O father then" the son replies,
 "I'll keep the laws as taught by thee;
 I say to all go do likewise,
 And bid farewell to tyranny."

We now beg to call your particular attention to this, the larger poem, having been given after a long promise, and under peculiar circumstances. Soon after the former, we requested Burns to give us some more poetry, when he replied,

"Take heed of what I say, and poetry I will give,
 To cheer your minds from day to day, and teach you how to live."

A short time after, having still received no poetry of consequence, we again reminded him, and received in reply,

"If I compose a composition,
 To print without necessity;
 Fools will make a fool's decision,
 And say 'tis electricity."

It happened soon after this that the medium was suspended, by Burns, for the space of twenty-one weeks, through some state of mind which Burns considered unfavourable for the poem he intended to give. During his time of suspension, the medium and his wife made up their minds to leave this country, and accordingly set sail for America. This appeared to put an end to all hopes of ever getting any thing more from Burns, by the same medium, when strange to say, in a few weeks after the ship had left Liverpool, it landed again in Ireland, having got more than half way to America, being driven back again some hundreds of miles, through a terrible tempest, which, for three days, kept every one in momentary expectation of going to the bottom, and the captain, in despair, jumped into the sea, and was drowned.

One thing, very singular, was, that Burns commenced giving the poem according to promise, within one week of the twenty-one mentioned; the delay having been occasioned by the unfavourable state of the medium's mind. After its completion, we wanted to know if he would favour us with a title—when he spelled out

A GLANCE AT THE THREE CLASSES OF SOCIETY, FROM THE INVISIBLE WORLD.

"Three little babes were born one day,
 Naked as 'twere three lumps of clay
 Equal you see, mark what I say,
 From pride unfurl'd;
 Of course I give to each a name,
 To keep from each the other's blame;
 Tell where they go, and whence they came,
 In this wide world.

THE YORKSHIRE

Young Opera* ponder'd much in thought,
 With things which others set at nought;
 His plans and precepts dearly bought,
 From his youth up.
 Aris and Equa lov'd to plan,
 And thus their early life began,
 But lov'd to sit with fallen man,
 And with him sup.

Harmless, like nestlings of a feather,
 They all agreed to go together,
 Through life, though stormy be the weather,
 With good intent:
 Thus you see them on their way,
 Their purpose good, their hearts were gay
 To see a certain King say they,
 As on they went.

The travelling trio went to see
 The King in all his majesty;
 No other King so great as he,
 So good to give:
 His bounteous gifts extend to all,
 The rich, the poor, the great, the small,
 From east to west, from pole to pole,
 Long shall he live.

Aris got riches in his store,
 And Equa need not wish for more,
 While Opera toil'd, but still was poor;
 How came the thing?
 The laws which they themselves defied,
 Were false, like every thing beside;
 'Twas they who made them for their guide,
 And not the King.

Opera began to lag behind;
 "Come, come," says Equa, "meek and kind,
 I'll tell thee news to cheer thy mind,
 As on we go."
 "My mind," he loudly then did cry,
 "My mind," said he with tearful eye,
 "'Tis bread I want! I faint—I die!
 Is this the law?"

"It is the law, but why should we
 Despair, or break our unity?
 No, Opera, thou shalt share with me,
 And still shalt live!"
 "He shall," said Aris, "but by the aid
 Of half the riches I have made,
 We'll go together, as once we said,
 For we can give."

* On enquiring into the meaning of the three names he spelled—Aris, means the aristocracy, or wealthy; Equa, the middle class; and Opera, the working community.

Thus before the King they stood,
 With equal wealth, and equal food ;
 The King pronounced their precepts good,
 And made them free :
 He smil'd to see them equal still,
 Their love to God, to men good will ;
 "Come," said the King, "to Zion's hill,
 And reign with me."

They came, as you shall understand,
 Unto a rich and glorious land,
 To wear a crown at his right hand,
 For evermore :
 Myriads of myriads saints shall sing
 Hosannah to their heavenly King ;
 All earth, all heaven, again shall ring
 From shore to shore.

Three other babes were born you'll see,
 All naked, like the former three,
 And equal to as all must be,—
 When first they come :
 Their names you also wish to know—
 Were Opera, Aris, and Equa too ;
 Like those that's gone where all must go,
 To their long home.

They too would see the King of might,
 Whose matchless power dispers'd the night ;
 Who only said, "let there be light,"
 And it was so :
 Again did Opera toil for bread,
 With aching limbs, and fever'd head,
 While Aris and Equa lay in bed
 To study law.

The law maintains that those who toil,
 Should strangers be to wine and oil ;
 That knaves and drones divide the spoil,
 With hearts of stone :
 The law permits that one can sway
 A thousand slaves in his own way,
 A thousand men can starve or slay
 With his jaw-bone.*

Those laws they almost deified,
 And made them for their only guide,
 And those who break them must be tried,
 And sent to jail :
 Their King's old laws they thought confus'd,
 And strangely they those laws abus'd,
 From keeping them would be excus'd ;
 Alas ! how frail.

Again did Opera lack in store,—
 With all his toil was wretched poor,
 Compell'd to beg from door to door,
 And use his cant :

* His power, word of command.

THE YORKSHIRE

With down-cast heart and tearful eye,
He came to Equa, by and by.
"Oh! give me bread, or else I die
Through care and want."

"Be gone," says Equa, with a sneer.
"You vile, imposing, grumbling bear;
For vagrants I have nought to spare,
I hate the poor:
'Tis such as you I loath to meet,
You'd eat the shoes from off my feet."
With rage he turn'd him in the street,
And shut the door.

Poor Opera was with grief oppress'd,
Deprived of food, and all the rest,
Yet lingering hope, reliev'd his breast
From wild despair.
He yet resolved for to see
Aris, the great proud Pharisee,
Though 'twere with mean servility,
Brought on by care.

That lordling met him in the isle,
With a sarcastic taunting smile,
And pointed out the great Bastile,
With sour disdain:
"Go, go, for 'tis a sad disgrace,
That you should come within this place;
Go, never show your hungry face
To me again."

'Tis true, from Opera's toil did spring
Their wealth, their food, and every thing;
Behold an emblem of your King.
In this your day;
A shameful cross is forc'd to bear,
A crown of thorns is doom'd to wear;
Those thorns are hunger, want, and care,
How sharp are they.

And thus between two thieves he died,
Despis'd of men on every side,
Who wag their heads with scorn and pride,
As they pass by;
But angels welcome him away
To realms of everlasting day,
Where all may go I humbly pray,
To worlds on high.

With fiends must Aris and Equa dwell,
Their gold must bear them down to hell;
Their torturing torments who can tell?
I hold my pen:
For dark and gloomy is their fate,
How black their guilt, their sins how great;
The Lord preserve you from that state,
Amen, Amen!"

The next piece we received, was given under the following circumstances. Many of you, in this part of the country, will remember

that not long ago, a noted juggler, named Anderson, styling himself the "*Great Wizard of the North*," exhibited to numerous and admiring audiences, in Leeds and Bradford. This individual appeared to have a mortal antipathy to Table Rapping, and the whole phenomena; and, amongst other parts of his performances, he had a table and bell, so constructed, as to rap and ring at the word of command. This feat, in general, drew forth bursts of applause from his most intelligent spectators, who appeared quite convinced that their friend, the wizard, had exploded the whole affair, and at last made the great imposition quite evident to the most obtuse part of his audience. Having heard of his peculiar hostility to the subject, we asked Burns if he would favour us with a verse or two upon the man and his profession, which he readily promised, and gave us the following poetry. We must not, however, forget to remark, that after receiving it, and not knowing the christian name of the man, we sent to Bradford, and, on enquiry, found that the invisible, who had given him the name of John, was quite right, his name being John Henry.

JOHN ANDERSON MY JO.

John Anderson my jo John, I wonder what you mean,
For making sic a mighty stir to blear up a' their een;
I'd have you gang to plough, John, and use your idle paw,
You'd be a better man by far, John Anderson my jo.

John Anderson my jo John, when first you thus began,
To line your purse with glittering gold, and rob your brither—man;
The people call'd you clever, John, I cannot think you so,
Your tricks are a' the same to me, John Anderson my jo.

John Anderson my jo John, we see our bairns' bairns,
And still remember blithesome days, when they were in our arms;
We come to teach them better things, I would you would do so,
Instead of using balls and strings, John Anderson my jo.

John Anderson my jo John, we soon shall meet thegither,
And then you'll see, John Anderson, we'll talk wi' ane anither;
And you amang them a' John, I'm sure you'll ne'er say no,
Will meet your friends whene'er you can, John Anderson my jo.

We now come to a conversation which took place between the Spirit of Joseph Vicars and James Stell, then living. We may remark that both, when alive, were men of high character, for probity, kindness, and intelligence, but were both rather sceptical upon a future state, &c., willing to believe in one, as they said, but wanting sufficient evidence to convince them of its reality. Stell was uncle to Vicars, and a friendship existed between them something similar to that common to a father and son. Not very long after Vicars' death, while trying the experiment of the Table, the company were informed, by the Spirit of Luther, that another Spirit was wishful to communicate with Stell, who would give information more suitable for him than anything he (Luther) could give, when the following conversation commenced.

AN EXTRAORDINARY DIALOGUE.

Stell.—What has the Spirit to communicate ?

Spirit.—Stell, speak to me with confidence, and I shall be glad.

St.—Would it be worse for me if I did not believe in Spirit ?

Sp.—Thou art free.

St.—What ought I to do in this case ?

Sp.—Be not ashamed to confess thy belief.

St.—Has the Spirit any thing to say to his family ?

Sp.—Those who were once my kinsmen in the flesh are not so in Spirit.

St.—Has he no relations now ?

Sp.—As we resemble each other in Spirit, so are we akin.

St.—Will the Spirit give us some information for our good ?

Sp.—If you wish to know something for your good—your future good—you must have full confidence that I still live, or I cannot converse with you

St.—What am I to do to inherit eternal life or happiness ?

Sp.—Thou must first learn to be happy in the world, and choose that which is good, and teach men so, and thou shalt be great in the kingdom of heaven.

St.—How am I to do, when I have so many crosses which I have no command over ?

Sp.—Why art thou so easily cast down with things of so little consequence ; when crosses, of a far deeper dye, have crossed the mind of one who conquered all things, and was despised of men.

St.—I want to know who that person was who suffered so much ?

Sp.—Who do you think he was ?

St.—Some think it was Christ, and some think not.

Sp.—If ye think it was Christ, ye think well, if not, woe be unto you.

St.—If I cannot get sufficient evidence, how can I believe it ?

Sp.—The evidence thou hast had in thy life-time has been sufficient, but thou puttest thy trust in man, and hast been led astray ; remember thy youth.

St.—What is the word woe, referred to in the other answer ?

Sp.—Christ is he of whom men conceive as an object of worship, and if ye worship not him in spirit, ye know not God ; those who know not God, woe be to them.

St.—What is the meaning of the word woe ?

Sp.—Disappointment, or confusion of mind.

Question by one of the company.

—If I live as the Spirit has lived, shall I be right ?

Sp.—Trust not the actions of others, for there are hypocrites.

Was the Spirit a hypocrite when on earth ?

Sp.—I used the talent which I had.

If we live according to the best of our knowledge, shall we be right ?

Sp.—Get wisdom.

AGAIN ON ANOTHER NIGHT.

St.—Has the Spirit anything to communicate ?

Sp.—Man is born to die, but after that he liveth. This is one thing which we would impress upon your minds, that ye may be more cautious how ye live, as on your present lives rests your eternal happiness.

St.—The Spirit wanted to say something for the good of one person—will he do so now ?

Sp.—Believe what I have just told thee, and confess the same to the world, and thou wilt do more good than many who teach the same for a large salary.

St.—The Spirit wanted to say something before he died, which we could not make out, will he now tell us ?

Sp.—I forgave those who tried to break my faith in God and in a future state. It was I who was to blame.

St.—Is he more unhappy than if he had professed the religion of Christ ?

Sp.—My being deceived will be taken into account.

St.—Whether is it better to teach men the doctrine of circumstances, or the true gospel ?

Sp.—The true gospel of course.

St.—I want to know what the true gospel is ?

Sp.—That which was taught by Christ.

St.—Will he tell us which of the Churches has the best doctrine ?

Sp.—I would gladly tell you but you most likely could not credit it.

St.—Will he tell us something concerning it ?

Sp.—If you all belonged to some other Church, I would tell you at once, but as it is, you would say that the will had done it.

ANOTHER EVENING.

St.—Has the Spirit anything to say by the letter ?

Sp.—I am glad to see so many friends who are so familiar to me, in search of truth.

St.—Is the doctrine of circumstances true or false ?

Sp.—If circumstances make men, it must be true ; if men make circumstances, it cannot be true ; I leave it for you to decide which was the first cause.

Here a conversation took place upon circumstances, when the dialogue again commenced by the following.

St.—Will he tell us something about what we have been saying ?

Sp.—Men of discordant opinions live together under the same circumstances, yet their actions are quite different.

St.—If I go home, I go, if circumstances permit.

Sp.—Thou canst go or stay as it pleaseth thee, but if thou, in thy lifetime, hast wilfully broken the laws of nature, then thou might be retained, but after all it is thy own fault.

St.—I cannot still come at the point.

Sp.—The point is this, thou art free and thou knowest it,

ANOTHER EVENING.

St.—Has the Spirit anything to say ?

Sp.—I live.

St.—Does the Spirit feel happy ?

Sp.—I do.

St.—What am I to think about this ?

Sp.—What dost thou think ?

Question by one of the Company :

Does Stell really believe the Spirit lives ?

Sp.—Sometimes he thinks I live, at other times he doubts very much.

St.—What is the Spirit's object in coming ?

Sp.—My whole mission is to convince thee that man will live, though his body may moulder in the grave.

St.—Is he as perfect a man as he was on earth ?

Sp.—I am now a man more than ever I was in the world, and shall be to all eternity.

St.—Why am not I so easily convinced as others present ?

Sp.—What is the reason that young trees are so easily trained in their growth, while the aged oak is most difficult to turn ?

St.—What will be the consequence of this new discovery ?

Sp.—Men will cease to do evil, and learn to do well.

St.—Is it better to have frequent prayer ?

Sp.—Burns awaits to tell you.

Burns then immediately gave the following :

Though canting preaching, and long forms of prayer,
Might warn the sceptic of an endless fate,
Yet your good actions and your dealings fair,
Would soon convince him of a future state.

Stell died very soon after this ; but just previous to the commencement of his illness, one of the party present at the conversation, called to see another medium in Bradford, through whom Burns had promised to give a verse of poetry. The verse could not be got, but Vicars announced himself, and spelled out, "Tell James Stell to prepare to meet me."

Of course Stell was not told of this, but on the Sunday following, at Keighley, Vicars again spelled out, "Warn James Stell of an eternal state." and appointed one of the party present to tell him. On the person wanting to know what he should say, he was answered, "Tell him I have requested thee, and it will have its effect." This message, like the former, was not delivered, when on the same day, in Bradford, the Spirit gave—"O tell James Stell to prepare to meet me, as the parties appointed have not delivered their message."

By this time Stell had become seriously indisposed, and growing rapidly worse, one of the parties very reluctantly ventured to hint to him a little of what had taken place, knowing that he was a man of a calm and strong mind. Other two messages, of a similar character, were given after this, the last of which ran thus :—"I am very well satisfied with the efforts you

have made, in trying to convince poor James Stell, and once more, and only once, entreat you to remind him of the awful position that he now stands in before his God," We may add, that Stell died in a few days after, and from some very impressive communications we have since had, from both Vicars and him, we have every reason to suppose that they are enjoying a high state of happiness.

SINGULAR CASE.

The following case happened about a fortnight ago. A person applied for a remedy for a very severe pain in the side, which had prevented him from following his employment. The names spelled out, were those of his father, and a doctor, named Thornley, who has announced himself as having lived at Newton Heath, and died about eight years ago. The advice of the doctor was promised, if the man, on the other hand, would promise to follow it. This being agreed to, the following remedy was given. "Take one cup of Yarrow tea every week, and smoke three pipes of tobacco a day the first three days, two pipes the fourth day, one pipe the fifth day. Be careful to take no more ever after, and all will be well."

After this it spelled out, Burns will say a little to him at his father's request, and then gave the following,

"If thou persist in smoking weeds,
As is thy wont to do;
It like all other stinking seeds,
Will cause more weeds to grow."

Thy wife must soon wear weeds for thee,
A self destructive slave,
Thy children too they soon shall see,
The weeds around thy grave."

Unknown to us, it turned out that the man was a most inveterate smoker, which habit, we are inclined to think, was the principal cause of his complaint. We have already informed you, that Thornley has been given as the name of the doctor, and that he had lived at Newton Heath. We are also informed that he died about eight years ago.

Now we can solemnly assure you, that we know nothing about either the place or the person, beyond the information given by the table; and, should this pamphlet fall into the hands of any person having an opportunity to make enquiry into the case, we shall take it as a favour if they do so. Should it be found correct that such a person has lived there, we hope they will give us credit for it; and should it prove otherwise, we hope they will still give us credit for our honesty in giving them the opportunity of making inquiry. We can, however, say that we have had two similar cases, and have found them both correct.

RIDDLES BY BURNS.

The following Riddles were given by Burns, the first about seven weeks ago, and the latter a few weeks sooner.

Why is the Emperor of Russia like the clock?
After guessing a good while, without success, the answer was—"Because he is in the eleventh hour."

It is pretty well known that the Eleventh hour is an expression denoting the last part of a person's life, and the clock was then a quarter past eleven.

Why is Sebastapol like a man that is sick?

Because it is in a fair way for having a few pills administered unto it, though it is very reluctant to receive them.

The following verses were given by Burns, upon two individuals writing at the time against the spiritual character of the productions given by the table. One was editor of a small publication, called the *Keighley Visitor*, and the other, a schoolmaster, at Cottingley, near Bingley. They both professed themselves ardent admirers of Burns' poetry, and rated us soundly for daring to presume that the poet had given any of the *carriou* and *doggrel*, as they called it. As one appeared to echo the opinion of the other, we presume that the Cottingley man is the parrot, and the other the person mimicing him.

A parrot that stray'd from her cage of suspension,
Cries bold impositions so glaring and flat,
Poll's dame us'd to say the same words with intention,
But poll had a knack of deceiving the cat.

But here is a man much addicted to wander,
In editors' garments so prone to allure;
Who mimics the parrot in language of slander,
And sullies the pages that ought to be pure.

CONCLUSION.

We beg to say, by way of conclusion, that we have stated everything correctly, and now leave the public to form their own conclusions. One thing we have found of a very singular character, namely, that persons making a profession of religion, have been by far the most difficult to convince of the possibility of Spirits communicating with man, while a great many of those branded by them with the title of infidels, have shown a spirit of inquiry and honesty, which does them great credit. We have found that nearly all the professing parties have formed to themselves small creeds and rules of belief, under an impression that Calvin, Luther, Knox, Wesley, and others, who never professed inspiration, have established systems of perfection, admitting of no improvement, and which must endure to the end of time. It might appear that a system of dry creeds is about to give place to one of working religion, which will not rest satisfied, till it has carried comfort, not into one favoured home here and here, but into every dwelling of the human family.

It is quite possible that this small work may appear monthly, under its present title, and should that prove the case, we shall thankfully receive well attested communications on the subject.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

The probable Mission of Spiritualism.

ACCORDING to promise, we are now presenting to the public the second number of the *Telegraph*, trusting that however new and strange the character of the publication may appear, they will give us credit for sincerity. We know perfectly well that when any thing new and strange is asserted, more especially when it professes to belong to the supernatural, it is looked upon with distrust, and is frequently treated with ridicule, consequently it is not very surprising that after a long reign of opinions, based upon human study and learning, this strange phenomena should be viewed by the mass as an attempt to bring us back to the ages of ignorance and superstition. We accordingly find that among all the theories for explaining this strange discovery, few will give it credit for a spiritual origin. Many who have now seen its operations, consider it beneath their notice. Others, who have seen it partially, confess it a mystery beyond their power to comprehend, but consider it the effect of some hidden law existing in matter, while some again ascribe it to downright imposition, managed by the cracking of joints, or ingeniously pushing and pressing of a table, to deceive the credulous spectators. To tell such persons that spirits can influence the hands or mouth of a mortal, or cause him or her to spell or speak the language and opinions of those who have been dead perhaps hundreds of years, is an assertion savouring too much of insanity, to be listened to for a moment.

Those professing a belief in the bible, admit that there has been a time, not less than eighteen hundred years ago, when spirits had that liberty; but say they, a new state has existed since then, and spirits are not now allowed to communicate with mortals. They say with exultation, that in the dark ages, when man was grossly ignorant, communications of that kind were necessary, but that now, when knowledge is pouring upon the human race, from science, religion, and philosophy, man no more requires the supernatural, but can manage to find his road to happiness perfectly well, by human knowledge, and the light within him. We are willing to admit that a great many of this class are well meaning and sincere, and are what may be called good people, but it must be evident at the same time, that the progress they make in producing a picture of heaven upon

earth, is extremely slow. The eighteen hundred years which have now been spent in the very slow process of effecting this change, might convince them that something must have been seriously wrong in their mode of operations. During that time they have erected many places of worship; employed many preachers; founded many institutions; and expended an immense amount of money, and yet we find society in many respects worse than ever; while thinking men gravely ask, can this be the approach to the millennium, and the reign of heaven upon earth?

It is true, that every now and then, a strong fermentation, in the form of revivals of religion, breaks out, and the parties no doubt imagine that the regeneration of the human race has commenced in good earnest, and that evil can scarcely exist among a people so full of religion. Strange however to say, when the clamour has subsided, society appears to have undergone no change for the better, and the only result is the increase of the sect, and their extra intolerance to those of a different opinion. We are quite convinced that when real religion, in accordance with the doctrines of christianity, is taught, human misery will gradually disappear. There may not indeed be as much noise and pomp in its operations, nor as much sorrow and solemnity in the countenances of its followers, but like a proper remedy applied to a sick patient, it will soon overcome the complaint, and establish a state of society, producing happiness to all, mentally and physically. The opinion of a great many is, that the present manifestations are something of that character, and destined to introduce a happy change. Human opinions and traditions, science, philosophy, and even those creeds founded by reverend Divines, have all been tried without effect, and we trust that now a new era is about to commence, which will show us that the mission of Christ was to produce in reality, "Peace upon earth, and good will among men."

Correspondence on Hell Fire and the Devil.

Mr. Rhodes,

Fearncliffe, Bingley, February 20, 1855.

Having read the *Spiritual Telegraph* of this month, I am very much pleased to see the progressive developments which are making in the science of Table Rapping, as it begins to show a closer proximity to the doctrines of the Bible. In its first dawnings, it was tending to deny the doctrine of Hell, and the existence of the Devil; as you state in the introduction. "Already it has given us strong reasons to doubt the existence of two long believed in terrors, namely *Hell-fire*, and that being of almost unlimited power for mischief, known by the title of *Devil*." In conclusion, you say, "One thing we have found of a very singular character, namely, that the persons making a profession of religion, have been by far the most difficult to convince of the possibility of spirits communicating with men, while a great many of those branded by them with the title of infidels, have shown a spirit of inquiry and honesty which does them great credit." Free inquiry and free thought are two very essential things to come at truth, but very seldom practised by any, religionist or infidel. Some prepossessed notions too generally influence our conclusions. I have often thought that those who profess to be free thinkers, are the greatest slaves in thought; perhaps I may have been wrong, but however, if they think freely and be "honest," they cannot fail to see that the introductory remarks, as to "Hell" and "Devil," will turn out in the end to be words which ought to be put into the free thinkers dictionary, and not rejected from the free thinker's Bible. And those who have been "terror" bound by such words will not be released from their captivity if Burns be correct in the last verse of his poem on *Aris, Equas, and Operts*, where he says—

"With fiends must Aris and Equas dwell,
 Their torturing torments who can tell?
 I hold my pen:
 For dark and gloomy is their fate."

I wonder whether Burns would have mentioned, had he continued to use his pen, "the existence of the two long believed in terrors, "Hell" and "Devil." It will be a sad job, after all, if it should turn out that there is a Hell and a Devil, and especially if there were no way of escape;—but it must be very satisfactory to the honest free thinker to discover by the same medium of spiritual telegraph, that Vicars, in his conversation with Stoll, gives him to understand that Christ is he of whom men conceive as an object of worship, and "If ye worship not him in spirit, ye know not God: those who know not God woe be to them." Then is the idea that those who reject Christ, reject God, and that those who worship not Christ must have disappointment or confusion, of mind.

There is certainly something very peculiar about this spirit rapping. In the first place they gather round those who do not like the words Hell and Devil, by giving an intimation that there are no such things, and then when they have got right to work, they begin to talk about dwelling with "fiends," going down to "Hell," inexpressible "torturing torments, dark and gloomy fate." If they do not be more careful, they will be Hell-fire preachers. Hoping the friends may be more zealous in their work, and that the *Telegraph* may have monthly some new development of the science, is the wish of the writer.

JEREMIAH HALLIDAY.

Although the above communication was considered too long for insertion, yet, as the writer appeared honest in his wish for an explanation, we have given it entire. We want him however to understand that we intend having nothing to do with the peculiar dogmas and opinions of Sectarians, our object being to establish the fact of a future state, and to give honestly the communications received. The writer seems to think that our introductory remarks relating to the non-existence of Hell-fire and the Devil, are at variance with what Burns says in the last verse of the poem.

"With fiends must Aris and Equas dwell,
 Their gold must bear them down to hell,
 Their torturing torments who can tell? &c."

It is evident from the tenor of the letter, that Mr. Halliday supposes the writer of the remarks to be a free thinker, or what the Sectarians term infidel. We beg however to set him right in his first mistake, by assuring him that the writer has always seriously professed a belief in the Divinity of Christ, the Inspiration of the Bible, and in the existence of heaven, hell, angels, and devils. If Mr. H. carefully examine the remarks, and the verse mentioned, he will find there is nothing in the one to contradict any thing in the other, and that the mistake has been entirely owing to himself, in supposing that devils cannot exist without having one amongst them equal to his Maker, nor a hell without a material fire. It is well known that this erroneous belief is rapidly losing ground among all christian denominations, and we do not envy the feelings or intellect of those who still cling to it. To suppose that a bottomless pit, or a pit without a bottom, should be filled with material fire, and that that pit should still be dark, although filled with such a luminous element, must be an absurdity too glaring for any one professing common sense. To suppose that the wicked are tormented by the fire of their own lusts and passions is reasonable, but to suppose that their Creator should make a fire to torment them in to eternity, is horrible, and contrary to his

character. With regard to the term Devil, if the querist would place the letter D before the word *evil*, we think he would come at the solution of the origin of this fabulous being, by finding that the term conveyed nothing but the idea of every evil combined under the character of a monster.

Advice to a Sceptic.

The following eloquent piece was given to a young man, quite sceptical, not only regarding the spirituality of the phenomena, but also that of a future state; his opinion being that according to Faraday's theory, it was done by the involuntary action of the muscles. On trying it through curiosity, the name of a comrade of his fathers was spelled, telling him when and where he had died, &c. As this seemed all very probable, he requested the invisible to give him some information or advice regarding a future state. This he declined, by saying that he could not do so himself, but would get one who could, when the name of one, Savile, a Frenchman, was spelled out, who gave the following. On questioning him regarding its originality, he admitted that not all, but a great part of it was.

"A.—The idea of another and a better state seems to be congenial to the human mind. The philosophers of ancient times, who had nothing but the dim light of nature to guide them, cherished the ennobling idea of an immortal existence, even the untutored savage looks forward to the pleasing prospect, and anticipates with pleasure, the happiness he will enjoy with his fathers.

A.—All feel within themselves the fond hope, a longing desire of immortality; but though nature has given to all her children some conception of immortality, still it must be acknowledged that her information is far from proving satisfactory. Hence we find the most eminent sages of the heathen world, even while fondly hoping, and longingly desiring another world, confessed themselves unable to demonstrate its existence. Doubtful and insecure were all their prospects, while they cast their longing eyes towards futurity, a thick cloud, impenetrable to an unassisted reason, intercepted their view. But from this state of painful anxiety ye of the present day are happily relieved. To you immortal life is clearly revealed, more clearly than even to those ancient worthies to whom God graciously revealed himself, and committed his oracles during the dispensation under which they lived. The prospect of a better world was afforded them, but by dark and distant allusions, the light of immortality was seen only from afar; its glory was obscured by intervening shades. But now that the inhabitants of the immaterial world, can descend and hold communion with those of the material world, those shades have passed away. Now the mystery of immortality can be explained—now the volumes of nature and immortality can be revealed—now the records of time and eternity can be opened, and explained. We already feel the effects of novelty in the pleasure that arises from the contemplation of objects, new, grand, and beautiful. Imagine then, if you can, the pleasing sensations you will experience; the high transports you will feel; when new and unknown worlds are disclosed to your view, and all the glory of the celestial paradise beams on your wondering eyes. Such a felicity, even in prospect, enlarges and expands the mind, and fills it with emo-

tions, which, while it feels, it cannot express. That your intellectual powers in this state, will be amazingly increased, is not a matter of mere conjecture, it is what experience and reason lend their combined aid to confirm. In this state A—sin and pain can never enter, old things pass away, and all things become new. The happiness here enjoyed has nothing to diminish its value, but every thing to enhance it. In its nature it is full and satisfactory; and as to its duration, it is lasting as eternity. So now farewell, A—, and may you prosper—farewell, adieu.

The following short communication was given by the Rev. J. Wesley, at the request of a small circle in Keighley. The Spirit having given something to a circle in Bingley, which happened to be quite in accordance with the religious views of Wesley, one of the Keighley circle, who believed that the character of those communications depended on the mind of the medium; which was, that a Methodist medium would get Methodism; an Unitarian, Unitarianism, &c. As this was contrary to the opinion of others present, it was agreed upon to try and get Wesley, when the following was got, proving that each Spirit gives his own opinions, independent of the mind of the medium. Here it is, and those acquainted with Methodism, may judge for themselves.

Rev. John Wesley, still a Wesleyan in doctrine.

“Worthy and respected friends, I am permitted for a short time to converse with you, though it is only a permission for your sake. What I say will be very brief, as you can converse with one wiser than I. Our subject deserves a share of your notice; that is if ever you intend to be saved through faith in the blood of Christ. Now is the accepted time now is the day of salvation. Delay not, for the Devil goeth about like a roaring lion, seeking whom he may devour. Which of you, who has not felt the blood of Jesus shed abroad in his heart, dare, at the peril of your eternal welfare, delay for a moment to come to the throne of grace, and ask your heavenly Father, in the name of his Son Jesus, who has willingly laid down his life for you all. I am not permitted to stay any longer.”

Here then you see Methodism by a Methodist Spirit, and not by a Methodist medium, as he professed nothing in particular, although, perhaps, more attached to the Swedenborgian Church than any other.

Our Object.

PERHAPS some of our Readers may ask, what is our object in publishing those accounts? What good can be effected supposing them all to be true? Would they effect the conduct of men here, or their destiny hereafter.

We will try to answer those questions as briefly as possibly. Our object is to propagate a *Truth*, which, though it has not been hid from the world, yet so few appear to have any knowledge of it, that its bearing on mankind has been almost imperceptible.

No good can possibly arise from this truth so long as mankind are ignorant of its existence, and we presume that nothing can be more appropriate to establish it as a truth than the narration of plain ungarished facts.

Besides it is not to any particular sect or party that those manifestations are confined. We find there are Clergymen of the Church of England,—Ministers belonging to almost all the various dissenting denominations, not excepting either Swedenborgians, Quakers, Shakers, Unitarians, or even our popular advocates of Sceptical opinions. Then again, such manifestations are not confined to the preachers, or teachers of those various creeds, but are equally as common amongst the members of these various bodies. Even in the town of Keighley, we find members belonging to a variety of those classes, who are susceptible of spirit influence. Such a truth we cannot regard as a useless one, but on the contrary one destined to wield a visible influence amongst mankind, by leading people to a knowledge of God, and of their own immortality. And where (we would ask), is that Christian who can despise manifestations calculated to produce such an effect.

The effect of those manifestations we regard as tending to improve the moral, social, and political condition of mankind at large; as the general tenor of the information we receive, teaches us that, whatsoever dispositions we cultivate here, we must reap the fruit of them hereafter. It leaves us no grounds to suppose, that a death-bed repentance will suffice to secure our eternal happiness. We must learn to love goodness for the *sake* of goodness, and, because it leads to happiness; and to hate vice *because* it is vice, and leads to misery. This *we* think must be productive of goodwill and happiness here, and the safest passport to heaven hereafter.

To Our Readers.

It is with much pleasure that we acknowledge the services of our numerous friends, in circulating and recommending our first Number. A continuance of such exertions will enable us to labour without any misgivings for the permanent success in establishing the *Telegraph*, as a regular monthly recorder of Spirit intercourse. The events of the times are also peculiarly favourable to us. The convention which is being called in London by Mr. Owen, (who has for a length of time acted by direction of those spirit agencies,) will doubtless furnish us with matter beyond the ordinary kind, add to this the arrival of those American mediums, who sailed on the 28th of March, for this country, and whose proceedings we shall endeavour to record. In addition to those we have the pleasing satisfaction to inform you that from all the surrounding villages, we are receiving information of private circles being formed—of strange communications being received—and of a variety of curious manifestations. From each of these circles we expect to be favoured with well attested communications. Our correspondents however must in *all* cases, furnish us with their real names and address, not necessarily for publication, but as a guarantee of good faith—and whom we shall hold as responsible for the truth of their narratives. We too, must be held as responsible for any sentiments we may utter by way of comment, or in our editorial capacity, and not Spiritualists as a body; as spiritual intercourse is not confined to any sect, or party, but to the good of all classes.

Striking Confirmation.

The case alluded to in our last, of the person who applied for a remedy for a severe pain in his side, helps to place the matter beyond all doubts on our mind. The individual followed the prescription, and is now enjoying good health. One of our friends took the trouble to send a pamphlet to a respectable firm at Newton Heath, with a request that they would inform him, whether or no such a person as Dr. Thornley, had ever lived there. In reply he received the following.

SIR,

Newton Heath, Manchester, March 22, 1855.

There was a Doctor Thornley lived here, who died about the period you name, and who, from our knowledge of him, would have done such a thing as is named in your pamphlet.

We remain yours, sir,

The next morning another letter arrived, informing us that the reply had been wrote without fully understanding the inquiry, as their first impression was that the advice had been given while he was alive, and they concluded that some one must have known the Doctor's disposition and habits. This however is a complete mistake, as we can assure you that not a single individual in the room, at the time, had any knowledge whatever of such a person, neither could any one tell exactly in what direction Newton Heath lay, hence the second very strikingly confirms our theory, strengthens our faith, and infuses new energy and life into our circle. We shall always feel grateful to our friends who will take an interest in proving the truth of any communication we may receive, as we are anxious that nothing but incontrovertable facts should appear.

We cannot regard *all* spirits as Divinely good, neither do we regard any departed spirit as possessing *all* knowledge, therefore we say, let us "try the spirits whether they be of God." When we find that we are in communion with reliable spirits, it enables us to persevere with more energy; and this rule we would advise all our friends to follow, and we hope the day is not far distant, when every family will find themselves enabled to hold communion at their own homes, with those who have left the present sphere, but whose sympathies and affections they still retain—and who, by an infinitely wise arrangement of the great Governor of the Universe, shall comfort, console, direct, and instruct them in those paths which lead to peace and happiness *here*, and boundless happiness *hereafter*.

Rev. John Wesley.

The venerable founder of Methodism was a firm believer in Spirit intercourse, as will be seen from the following abstract:—

"It is true likewise that the English in general, and, indeed, most of the men of learning in Europe have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do

not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations.

They well know, (whether christians know it or not) that the giving up of witchcraft is in effect giving up the Bible; and they know on the other hand, that *if but one account of the intercourse of men with separate spirits be admitted*, their whole castle in the air, (Atheism, Deism, Materialism,) falls to the ground. I know no reason therefore why we should suffer—even this weapon to be wrested out of our hands.... neither reason nor religion require this." Mr. Wesley then goes on to relate a series of spiritual manifestations, quite as remarkable as any which are alleged to have occurred at this day, for which we refer the reader to his Works. Vol. IV, (Journal) page 279.

We do not concur in a many of his doctrinal opinions, nevertheless, we have pleasure in bearing our humble testimony to the disinterested and self-sacrificing life which he led, and *for which* we believe him to have been permitted the blessed privilege of Spirit-intercourse. May all who profess to be his followers, learn to imitate his steps by a life of labour in search of eternal truth.

What he believed to be true, he seems to have uttered in confidence, however unpopular it might be, and however far it might differ from any of his previous convictions.

Emanuel Swedenborg.

Perhaps no man enjoyed such an unlimited, or constant intercourse with departed spirits, as the venerable seer, Emanuel Swedenborg, and though some people may be unwilling to credit the truthfulness of his descriptions of a future state, yet we think the following incidents must command for him a power which few (if any) men ever possessed. The following is an extract from a letter received by Jung Stilling.—

"I was in Amsterdam" says he, "in 1762, on the very day that Peter the III, Emperor of Russia, died, in company where Swedenborg was present. In the midst of our conversations his countenance changed, and it was evident that his soul was no longer there, and that something extraordinary was passing in him. As soon as he came to himself again, he was asked what had happened to him. He would not at first communicate it, but at length, after being repeatedly pressed, he said 'this very hour, the Emperor, Peter III, has died in his prison,' mentioning at the same time the manner of his death. 'Gentlemen will please to note down the day, that they may be able to compare it with the intelligence of his death in the Newspapers.' The Newspapers subsequently announced the Emperor's death as having taken place on that day."

Another incident, equally illustrative of the wonderful powers possessed by this illustrious man, is recorded by Emanuel Cant, and which took place in July, 1759. The historian in this case, is one of Swedenborg's

antagonists; one who had just before published a work for the purpose of refuting his theories.

"On Saturday," says Cant, "at four o'clock, p.m., when Swedenborg arrived at Gottenburgh, from England, Mr. William Castle invited him to his house together with a party of fifteen persons. About six o'clock, Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at Sudermalm, (Gottenburgh is three hundred miles, from Stockholm,) and that it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named was already in ashes, and that his home was in danger. At eight o'clock after he had been out again, he joyfully exclaimed, 'thank God! the fire is extinguished the third door from my house.' This news occasioned great commotion through the whole city, and particularly among the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening a messenger arrived at Gottenburgh, who was dispatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning, the Royal Courier arrived at the governor's, with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at eight o'clock.

"What" continues Cant, "can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case, at Stockholm, but also, about two months ago, at Gottenburgh, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence."

Authenticated, as the the above incidents are, by the very opponents of Swedenborg, we ask, is it reasonable to do otherwise than to concede to him a power for spirit intercourse, which few, if any, ever possessed?

Monthly Record.

Under the above title we shall continue to give a report of a few of those communications which we receive at our circles, when assembled in the Working Man's Hall; together with others, which are daily being received by circles in all parts of Yorkshire. The following was given

in the midst of a number of persons, many of whom were quiet sceptical.

On March 5th, it was announced by a moving of the table, that some spirits were present. They gave their names, both of which were very familiar to us, and then commenced to give the following by the alphabet.

"We are happy to inform you that we have had a very numerous assembly, to devise the best possible means whereby spirits in the spiritual world may hold discourse with men on earth; though some may smile, yet it is nevertheless true, for we all are anxious that spirits (as in ancient times) should have communion with men; but how difficult for us to persuade men that we are always ready [here it broke off, but commenced again at our next sitting, March 12th.] to instruct you in things which appertain to your spiritual and eternal welfare, yet how cautious it behoves us to be in what we advance for your instruction. If we should say anything which is in opposition to your own ideas, then you would readily say that the whole system was a piece of ridiculous absurdity. Then again, if we should say anything which does pretty near agree with your own ideas, you say that it is something in nature, which you cannot account for, or, that through some mysterious means it emanates from yourselves, but we take the liberty to tell you that both decisions are alike ridiculous to us." *(To be continued.)*

New Circle.

We received the following from a number of persons who have formed a new circle, to whom it was communicated, and who (we are informed) frequently seek for pleasure in those paths which ever have, and ever will lead to disappointment and death, to the very pleasures sought after. It is as follows.—

"Friends, you are leading a life of sin, and wickedness, and unbelief. I warn you, you will have to meet Him who caused your existence. I shall meet you in the spirit-land. Live well in the world of clay, that ye may live happy in the world of spirits. Love one another as Christ has taught you. Although I once lived on earth, like you—and lived for earth only, so that you would think me an improper person to give advice, yet I give it. Strive to live in the world where you are; as you would like to live in the world to come. If you follow this advice, with the doctrine of Christ in your hearts, a belief in spiritual existence, then all will be well." This was given at their first sitting. May they go on and follow the advice.

On Sunday night, April 8th, we had a discourse delivered on Spiritualism, in which the speaker endeavoured to show that the various manifestations which took place through those mediums were foretold by St. Paul, and that a belief in them had existed (to some extent) ever since that period. He said he had no doubt but spirits retained similar dispositions to those which they had upon earth, and gave some cases in illustration of his opinion. At the conclusion, his statements received a very striking confirmation. One of the querists asked if there were any spirits present. The answer was in the affirmative; and after ascertaining that it was the spirit of Burns, he was asked to give a communication. He however asked the following question—"May I be lively or solemn?" This was submitted to the meeting, when there appeared a majority in favour of something lively. He then gave the following:—

" Morrell this night has been using his might,
 (Though as fat as my old granny's thible);
 He can swallow a fact, and digest it all right,
 And not long since, would choke at the Bible.

Sam Smith I perceive above all in this house,
 Who cannot sit still on his rump;
 He resembles a cat that is watching a mouse,
 But he scarcely knows which way to jump.

But to jump at conclusions, and make no appeal,
 Is a thing he ne'er did before;
 The cat might be hasty to jump at a meal,
 This concerns him when time is no more."

Certainly those who look for nothing but gravity from a departed spirit, would feel somewhat startled at such a composition, but on the theory of the speaker, that "as the tree falls, so it lies," the problem is at once solved, as Burns was in the habit of treating both men and things in the same lightsome manner during his life on earth; and we appeal to any man whether it was probable, or even possible, for any person to have composed the above, in an audience of from three to four hundred persons, and then rapped it out by single letters.

The following has been handed to us and can be well attested by respectable witnesses. The Spirit gave its name, "John Bunn, French Polisher, late with Fletcher Steel."

The following question was put to him:—

"What is the real intent and meaning of Table Moving to human beings upon earth?"

Answer—"Our mission is to establish to the whole human family, the certainty of a future existence. Those who pretend to teach the same, fail to do so."

Questions.

It is very customary for persons forming circles, and even those attending circles, to ask questions; and our only regret is that a many of those questions are so frivolous, that the answers given cannot benefit, or instruct any one. We would advise all who have any regard for their own welfare, to seek after information that can be of some real service to them, inasmuch as they then will have some reasonable grounds to conclude that spirits of a higher class or sphere, will be more likely to become their companions and guides. Whilst on the other hand if they seek merely to amuse themselves, they will have no reasonable grounds to conclude that they will command the Spirits of any but those who live in such spheres, and whose tastes do not rise above these things.

Though the Spirit of Burns seems to be capable of affording a little amusement, yet, when some of the company puts a question by way of 'punning,' or in a contemptuous manner, the answers clearly indicate that he knows their object. We will give one or two by way of illustration.

On February the 4th, at one circle, one person put the following question,—“Can the Spirit tell me whether ever I got a Newspaper from America or no?”

Answer,—“Who knows better than thyself.”

On another occasion, February 11th, a person asked ‘if Cows, Horses, Monkeys, &c., had spirits as well as men?’

Answer,—“Let Cows and Horses seek their own fate, and men seek theirs. First be persuaded that men have souls, and then think of Cows, Horses, and Monkeys, afterwards”

Now if we compare the above with several questions and answers that were given at the same sittings, we may learn the importance, as well as the advantage of striving to put proper questions. The following are a few of the questions put, and answers given on those dates.

Question—“Is there matter connected with spirit?”

Answer—“It is written that flesh and blood cannot enter heaven.”

Some of the party present were not satisfied with the above answer, and begun to contend that it had not made it clear that spirit was independent. The following answer was then given.

Answer—“Spirits live independent of matter, as matter is only an effect of spirit, and not the cause.”

Question—“Is matter eternal?”

Answer—“Spirit alone is eternal.”

Question—“Does man carry his dispositions with him into a future state?”

Answer—“As man maketh his choice, so he must abide according as he loveth that which he chooseth.”

Question—“Can Burns give us something for our good?”

Answer— “If you discern the naked truth,
Embrace it while you can.”

Question—“How am I to know what is truth and what is error?”

Answer— “The truth is clear to every youth,
And every thinking man.”

Question—“Will the Spirit tell me what is truth?”

Answer—“On every subject there is truth and error, on what would you ask?”

Question—“Can the Spirits answer written questions, with the papers turned upside down?”

Answer—“It is possible through some mediums, but not at present.”

Question—“What is the primary cause of all motions?”

Answer—“Intelligence.”

Advertisements.

We beg to apprise our readers generally, that the very extensive circulation which the *Telegraph* bids fair to command, makes it a very suitable medium for those who are in the habit of advertising. Our terms will be very moderate.

 All Orders and Communications for the Editor, to be addressed to the Publisher, J. Rhodes, Market Place, Keighley.

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NATURE OF HELL.

MR. HALLIDAY has again ventured another letter in reply to our last, but want of space prevents us this time from publishing it, and we hope he will excuse us on that account. We told him at first that we would not make the *Telegraph* into a vehicle for controversy, upon the various dogmas of the day, its principal object being to report facts. As I however, think that Mr. H. is sincere in his belief that there is one mighty Devil, superior to all others and that Hell is really a pit containing an inexhaustible fund of fire, I think it my duty to again inform him that I cannot, for one moment, entertain a belief in either of the notions. I admit that those material ideas have existed among many of the Sects for a long time, which they appear to have taken from some expressions in the New Testament, more especially the Book of revelations, where the terms pit, fire, dragon, devil, &c., are frequently mentioned. It is quite evident that the Works of John Bunyan were written under the same impression which Mr. H. now labours under; and any sensible person must admit that his description of the punishment of Hell is quite gross, unscriptural, and irrational. He represents persons there, as sitting on red-hot iron chairs; lying on red-hot iron bedsteads; and swallowing red-hot melted gold, by way of refreshment. We do not dispute that these horrid images have been drawn by the man, to terrify sinners, as he called them; but who, at the present day, would venture to preach up such absurdities? I believe, also, that the great Milton has furnished a vast material for the believers in Hell-fire and the Devil, in his beautiful, but fabulous Poem of *Paradise Lost*. He there creates an imaginary being; makes him fall from heaven; (a circumstance, by-the-by, which could never happen,) plunges him into the very pit Mr. H. dreams about; buries him over head and heels in fire without any apparent injury to his person; and then allows him to escape to this globe to thwart the designs of his Maker by bringing poor mortals into the same situation. It must be evident that this description is quite fabulous, and yet, I do not doubt but that it has caused thousands

of weak minded unthinking people, to suppose that matters in Hell are carried on nearly as he describes them. Indeed, I, myself, have heard a man, professing to be an enlightened preacher, among a body of dissenters, give a sermon from *Paradise Lost*, describing the whole of the fable as a fact; while his audience seemed to swallow it all in the same spirit.

I am happy to see that friend H. is consenting to certain modifications in the personal appearance of his Devil. He seems to have no objection to his horns, tail, and hoofs been taken away. This would certainly improve his appearance but I would recommend him while remodelling the old gentleman, to dismiss him altogether, and he may take my word for it, that if he does so, there will be plenty of devils left to supply his place. If, however, friend H. can prove to me from Burns' Poem, from which he has raised his present argument, that the word "fiends," means one superior Devil, according to the ignorant belief in such a being, and that the word "hell," in the same verse, can mean nothing but material fire, or indeed fire of any kind, I will conform to his views and confess a belief in both. Mr. H. may, perhaps, be equally shocked when I inform him of another small communication, lately received, which will probably go equally against his creed. A friend of mine, a very honest and sincere man, and who had often been puzzled in his mind about the resurrection of the material body, took the opportunity of asking what he supposed to be the spirit of a well known Church of England minister, who was giving a communication—"if it was true that the dust and bones of the departed would have to be raised at some particular time and again united to the soul or spirit? The answer was—"that such would never be the case, as the spirits have a much superior body provided for them, and that after the material body was laid aside, there was no further occasion for its services."

As Mr. H. in his last, appears to find fault with writers who will not give their names I shall very willingly accommodate him in his request, by signing myself his sincere friend and well-wisher,

JOHN GARNETT.

P. S. We received the following remarks, in a private letter, which we think will be read with interest by our readers though it must be distinctly understood, that Mr H. is not tenacious about retaining the literal *fire*.

"Your correspondent, Jeremiah Halliday, falls into the error, that material things which rest on authority, are all-important, and he does not seem to understand the point that matter is only the effect of Spirit, not the cause. If he reasoned properly, he would know that all pleasure and pain are relative to spiritual consciousness, and the pleasure of Heaven, or the pain of Hell, need require no corporeal existence, but only consciousness, varying in degrees of keenness. Loving goodness with one's whole heart and soul, is worshipping God in spirit; and rollicking in selfishness and vice, acquiring a taste for evil here, is really, from less to more, worshipping the ideal of the Spirit of evil. The higher the aspiration here, the purer will be the happiness hereafter. The indulgence here in the pro-

penalties of our lower nature, fits us for those grovelling tastes that entail the hell, or regions of misery hereafter.

No hell-fire need be worse to a man, of a reasoning nature, than that want of sympathy which excludes him from all that wise and good men hold dear. Grinding the commandments into powder, is one mode of expression for setting at naught all moral injunctions; the proud in heart believing that his own will is all-sufficient to establish his own rule of conduct. Yielding to the influence of self-esteem, thus becomes the beginning of error. Nothing is more offensive than pride. Nothing so winning as the politeness of humility. The one carried to extreme denies the truth, that there are degrees of intelligence infinitely superior to self—consequently the existence of God. The other hallows the truth, the foundation of moral law, and the basis of the religion of Christ.

Hell-fire preachers may or may not be selfish or proud, but the pride that sets up an idol in the form of an idea, in opposition to the law of good entailing happiness, and evil entailing misery, is, in itself, an error to be corrected. Self-control, and self-abnegation are what R. Owen used to teach in his infant school, at New Lanark, and it is the foundation of the Christian scheme, for it is humility—the beginning of wisdom."

MONTHLY RECORD.

Seven Oaks, April 23, 1855.

Dear Sir,

Just now, on my return from London, where, last night, I had been giving a lecture to Mr. Ronge's party of foreigners and others, on Education; I had the pleasure to receive your 2nd Number of "*The Yorkshire Spiritual Telegraph*." I have hastily glanced over it, and I feel much interest in your proceedings, and wish you all success in the good cause. I say good cause, for it is sure to lead to great ultimate good, and especially will it destroy the many evils arising from Sectarianism, and other causes of hatred and ruin between men and nations. I must tell you of what occurred to me last night, after my return from the lecture, about nine o'clock.

A Mr. Hume, a young Scotsman, who went to America to pursue his studies as a medical student, four or five years ago, became a medium, (he is now about twenty years of age) and soon became a very superior one. He had engaged to accompany the Haydens' and Miss Jay. He took his passage and came, but the others, for some cause, postponed their voyage, but may now daily be expected. He arrived on the 22d. I had heard on my arrival in London, from friends upon whom I could depend, of the extraordinary results by his mediumship. I made arrangements to visit those friends and Mr Hume when I finished my lecture, which I did, and found my two friends and Mr. Hume waiting my arrival. On being seated around a regular full-sized card table, there were raps immediately, and because I do not hear very well, the raps increased until they became very loud, but I heard the first arising raps very distinctly. Many Spirits were present some, relatives of my friends, and others, my own relations. My wife and daugh-

ters, my son and brother, and also my father and mother, with all of whom I have had frequent delightful intercourse, through various mediums. My two friends present, are husband and wife, and the first new occurrence to me, was, seeing the lady's silk apron untied, by invisible means, a somewhat complicated operation and taken from her and given to Mr. Hume, opposite to her. It was then conveyed backward and forward, from one to another, and it soon came to me. I held it with much force, but it was drawn from me with greater force, for I was afraid damage would be done to it. Next a flower was taken from the table, conveyed away by invisible means and brought to me. The flower I keep for being so presented to me. Next I had my handkerchief out, it was taken from my hands, and in an instant thrown from the opposite side of the table, not as it was taken, but made into a large hat, which I also have as a curiosity. Then the Spirits came and touched each of us. I was occasionally touched on one knee, then on the other, and afterwards on both at once; and then one of them shook hands with me, and I most distinctly felt the fingers of them separately. An accordion was then placed under the table, and soon the Spirit of the daughter of the family played, most beautifully, several tunes and pieces of music. I asked for one of my favourite Scotch tunes, and it was immediately played. The instrument was then raised by invisible power, and given first to one, then to another;—it was thus brought to me. The table was then lifted from the floor; at first, about a foot, and immediately afterwards, about three feet.

After this the medium was put into a trance, during which he saw beautiful visions of Spirits, and one of them spoke through him while in that state, sentiments that went to the heart of each of us, giving us advice, invaluable in its import, and in language beautifully and eloquently expressed, and calculated to make the deepest impressions on our memories. While reason remains, I shall never forget it; and it was given with many encouraging words, to pursue my course in the measures in which I am engaged, to endeavour to introduce the millennium, but also stating the obstacles I should meet, and the great difficulties which were to be overcome.

Much more occurred, very interesting, but the post-time expires, and I wish you to have this communication by this mail. Yours sincerely,

ROBERT OWEN.

P. S. I have not time to read what I have written.

SPIRIT COMMUNICATIONS AT FARNHILL.—We have received a very interesting account of Spirit manifestations from our friends at Farnhill, all of which are well attested, and from which we extract the following.

On May 3, a Spirit, that gave its name "John Michael Ireland," communicated with us as follows:—

You might put your whole faith in table-rapping.

Question.—Why might we do so?

Answer.—Because it is true.

Q.—What must be done to convince others who do not believe in it?

Ans.—Do not attempt to convince them, but let them see the truth for themselves.

A. — Those who do not believe, must practise themselves, till they are satisfied that they are either right or wrong.

May 6, a Spirit gave its name, "Mary Munday," and commenced as follows: —
Mind your eternal welfare.

Q. — What must be done to secure our eternal welfare?

A. — You must speak that which you know to be true; in all cases whatever.

Q. — Will you make any further communications?

A. — I will answer what I can.

Q. — Do departed Spirits take an interest in the welfare of their relatives?

A. — The Spirits that are blest take special interest in the welfare of their relatives.

Q. — Are there some Spirits who are not blest?

A. — Yes.

Q. — In what condition are they?

A. — Always in a state of confusion.

Q. — What is the mission of Spirits?

A. — The happy are striving to make the world one grand paradise.

Q. — What will have to be done to make this world a paradise?

A. — All tyranny will have to be put down by the power of *truth*.

Men will have to fight with the weapons of truth, against error, superstition, bigotry, king-craft, priestcraft and all manner of vice whatsoever.

Q. — What religion would you recommend?

A. — That of truth, wherever you can find her, no matter where?

SPRIT OF THOMAS PAINE.

April 29, at our weekly meeting, the audience was astonished, at the announcement, by the alphabet, of the Spirit of "Thomas Paine," who informed us that he was desirous to give a communication. The following was then given.

"I have gained permission to unsay three things in the Spirit, that I said in the flesh, namely — That Christ is God supreme; and that the Bible is the Word of God; and that Prayer is accepted."

ADVICE TO SPIRITUALISTS FROM THE SPIRIT OF MARTIN LUTHER.

At our weekly meeting, held in the Working Man's Hall, on Sunday, May 13, we received the following communication, in the presence of upwards of four hundred persons. The spirit gave its name "Martin Luther," and then proceeded: —

"Friends, I warn you of an error, of which I, myself, was guilty; namely, that whatever your neighbour may believe, or whatever denomination he may belong to — esteem him as a brother! And think not that you are wiser or better than he! For, verily, I say unto you, that it matters not what you believe, or what your neighbour believes, but those who love what they conceive to be good, and

whose actions are guided thereby, this is the safest passport to a high state of happiness, both in the world that you now inhabit, and in that which is to come."

The following cases occurred at a private circle, where a good many were present and as they are some little matter connected, we shall give them in succession. We admit that the best of them may fall far short of a great many of the American manifestations, but the public must bear in mind that Spiritualism in this part of the country is only in its infancy.

A medium through whom an eloquent piece had been given, by one, Savile, a Frenchman, on the immortality of the soul, had a singular dream, some parts of which had made a strong impression upon his mind, and although he had forgotten some of the particulars, he remembered that the Spirit was that of a Frenchman, who gave his name, together with a few French words. On the following evening he thought he would try the table, and see if any Spirit would come and remind him of it, admitting that if such a thing could be done, he would look upon it as a good test of Spirit intercourse. On sitting down to the table, along with a young woman, a Spirit announced itself as that of another young woman, who had died a few weeks before, and who had been intimate with her sitting at the table. On putting the question, whether or not, the Spirit could bring his dream to his recollection, it rapped, through the female medium, that it could not. In a moment, it, however changed the mediumship, by causing the table to move to him; and on the question being again put, the Spirit of the young woman informed him that she could, and accordingly began, and gave the following:—

"At that time, you were dreaming that the Spirit of a Frenchman, named Poisson, was going to give you a communication, and had commenced with '*Ma bon Ami Alexander*,' which signified, my good friend, Alexander," This brought the affair distinctly to his recollection, and was all quite correct, that being the substance of the dream. On trying again, a night or two after, the same Poisson announced himself, and on a question being again put, regarding the dream, the Spirit said it was not a dream, and then gave the following:—

"I did intend to give Alexander my communication by inspiration, but people would not believe him, so I shall give it to him in the ordinary way."

A question was then asked, how it happened that they called him Poisson, that being the French name for fish; when it answered:—

"My ancestors were dealers in fish, and fishermen on the coast of France, and so received the name from their calling."

We know that many people will pretend to account for all this, by saying, well, it is quite an easy thing for a medium to ask questions, and answer them himself, by looking at the alphabet, and spelling the letters forming the words; but we beg to remind them that there is one little difficulty to overcome in establishing this theory, which is, that the medium seldom looks near the card containing the alphabet; and still the table raps correctly at every letter forming the words, which are pointed out by another, who has no control over the movement of the table.

SHAKING HANDS WITH A SPIRIT.

We have now to record one of the most striking cases which has yet occurred in this part of the country. After the above communications were given, three young women sat down to the table, along with the male medium, when the Spirit of the young woman, who had lately died at Bradford, again announced herself. It had been noticed by the circle that this Spirit always appeared very willing to do any thing she could to gratify and convince the circle; more especially, by giving ocular proof, by singular movements of the table, &c. She was therefore requested to be kind enough to favour the circle with peculiar sounds on the table, such as scratches, knocks, &c., while the table was standing still. After waiting a few minutes she commenced by giving a variety of audible scratches and raps on the table, imitating both in a remarkable and distinct manner; as for instance—if a number of knocks were made on the table she would immediately respond to them by the same number, almost equally distinct; and if they scratched on the table, she would make the same scratching sound; while the noise of fingers, moving about the table, was quite distinct. After gratifying the circle, a good while, in this manner, one of the party, of very strong nerve, wanted to know if she would favour him by a shake of the hand. She promised to try; and on again being asked whether he should hold his hand over or under the table—she said under. He accordingly put his hand under, and kept it there a minute or two, without any result. The male medium wanted to know if she thought she could shake hands with him, when she replied in the affirmative. He then put his right hand under the table, and, after waiting a few minutes, he said he felt a curious sensation, and imagined that some one must be touching his hand. Almost immediately after this, he distinctly felt what appeared to be a small hand, similar to that of a young female, unable to clasp the whole of his own, but of great power. His hand then commenced shaking, under the table, in such a manner as hand was seldom shaken before. On the parties looking under the table, the hand was going through every variety of the shaking process, from the most rapid, and almost lightning-like movement, to the strong, hearty, and friendly shake. After continuing in this manner a good many minutes, and shaking him while he sweat freely; the writer of this article asked the Spirit of the young woman, if she would be kind enough to discontinue the shaking of the hand, thinking it might continue too long. This having very little effect, the company advised the medium to pull his hand away from under the table, but this, he declared, was beyond his power; the hand holding him with a power beyond that of his own. One of the circle, a Smith, with a strong powerful hand, seized hold of it several times, but was unable to stop the shaking in the least, his own hand being shaken in the same violent manner; while the hand of the medium was twice pulled away from his grasp. An impression then came over the mind of the medium, that the shaking was likely to continue till he made some request of himself, by way of confession, that he believed it to be Spirit. When he asked if Mary (the name of the Spirit when in the body) would be kind enough to liberate his hand? This seemed to satisfy, and she promised

she would in five minutes, and exactly at the end of that time, the grasp was gradually loosened, and the hand set at liberty.

The young man, as we have said before, has been quite skeptical and the opinion of the circle was, that the operation, which continued about a quarter of an hour, was done on purpose to shake him into the belief and acknowledgement that it was Spirit. He felt no pain during the time, and suffered no injury afterwards, beyond a good sweat and a weariness in the wrist and shoulder, through the shaking. We are happy to say that this strong manifestation, bids fair to convert one, at least, to a belief in a future state, who perhaps, might have lived and died an unbeliever, through want of sufficient proof.

We suppose that this case will be met as usual, by the skeptics, professing, and non-professing, with a pooh, pooh,—it is either electricity, trickery, or the force of imagination; but we assure them that the medium is a very unimaginative character, doubting and disputing every thing not established by proof positive, and if they doubt this, they may as well say that the whole of our sensations, feelings, and even existence, are carried on by force of imagination.

WHAT CAN SPIRITS DO?

The following question was submitted at a private Circle:—

"Can Spirits see the natural world, and what transpires on its surface?"

Ans. "Yes, we have that power—we can, in the state in which we exist, not only see the living portion of your earth, but we have also the privilege of visiting and walking upon it. We can roam at leisure among your flowery meadows and stroll along the rivers, and listen to the busy hum of the insects, as they fly along their banks or watch the gambols of the finny tribe as they sport in their meandering waters. We climb to the mountain top, or descend into the valleys, or ramble through sylvan woods and dense forests. We can fly to the coldest regions of the north, or the burning climes of the east. We can see nature in all her grandeur and majesty; all this we have the power to do—and I ask you is not the privilege a great one? It is almost worth, what you would say, dying for!"

TABLE MOVED BY INVISIBLE AGENCY.

Another of these extraordinary cases of a table moving, without any visible agency, occurred in Fell lane, near Keighley, on the evening of Thursday, April 19. The party, forming the circle, had retired from the table, and were conversing on the subject, when, to their surprise, it moved boldly three different times, as if replying to some of their remarks. The case is a fact beyond all dispute, a number of people being in the house at the time, although none of them were near the table, or thinking any thing of it. The case occurred at the house of John Smith, who has signed his own name, along with a few more, who were also witnesses; and as they are all persons of undoubted honesty, the matter is placed beyond all dispute.

JOHN SMITH.

JOHN PEARSON.

JOHN MURGATROYD.

ALLEN HARRISON.

SAMUEL BINNS.

HARDISTY SMITH.

A VIEW INTO THE SPIRITUAL WORLD.

We thought in recording the case of shaking hands with the Spirit, that we had got a long way beyond any thing we had hitherto seen; but we have now to record one still more extraordinary. Last Sunday afternoon, May 13, the same young man attended a private circle, at the house of one of the Messrs. Clapham, of Keighley, to give them an opportunity of investigating some of the phenomena. The principal object of the circle appeared to be to witness the shaking of hands by the Spirits, and they were fully gratified in their desires, as the hand of a young woman, in the circle, was shaken most powerfully. Before leaving the house, the Spirit requested them to meet again at another house about eight o'clock in the evening, and she would there, again endeavour to accommodate them by knocks and sounds on the table, and by again shaking the hands of some present. The party met accordingly, at the time and place appointed, and the young female had her hand again shaken in a most extraordinary manner; and which the strongest person in the house was quite unable to stop, till the Spirit, of its own accord, suddenly loosed her grasp. After this, it accommodated the company with a number of very distinct knocks, scratches, and peculiar sounds in, or on the table. As the hands had been previously shaken, when placed under the table, some of the company wished to know if the Spirit would shake the medium's hand on the table? It agreed to do this in the space of five minutes; and somewhere about that time, the hand commenced shaking as usual, exhibiting every sign of a very considerable pressure, the fingers being frequently squeezed, as in the act of shaking hands. Several attempts were made, in this case, to check the motion of the hand, but all without any apparent effect. Some of the party then proposed, by way of curiosity to remove the medium, in his chair, from the table, thinking it might have the effect of stopping the shaking; but, strange to say, while removing him from the table and while there was neither his own hand, nor that of any other person touching it, it made a rush after the medium as if dragged by a strong power, and that, too, while isolated from all human touch.

After this singular phenomenon, some of the party wanted to know if the Spirit would make herself visible to the company? This she declined, but said she would show herself to the medium, if he was willing. Being a young man, of pretty strong nerve—very hard of belief—and till lately, without any belief at all in Spirit, or anything, supernatural, he said he would stand to the test. He then placed his hand on the table, and waited a few minutes, while the company, which had become numerous, were anxiously waiting the result. In the course of a few minutes, it was quite evident that his eyes had caught an object as they appeared fixed upon something slowly moving on the table. From the table they began to slowly examine the upper part of the house, viewing around slowly and earnestly. He then appeared to fall into something like a sleep throwing his head back on the chair, and closing his eyes. He then rose slowly from the chair, and knelt on the floor, in the attitude of prayer, with his hands clasped, and his lips moving inaudibly. He was then assisted from the floor, and again placed in the chair; with his eyes still shut, and looking like one in a restless dream. The female medium was then requested to place her hands on the table, to see the effect, when it commenced moving violently;—his eyes immediately opened, and he seemed to awaken into consciousness. His first expression was, that he must have been dreaming, but a dream that looked very much like a reality. He said that he appeared to have been transported from this world into a region of inexpressible delight; and although, he appeared to have been there years, he had seen so much that he could describe only very few of the things he had seen. We shall, however, give the substance of what he said; the following having been written by himself, by way of a short description.

"I was sitting at a table holding communication with a Spirit, by means of raps, without the table moving and also shaking hands with the spirit of a young woman named Mary Hoyle, lately living in Bradford, when I wanted to know if she would make herself visible to me, and she answered that she would in the space of five minutes. Not believing that such a thing was possible, I put my hands boldly on the table, when somewhere about the time specified, I saw something move across the table. My attention was immediately rivetted upon the object, which appeared at first in an indistinct form; but it gradually began to assume a shape, and, at length, appeared a most beautiful young woman, in the person of Mary Hoyle, whom I had known when on earth, although the acquaintance was only slight. She beckoned, and called on me to follow her, which I did, and she conducted me through regions it would be impossible for me to describe. The effect was overpowering. I was whirled through them with a rapidity which could not be equalled, and the emotions which they called up within me, are such as I cannot express but they were pleasurable in the extreme. My giddy brain was overwhelmed with new and unknown objects, which burst on my view; and delightful scenes were exposed to my senses. The first persons I saw wore a sad and melancholy appearance, and I was struck with the idea that they were persons of low mental qualities. I was hurried past them, and carried to a region of joy and happiness, which I cannot describe. The first objects which I saw in this happy community were three of my brothers, and a sister, who had died in their infancy. They appeared in a state of indescribable bliss, and they all welcomed me and called me brother which appeared to elevate me to almost a state of their own happiness. I next found myself among Spirits of noble and majestic forms, the aspect of whose countenances struck me with awe and wonder. One person advanced to me out of a company of such Spirits, whom I at once knew to be that of one, Savile, a Frenchman who welcomed me kindly, and said we should be better acquainted. This was a Spirit who had given me a beautiful communication, on the Immortality of the Soul. I was next addressed by two,—The poet Parnell, and one named Kingsley, who had given me a poem, written by the former, by way of a communication, called "A night Piece upon Death." As this is a singular case, I must endeavour to give the reader the outlines.

When I, at first, commenced getting communications, this same Spirit of Kingsley gave me this poem by the table, which I, at the time, took to be original, never having seen it before; but, on finding that it was in print and well known, I felt very much offended, and I almost made a resolution to have nothing more to do with these phenomena. I was very kindly reminded of this case, by Parnell, who told me, that on Kingsley consulting him upon what kind of poetry to give me, the former recommended his Night Piece upon Death the subject being in accordance with the time and character of these phenomena; the time being night and death the gate to immortality; and, that, as I did not know anything about the poem, and would afterwards find that it was in print it would be a convincing proof to me that it was given by Spirit. They admitted that it had a contrary effect upon me to what they intended, and that they

had a great deal of difficulty in accommodating mediums, and had had a good deal with me.

One thing, I remarked, was, that when we had passed a certain part of the sphere, or region I was in, they all seemed to pay reverence; and I suppose I was doing the same, when on my knees, although I was quite unconscious of having been in that attitude, as regards my body. I find myself quite unable, to give any thing like a description of what I saw, that being, in my opinion, beyond human power; and I can only say, in conclusion, that the whole is strictly true.

JOHN ALEXANDER.

In giving this case to the public, we shall only say, that this trance state took place among about forty persons, many of them of high respectability in character, who, if necessary, would give their names. The medium it is well known, that till about a month ago, was, what may be called, a calm and deliberate unbeliever in a life after death, and has only been brought to that belief, through what he has seen in late manifestations. The following were amongst the persons present.

BENJAMIN MORRELL.
WILLIAM LISTER.
JOSEPH FIRTH.

ABRAHAM NORTHROP.
JOHN RHODES.
JOHN GARNETT.

MISCELLANEOUS COMMUNICATIONS.

At a private circle, lately held, chiefly for the accommodation of a doctor of medicine, who wished to investigate these phenomena, privately; after a number of interesting experiments, one of the party requested a verse for the doctor, when the following was immediately given by Burns.

Let doctors and wry-fac'd parsons believe,
That Spirits commune with men;
Then soon this great truth will the people receive,
But when will that happen? O when?

The Doctor then requested one on the approaching Summer when Burns immediately gave the following.

Now Summer approacheth, with splendour and beauty,
And many a glad heart shall rejoice;
And lovers of truth must find it a duty
To spread it, by raising their voice.

On another occasion, when the medium had part doubts about the spirituality of these phenomena, he said he thought that if he could get one verse of poetry from Burns, and if another medium, then present, could get another verse, of a similar character, in measure, &c., immediately after it, he could not but believe. Burns promised to do this, and gave him—

On every honest heart
Let confidence find rest;
For doubts will sure impart
Unbelief to every breast.

Burns then immediately commenced through the other medium, and gave the following verse according to promise.

Thou doubts before my face,
When facts appear so plain;
Of course its no disgrace,
But thou may try again.

On another occasion, while the same medium was doubting, and wondering whether or not it was possible that the poetry might proceed from his own brain, in some mysterious and incomprehensible manner, unknown to himself, Burns gave him the following.

He's a man for a' that,
 He doubts I'm here, and a' that;
 But he may doubt as he may please,
 I'm the poet for a' that, and a' that,
 I make the rhymes and a' that.

The following verse was given in Bradford, by Burns, who had promised to give one to the medium, while on a visit to Keighley. He promised to give it on the family, and in the Scotch dialect; and as the medium never attempted a line of poetry in her life, nor was a reader of the Scotch dialect, we trust the public will not make her the author, by supposing that she would commence making poetry, by the use of a table, and spelling it letter by letter, while another person was pointing at the alphabet.

God bless you bonny bairns,
 Likewise your little mither;
 Then comes your big braw father in,
 God bless you a' thegither.

The following three verses were given by an old Scotch poet, named Muir, who said he had lived upwards of two hundred years ago. He announced himself simply by the name of Muir, and then said that he had been a poet when on earth. Been entirely unknown, by name or character, to any one present; a letter was sent to a gentleman in Edinburgh, wishing him to make inquiry into the case, as to whether a poet of that name, had lived in Scotland about that time, when an answer was received that there had;—that he had written a small volume of poems, and had lived about the time mentioned; and that the verses given were much in the style and character of his poetry; the copies of which were now exceedingly scarce. It may also be remarked, that the medium through whom the verses were given, had been receiving a communication from the Spirit of one, Nolan, an Irish Patriot, who, on being requested to give a little poetry, said that he could not, having never been in the poetical line. He, however promised that he would get one who could, and introduced Muir, who gave the following, promising to give more at some other time.

Of a' the lands o' mither earth,
 There's nae like Scotia, fair and free!
 O glorious land, that gave me birth,
 I lo'e thee weel, I'll sing o' thee.
 Thy heath-clad hills sae bonny are,
 Thy mountain lochs sae clear and wide,
 O' Caledonia, dearer far
 To me than a' the world beside.
 Thy sons so brave, whom Bruce led on
 To Bamuckburn, fam'd in story;
 Beheld at e'en the battle won,
 And Scotia free in glory.

The following verse was given upon unbelievers generally, more especially upon those professing religion and a belief in a future state.

Let knaves and fools be led astray,
 And laugh for contradiction's sake;
 That they the more may rue the day,
 When they find out the grand mistake.

In presenting these verses to the public, got upon different occasions, we wish those who may find any fault with them, to bear in mind, that they have nearly all been got on the spur of the moment, or given what is called *impromptu*; and persons in the habit of making poetry, know that it is very difficult to hit every point, when the poet is scarcely allowed a moment's notice for preparation. We consider, for our own part, that Burns has shewn himself very clever, under the circumstances mentioned, with the additional difficulty of working through an unpoetical medium. He is, besides, under no necessity to do his very best, as he will have no expectation of making money by his productions.

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

DESCRIPTION OF SPIRIT-RAPPING;

OR, HINTS HOW TO FORM CIRCLES; FROM THE AMERICAN TELEGRAPH.

"Mr. Editor:

I sometimes meet with men who have heard Spirit-rappings and received communications, and still entertained doubts as to the fact of Spirits communicating. To such I wish to say a few words through the columns of your paper. Not long ago, my daughter was a medium for the sounds, and I had an excellent opportunity of investigating the phenomena by this mode of communication. We often received communications when she and I were alone together, and we rarely ever had any present except my own family. The subject was one of deep interest to me, and I investigated it with corresponding care and attention.

For several months we had rappings, generally every day—sometimes several times in a day. In the commencement of my examination I proceeded as follows: The first thing noticed was the sound—the rapping. We knew we heard this as certainly as we knew any thing. I knew also that I did not make it, and my daughter knew that she did not. We had no more evidence that either of us made it, than there is that we were in China, and not in America. We knew, too, that some agent made it, for every thing that has a beginning has a cause. Hence we knew that some agent made the sound, just as well as if that agent had been a man in the flesh, and we saw him with hammer in hand making the sound. No philosopher will deny this position. Again, we knew that this agent was intelligent, or not intelligent. How were we to determine? Let me ask how do we determine in regard to other agents? We judge by the facts that present themselves; do we not? Thus a watch runs and keeps time, but we have no reason to suppose that it is intelligent. An animal is more or less intelligent. A pig, for instance, that can count and tell the time of day by a watch, is more intelligent than a cow that has never been known to do any thing of this sort. A man is considered intelligent, because he acts in an intelligent manner. He can reason, he can demonstrate a mathematical proposition, he can write a poem or an essay, he converses intelligently upon many subjects, therefore we say he is an intelligent agent or being. Why not judge this agent that raps on my

table in the same way? I start out by saying to it, If you are an intelligent agent, I want it understood that when you rap once, you mean "No," when I ask you a question; and that when you rap more than once, you mean "Yes." Will you agree to this? "Rap, rap, rap." Will you tell me your name? "Rap, rap, rap." Then when I repeat the alphabet, I want it understood that when I come to a letter which you wish to write, you will rap—will you do this? "Rap, rap, rap." I then call over the alphabet, and obtain letters that spell out some departed friend or relative. I then ask, Do you wish to make a communication to me? "Rap, rap, rap." Then please spell it out word for word, as you did your name, will you? "Rap, rap, rap." By this process, then I obtain the following communication: "If you would serve God, if you would be truly good, govern your passions, forget self, and let the aim of your existence be to happiness your fellow-man; for in the practice of this virtue man finds the greatest felicity which earth can bestow."

With these facts, what conclusion ought I to come to? Here is the sound, the agent, and the communication by that agent. The communication is intelligent. What objection is there to my affirming that the agent is an intelligent one, and, being unseen, that it is a Spirit? Is it possible to come to any other conclusion? If so, please tell me how."

New Castle, Pa.

C. T. W.

C R E E D S .

Amongst the numerous conjectures respecting the tendency of Spiritualism, we find one notion that prevails, is, that it will confirm some particular creed, and then end its mission.

Now, though we would reverence all creeds so far as they tend to improve the condition of man here, or instruct him in his duties to provide for his future welfare; we by no means wish to pare down the energies of any man, or set men, to the standard of any creed.

If we find, in our pursuit after truth, a noble idea in ancient paganism, we are open to embrace it; not, however, because it sprung from paganism, but because of its own intrinsic worth. This rule we would observe with all others, whether catholics or protestants, dissenters or not dissenters; and in order to show that this disposition is not confined to ourselves, we favour the reader with the following extract from a speech delivered by Dr. Orton, in America, on the 5th of March last, in which he is speaking of the inauguration of the new era:—"Creed! creed! says the Doctor; 'the world is cut up into sects and creeds, and lies, as it were, bound and helpless under them. I think it is Bacon who said that he who promulgates a creed, commits treason against mankind. It is so. The moment we subscribe to a creed, we have no longer any room to grow. We have come to a dead lock. One step in advance, and we are beyond our stakes. I listened to the eloquent evangelist, Oberlin Finney, some twenty years ago, I deemed him then a star of light—a prophet of new things. I listened to him again fifteen years later, and he had meanwhile written a book, and perfected his creed, and he seemed like some Antedeluvian relic, covered with mould. Such has ever been the case. Creed has

always been the rock on which reformers and reforms have split. Our protestant churches, as they came out from mother church, revolted from prior organizations, generally made a step in advance. While young and pure, they received outpourings of the Spirit upon them, which mostly ceased by the time their creeds became thoroughly settled. The early history of Baptists, Methodists, Presbyterians, Quakers, and other sects, shows that *spiritual manifestations* were once common amongst them, but were ultimately strangled and slain by their creeds. I warn you all to beware of creeds; and those, whose minds and consciences are still enslaved by them, I implore to waste no more time, but to snap their fetters, and throw them to the winds—to stand forth free men—to take the Bible in their own hands without regard to priest or sect, and in the light of reason and revelation, baring their bosoms before God, to commence to think and act for themselves."

REMARKS ON THE PRESS.

IN publishing our small *Telegraph*, we have so far been very fortunate in escaping the Argus eyes of the press. We suppose that the general part of the learned editors would think us quite beneath their notice; while the remaining few have lately been too busy in taking Sebastopol, blockading the Baltic, and regulating the affairs of Europe, to attend to our trifling matters. By some unlucky cause or other, we have, however, been discovered, even in this remote corner, by the editor of the *People's Paper*, who, without any provocation on our part, is treating us with all the ridicule and abuse he is master of. In deciding upon giving the public the benefit of our small experience, we did not know that a belief in Spirits was any way criminal, and had quite forgot that the learned of the nineteenth century have banished them from our earth; and, that to introduce them again is a mark of gross ignorance and disrespect to the age in which we live. We do not question the right of the editor to expose what is false and injurious; but with all due respect to his knowledge, we think he has not provided himself with a sufficient number of facts to decide upon the question. What we have to say in justification of our conduct, is, that what we have hitherto stated is strictly true, and rather under than overrated. One of the first discoveries we made, was, that the press of England and America, had misrepresented the phenomenon most shockingly—and that it was in reality a very surprising discovery. We next found that the communications were of a good moral character, and calculated to do away with a deal of bigotry and superstition from the minds of those who believed in it. Some of us, like the learned editor, were advocates for a change in the present state of society; and had toiled and struggled, for the rights of labour, for nearly half a century, and under nearly every popular leader; and we need not say that in every case we were doomed to disappointment. Moral and physical force, in every shape and form, have been tried, while every leader has vanished, leaving the poor in a worse condition than when they found them.

In calling to recollection the various characters who have figured as leaders, we shall take the liberty of mentioning one as a specimen of the

fire-eating class, namely, Mr. P. Bussey, the hero of Bradford. To show his sincerity to his followers, and his determination to overturn the present system, Peter, like another Samson, declared that no razor should touch his chin till he had seen his desire on their enemies. As if to sanction this terrible resolution, Peter's whiskers grew amazingly, and many of his followers began to think that the coming man had at length arrived. We remember perfectly well, seeing Peter with this warlike appendage, addressing a public meeting; when, with a voice like that of a growling lion, he assured his audience that sooner than desert their cause, he would have a sword thrust through his body; in saying which, he imitated, with his empty hand, a desperate thrust at his then capacious belly. Peter, however, disappeared on the day of trial, and left his followers in a rage, that he had not led them on, pike in hand, against their oppressors. These repeated failures, under such leaders, have convinced us that the people of this country are not prepared to carry their rights, by either moral or physical means; and that even the editor of the *People's Paper*, may find the task more than he himself can perform. If then, this is a manifestation on behalf of mankind, to convince them that their everlasting happiness depends upon their justice and love to their fellow-mortals, how much more pleasant it will be to effect a change in society by this means, than by imitating France, in deluging the country with blood, perhaps, to be afterwards placed in a worse condition than before.

As the editor, among other things, charges us with insanity, we take the liberty of saying that he exhibits very strong symptoms of that complaint, by supposing that he is the man destined to regenerate Society. We leave him at perfect liberty, like the renowned Quixote, to fight his windmills, overthrow his giants, and convulse the whole island to its centre, by the powers of his pen and voice; but we do not want him to indulge in lies. What we have written in the *Telegraph* are facts as true as any of the newspaper accounts of human depravity, and we think as likely to benefit society. We might explain, if necessary, that the young man, in the trance-state, was neither a small tradesman, nor a manufacturer, but an extensively read and well informed young man; and almost up to that time had been as strong an unbeliever in Spirits, or a life hereafter, as the editor himself could wish. As he has ridiculed the idea of Burns giving us any poetry, we shall conclude this article by relating a small fact which happened a few days ago, which we think the editor, clever as he is, could scarcely perform in as clever a manner. Owing to a crotchet which had got into the heads of some few opponents, that if the letters of the alphabet were mixed promiscuously, we could get no language;—we tested the truth of the assertion in the following manner. We formed an alphabet of that kind, and to mix the letters as thoroughly as possible, we commenced with A, then Z, then B, then Y, and so on through the alphabet, making it run thus:—A Z B Y C X D W E V F U G T H S I R J Q K P L O M N. This was formed on the back of a card containing the regular alphabet of A B C &c. Almost immediately after completing this mixed one, the medium came in by accident, without the least idea of what had been done, and, by request, sat down at the table to try for a communication. The Spirit announced was Burns—the alphabet used was the mixed one—and the communication was—"That is all fudge." He then requested us to turn over the card to the regular alphabet, which we did.

We then requested him to tell us what we should do to convince those persons who required so much convincing about the spirituality of the phenomenon, when we got the following singular communication.

T T R P E M A E T T T N H O E C M T W N I E T L H I S.

This strange collection of unsounding letters, we admit, was a regular puzzle to us, although they might have been as clear as daylight to the learned editor. We, however, honestly admit that they were too many for us; and on asking if they formed any language, Burns informed us that we could make them into English, and sound sense. He then told us to take every other letter, and the second of every other must be read upwards, (meaning backwards) which having done we made out the following reply to our question. TREAT THEM WITH SILENT CONTENT. This, you will see, although taken from the regular alphabet, was a regular reply to our mixed one, which you will see by our manner of mixing, omits every other letter. We shall just give the learned editor and those of the same unbelieving stamp, another case, proving, very strongly, the identity of the very Robert Burns, the poet, and which happened only last Sunday, June 10.

A gentleman, from Bradford, had paid us a visit, to investigate the phenomenon; and, being quite sceptical on the subject, among other things, he wanted to know "If the Spirits had no other mode of communicating than by the table?" The name of one, George Andrews, of Farsley, a clothier, was given as that of the Spirit, but it would not give the time of its death—and it commenced replying to the question as follows:—"We have various means whereby to communicate with men, but we are obliged to use one which is difficult, on account of"—Here the communication was broken off, through the Spirit being unable to proceed on some account, when the name of Burns was given, and the communication was immediately commenced where the other had left off, by the following—"man's self-derived intelligence."

Question.—Are you the identical Burns?

Answer—I was born in Scotland, and died there, but yet I live, even with you—Robert Burns, or Burness, my father's name. Now, we can assure the readers, as honest men, whose object in writing these accounts, is only truth and fair play; that no person at the table knew that Burns father's name was Burness, and we only found it out afterwards by examining the written account of his life. We are equally ignorant about the George Andrews, of Farsley, that being a place we know nothing about.

MONTHLY RECORD.

BRADFORD.—The following piece was given in Bradford, by the Spirit of one Arnold Lutz, a German, through a medium lately living in Bradford, and in the presence of several witnesses. This Spirit has also given another and more lengthy piece, which bears very hard upon the present state of society, and the clergy of every denomination. The language of this will be found in the interrogative style, and that commonly used in ancient poetry.

"Seek ye the Lord. Are ye aware that great changes will and are taking place concerning man's natural and immortal state?—then, if you

intend to join the immortal, the sooner you prepare the better. Are you conscious that man's mortal body is unsafe?—then build not thyself castles in the air, but on safe ground. What is life but in the midst of death? How can you walk with unrighteous persons, and not say unto them—look there above the misty, murky clouds, is the azure sky; then say—look there at the fields with verdure clad, that is the earth whose appearance delights us with its flowery scenes; then think who is the author of all those innumerable curiosities for man's life. Can you say there is no author?—or whence came thou mortal inhabitant of the earth? Ask thyself a question. Am I a mortal man, born to live, perhaps, but to manhood, and then die? What is life but a vapour?—soon it vanisheth away. Then what am I born to do? Art thou not taught in the Scriptures what to do? Yes, God has set thee ten commandments. Then why not keep them constant in thy memory? O ye rulers of nations, are ye not born to die? Yes, perhaps in some untimely hour! Then if all men are alike, what are we hereafter? It appears that death is thy dread. The pains of death are severe in some lingering illnesses. Dost thou dread them, or thy state hereafter? My punishment in dying I fear, but my state hereafter I dread. Why pain thyself about that, when during all thy hours thou art cautioned how to live? Mortal man, I will tell thee, I know;—ah! hell, with all its awful misery, is the heart-rending trouble which thou fears. I tell thee heaven is beyond all the comprehension of mortal man, except in his own bosom, where that fear of hell may be forced from thy constant memory. Keep thy mind in constant action in trying to do good to thy fellow-man. How often that word—love, curbs my wandering brain! Yes, some thoughts disturb my fluttered brain;—the thoughts of hell are fearful, and piercing to my feelings. Why creepst thou on earth as a worm, mortal man? God has given thee a mission, and do it. Thou must, or thou wilt be counted as one of those who have not done their duty. Gird up thyself, put on thy strength; help them that are in need. Oh that I could see the Spirit world! Thou hast been told all that thou hast to fear. Thou art made to live but for a short time and then die. Then gain thy latter end—be prepared—have safety on thy side.

AROLD LUTZ, Spirit.
 WILLIAM NORTHROP, Medium.
 JOHN MOODY,
 STEEL BOTTOMLEY, } Witnesses.

BINGLEY MEDIUM'S VIEW OF THE SPIRIT WORLD.—A private party in Bingley, who has taken an interest in obtaining communications from the Spirit-world, received (about five months ago) a communication to the effect, that the medium should, at no distant period, be enabled to see Spirits. Since that time the medium has manifested much anxiety to know when such a circumstance would take place.

On Monday, the 28th of May, 1855, a small party of them were sat; and having previously received a communication from a Spirit, purporting to be that of Benjamin Franklin, the same Spirit again announced itself, and to the astonishment of all present, rapped out as follows:—

"The medium must brace his nerves for the sight of a near and dear relation, who will show him her state of happiness."

Another Spirit then communicated the following:—

“If Spirits now thou dost believe,
This night thou shalt thy wife perceive.”

At the time appointed (eight o'clock p.m.) the party placed their hands upon the table, when some Spirit spelled out—“She is now ready.”

The Spirit of the medium's deceased wife was then requested to move the table. She did so, and announced that she would appear to the medium's sight in three minutes. At the expiration of two minutes, the oil-case cover, which was on the table, was observed to rise. The table then began to shake in an apparently agitated state, and a noise was heard upon it as of a person making the following sounds—ir-r-r-r-r-r. At the conclusion of the three minutes the medium's eyes became apparently fixed upon some particular object, and after following that object to some distance, his head fell back, and for the space of ten minutes he seemed to lose all consciousness. Whilst in that state, he sprang upon his feet, and set himself in a fighting attitude: his eyes looked as though they would fall from their sockets, and his whole frame became greatly excited. This, we afterwards learned, was in consequence of the sights that surrounded him. He then composed himself, and with a smiling expression, seemed to converse with some friend or other. His arms were then extended, and immediately drawn in again in an affectionate manner, when a motion of the lips seemed to indicate that he must be embracing some affectionate object. He has since informed us that he was in conversation with his wife; and that he had kissed his departed child. He states that he afterwards met with his mother, who shook hands with him. This will account for the strange circumstance that took place, as he had stretched out his hand across the table; it then assumed the appearance of grasping another hand, and immediately it began to shake in such a manner as was never witnessed by any of the party before. In fact, no one could possibly imagine the scene unless they had witnessed a similar case. Some of the party became alarmed, thinking that the arm would receive some injury, if not checked. The question was asked if the Spirit would release the hand of the medium, when the table gave a distinct rap, and his hand fell as a dead weight to his side. The Spirit was then requested to release him from his stupor, after which he shortly opened his eyes, and began to look about like some one that had just awoke from a long sleep.

On entering into conversation with him, he said he thought he must have been there several months, and that he had seen a many persons whom he would have liked to converse with, but that he could not obtain permission to do so. He said that he was very reluctant to leave the happy state which he had enjoyed for a short period. The Spirit was then asked if there would be a possibility of the medium having a more lengthened view of those happy regions. That was granted—also the power to talk in the body, as well as in the spirit.

On Saturday, the 2nd of June, about nine o'clock, p.m., he had another view into the Spirit-world. The following is his own description of it:—

“The party who had been present on the previous occasion, again met, and we placed our hands upon the table. A movement was soon obtained, and, after receiving caution and advice from the Spirit, I again beheld, for

the second time, the Spirit of my wife, who beckoned for me to follow her. I then lost all recollection of what took place at the table, and was conducted to take a transitory glance at a place of torment, in which I could observe a large number of apparently wicked Spirits. I was informed that it was the abode of Spirits who had left the body whilst in a state of sinfulness. I was then transported to realms of light, where I conversed with Spirits, and from whom I conveyed messages to living friends—the father of one being present at the table during my conversation in the Spiritual world. I remained in this state for a great length of time; and when I arrived in a high state of happiness, I was brought into conversation with the Spirit of one, Mendric McGavin, who chastised me for not having brought to light a certain address which he gave to me a short time since, and which it has been out of my power to publish; but that would not suffice,—he said it must be brought out. We had then a few words on Table-rapping and Spiritualism, in which he advised all unbelievers to form private circles, and to let their attention be devoted to their task, and then they would ultimately succeed:—but so long as they went about from place to place, for the purpose of scornfully deriding the system, without testing its truthfulness, so long would they remain in ignorance, unless led by some extraordinary circumstance or other. After giving me instructions as to my future proceedings, he then bid me return to communicate what I beheld; but it is out of my power to do so, as human language cannot describe the sights I beheld of those both in a happy and an unhappy state, especially of those who have been welcomed into the presence of Christ, the supreme ruler of heaven. I might go to a great length in attempting to represent it, but the eye must see before any adequate idea can be formed of its reality. I must now bring this faint outline to a conclusion, by subscribing my name with full assurance of its truth."

JOHN BLAND, Crescent Place. Bingley.

Amongst those present on the above occasions, the following have given their names.

JOHN HEATON.	HENRY BRADLEY.
JOHN SHACKLETON.	WILLIAM PRATT.
JOHN LAYCOCK.	JOHN DEWHIRST.

FARNHILL.—We have received from our friends, at Farnhill, the following address, on the subject of Astronomy, which has been given through the alphabet by raps. We have full confidence in the persons composing the Farnhill circle, the medium being a person whom we have known for many years, as an honest, upright character. It is quite true that he was very sceptical about Spirits communicating with mortals, even, for some time after he had become a medium; and would willingly have accepted of some other theory to explain this apparently strange phenomenon, but that the table moved, and that it rapped at certain letters, without his conscious head, he was perfectly satisfied. The Spirit purporting to be the author of the discourse, has hitherto refused to give itself a name. It first spelled out the following title.—

"You must understand that Astronomy is a name given to the science from two Greek words. *Astro*, a name for a star, and *noimy*, a name which means a discourse on the heavens.

To make the subject more plain—you must suppose that you are on the planet Venus, making observations on its nature—and standing with your telescope in your hand, looking at the earth, with your face towards the north. When the stars are visible, you will see the planet Mercury, in the north, and Saturn, with his moons and his luminous rings, and all that splendour, which men of science, when lecturing on Astronomy, so eloquently bestow upon. You must now suppose that you are on the planet Earth, standing, with your face towards the south, the sun being set—and with your telescope and lantern in your hand, looking towards heaven. You may see a star, with some others, making, in all, something like what men of science call a crescent, in the heavens, to signify a bow, or man, with a fish-tail, called the Archer, or one of the twelve constellations or signs of the Zodiac. You must now suppose yourselves looking towards the south-east—you will see a number of stars which look very much like a monster with a club in his hand, and a belt round his body—this is called Orion. You must now look a little more to the east and you may there see another group of stars, with two of them very much alike in size. They appear to persons, looking at them without a telescope, to be about two or three yards distant from each other. They are called the twins. You must next look to the north, where you may see seven stars, very much like the four corners of a waggon, with three horses yoked to it—the first horse a little out of line. This is called the plough. You must now take a straight line from the hindermost stars of the Plough. The first star, of any considerable size, to your left hand, is the north star. You may next look to the west, and you will see another group of stars, three of which form something like a triangle. This is called Aries. Nearly in the same spot in the heavens you will see another constellation, called the Bull, with one very large star called his eye. There are a many more stars which have names given to them, which would occupy too much of your time to name at present. You must now go with me in your imagination to the planet Uranus. It is one of the most distant planets you are acquainted with, moving round the sun with four satellites or moons, several hundred millions of miles from the sun. Day in this planet is very much like your moonlight. The reason for this is on account of the great distance from the sun. There are a many more planets in your solar system which I will only give the names of at present. Vesta, Juno, Pallas, Ceres, and some others, which move nearly in the same plane, and are supposed to have been all one planet at some time, but by some cause have been burst asunder. I will just name another planet which has lately been discovered; it is called Neptune. I have passed over two planets in my discourse, which I must take the opportunity to name before I conclude. They are called Jupiter and Mars. Mars is the name that the Ancients gave to their god of war. Jupiter had the thunder at his command, Whenever he was offended, he would send for the storm with all the fury imaginable. The thunderbolts were hurled to the earth with all that vengeance which none but a God could perform. You must now accompany me to the planet Saturn, and you may see her seven moons with all their silvery lustre; shining forth with their midnight splendour. Then there are her two luminous rings, which are always shining upon her. Compare her with the planet Mercury, moving round the sun, without either moons or rings, to shine upon her when the sun has set.

I might have enlarged upon this subject, had I gone through all their densities, dimensions, and velocities, length of days and years as compared with the length of your days and years.

In conclusion, let me say a few words by way of advice. First, pay more attention to the science of Astronomy, and philosophy generally. Secondly, and lastly, study nothing of an immoral tendency, and keep from all manner of vicious practices."

SPIRIT OF JOHN WESLEY.—The following communication was received at one of our weekly meetings. The Spirit, after giving its name "John Wesley," proceeded "I thank God that I am what I am." One of the audience here requested him to explain what he was. Answer—"A Spirit that must live for ever in a high state of glory; and Jesus alone is my God."

The same Spirit wished to know if the Spirit of Wesley ever met with any Mahomedans in the Spirit-world, and if so, who was their God?

Answer.—Some have gods of gold; some Mahomet;—but whatever their gods may be, so are they rewarded. And now, my friends, what is your god?

From the above, it was inferred that a person who died in the faith that Mahomet was God, would remain so; but two loud raps were given by which we understood a negative or "No." On being asked if it would correct us it gave the following.—"Until they are enlightened and willing to acknowledge the true God."

At another of our meetings a Spirit announced itself, and gave its name "Emma Martin," from whom the following communications were received. "I feel glad of the opportunity of again opening—in this place—the inmost thoughts of my heart. I live, though my body is now in the grave—a circumstance, by-the-by, which I once did little expect. I see strange sights here."

A person in the audience here expressed a desire to know what were those sights which she saw?

Answer.—"On my first entering into this sphere, I looked around, and I saw men apparently of all ranks and station, all seemingly making the best of their way to that home from whence no traveller returns. As I passed along I espied a human being in a most deplorable plight; and, though he appeared to be deserving of pity, yet none were there to pity him, or even show the least compassion—but rather passed by on the other side. But O, thought I, what pleasure should I feel if this helpless creature would accept of half store? My good man, says I, at length, whither goest thou, and from whence dost thou come? And with a faltering voice he said that he was a Nazarene, and that he was going to his father's house, but he had fallen amongst thieves, who had stript him of all that he had; and left him to live or die for anything they cared. But some, who appeared to be extremely pious, would speak words of consolation, and bid him look up—and then go away, singing—"O when shall I see Jesus." This, thought I, is more than I can bear; and while I was thus moved, I offered some pieces of money—but when he beheld it, he said it was useless, as no money was payable in these parts, but that issued from the mint; and on examining my purse, I found that I had but very little genuine coin upon me, but I freely gave of what I had—saw him to his father's house, and he kindly invited me in; and, with a voice of love he said, inasmuch as

thou did it unto me when I was poor, thou did unto God; and behold! he himself was the mighty God, the Everlasting Father, the Prince of Peace!"

It may be necessary to some of our readers, to remark, that the first impression of a Spirit upon entering the Spirit-world, is that "it is still in the body;"—and such an impression will be more natural to those who do not expect an hereafter, than to those who do;—at least it seems so to us. And when this explanation was given by the chairman, at the close of the above communication, the Spirit heartily assented to it. It also confirmed a remark that her impressions were now very different; and the reader will observe that she commences by saying—"On my first entering into this sphere." With respect to the "pieces of money," it may be necessary to state that we are to understand various truths or knowledge;—and her complaint, that she had not much "genuine coin," evidently means that she had not much knowledge of spiritual truths—nevertheless, she had that which made her acceptable into a high and happy sphere, namely, a pure intention;—a soul filled with charity for all of the human race. Those who were most intimately acquainted with her while on earth, we have no doubt, heartily subscribe to this.

EXTRAORDINARY NOISES AND APPEARANCES.—The following strange occurrences happened at a house in Turkey Street, Keighley, about a fortnight ago, and may be relied upon as facts.

The medium, a girl, about fourteen years of age, was in the chamber, trying the table privately, along, with one or two more of the family, while her parents were conversing below. It commenced rapping answers to their conversation; and, as the mother was complaining of head-ache, it requested her to take mint and balm tea as a remedy. It then commenced rapping on several parts of the floor, which induced the young persons to call their parents up stairs to hear it, (as the chamber floor was underdrawn,) when the raps grew so loud as to resemble those made by a Joiner, driving nails into a floor, with a hammer. It appeared to be beating time to a tune, and imitated a whole verse by the raps on the floor, without moving the table, and then began to beat with the table, and on the floor at the same time. During the singing, the party either felt, or imagined they felt a more than usual power and ease in singing; and yet the raps on the floor were loud enough to be distinctly heard above all. This was continued about three-quarters of an hour, in the presence of the family, and several of the neighbours whom they had called in to witness the strange phenomenon. During one part of the time a hand was seen by the girl's brother, as if beating on the floor; and the strange appearance of his eyes, and his extraordinary agitation at the time, convinced the spectators of the reality. It was afterwards seen by the medium herself, along with her brother, and seemed to emit something like sparks, of a glow-worm-like appearance, but was quite distinct. It then commenced answering questions, by a curious sweeping noise, as if pulling something hastily across the floor, and afterwards answered them, by partly rapping on the floor with the chair on which the medium was sitting at the time. A distinct impression, as of four finger nails, was also made on the medium's arm; and a distinct scratch, as if by a finger nail, was made upon the table, within about an inch of her fingers. The writer of this article, having heard

of these strange occurrences, went on the following night to the house, to ascertain how far the report was true, and what again might take place of an extraordinary character. The occurrences, that night, were also strange, although, perhaps, not so much so as on the previous night. About twenty persons, including about four of the family, were present; five of whom, besides the medium, had their hands on the table. Amongst other things, it lifted the table several times from the floor, with the hands of the six persons on the surface. It rapped quite loudly and distinctly, on both the floor and table, and imitated the sound of writing on the floor so correctly, as to almost make the listeners imagine they could distinguish the letters it was forming. Long sweeping scratches on the floor were performed loudly and frequently; and occasionally a sound, as of splitting or tearing wood in a harsh manner. A luminous appearance, of a moving character, was also seen for a considerable time under the table, by nearly all present, and one or two of them said they could now and then distinguish the form of a hand.

This girl bids fair to be a very strong medium, and having been several times in a kind of clairvoyant state, has been charged, by some of her unbelieving neighbours, with imposition. In justice, however, to the girl, about sixteen of us, who were present during the latter night, can exonerate her from that charge, being quite confident that she neither did nor could perform any of the singular things we saw, by trick or cunning.

SPIRIT OF VOLTAIRE.—On June 17, amongst other Spirits which announced themselves, was that of Voltaire, who gave the following communication:—"As my friends, Paine and Martin have, in an invisible manner, visited you, to acknowledge the existence of a life after death, I too, am glad to make the same acknowledgement."

AN UNBELIEVER CARRIED BY STORM.—The following curious case happened last week, to a young man of an unbelieving character. He had attended circles of different kinds, to examine for himself, but appeared to have seen nothing strong enough to convince him that Spirits had anything to do with it; and, like many more, in the same predicament, had argued stoutly against it. Going, one night, last week, to the house of a friend, whose wife was a medium, he was induced to place his hands on the table, to see if any thing would happen to convince him. Very soon after he felt a curious sensation in one part of his hand. It was, at the time, laid upon the table, in the usual manner, when it was gently turned over with the back to the table; then as gently turned back again, without any voluntary effort on his part. The hand was then taken off the table, and caused to perform a gyration, approaching, at one time, towards the crown of his head, and then conveyed back again to the table. His foot was then acted upon in a similar manner, and caused, by the same mysterious power, to commence marching away from his chair, then to move back again; and then the chair on which he was sitting, with himself in it, was twisted half way round, and then twisted back again; and, finally, one of his hands was seized and shaken. As the young man was quite conscious that this was all performed by a power over which he appeared to have no control, he declared at once, honestly and openly, that he was quite convinced, that at all events, the phenomenon of Table moving was no trick; and if not of a spiritual character, was something very like it.

SUPPLEMENT

TO THE

YORKSHIRE SPIRITUAL TELEGRAPH,

FOR JULY, 1855. [GRATIS.]

REV. B. GRANT'S ATTACK.

We have been favoured during the past month with a mouth-piece for the enemies of Spirit intercourse, in the person of the Rev. B. Grant, Independent Minister, of Birmingham, who frequently dubbs himself in a periodical of his, with the title of "*The Christian Advocate*."

It had come to our knowledge previously, that several of those who put on a sanctimonious look, and talks loudly, and at great length about the "Holy angels," and "Heavenly messengers" that are ever guarding our footsteps, had become alarmed at the belief which was becoming prevalent that those things were realities—that Spirits were not only present, but that they could, and were daily giving *visible* signs of their presence. How to prevent the spread of this belief in the face of ocular proof, was something upon which their minds were not fully made up; but as "the lame and lazy are always made out for,"—"pot luck" found a supposed God-send for them in the person of a *Brother Reverend*. Two charity sermons were needed at the Baptist Chapel. Well, the Rev. B. Grant is selected as *the* man—and then "heads to work" to find him a job for a week-night or two. One of the important duties which he must discharge, is that of a personal attack upon the character of Mr. Joseph Barker, as they two had had ten nights of a discussion; and it had become obvious that unless something could be done to destroy the veracity of Mr. Barker, that the arguments (!) of his Revd. opponent would appear completely worthless. As, however, Mr. B. thrice offered to meet him on those personal matters, but the Rev. B. G. refused to do so, it will be needless for us to say that he designed to say what he knew to be untrue and refutable.

The next subject of importance to Mr. G. and his friends, was "The scientific difficulties of the two first chapters of Genesis:"—but, as Mr. Grant's scientific abilities were not very great, there must, of necessity, be something else coupled to it as an apology for the "wanderings" which he is strongly given to, and accordingly we find the following appendage—"together with remarks on the Social Doctrines of Robert Owen." Any person who hath bestowed much attention to sciences, would find a difficulty in resisting a smile at the strange mixture to which an audience was invited; and, certainly, a stranger to the Revd. gentleman would scarcely expect that he would be so straitened as to require some additional mixture to make up the evening's amusements; but, nevertheless, the old adage proved true, that "facts are stronger than fiction." Instead of a treat on the scientific difficulties of the Bible we find a few vague, oft-repeated assertions, mixed with a few as oft-repeated interrogations; which, at the best, amount to nothing more than a meagre apology for their

inability to explain, or even comprehend the difficulties they speak of; and, hence, in order to relieve the audience from musing over their disappointment, he must amuse them with an account of the social doctrines of Robert Owen, as explained by Mr. Grant.

Mr. Owen's system of marriage is one of his favourite topics, and, on which, he frequently tells his audience that it amounts to nothing more or less than prostitution; and, as Mr. O. teaches that all *real* marriage is marriage in affection, we can only express our hope that all married people are, in that sense of the word, prostitutes; or, married in affection. We are taught in Matt. 19 ch. 6 v. "What therefore God hath joined together, let not man put asunder." And, as "God is love," we rejoice to find that R. O. should seek to enforce the principle laid down in Matt. of love being the uniting principle; and can only express our regret that a representative of a portion of the christian community should be vociferously cheered in rendering such a man all the opposition he can. We would advise him and his colleagues to get a new edition of the Bible, and have the passage in Matthew to read thus—Whom the *priest* hath joined together, whether for lust, or for gain, let not the Bible, or the social doctrines of R. Owen, put asunder. Mr. Owen, however, never advocated the introduction of his scheme of marriage in the *present* state of society, but in an entirely new state of Society, when men and women have become rational in thought, as well as in feeling, and when no temptation of honour or gain could possibly influence their choice. It is here where Mr. Grant misleads his audiences, by teaching them that such views are intended for the present state of Society, and by keeping back the truth that Mr. O. hath repeatedly cautioned his followers against attempting "to unite any parts of the two systems," telling them that if they did, they "would be sure to fail." Mr. Owen also teaches that we should have equal affection or care for all children—that we should regard them as ours—for whom we should cherish the kindest sympathies, regardless of their class, colour, or climate. This teaching is construed, by the Rev. B. Grant, to mean, abandoning all sympathy for our own offspring. In fact, the *object* of Mr. Owen, in all his schemes, is to teach men and women, young, or old, at all times to speak the truth, both by thought, word, and action; and for this he is held up by the Rev. B. Grant, as the most "beastly" character that ever lived. We, however, are by no means prepared to subscribe to every word uttered by Mr. Owen, on every subject; we are only concerned to bear our testimony to his good intentions; and most assuredly, the noble testimonies published in his "*New Existence of Man on Earth*," to the efficiency of his plans, will command for them that attention which all the ranting, raving, mimicking manoeuvres of a dissenting priest, will be found unable to check.

Since, then, the above is a specimen of the Rev. B. Grant's mode of dealing with men and their conscientious opinions, we shall not be startled at finding that this *great scientific lecture* turned out to be chiefly a conjured up theatrical farce about Spirit intercourse. All the foolish attitudes of a "Mr. Merryman," were assumed, to amuse his audience; and several have since declared that it was about the best threepenny-worth of fun they ever enjoyed. Something, however, must be done to satisfy, as well as he could, those who were looking for *argument*, and as this is a commodity which does not suit his taste so well, he hit upon the plan of using

hard words for arguments; and hence, every epithet which his tongue seemed capable of uttering about the stupidity and ignorance of what he calls "table rappers," were belched forth; and to conclude the scene, a Revd. Brother moved a vote of thanks to him for his services.

If this be the *scientific* mode of explaining Bible difficulties, social doctrines, and ocular demonstrations of departed Spirits, we would advise Mr. Grant's friends to secure the services of one to treat them to a *philosophical* explanation next; and, as Mr. G. and themselves think it so ridiculous for Spirits to manifest power in moving matter, we trust they will explain to their audience how unnecessary Mr. Grant's "Spirit" was in moving his body to amuse his audience, and show from whence all power is derived—as we can positively assure them that there are some so "stupid" and "ignorant," as to believe that Mr. Grant's body would be as still as a "wooden-headed table," were it devoid of his Spirit.

In conclusion, we will remark that such exhibitions should teach us the important lesson of seeking to double our efforts to promote a pure, practical, life-living religion; seeing, that those whom we have been taught to regard as expounders of the will of our heavenly Father, are, in too many instances, those who practically deny his divine truths, and even publicly teach (as the lecturer did that night) that there is hope even on their dying bed. This accounts for the disposition of himself and colleagues, who seem to rest upon the lazy doctrine of getting to heaven by faith.

For the encouragement of our numerous readers, we subjoin the following extract from a private letter from an eminent doctor, one who is entitled to a thousand times more credit than the Rev. B. Grant.

"Spiritualism—it is a great truth. It is a religion. Understood, it will lead men's minds to the fact of unceasing progress. Who would wish not to aspire? Aspire to what? Wealth in this short life for sordid self? Rather to the riches of grace, (meaning thereby christian virtue,) yearning and striving to be good—to do good—and aspiring, not by forms of prayer only, but by holy desire to obey the laws of Christ; by humility, industry, and charity, so as to glorify God, not only with our lips, but in our lives.

I look to your high aspirations, and to those of the great working classes, for the real movement towards the amelioration of our race. Spiritualism and its consequences are in your hands. Christ originally placed there. With you, the pioneers of both material and spiritual wealth, the cause is safe. Its destiny has been established by high mysterious power, and the advent of a millenium of universal brotherhood, may be, in some measure, forwarded by the labours of Robert Owen; but the *events* which will ensure it, depend upon the progress made in the minds of the operative classes, under the direction of powers higher than any of ours. Laughed at by many of my philosophical friends, for my views on Spiritualism, I must be content to wait for the progress of the subject among those with whom it must take root, and with whom—notwithstanding transient obstacles and occasional explosions—it will proceed until it has fulfilled its great mission."

Brother and Sister co-workers in this great cause, be not discouraged by the frowns of your ministers, or the sneers of your fellow-members. God is on our side. A virtuous life, filled with charity to all of the human

race, shall bless us in our onward course through this life, and a hearty welcome to a future state of bliss shall finally crown our career.

OWEN'S CONFERENCE.

Amongst the numerous conjectures respecting the origin of Spirit-rapping, and of the object of those who seek to promote it as a truth, nothing seems to be more common than to impute some secret design to its advocates; and, though no man (who is acquainted with his life and conduct) can accuse Robert Owen of sinister motives, in the propagation of his principles, yet, that he hath, in almost all his intercourse with departed Spirits, enquired concerning the truthfulness of his principles, and the probability of their successful adoption, is a fact too evident to need any illustration at our hands. In almost all his seances we find this to be his chief topic; and to this source he may, in a great measure, have been indebted for much of the zeal and energy which has characterized his career for the last few years, especially his zeal in calling a World's convention in London, on the 14th of May last.

It is impossible for us to render anything like a full report of the proceedings on that occasion, neither does it come exactly within our province to do so, as our pages must necessarily be confined to what occurs immediately connected with Spiritualism. Yet the various promptings he has received from the Spirit-world, to pursue his labours to introduce a millenium state of society, induces us briefly to allude to it.

For the information of those who may feel a peculiar interest in his proceedings, we may state that a full report of the proceedings of the Convention are published in a separate form; and for a more full account of his principles throughout, we would refer the reader to his work which is now being published, in parts, price 2s. 6d. each; entitled "Man's New Existence upon Earth." No. 6 contains a record of his interviews with departed Spirits, through various mediums, extending over a period of twelve months.

The Convention which took place on the 14th, was very numerously attended, several hundreds being unable to gain admission. Several persons, from different parts of the world, addressed the assembly; whilst the venerable old man seemed to have full control in conducting its proceedings; each speaker willingly submitting to allow him to make such explanations as he deemed necessary in the midst of their addresses. He himself, had prepared a very lengthy address, which he proceeded to give, but his feeble frame was unable to support him to go through the whole of it; as, however, he had it in manuscript, a gentleman present went through the remainder. Amongst the various announcements he made, none appeared to create a stronger sensation than his announcement that he did not expect to live to meet them at another birth-day. He said that he felt his mission was almost at an end.

The Yorkshire Spiritual Telegraph.

No. 5.]

AUGUST, 1855.

[PRICE 1d.]

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"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

PROFESSOR HARE.

By the following circumstances we have been led to lay aside a large amount of matter, that was just arranged for the printer.

An esteemed friend who has taken a great interest in the subject of Spiritualism for some time, (and especially as he laboured to extend the circulation of this periodical,) received from Mr. R. Owen, the following letter.

My dear A.

Seven Oaks, Kent, 1855.

Last night I sent the *Spiritual Telegraph*, [American,] containing Professor Hare's letter, which, as it is so useful to Spiritualists, I think it would be prized and re-published by the *Yorkshire Spiritual Telegraph*, if you would send it to them. I am very busy preparing for my next great public meeting. My health is good—my eyes bad.

Yours affectionately,

ROBERT OWEN.

Our worthy friend has complied with the above request, and we take the liberty to extract the following from the letter which accompanied it.

My dear Sir,

London, July 16, 1855.

I shall be very glad to have twelve copies of each number of your *Telegraph*, as it appears. It is gratifying to learn that the demand increases. I have attended to the recommendation of our friend Robert Owen, and have, in a separate cover, sent you the important letter of Professor Hare, of the University of Pennsylvania. This professor of Chemistry, like Faraday, went into the investigation, certain of being able to demolish the whole fabric of the absurdity, known as Spiritualism. He has come out as a believer, and like an honest, unprejudiced thinker, has published this precious letter. I shall be glad to learn that you propose to reprint it at Keighley.

I remain, my dear Sir, sincerely yours,

J. A.

As the Editor of the *People's Paper* seemed to conclude that "ignorance" was a requisite for the reception of Spiritualism, and one of the writers for the *Keighley Visitor*, had consoled himself that his Reverend friend and brother, Mr. Grant, had made clean work of it, by thoroughly exposing it, we must beg of them not to be alarmed at finding that *they* themselves are the "ignorant, deluded persons."

TO THE EPISCOPAL CLERGY.

TO THE REVEREND CLERGY OF THE EPISCOPAL CHURCH:

The offer which I recently made to you, of submitting the evidence recently afforded to me of the existence of the Spirit-world, has not been accepted. For declining my proposal, no doubt you have, as the world goes, done what was best for the interests of the church.

In a publication which I am preparing, an effort will be made to submit the evidence in question to the public, of which you form a highly respectable portion.

Meanwhile, however, as a delay of two months may take place, I deem it expedient to give a sketch of some of the information derived from my Spirit friends, by communications received from them during the last twelve months, through various media, assisted by instruments, contrived by myself. I have had communications from the same Spirits, through different media, and from different Spirits through the same medium.

According to the Spirits above mentioned, there are seven spheres recognized in the Spirit-world. This terrestrial surface forms the first or rudimental sphere.

At the distance of about 60 miles from the terrestrial surface, the Spirit-world commences. It consists of six bands or zones, designated as spheres surrounding the earth, so as to have one common centre with it, and with each other. An idea of these rings may be formed from those of the Planet Saturn, excepting that they are comparatively much nearer to their planet, and that they have their broad surfaces parallel to the planet and at right angles to the ecliptic, instead of being like Saturn's rings, so arranged that their surfaces are parallel to the plane in which the ecliptic exists.

Supposing the earth to be represented by a globe of thirteen and a half inches in diameter, the lower surface of the lowest of the spiritual spheres, if represented in due proportion to the actual distance from the earth, would be only one-tenth of an inch from the terrestrial surface.

The bands observed over the regions in the Planet Jupiter, which correspond with our tropical regions, agree very well in relative position with those which are assigned to our spiritual spheres.

The interval between the lower boundaries of the first spiritual and the second is put at thirty miles as a maximum, but this interval is represented to be less, as the spheres between whose boundaries it exists, are more elevated or remote from the terrestrial centre.

Each sphere is divided into six "circles" or planes; more properly these may be described as concentric zones, occupying each about one-sixth of the space comprised within the boundaries of the sphere.

These boundaries are not marked by any visible partition, but Spirits have in this respect a peculiar sense, which makes them feel when they are passing the boundaries of one sphere in order to get to the next.

Both the Spirits and spheres are represented as having a gradation in constitutional refinement, so that their station is intuitively manifest. Their elevation is determined by a sort of moral specific gravity, in which merit is inversely as weight. There being six subdivisions to

each of the six spheres, in all there must be thirty-six gradations.

It is plain that between the lowest degrees of vice, ignorance and folly, and the highest degrees of virtue, learning and wisdom, there are many gradations. When we are transplanted to the spheres, we take a rank proportional to our merit, which seems to be there intuitively susceptible of estimation by the law alluded to, of the grossness being greater as the character is more imperfect.

Another means of distinction is a circumambient halo by which every Spirit is accompanied, which passes from a darkness to effulgency, as the Spirit belongs to a higher plane.

Even mortals are alleged to be surrounded with a halo visible to Spirits, although not to themselves; intuitively from the extent and nature of this halo, Spirits perceive the sphere to which any mundane being belongs. The effulgence of the higher Spirits is represented as splendid.

As soon as emancipated from their corporal tenement, Spirits enter the spheres and are entitled to a station higher in direct proportion to their morality, wisdom, knowledge and intellectual refinement.

My brother and sister are in the fifth sphere, my father and mother are in the sixth,* Washington is in the highest sphere.

In the spheres diversity of creeds has no influence, excepting so far as its adoption indicates badness of heart and narrowness of mind, and has been of a nature to injure the moral and intellectual character.

Degradation ensues as an inevitable consequence of vice, and as the means of reform, *not as a vindictive punishment*. God is represented as all love, and is never named without the most zealous devotion.

Spirits in any sphere can descend into any sphere below that to which they belong, but cannot ascend above this sphere. They are surrounded by a halo, which is brighter in proportion as their sphere is higher.

They have an intuitive power of judging of each other and of mortals.

* I owe much information respecting the spheres to my father, my sister, brother, and to William Blodget, a most intimate and much beloved friend, who died more than forty years ago. Also, to the Spirit of one with whom I was unacquainted when in this world, but who has been extremely zealous in effecting my conversion, and assisting and instructing me since that object was attained. This Spirit always signs the initials of his name as W. W.

I have also communicated with the Spirits of Washington, of Franklin, of E. Channing, Isaac T. Hopper, Judge Hopkinson, Francis Hopkinson, Esq., and have had sixty-four queries answered by a convocation of Spirits, who authenticated the information previously received, as well as their replies, under conditions which put it out of the power of the medium or any mortal whatever, to pervert the indication of their testimony.

There was, I am informed, a galaxy of distinguished Spirits among my audience when I lectured at Boston.

The following list of the Spirits who were present at my lecture at Boston, has been given by my sister and confirmed by W. W. and others:—

Spirits of a high order were present at your lecture in Boston. The Spirit of Benjamin Franklin stood immediately behind you, to prompt you; Washington, W. H. Harrison, Daniel Webster, J. K. Adams, H. Clay, Jefferson, stood on your right—the poets Moore, Byron, Burns, Shelly, and H. K. White, on your left—while innumerable spirit-intelligences filled the hall; father, mother, and myself were cheering you with our influence, and we crowned your brows with unfading flowers. Many manifestations were given, of which, the raps were most conspicuous. Channing and Blodget were near you. It would be impossible to give the names of all present.

Attachments originating in this life are strengthened, while hatred passes away. The Spirits in the upper spheres have "ineffable" happiness. The sufferings of those below are negative rather than positive. They are made to feel shame at a degradation which is rendered intuitively evident to themselves and all other Spirits.

But all are capable of improvement, so as to have elevation and happiness within their reach sooner or later. The higher Spirits are always ready to assist them by sympathetic admonition. My brother alleges himself to hold the office of a teacher.

By teachers, Spirits fresh from this world, called the "rudimental sphere," are examined to determine their rank in the spheres.

Spirits are carried along with our globe by their moral affections and affinity, which upon them acts as gravitation upon material bodies. They are just where they wish themselves to be, as they move in obedience to their moral impulses or aspirations; not having a gross material body to carry along with them.

Spirits in the higher spheres control more or less those below them in station, who are sent by them to impress mortals virtuously.

They are not allowed to interpose directly so as to alter the course of events upon earth. According to my father, Spirits are not allowed to aid in any measure to obtain wealth.

As respects the gratification of every lawful desire, the blessed Spirits have a creative power, like the genius of Aladdin's lamp, as I am authorized to state, by the convocation of Spirits to whom allusion has been already made.

There is nothing of the nature of marketable property in the Spirit-world; since every inhabitant of the second sphere or Hades, has as much as he wants, and needs no more to purchase the requisites for his enjoyment or subsistence, than we have need to buy air to breathe.

It ought also to be explained, that after Spirits reach the highest plane or circle of the seventh sphere, they are represented as being entitled to enter the supernal heaven, and to become the ministering angels of the deity.

Another feature is, that whether the connubial tie formed in this world endures or not is optional. Hence, those who have not found their matrimonial connection a source of happiness here, are at liberty to seek a new hymenial union in the Spirit-world. Where there have been a plurality of husbands or wives, those unite who find themselves happy in doing so. But as if to indemnify mortals for the crosses in marriage, or in love, or for the dreariness of mundane celibacy, all are destined in the spheres to find a counterpart with whom they may be happy; there being peculiarly ardent pleasurable emotions attached to connubial union in the spheres, which I have not been enabled to understand. Infants, on account of their higher purity, have, in this point of view, as much elevation as their relatives who attain great worldly pre-eminence.

A brother of a medium reported himself, spelling his name out in full; he left this life at the age of thirteen months. I enquired if he had taught himself to spell; he said he had been instructed. He had previously, to his mother, as I have been told by her, alleged his stature as a Spirit, to have grown in proportion to his age.

I have in the Spirit-world two sons, one of whom died, thirteen

months old, in 1813; the other, five months old, in 1825. Both have been to communicate with me. I subjoin a letter received from the younger.

"My dear Father,

I made a very brief communication to you, through the medium of Mr. Gordon, which was my first successful effort to control the human organism. It has been long known to me that Spirits could manifest themselves to mortals; and that they have always held communion with their brethren in the flesh, is not new to me. The law is as natural as gravitation, and like it, I presume, will endure for ever. But so great has been, and still is, the superstition of the masses, and to such an extent has man's mental vision been obscured by his so-called spiritual teachers, that, excepting in comparatively few instances, Spirits have failed in their attempts to reveal themselves to the civilized portion of mankind. The conditions have, for the most part, been wanting, owing to the above causes, and which have grown out of man's false notions respecting his natural and true relations with the unseen world. The less civilized of our fathers' children, in regard to their communion with Spirits, have been much more highly favoured than their otherwise more fortunate brethren, since it has not been an uncommon circumstance for them to commune with their departed friends.

Many years, my dear parent, have elapsed since I entered the bright abode of the blest—a very little child, yet a very happy one. My first and second birth rapidly succeeded each other; but so little did I know, from actual experience, of my rudimental condition, that I have never realized the change. I have no memory to my earth-life, yet I know from observation and reflection, that I am to some extent the loser by my premature birth into the Spiritual state. I have, it is true, measurably obtained, since then, that knowledge of exterior nature, which I should have acquired, in the flesh, on the globe which gave me birth, as an independent, individualized existence.

My life here has been a charmed one; enrapturing scenes of beauty being constantly presented to my view, like the ever-varying landscapes delineated on the canvas by a skilful artist. Now is seen a beautiful silvery lake, on whose translucent bosom floats a graceful swan, bending his pliant neck, as if proudly conscious of his surpassing beauty; and anon, among the lilies of this lake, which appear like gems placed on a virgin brow, shoots a tiny barque, freighted with angelic children. Then is presented a bolder view, of towering mountain and wide extended plains, with the accompanied characteristics of hill and dell.

In answer to a question which would naturally suggest itself to your mind, respecting the means by which I have become acquainted with that knowledge of the external world which I should have gained in it, I would say it has been acquired by frequent visits to the earth. I have been accustomed to accompany you, father, in your daily walks, and to study, through you and mother, those elementary lessons which are so essential to the full development of the Spirit. Your son Theodore, though nearly forgotten by you, has not been far distant. The time is fast approaching, and is near at hand, when man's spiritual nature and destiny will be much more fully comprehended by the world. Then Spirit-manifestations and Spirit-intercourse will be considered as natural as for the sun to rise in the eastern heavens. Spirits highly elevated in love and wisdom, would not descend from their elevated position except

to teach, for their attractions are upward, but their mission is to instruct those below them, from which they derive much happiness. You know, father, how much pleasure it gives you to impart knowledge to others. How greater then is our enjoyment, whose minds are intensely more susceptible of real joys. Your spiritual mission on earth has just begun, and we are endeavouring to impress your mind with the sacred importance of its fulfillment. Give unto others that we give unto you, and you shall receive abundantly. I occupy a plane which has not yet been opened to your perception. Prepare yourself, my dear father, for its higher and more glorious unfoldings, by first gaining that knowledge which pertains to the lower degrees, and you will thereby become elevated to the higher spiritual planes, and increase your knowledge of things celestial, and greatly develop and enlarge your sphere of usefulness."

"THEODORE."

The alleged motive for our existence in this rudimental sphere, is the necessity of contrast to enable us to appreciate the immunity from suffering of the higher spheres. Infants in this respect are at a disadvantage, but being unable to appreciate their deficiency, do not grieve therefor.

"Where ignorance is bliss, 'twere folly to be wise."

(To be concluded in our next.)

CORRESPONDENCE.

The following extract of a letter, received from a worthy friend in Coventry, will, doubtless, be read not only with pleasure, but also with profit. It shows the unenviable position in which our opponents stand, and also faithfully warns Spiritualists generally of their own duty. We have also another very interesting letter from him which shall appear as soon as convenient.

"Coventry, June 12, 1855.

"Dear Sir,

A few weeks ago, in looking over Ernest Jones' Paper, I read with feelings of pity and contempt, an article intended as an exposure of Spiritual intercourse, or that claimed to be such. I was moved with pity for the writer's extraordinary ignorance of so important and deeply interesting a subject; and, contempt for the very ungenerous imputations sought to be cast on its advocates; simply, it appears, because the Spirits are not advocates exclusively for "the charter, the whole charter, and nothing but the charter."

This phenomenon transcends, in its consequences for good, all the merely political movements that ever have existed, or do now exist.

By representing the believers in Spiritualism as a band of imbeciles; superstitious, silly fanatics; an intellectual dishonour to the enlightenment of the nineteenth century; or further still, as wilful impostors; he may gain the approbation of those worldlings whose smiles he courts, and who are as earthly, half-viewed, and uncharitable as himself; but the honest of heart, the seekers after all truth, the charitable and good, will turn away from such would-be-assassins of character, as unworthy associates. His attempt to ignore the existence of that which is as much a fact

(and known by thousands to be such,) as any other fact in the whole range of history or science, the believers in Spiritualism can well afford to laugh at. They can also excuse it as an evident sign of want of information on the subject. Perhaps when he has had a little more schooling, he will learn not to meddle with a matter until he has first taken the trouble to investigate it, and after doing so to employ arguments to support the position he assumes, instead of mean imputations and flagrant abuse.

And now, my friend, with many thanks for your excellent reply to the writer alluded to—excellent both in its spirit and matter—allow me to offer a word of advice to you and your associates, in reference to this most wonderful work. And, as a pre-requisite, you will properly wish to know what are my experiences, and what is my authority, that enables me to counsel and admonish concerning this affair?

I answer that I have taken a prominent part in it for between two and three years; and have witnessed its progress upwards, from its most simple to its most perfect development; that is, perfect so far as it has been revealed to man at present. Maps of the spheres have been drawn—a great mass of writing has been done—visions, in vast numbers, have been given, equalling in splendour those of Daniel, or of John in the Apocalypse. These things have been given through a young man, (my son,) fifteen years of age, when his mediumship commenced.

Another young man also, thirty years of age, residing at Bedworth, has been a medium for writing chiefly, but latterly, for some misconduct, his mediumship has been taken away.

Many wonders have also been done amongst us. But here I would say, beware of wonders—seek them not, but rather the gifts of the most Holy Spirit. Have ye seen enough of wonders to convince you of the reality of an immortal state? That is their mission—they can do no further good—desire them no longer. Seek now the gifts of prophecy, healing, interpretation, tongues, vision, and spiritual power, which is inspiration, the greatest gift of the most Holy Spirit.

Now I would caution you against accepting, literally, whatever you receive from the Spirit-world. Many things are given as enigmas, to be solved by the Spirit of God, in the mind of man. For remember that revelation was never designed, by the giver of reason, to set aside reason, but only to assist, stimulate, and inspire it with the direct approbation of heaven. Consult the history of revelation, as recorded in the Bible, and you will find that whenever it has been given, whether by dreams, visions, writing, or otherwise, an interpreter has always been necessary for the true understanding of God's will. He sends his good spirits and holy angels to minister consolation, to aid the weaknesses of humanity, to grant superhuman gifts, to forewarn of dangers, and to stamp the efforts of the good with the direct approval of heaven;—but never to set at naught the reason, the logos, the light that lighteth every man that cometh into the world. God does not thus nullify his own work. But remember the prayer of Jesus, which his disciples little understood. "Lead us not into temptation." God is an hearer and answerer of prayer. And if ye desire those things that serve no higher purpose than the gratification of the faculty of wonder, or to enable you to foretell coming events, your prayers will be answered to your sorrow. Spirits will be sent unto you in false guises, to tempt and try you, and thus, through many troubles, teach you

wisdom. They will endeavour to confound your reason by telling you to obey them in things you cannot reconcile to reason. But though one should come as God with such a message, believe him not. You would be tempted by him, and it is your duty to resist temptation. Do this and you will find that all good Spirits will approve of your conduct, and rejoice in your progress in wisdom, while the evil ones will retreat to their dark abysses in despair. Fear no Spirits, for this is superstition, but fear only to do evil.

In seeking revelations, beware of asking foolish questions, for at foolish things God smiles, and the heavens ring with laughter. Submit to no silly quibbles and testings of those who manifest their own ignorance, by pretending to know all things. The Spirits will not be tested by such; they elude their vigilance; laugh at their efforts;—while to the humble and reverent inquirer, they present the most convincing evidences of their existence and powers. In your intercourse with the Spirits, adopt the formula of St. John, in trying whether or not they be of God, and for the rest seek the gift of interpretation. * * *

Trust in God. Seek wisdom. Have faith. Be obedient unto the truth, and it shall make you free." "SPIRIDION."

We have omitted a great portion of the above letter, partly for want of space. It may, however, at some future time be published; meanwhile, we would observe that amongst the many things revealed to them, is "that the time of the end of the old order of things is fast approaching; that the Dispenser of the Holy Spirit, the blessed Paraclete, who shall lead us into all truth, is about to commence its reign on the earth." [See John, xvi. chapter, which we advise all our readers seriously to peruse.] "The present confused state of the Spiritual manifestations is a disordered indication of that which is to come. So will it be, until he is acknowledged who is the medium of the Holy Paraclete, whose mission it is to bring order out of chaos; restore and continue the model church of Jerusalem, with all its ancient gifts and institutions, and establish the Kingdom of God on earth. In that kingdom, as in the church at Jerusalem, all things will be in common."

A M E R I C A .

The following is extracted from a letter, received by a friend, from Mr. Jesse Leach, late of Bingley, Yorkshire.

Dear Friend,

Lawrence, May 28, 1855.

A long time has elapsed, and a many changes have taken place, since I last saw you. When I heard that you had become a medium for Spirit communications, I was greatly astonished, and could hardly regard it as a fact. I was happy to hear it, believing that there is likely to be some good resulting therefrom. I attend meetings, held in the city of Lawrence, every Sabbath, to discuss the merits of Spiritualism; and I think that the sentiments propounded by them, are the most reasonable of any thing I ever heard in the form of religion. Women speak under what is termed a *Trance-state*, but I must say that I do not *always* give full credence to some who claim to be in this state; notwithstanding, I am aware that

there are others who appear to manifest a power and ability in this state, which, I admit, they *never manifest in a normal condition*. Spiritualism is progressing rapidly in the United States. Vast numbers of *the most scientific portion* of the American people, who have formerly written against it, have become converts; and the opposition with which it now meets in its onward and progressive march, is chiefly from the clergy, who are ever in the back ground in all systems of reform.

I have received a *poem* from Thomas Constantine, which I was informed had come through your mediumship, and which displays a considerable degree of ingenuity. I hope to hear from you. Thomas Constantine has had many discussions with different persons, amongst whom have been several ministers; but he invariably proves conqueror. He is engaged every Sunday, in lecturing in the various towns and cities, in the State of Massachusetts, New Hampshire, &c. He takes Scriptural and philosophical grounds. I should be very happy to receive a *Yorkshire Spiritual Telegraph*, as often as it is convenient for you to send one, and I will send you one of our Spiritual Papers in return. * *

I remain your affectionate friend,

JESSE LEACH.

MONTHLY RECORD.

Another very strong, and we may say almost certain proof of the Spiritualism of Table Moving, happened in this town on the 12th day of June. Two gentlemen from Liverpool, (travellers in the soap business,) having occasion to visit Keighley, had their attention drawn to the subject by a conversation with a respectable shopkeeper, on whom they were calling. The travellers, it appears, like many more, considered the affair as of little moment, but, through the request of the shopkeeper and his sons, were persuaded to attend a house where a medium of considerable repute is in the habit of going. Being determined to detect the trick, if possible, they examined the medium, the person pointing, and the table, very minutely; in doing which, they admitted that the medium could not impose upon them, as he had only one hand on the table, whilst the rest of his person was laid in a half sleeping state, with his head turned away from the alphabet laid on the table; and their decided opinion was, that if any deception was possible, it must be on the part of the person pointing out the letters of the alphabet. This person knowing that he had nothing to do with the matter beyond calling out the letters as they were rapped out by the table, very gladly resigned his task of pointing to one of the strangers. By this means they got the name of "Hudson" spelled out—the surname was then requested, and, after some apparent hesitation, "Benjamin" was given, making Benjamin Hudson; that he had been a surgeon by profession, had lived in Huddersfield, and had been in the Spirit world only a few days. This formed the substance of the communication.

One of the gentlemen said that as he would be in Huddersfield in a few days, he would make inquiry into the case, and send them an answer as to the truth of the communication. Accordingly on the Saturday

morning following, a letter was received from the gentleman confirming the communication in every point, by saying, that a Benjamin Hudson, of Huddersfield, a retired surgeon, had died about a fortnight previous to the time of writing. In making this acknowledgment to the shop-keeper, the writer had, however, made a remark by way of explanation, saying, that Mr. Hudson's death had been announced in nearly all the local papers; thus hinting that it would be an easy matter to impose upon persons in that manner, by selecting the name of some person lately dead, and giving it as an extraordinary communication. We admit the possibility of such a thing being done by some unprincipled person on the one side, and a very simple one on the other; but we think, with all the precaution taken by the gentlemen, who had every thing their own way, and with a medium half-a-sleep, and paying no attention to the letters he was rapping out, it would be impossible.

The announcement of Mr. Hudson's death in nearly all the local papers, has, we understand, dwindled to an announcement in only one paper, although we have not yet seen it there or anywhere else. Supposing, however, that it really has been announced in the *Leeds Mercury*, what then? At the time of receiving the communication, they appeared quite satisfied that the medium could not impose upon them; and, as they dismissed the person pointing the letters, and pointed for themselves, who, we ask, could deceive them, or give them any thing out of a Newspaper? We know, quite well, that persons unaccustomed to seeing these strange manifestations, commonly ascribe them to imposition or trick, but if the gentlemen can believe us, we do not yet know whether Mr. Hudson's death has been announced in any paper or not, having only their word for it. As the medium and themselves were the only parties concerned, and as they admitted that the medium could not deceive them, they must have deceived themselves, if they have been deceived at all.

Another proof, equally convincing, occurred at the same place, through the same medium. A gentleman, of Skipton, having heard about the extraordinary character of some of our communications, came to Keighley, on Sunday, June 24th, to examine personally the nature and character of the phenomenon, confessing himself quite sceptical regarding its spirituality. Having examined every thing minutely, to prevent the possibility of collusion, the name of "William Brotherton" was spelled, stating that he had been out of the flesh about five years. A question being put regarding his trade or employment, he said—"That had he followed some other than the one he had done, he would probably have been still in the flesh, like those at the table," intimating that his calling had caused his death. On refusing to give the name of his employment, the party commenced guessing a good many, all of which were answered in the negative, till the gentleman asked if he had worked at Skipton Lime Rock, when it answered in the affirmative, but gave them to understand that they might inquire into the circumstances, as he would tell them nothing more.

The Spirit of Burns, the poet, then announced itself, and on being requested to give the gentleman a short communication—a riddle, or a verse of poetry—he promised the last, namely, to give a verse on the gentleman's profession, that of an Optician and Telescope maker, and directly commenced, and gave the following:—

"Though you make a large telescope, and bring the North Star
And the objects upon it, quite clear to your view;
Though you cannot see Burns, yet I'm not quite so far—
No—I'm here rapping letters, for sure I'm with you."

As the gentleman had promised to make inquiry into the case of William Brotherton, he did so on his return to Skipton, and sent the following, confirming the truth of the communication.

"I have inquired into the circumstances of William Brotherton's death, and find that he worked at Skipton Rock, and was killed about five years ago, along with a person named Barrett. They were both caught by a fall of stones before they could get clear. I have wished in my mind to blame the person pointing, regarding the verse which Burns gave, but when I recollect that I pointed out part of it myself, I really do not know what to say."

We can assure the public in this, as in the other cases, that none of us had previously known anything about William Brotherton, and can only account for it upon the supposition that the Spirit of the man had given the information to convince the gentleman and others, that he was still existing after the death of his body.

A FROLICKSOME SPIRIT.—On the evening of Saturday, June 30th, a few persons attending the private business of a Benevolent Society, and happening to have a young man, a medium, among them, thought they would take the opportunity of trying what they could get. To commence with, one of the party went into another room and brought a buffet, which the medium soon turned to a very curious account, by jumping upon it, at the request of what gave itself the name of Michael Durken, a gentleman farmer of Ireland. when in the body. The object of this departed Irishman appeared to be to give them something by way of amusement, by making the medium represent an Irishman riding off to a fair or gathering. The medium having placed himself astride of the buffet, in a riding attitude, with his feet resting on the bar, at a considerable distance from the floor, strange to say, the buffet commenced a kind of gallop with him, in the manner of a horse, clearing about a yard-and-a-half of the floor at every jump; and in this extraordinary manner conveyed him round a large room, while at every spring, he was made to imitate the exclamations of an Irishman in a state of excitement! We imagine we hear the reader say—What next? What!—A buffet jump round a room with a man on its back! Impossible! I will not believe it! We can only say that we cannot help it, as we are only stating what the nineteenth century must admit as a fact, if we know any thing about what constitutes a fact, as it was witnessed by nine men of honest, sober, and creditable character, whose testimony, we dare say, is as good as that of any other nine men witnessing anything else. After this strange ride on a wooden buffet, the rider dismounted, and still keeping up the spirit of his Irish frolic, ran around the room. When about to approach another person, (a married man, and perhaps a trifle heavier than himself,) he spread out one hand; the man, as if by instinct, sat down upon his hand, and, apparently, without the least difficulty or inconvenience, he held him up at arms-length, and went dancing round the room with him in that posture. Several other feats, of a similar character, were gone through,

by the two impressed characters, very much resembling the feats of performers in a circus, both parties appearing to know what the next feat of strength and agility would be. During the whole time they held a conversation in imitation of two Irishmen, and what is singular, the principal medium is of a shy and shameful turn, when in his normal state.

In recording this case, we have no wish to place it on a level with many of the communications we have got, as a proof of Spirit; but we certainly consider it of an extraordinary character, (proceed from where it may,) and worthy of notice amongst other remarkable phenomena.

CAPTAIN CASEMENT'S LETTER, &c.

We have been favoured with a visit by Captain Casement (belonging the Antrim Rifles) and his good lady, together with Mr. Scott, all from Belfast, Ireland, the particulars of which will appear in our next, together with a letter previously received from the worthy captain respecting their progress in Belfast.

During their stay with us, two of the daughters of Captain Hudson, the great Mesmerist, were invited to sit in a circle, when the following communication was given by a Spirit purporting to be the sister of the two ladies. The following is a copy of it:—

"Oh sister Elizabeth and Jane, I would that you could share my happiness along with me; but I shall try to impart some of it to you. I see you every day, nay! almost every hour, both Pa. and Ma., you, Jane, and the little children, which increases my happiness, and I am very happy. I can say no more; my heart is too full—but bless you—bless all.—Adieu!"

It is gratifying to learn the success that attends Captain Hudson's labours in the use of Mesmerism, as a curative agent. We shall have occasion to refer to some particulars of this kind hereafter.

NOTICE TO CORRESPONDENTS.

A. B. Bradford.—Anonymous letters cannot be attended to. Parties communicating must furnish their full name and address, *not* necessarily for publication, but as a guarantee of good faith.

J. P.—The first Numbers of the *Telegraph* are all disposed of, and orders for near 200 more have already been received. As soon as we can ascertain the probable number required, we shall have a few more printed. News Agents and others should at once forward their orders, as it will be impossible to have a third issue without being compelled to charge an extra price for them. The cards of membership are now ready, and will be suitable for any locality where there is a society for the investigation of the phenomenon. All persons desirous of becoming members, should apply to the Secretary, B. Morrell, or at some of our meetings. Circles at a distance may obtain them by applying to our Publisher. We have no authority for saying that honorary members will be admitted and supplied with a card, but on the principle you suggest, viz.—that of an annual subscription for the promotion of the cause generally; we can see no objection to it.

Our public meetings on Sundays, are for a time, discontinued; yet any member is allowed to take a friend or friends along with him, to any of the Society's circles, so that no person who is sincerely desirous to investigate the subject need despair of admittance.

We beg to apprise our readers generally, that the very extensive circulation which the *Telegraph* now commands, makes it a very suitable medium for those who are in the habit of advertising. Our terms are very moderate.

Notice to Publishers.—Any Publisher who will undertake to advertise "The Yorkshire Spiritual Telegraph," will have in return proportionate access to our advertising columns. The circulation of the *Telegraph* is already near 2000 Monthly, having found its way into many parts of England, Ireland, Scotland, and Wales.

The Yorkshire Spiritual Telegraph.

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"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

PROFESSOR HARE'S LETTER CONTINUED.

MORAL INFLUENCE OF SPIRITUALISM.

Among the best precepts we find in the gospel, is that of laying up treasure in heaven, in preference to seeking to become rich in this world. To pursue the last mentioned course is alleged to disqualify us more or less for entering heaven. Certainly, however, honest exertion for the acquisition of wealth is the corner-stone of human prosperity—and money seems, in most instances, necessary to the effectual exercise of that fellow-feeling in the cultivation of which human virtue pre-eminently consists.

How can a man display charity, hospitality, or contribute his means and time to objects of philanthropy, unless he beforehand lay up wealth? How could the Samaritan have assisted the traveller, who had been maltreated by thieves, had he not taken care to have something beforehand, not only for himself, but for the needy? But still the precept, lay up treasure for thyself in heaven, is precisely the course which Spiritualism indicates. Precepts may lead, but examples will draw. Those who have gone before us to eternal life, furnish us not only precepts, but examples also. They furnish exemplifications of the consequences of their conduct, if followed. With few exceptions, my intercourse has been with those only who did lay up treasure in heaven, by doing on earth as they would others should do unto them. Of the Spirits with whom I have communicated, only two alleged or indicated that they were unhappy.

Of these I was informed one bore an ill character upon earth, the other admitted that he was drowned in consequence of getting dead drunk. On being asked if he were happy, he answered, "d——d happy!" In reply to an inquiry whether he was sorry to have quitted this life, he replied in the affirmative. He manifested a desire for tobacco and grog, having evidently been a sailor, who had served under an officer who was present.

Thus it appears, that punishment in the Spirit-world is caused by the ungratified cravings of bad passions. Of course the more of these a Spirit carries with him, the greater his misery—while the more he founds his happiness on the indulgence of good propensities, the greater

his power and opportunities of enjoyment. I am informed by a Spirit of the fifth sphere, that one of her enjoyments is looking after children whose parents have not yet followed them to the spheres.

Believing the existence of a Spirit-world, where there are thirty-six grades of existence, corresponding to degrees of purity and intellectual acquirement; purity alone, giving exaltation merely, while cultivation of mind secures breadth of consideration, we have, in the first place, to adhere strictly to truth, honesty, justice, benevolence, and doing as we would be done by, to reach a sphere higher in proportion as we are more successful. Yet, among those on the same plane, superiority in mental attributes, gives precedence.

Nothing is better known, than "while precepts may lead, examples draw," and that subjection to the bad examples, even when checked by the good precepts, is generally irresistible with the young. But when there are no precepts to check, but on the contrary, ill counsel, as well as bad example, few human beings, however well constituted organically, could resist the tendency of such educational evil. Let bad hereditary propensities be superadded, and what can ensue but a climax of wickedness? Manifestly, however, all this is independent of any choice on the part of the victim. A high degree of virtue may, consistently, be inferred to result, if all these conditions be inverted, and good precepts, good examples, co-operate in improving a mind of the opposite kind; one which owes to its progenitors goodness of heart and high intellectual capacity.

Much stress is laid upon free will, but is will ever free from the joint control of reason and passion? What is will, if it be not the resultant of the conflict or co-operation of these? It may be a question, whether without passions, a man would act at all, but certainly he would act like an idiot or baby, so far as his will should be entirely independent of his reason.

It must be conceded, then, that the prodigious diversity between virtue and vice, is the consequence of contingencies, which are no more under the control of the individual affected, than the colour of his hair or of the number of cubits in his stature.

The great features of the spiritual religion are, as I understand them, as follows:

Its foundation is laid in the belief of an all good Deity, whose power is manifested to us by the immensity, profundity, sublimity, ingenuity and adaptation of the means to the ends in the creation ascribed to the co-operation, if not origination of his mind.

The Bible of the Spiritualist is the book of Nature; the only one which by inward or outward evidence can be ascribed to God.

That in this book we read as matters of fact, that there is an infinite series of gradation in the rank of animals, as well as a variety in their dispositions and propensities. This may be seen from the half-animal, half-vegetable being, known as the polypus, up to man—there being gradations not only of genera, but of species and variety.

Thus amid men there are various races rising one above the other in development, from the Bushman, Hottentot, or lowest Negro, up to the most highly developed race of white men.

But when we have passed through the gradation of the races, we have to enter upon that of individuals, who in the same race, are by diversity

of organization, or education, or of both, made extremely different as to intellectual, moral and scientific pre-eminence.

It is difficult for human reason to reconcile the immense diversity in the lot of the creatures of God, with impartiality; but that such is the law of Nature is self-evident, it is an intuitive truth. To reconcile it with the all-goodness of God we must suppose a limitation of power, and that it has been beyond his power to put created beings more upon a level. But as Seneca, observes, "all have received more than they had a claim for." Some may think that the parable of the hiring of labourers for a vineyard conveys an idea like that of the Roman sage.

These considerations being premised, it would seem that punishment in the Spirit-world is only the carrying out of the same system, excepting that while the deficiencies or vices which have arisen in this world become a punishment in the next, they also operate as the means of improvement, or to use the language of that world, of "progression." It may be inferred that as in this world the power of the Deity, although commensurate with the all but infinite universe in which we exist, yet was so restricted by conditions as to induce that enormous diversity of position in the scale of animation, which has been presented to view; yet in the world to come these defects and vices are liable to be remedied; though they re-act upon their victim, it is with a view to his own ultimate benefit. There is not a malevolent Devil to seize the poor miscreant, and like the savage indian, torture him with a fiend-like pleasure. He is regarded with compassion; and as soon as contrition is induced, treated with sympathy by the higher Spirits, and assisted by counsel and enlightened by instruction. Unable any longer to indulge his bad propensities, the desire of rising to a higher level becomes a passion. Intellectual and social pleasures begin to be enjoyed. So long as he remains under the influence of his mundane appetites, he has to consort with Spirits who are similarly situated; they read each other's minds, and thus are made acquainted with the deformity of their own. They eventually thus become instrumental in reciprocal correction. So soon as an aspiration for a better state is awakened, they rise to the next plane or circle above that in which they may have been existing; the only difficulty is in taking the first step. Progression grows with its growth, and strengthens with its strength, so that all beings may sooner or later attain to the highest sphere in the Spirit-world.

It will be perceived that there is no pardon for existing sin. Pardon can only exist as a consequence of reform, and in proportion thereto.

(To be concluded in our next.)

THE PROBABLE MISSION OF SPIRITS; AND A GLANCE AT THE NINETEENTH CENTURY.

The question is frequently asked by those opposed to Spiritualism. "Supposing the Spirits are really present, what good can they do? and what object can they have in view in making themselves so busy with the affairs of the present generation, after being so long dormant?" How it happens that they should be more communicative at the present time, than usual, we will not, at present, pretend to account for; but, with regard to the good they might do (and, perhaps, may do,) we think it is not difficult to imagine. We know that, in nearly every age and

nation, mankind have been liable to a superstitious fear of seeing any thing in the form of the dead, intruding themselves on the notice of the living. Now, how much more pleasant it is to suppose that we can sit down, sociably, around a table, and receive communications from friends and relatives, as familiarly as from any person in the room, than, perhaps, have to meet the same departed friends in the character of ghosts, causing the very hairs of our heads to stand erect, without having even the satisfaction of knowing the cause of their appearance; while, to mention the case to any of the wise and learned, would subject one to the title of a person with a disordered brain, or whose eyes frequently made a fool of him. But again say the same modern Seducers—"Why should it happen that they have remained silent in the dark ages, and now, in the wonderful nineteenth century, have found out a method of communicating without making their personal appearance?—would it not have been much better to have done so to the poor benighted beings of former ages, than to put themselves to any trouble with our resplendent age? Is not (say they) this portion of the world marching forward, with giant strides, in the cultivation of every thing great and good? and, do not mankind, at the present day, appear quite competent to manage their affairs, and march forward to the goal of their high destination, by dint of civilization, without the busy meddlings of persons who have now removed to another sphere, and cannot be entitled to take any part in affairs here?" We admit that at first sight, this view may appear somewhat plausible, (allowing that the nineteenth century is really what its advocates say it is,) although, this logic looks very like an attempt to dismiss the Spirits altogether from a people, whose doctrines go to prove that they have always been in the habit of visiting man, and taking a particular interest in his favour.

By the many allusions, made by the learned, to the nineteenth century, we suppose that we are to take the hint that we are now an enlightened, educated, religious, and moral people; either altogether arrived, or upon the point of arriving at human perfection:—that, in fact, we are realizing the return of the golden age; and if we only proceed a little further in our present career, we shall have it here with all its poetical charms. That we are changing our position rapidly, we admit, but that we are far in advance of our rude forefathers, in general happiness, is a matter of doubt. We know that in those days men had not found out the one hundredth part of the things lately discovered, but yet, by some strange means, they managed to live, and even enjoy life; and what is still more singular, they appear to have been even a healthier, stronger, and happier race of beings than we are at the present time. We do not believe it possible to refer to any age where man has been in a state of happiness equal to what he might enjoy; but we think that although he has gained many apparent advantages on the one hand, his new position has introduced many disadvantages on the other. We suppose that in those dark times, before Railways, Factories, Workhouses, and the thousands of modern improvements were thought of, men had continued from age to age in nearly the same condition. When they wished to travel, they had to walk; and when they wished to eat, they had to work; and that none, able and willing to do so, were often under the necessity of starving.

From what we can learn, there were very few Halls, Banks, Prisons, Penitentiaries, or other public buildings, which are now so common in our land; and very few persons amassing large fortunes. Every thing appears to have been upon a limited and contracted scale. They knew little, required little, and possessed little beyond the common necessities of life; but it appears that those were pretty abundant. They appear, besides this, to have been a religious people, by the number of splendid buildings set apart for that purpose; and what is rather strange, for many centuries, they were of one religion. They seem to have plodded on in this manner till the dawn of the glorious Reformation, from which time we have revolutionized the condition of the people, marching from one discovery and improvement to another, till now, we have attained the climax of refinement, and stand forth the most intelligent, wealthy, and civilized people on the face of the globe. By the power of our arms, we have not only been able to protect our own fair island from invasion, but have some of the largest and finest portions of the globe under our sway; with resources at our command unknown to any other country. With all these advantages, it is quite natural to suppose that the people of the nineteenth century must abound in every thing; and that their condition must be immeasurably superior to that of any other. Let us then take a short glance at this wonderful country, and see how far it realizes the praises bestowed upon it by the men of the Press, the Pulpit, and nearly every one capable of speaking and writing upon any subject at all.

We find, then, on taking a survey of our position, that we are living among a comparatively learned and shrewd people, who look upon every age before them as dark and ignorant. Nearly every thing now is done upon scientific principles; and every day announces some new and wonderful discovery. Mechanics, Chemistry, Science, and even Religion, have undergone such a thorough investigation, that there appears little left to discover; and, even the very elements of our globe are brought into humble submission. One would naturally suppose that a people abounding in those blessings would be placed far beyond want, and the fear of want; and that if people could manage to live formerly, they would surely find it an easy matter to do so now, and have plenty to spare. How is it then, that in the midst of all these advantages, such things as want and wretchedness are so rife among us? We cannot suppose that the Almighty has ever passed a law, denouncing the most deserving portion of society to perpetual want and misery, we must look to some other cause, and we believe that we have discovered that cause to be human selfishness. When we examine the present state of what is called civilized society, we find it a mighty scramble after money; some, to add it to their already unwieldy store, and some to gain a bare existence; where every man, under certain human laws, has a right to take from his fellow-man what he can get, regardless of consequences, and where all appears very much to resemble a pack of hounds, in full cry, after a hare. It is easy to see that in a scramble of this kind, the cunning, bold and avaricious portion will have the best chance, hence arise those strange anomalies we find in our civilized society. Among these we generally find the industrious in a state of dependence and want, while those of the opposite kind are laden with superfluous wealth.

Betting on a horse race, a lucky speculation in trade, or any other trivial matter, will frequently raise a man to affluence, through life; while some other cause, as trivial, will as frequently reduce another to want. In a well-regulated state of society, the industrious, honest and upright man would always be able to live in comfort, but to the shame of the nineteenth century, the reverse is nearly always the case. At this very moment we have millions of human beings of this class, whose lives are one continual scene of suffering; simply because they have not been fortunate enough to possess a quantity of the metal called money. They see a world abounding in every thing, with plenty to spare, and the means of producing more to any amount; but, by present arrangements, we are given to understand they have no claim upon it; and, as if the Almighty had created the world for a very limited number of inhabitants, they are coolly told there is no room, while their religious instructors inform them that this is one of the wonderful dispensations of Providence, over which we have no control;—that very poor, and very rich, have always existed, always will exist, and that to attempt any thing like an arrangement to make all comfortable, is opposed to the will of the Creator. If these poor wretches were living in an uncivilized state of society, they would have something like an equal chance of existence, along with others. They would, at all events, have now and then a chance at a fish, a bird, or a wild beast; but as it is they appear to have nothing in which they can claim a right. If, through want, they were to take any of the above-named things, they would very soon find a civilized man who would say, "that is mine;"—if they attempted to take fuel, to warm their shivering limbs, another would quickly say, "that is mine;"—and they would soon find that this great globe, with all its magazines of wealth, was nothing but private property. This shows us at once what man is, with all his boasted self-knowledge, when separated from that divine love which commands him to love his fellow-man as himself; and, is it any wonder, we would ask, if the Spirits of just persons should want to assist us in reforming such a benighted state of society? We find in the New Testament, that when the Saviour came upon earth, the Jews were in a similar situation. Their religion had dwindled into cold forms and ceremonies, while they neglected the weightier matters of the law, judgment and mercy; and here we have the same state of things under a new phase. By what we can gather from the various communications, we are inclined to think that one very important part of the Spirit mission is to assist in reforming this state of things, by teaching people how to promote human happiness, both here and hereafter; and as there appears to be plenty of work both for man and angel, we hope the cause will go on and prosper, till it produce the long-predicted millennium upon earth.

CORRESPONDENCE.

We extract the following from an interesting letter, received from CAPTAIN CASEMENT, prior to his visit to this town. We beg to call the attention of our readers to its contents, especially such as have satisfied themselves of the truth of mesmerism; and for a further illustration of what has been obtained through Clairvoyants, we refer them

to a small work, entitled "Mesmerism and Media." Single Copies, price 3d. Orders for a dozen and upwards, 2d. each and postage. Apply to H. Bailliere, 219, Regent Street, London.

"Belfast, June 27, 1855.

"You may depend upon it that the cause is destined to prosper in England as well as in America, and that soon too, in spite of all obstacles. I am getting your bills posted conspicuously, and bringing the *Telegraph* into notice as well as I can. You may send me half-a-dozen Numbers every issue, and I will send the price in stamps. If I was able to aid you in a pecuniary way, I would do so; but for the most part, as yet, the promoters of the cause, I observe, are unable to do this to any great extent, still I think, on that account, there is no cause for despondency.*

I will send you information, regarding circles, whenever I can, for insertion in the *Telegraph*. At present I shall merely mention that a society is now being formed here, for the investigation of all matters relating to the phenomena generally, but particularly with reference to medical clairvoyance and Spirit intercourse.

Among the members already enrolled, is an excellent medical clairvoyant, chiefly under the control of the late Dr. Andrew Combe, of Edinburgh; and, no later than last evening, I was present with himself and operator, [Mr. Scott, we presume,] when some most kind advice and instruction were received relative to the advocacy of sanitary reform, or sanitation, by means of the press and otherwise.

The clairvoyant saw our Spirit visitors, and besides speaking by impression from a group who were in affinity with the learned doctor, and of whom he was the leader, we had some details from the latter himself. He stated that his work entitled "Physiology of Digestion," did not contain many errors; but that his nephew, Dr. Cox, of Edinburgh, had, in revising it, introduced some, particularly in the 3rd chapter, and that he had taken those errors from Liebig. Still he urged that the work ought to be in every school, adding—"You might as well expect salmon-trout to be healthy in a mill-pond, or sewer, as human beings living, as they too often do at present, in your large cities, to be healthy and fit for moral instruction." I also understood him to say that the want of ventilation, in his opinion, is the principal evil, as the nature of air is but imperfectly understood.

I asked if he would desire, through the clairvoyant, to revise his own work, but he replied—that the clairvoyant, his magnetizer, and myself, would, if we read it separately, be impressed to see the errors alluded to, and all agree in detecting them, which would be a good test.

I think it will be rather difficult for the unfortunate believers in "the Devil and Evil Spirits as the prime movers in Spiritualism," to adopt Dr. Combe's system to their theory.

You may insert the foregoing if you wish, and my name also, for I consider it an evil at present, the false delicacy which induces many well-wishers to the cause to withhold their names from fear of ridicule, for truth must prevail.

Yours very sincerely,

ROGER CASEMENT."

"P.S. I omitted to say that Dr. Combe advised strongly that our efforts should be chiefly directed to the instruction of the young, particularly females, who are to be the mothers and teachers of the next generation, and recommended his work—"Infant Management," as an essential aid to their education. I have written hurriedly, being generally much occupied.

For those not acquainted with the main features of clairvoyance, it may, bye-the-bye, be necessary to add, that our clairvoyant was evidently but a machine, used by *superior intelligences*, as he was not aware, on returning to his normal condition of exterior consciousness, what had occurred during the time he was in the abnormal state, neither was he aware that there was such a man as Dr. Cox, of Edinburgh, or that Dr. Combe's work had been revised by any one, and the first that either the magnetizer or I ever heard on the subject, was through this clairvoyant medium." "R. C."

* Such aid and zeal as the worthy captain displays, leaves no room for despondency, as we find that he has advertised the *Telegraph* at his own expense, besides giving us a standing order for half-a-dozen Copies. Since then he has purchased 100 Copies, to place in the hands of persons who will undertake to sell them; and our worthy friend, Mr. Scott, of Belfast, who travels much, has purchased several hundreds for that purpose. How then can we despair?

PROCEEDINGS OF CONFERENCE.

On Sunday, August 5th, the first Monthly Conference was held in the Working Man's Hall, Sun Street, Keighley. The attendance was not very great, partly in consequence of a many circles having received no notice of it, until it was too late for them to arrange any report to be submitted; this, we hope, is a circumstance that will not occur again, as we trust that every reader of the *Telegraph* will consider it to be their duty to collect all the information they can, during the month, and also to adopt means to have such information brought before the Conference. We are the more urgent on this point, as we received letters from friends at a great distance, who were desirous of being present, but whom we did not feel at liberty to encourage to come so far, until we felt assured that there would be something that would amply repay them for their trouble.

Many of our friends seem to conclude that no one feels an interest in the movement, save those that sit amongst them from time to time; this, however, is a mistake. The more thoughtful and intelligent portion of mankind are unwilling to take the *ipse dixit* of every man, no matter what amount of wisdom they may claim on other subjects. When a person begins to offer an opinion on the subject now, the more intelligent are beginning to enquire what amount of experience he has had to warrant him in forming such an opinion; when lo! and behold! those who cry "humbug," "delusion," "imposture," &c., are, nearly to a man, unacquainted with the phenomena. A great portion of them have not spent twelve hours on the whole, in their investigation; others have pretended to investigate them, by sitting a few times; and, by wilful fraud, have imposed upon their more honest and enquiring friends, and then finally acknowledged their guilt; and, further—as might be expected from such unprincipled characters—have stood forth to charge others with being as base as themselves. Such experience as above will bear no comparison with the experiences of those, who have not only spent a few hours, but days, weeks, months, yea, and in numbers of instances, there are those who have spent years, in honestly investigating them; and who unitedly testify that their experience warrants them in declaring that departed Spirits have the power to communicate with mortals, through different media, under certain conditions.

Many intelligent minds are desirous of attending our conferences to collect information and testimonies of the above character; and, for the future, we trust that no one who has had such experience, will neglect to submit it to the next and all succeeding Conferences.

Several communications, from different parts of the country, were read by the Secretary, after which he related the progress of some of our Keighley circles. Several of the cases he spoke to, will be found under our "Monthly Record."

A deputation was present from Bingley, and one of them spoke as follows:—On one occasion we placed our hands upon the table, when the Spirit of Burns announced himself; and, directing his conversation to the Querist, he spelled out the following by the alphabet:—

Let noxious weeds be cast away.

The Spirit then gave us to understand that noxious weeds were tobacco. We then requested him to lengthen his ideas on the subject, when he communicated the following piece of poetry.

Let noxious weeds be cast away,
Before they do your health decay;
Your money save to buy a cot,
Contentment then will be your lot.

Then do not puff your cash in smoke,
Since you well know it is no joke;
For it will drain your pockets dry,
So do without it. Come John, try!

And to conclude, I just will tell,
That when I speak, I wish you well;
Then do not my advice disdain,
But health and strength strive to retain.

Medium, JOHN L. BLAND.
Querist, JOHN HEATON.

On another occasion, the Spirit of Burns was requested to give a verse on Sceptics; accordingly he gave the following:—

If we look throughout the nation,
We sceptics find of every station;
Then treat them all with cool contempt,
And to convince them ne'er attempt.

On another occasion we placed our hands upon the table, when we received the name of Don Carlo, a native of Spain, who gave us the following Spanish communication, which we here place before you for translation, as we have not yet received a Spiritual translation of it into English:—

El reino de dios no está en palabras sino en virtud.

Medium, JOHN L. BLAND.
Querist, JOHN DEWHIRST.

After the above was given, we were informed by the Spirit of Burns, that we must bring it before the puzzling public, and the Spirit would translate it at another time.

The speaker then went on to enumerate several other things that he had witnessed at different circles in that locality. Amongst other things, he related some remarkable manifestations, that had been made through a young girl, in moving tables, stone, &c. The girl's father, we understand, will not admit that departed Spirits are, in any way, connected with her manifestations, yet he is satisfied that *he could not do what she is enabled to do*, though she is only about fourteen years old. Another instance which the speaker referred to, was that of a person who fancied he had made a discovery, by which he could at once silence those pretended invisibles. Accordingly he attended at a circle; and, when the table had been got into motion, he asked permission to introduce his discovery, which was immediately granted; accordingly he fetched his apparatus, which turned out to be a pair of bellows, with which he commenced to blow at a furious rate; sometimes at the hands of the medium, at other times on the centre of the table, but like many other discoveries, of a more scientific character, which have been brought to bear upon the subject, it

was found *practically* ineffectual, though *theoretically* it was judged to be plausible.

When the business of the Conference was concluded, some person expressed a desire that a circle should be formed for a short time, in order to ascertain, if possible, what interest had been experienced in the Spirit world in connection with our proceedings. The Spirit of Burns immediately announced himself; when one of the circle asked if he would oblige them by giving a verse of poetry, bearing upon the man with his bellows. He promised to do so, and immediately gave the following:—

Of all the manœuvres I ever did see,
Since I forsook my gallowses;
When a body would meet with one, two, or three,
To be blown away with the bellows's.

A few medical gentlemen, who were desirous of holding a conversation with the Spirits, were here introduced by a friend, and the circle being anxious to accommodate them as far as possible, one of the gentlemen proceeded to ask a number of very interesting and important questions, which were answered by Spirits, who gave their names as Dr. Harvey, and Dr. Beck. We regret to say that the questions and answers were not taken down at the time, but amongst the information obtained, it was said that temperance and regularity were the best medicine for mankind. A great many theological questions were also submitted, to which answers were given. During these proceedings, some Spirit or Spirits seemed actively engaged in trying to speak through a medium, but were unable to accomplish their purpose. This was observed by all who were present.

MONTHLY RECORD.

CAPTAIN CASEMENT'S VISIT TO KEIGHLEY.—In our last we promised our readers some of the particulars connected with the captain, Mrs. Casement, and Mr. Scott's visit to this town. They arrived on the Saturday, and on the evening of that day, we had a sitting at Mr. Weatherhead's, with two of our Keighley media, viz.—Mr. J. Hardaker, and Mr. J. Alexander.

Several Spirits announced themselves, amongst whom were some of the relatives of the captain, some of Mrs. Casement's, besides many others. Most of them spelled out their names by the alphabet, the raps being given without any motion of the table, and in some instances, without any visible power touching it.

The Spirit of Burns also announced itself, and Mr. Scott, who is a native of Scotland, held a very interesting conversation with it, respecting the prospects of Spiritualism in Scotland. Burns announced his anxiety to communicate with some of his native countrymen, especially in his own immediate neighbourhood.

On being asked if he knew any one there through whom he could communicate, he gave us to understand that that was uncertain. He was then asked if he thought his own immediate neighbourhood would be the most likely to receive Spiritualism as a truth? Answer, "No." He was next asked what part of Scotland would be the likeliest? Answer,

"Edinburgh." The circle broke up at a late hour, and each expressed themselves highly delighted with the Spirits, for their endeavours to satisfy us of their presence, and for their willingness to communicate with us.

On Sunday we had a pleasant day, enjoying, as we did, the company of our visitors. The captain having travelled a great deal, and having witnessed much of these extraordinary phenomena in America, he was enabled to afford us much information respecting what he himself had witnessed. We also learnt that Mrs. Casement herself had occasionally been influenced to write by her immediate and respected relatives. Our worthy friend and visitor, Mr. Scott, was not less interesting in his conversation. He has evidently had much experience in mesmerism, and has frequently used it as a curative agent. This serves to break up the fallowed ground; it demonstrates an important fact, namely, that a person can, by the exercise of his mental faculties, control, or influence a separate physical organism; and, as a necessary consequence, establish a demonstrative proof of the *possibility* of a separate intelligence influencing, or using the physical organism of a person without coming in *visible* contact with him.

This being granted us, we would ask on what grounds can it be denied that departed Spirits can use or influence the faculties of those yet in the flesh? Do they in the process of death, or departure, lose those mental powers? *We believe they do not.*

The experience that our friend has had, and the result of the experiment's he has tried, furnishes us with matter both interesting and instructive. He is very anxious for the *Telegraph* to appear weekly instead of monthly, a subject which has frequently been brought before us by other persons, and one which will be taken into consideration shortly:

We had a sitting in the forenoon, at Mr. Lonsdale's, Temperance Hotel, with the same media, and we were informed, by a communication we received, that the Spirit of Saville (who says he was a Frenchman) would try to speak through one of the media in the evening, providing that the medium would endeavour to keep his mind cool during the day. The hour was appointed for the evening sitting, and accordingly the Spirit succeeded in entrancing Mr. J. Alexander, who spoke as follows:—

"Brothers and sisters, we have one request to make, and that is, that you will all make allowance for any thing we say, as this is the first time that we have attempted to speak through this medium; therefore you must not be surprised if it prove a failure.

We have a great deal of trouble with some media, whilst, with others, we have less; therefore you must not expect any thing particular this evening. Some people seem to think that we should know everything, and that we should be able to do anything; but this is impossible.

It is a very general idea with almost all your opponents, that if we do not know everything, and do not tell anything which they wish to know, that it is all nothing. Now this is absurd.

How can we expect to know anything without any trouble? It would place a man who had spent all his life in acquiring knowledge, on the same level with the man who had not. Now, friends, what we want you to understand is this, that if you do not try to improve yourselves in your present life, your situation in the next will be so much the worse.

The next question we wish to direct your attention to, is, how to attain happiness? And here we would ask, What is happiness? Happiness is a word used by some people to express pleasure; thus, they say a man is happy if he seems to be merry, but he may not be so. In speaking of happiness, and what constitutes happiness, we would observe that men must be perfectly just. If a man does not do justice, he cannot be happy.

In the next place, a man must be generous. A man that has no feeling for his fellow-man cannot be happy. A man must feel for his fellow-creatures. He must share his joys with them.

To be happy a man must be intelligent. If he is not an intelligent man, he cannot be happy. He must have intelligence or else he can never assist his fellow-man. A man to be happy must be a perfectly moral man. Happiness cannot be attained without morality; you cannot enjoy happiness without it; you cannot appreciate happiness without it. As I said before, the happiness that you enjoy hereafter, will depend upon yourselves here.

Do not think that because we have left your sphere, that we are perfect. We are very little more advanced than you are. It is true we are a little, but even in our state we are limited. We have to seek after knowledge here as well as you have. We shall not be able to proceed much further; it is a difficult task, especially as it is the first time; however we will say a few words on religion. We shall not say much, as the medium cannot bear it.

The conceived religion of the present day is very erroneous. They conceive that every thing was created in six days; and if you do not believe it, they tell you that you cannot be saved. It is not so. Again, they have a set form of prayers, which they tell you is necessary, and that if you do not believe in that practise, you cannot be saved. Such an idea is absurd. Religion is not a mere opinion. Every man is religious. There is religion in every human being. If you see a man who loves what is good—if you see a man appreciate the works of nature—that man is religious. If you see a man that would scorn to injure his fellow-man—that man is religious. Religion is not a creed. Men may draw up a certain form of prayers, and call it religion; but it is not so. The conceived opinions of the day are wrong. If you see a man that can sympathize with the poor—that man is religious in a superlative degree. To spend years in noble deeds, in seeking to do right, in striving to do good—it is this that constitutes religion. If you wish to be religious, copy the example of Christ. He was thoroughly good. When he saw a man or a woman in distress, he relieved them. He shared their sorrows; he bore their sufferings.

And now we would warn Spiritualists against falling into the same errors that other religionists have done, by thinking theirs to be right, and all others wrong. If you find any that advocate a religion that would make all happy, such a religion is what you should adopt; if you do not, you are living wrong."

We regret to say that some sentences escaped us for the want of a little more exercise in the practise of reporting.

As the Spirit of Burns was present, one of the company desired him to give us a verse of poetry which would be applicable. He immediately gave the following.

Peace be with this peaceful few,
Met once more to test a truth;
How strange t'may seem, and yet how true,
To raise old age, and teach the youth.

Our space compels us to omit Monday and Tuesday's sittings, together with some account of Captain Hudson's labours; also, several communications that have been got during the month; some of them in the presence of an highly esteemed Reverend Gentleman, who has twice paid us a visit, and who is certainly worthy of the sacred office he fills. To remedy this we shall **ISSUE A SUPPLEMENT IN ABOUT TEN DAYS**, the same in size and price.

TO OUR READERS.

No. 1 has been re-printed, and is now ready. Any Bookseller who is willing to sell the *Yorkshire Spiritual Telegraph*, would oblige, if they would forward us their full address. We will answer the enquiries respecting "infidels" selling the *Telegraph* in the Supplement.

In answer to numerous enquiries respecting when and where our circles are held, we beg to say that they are held in the Working Man's Hall, on Tuesday and Thursday nights, from eight until ten o'clock, and on Sunday evenings, from six until eight. Members pay one penny per week; strangers one half-penny each time of admission.

SUPPLEMENT

TO

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

PROFESSOR HARE'S LETTER CONCLUDED.

MORAL INFLUENCE OF SPIRITUALISM

An assailant of Spiritualism, who, not long since, lectured at Sansom-street hall, founded one of his charges on the commiseration allowed to sinners agreeably to the Spirits. To me it seems, that from the examination above given, respecting the origin of the difference between the virtuous and vicious, it must appear that the fate of the latter is quite as hard as can be reconciled with justice even under the more benign institution of Spiritualism. According to this, there exists in the Spirit-world, six spheres, each subdivided into six circles or planes, forming together a succession of grades in which the soul finds its place according to moral and intellectual merit.

The first of the Spirit-spheres, or the second in the whole series is the only hell or Hades of Spiritualism. This sphere is throughout comparatively hideous in its aspect, and disgusting in its inhabitants, who are designated by a dark halo, in lieu of the effulgence which distinguishes Spirits of the rest of the spheres. Moreover, this distinguishing effulgence, as well as the beauty of the Spirit-world, augments with the grade of the being whom it envelopes, thus making a series of ranks in society, founded on real nobility of head and heart. When it is considered that this immenso diversity ensues mainly from contingency in organization, education, and greater or less exposure to temptation, it must be clear that the difference made between the good and the bad by Spiritualism, does not fall short of the degree which human reason can reconcile with justice.

The assailant of Spiritualism, to whom allusion was made, while admitting the truth of the evidence given of communication with Spirits, explained it by reference to Satan. It is remarkably inconsistent with this idea, that this evidence is of a nature to abrogate the sovereignty and the existence of that malignant creature of the human imagination.

It would seem strange that Satan should deny his own existence.

Again, it can hardly be conceived that the greatest commiseration from sinners should come from a malevolent devil, the urging for everlasting and cruel torture from a self-called disciple of the benevolent Jesus Christ.

But how much then must it shock one who embraces these views, that in addition to the misfortune of being badly organized, badly educated, and badly tempted, the being subjected to these disadvantages is to be exposed eternally to misery, typified, if not realized by broiling on burning brimstone.

I am aware that doing away with the more horrible attributes of hell will be alleged to be subversive of one of the restraints upon criminality; but in the first place, it is evident that a man who is restrained from crime solely by the fear of punishment, is only a more prudent villain than one who is not restrained by that selfish apprehension. When a man is deterred from crime only by prudence, hope of reward, or fear of punishment, he ought not to have a higher grade in heaven than the perpetrator of the crime.

But agreeably to experience, of all restraints upon crime, none are more efficacious than the fear of degradation. The lawyer, who will do the bidding of a caucus, (or of a powerful demagogue in the executive office,) in order to get the appointment to the Chief Justiceship, when securely seated therein, will not give a charge which will degrade him in the eyes of the legal profession, and consequently in that of society, as well as in his own estimation. The dishonest gambler, who neglects to pay his tradesman's bill, will not fail to pay his gambling debts. The debtor who will take every advantage in getting a high price for his goods, and who will put off any other payment as long as possible, fails not to pay his note at a bank. Sovereign states, who pay no other claims, take every means to meet the interest on their funded obligations. "Failure" in the one case, in the mercantile occupation, involves the loss of reputation for good financial faith abroad as well as at home; but the just complaints of domestic claimants, not heard upon the exchange, are unheeded. The great object in many cases, is not to leave the crime "undone," but to keep it "unknown."

The corrupt, selfish politician, who would promote war, in order to give himself an opportunity of emolument or official pre-eminence, when facing the enemy in the field of battle, will nominally die for that country whose interests he has sacrificed. But not from the alleged motive will he die; but either to avoid being degraded as a coward, or for the hope of popularity, which may help him to office.

In the Spirit-world, all are seen through and justly estimated, so that degradation and vice, or elevation and virtue are inevitably associated by Spiritual intuition. Yet there is, in my opinion, far more satisfactory proof of the truth of Spiritualism than of any other creed involving immortality; whilst, so far as adapted, it must tend to do away with priestcraft, sectarian malevolence, and religious intolerance.

Man will go to the Spirits of his ancestors for his religion, not to a fanatical, bigoted, or interested priest. Should Spirits actually exist, as supposed, and convey the same religious knowledge all over the world, all men will agree that virtue is to be the means of salvation, not bigotry under the name of faith.

ROBERT HARE.

CORRESPONDENCE.

A person connected with this Paper, having (in a private letter) alluded to his former experience, and to his dislike of narrow creeds, "SPIRITIDON," in reply, writes as follows:—

"I find that your mental experiences have been similar to my own; for I, also, have been a Secularist, or as the world have it, an "Infidel," of many years standing. I too have been a doubter of revelation, though I have never thoroughly denied it. I find that your mind has also been similarly disciplined. It is well—for it is only those minds who have thus passed through the terrible ordeal of doubt, that are the most likely to discover a truly generous and rational faith. They are those only who have explored every nook and corner of the Spiritual universe, who have ventured out into the unbidden paths of learning, and sternly questioned every creed, whether in philosophy or religion—who are the most likely to meet, in their wanderings, the lovely goddess, truth. And it is a singular fact, that those who once doubted revelation, have, through ocular proof of its truth, become its greatest defenders in modern times. To those who have eagerly and honestly sought for truth concerning this most vital and eternally interesting subject, has God been pleased to make its truth manifest; while those nominal believers, who affect to think that revelation has long since ceased, are tormented at times with doubts, as to whether revelation has ever been given to man at all, seeing there is none vouchsafed to him in modern times.

In the estimation of such persons, the phrases "imposture," "collusion," "imagination," &c., are considered sufficient to account for the phenomena of our day, though they are perfectly analogous to the revelations and gifts of ancient ages; but as every evil carries with it its own punishment; so are the modern adepts chastised with doubts and perplexities, concerning those great truths they would fain believe to be true, but of which they have no proof save the report of others; there being, as they think, nothing parallel to them now; thus are the words of Christ having a literal fulfilment—The first shall be last, and the last first. Seek, and ye shall find; knock, and the door of truth shall be opened unto you.

Truly the modes of revelation are various, from the most insignificant to the most sublime, but the fact remains the same; and, although it is our duty to seek for perfection in all things, yet God can make not only a table, but a stone, the servant of his will. God is circumscribed by nothing;—there is no boundary to his operations;—nothing too great or too small for his consideration, in accomplishing his glorious designs. It is true the pulpit is a more perfect instrument than the table; but, if the spirit of evil sometimes takes possession of the latter, the unrighteous and miserable state of those called christian nations, fully proves that he very frequently (in the garb of an angel of light) occupies the former! "There is nothing impossible with God," repeats some reverend Pharisee,—and in the next breath he denies that he can, or will employ so mean a thing as a table to work his will; and yet he will profess to believe the assertion of Jesus, that God could raise up children unto Abraham from the stones of the street. Really, I think any table, however stupid or addicted to lying, could be as consistent as this! God can make all things, both noble and ignoble—the rap of a table, or the tongue of a prophet—the sight of a scer, or the inspiration of an apostle—wood, stone, water, or spirit—ministering agents of his power; and those who assert the contrary are infidels indeed, whatever be their profession. Before I conclude, a word in reference to creeds.

Creeds are portional truths confined in a strait waistcoat, and each truth so confined insuently refusing to recognize its neighbour. They may be called gods of the intellect, each worshiped by its followers as the only true God. Yet in spite of this we all have our creeds. So it ever must be. But as there is one God of gods, who reigns over and absorbs them all, so is there a creed of creeds, a truth of truths, which includes all others in its catholic embrace. Thus in the Temple of the future will be found a niche for every representative of a truth, whether in science, philosophy, or religion. The question is not, whether we shall have a creed or no; but, whether it shall be a narrow, ungenerous, and partial creed?—"cribbed, cabined and confined" like a china-woman's foot, that it cannot grow—o ra comprehensive, generous, catholic one; dressed in the free, flowing, beautiful robes of charity, in which there would be plenty of "room to grow." I hate to be manacled with a narrow creed, and would prefer the free, wild, gipsy-life of

no creed; but rather than either would I choose a charitable, broad and inclusive faith. In this there would be liberty without license, and law without tyranny.

I have been much interested with the *Telegraph*, and hope you will go on and prosper, and that you will yet have revealed to you some of God's highest truths. But your mode of revelation, by the rapping process, is very primitive and imperfect. Pray for that to be taken away, and a more perfect method given to you. Although familiar spirits come to you, the Spirit of spirits is behind the scenes, watching your proceedings, and if you seek his aid, with true humility and reverence, he will grant it.* * *

SPHINDON.

CONTINUATION OF CAPTAIN CASEMENT'S VISIT.

On the Monday evening, we had another sitting at Mr. Lonsdale's, Temperance Hotel, and were favoured with the presence of Mr. S. M. Kydd, who was delivering a course of lectures in the town. Captain Hudson, the great Mesmerizer, was also present a portion of the time.

The Spirit of Burns announced himself, and on being asked to favour us with a communication, he spelled out as follows:—

"How do you like my monument which was erected fifty years after my death (as they thought). The price of it would have been very useful when I was living I trow!"

The letters were taken down by Captain Casement, and Mrs. Casement; and in a letter received from him since, when referring to the communication, he says:—

"On deciphering the limbs of letters, taken down, I found it impossible to make out the meaning of "itrow," when the term was subjected to a general scrutiny. Hence I must disclaim for myself the honour of having (by the aid of electricity and my own brain,) manufactured the communication according to the theory put forth by several of the scientific investigators in America, in elucidation of the Spiritual phenomena."

As Mr. Kydd and Mr. Scott, were both Scotch gentlemen, and tolerably well acquainted with the Scotch language, it was proposed to put a test to Burns, by which we were to ascertain more distinctly whether it was really the Spirit of Burns from whom the communication emanated or not?

The test proposed was that one of those gentlemen should select any English word, and Burns should be requested to give us the Scotch letters for the same, and accordingly the word "belly" was selected; and when Burns was asked if he could give us the Scotch term for that word, he answered "yes." He then gave the following:—"f r a i b i d," and Mr. Kydd thought we ought to admit that that was a complete failure, as neither Mr. Scott nor himself knew anything of such a word. For our own part we are not yet disposed to admit that it was a failure. We are confident that there is some meaning or other in those letters. We believe it is either a term used in some parts of Scotland for the English word, "belly," or otherwise, it is some word that would have been particularly appropriate to us at that time; but as the time was drawing near for us to separate, it was suggested that Burns should give us a few words in Scotch, of his own selection. He then gave the following:—

"Let ilka warlock learn his sen."

Mr. Scott thought that "sen" was not proper, that he ought to have given "sel;" but Mr. Kydd remarked that "sen" was in common use in

the sixteenth century. As some of us were ignorant of the real meaning of "ilka warlock," the two gentlemen were asked to favour us with it. They did so, telling us that "ilka" meant *each*, and "warlock" meant *wizard*, or *wiseman*. As to the applicability of such a sentence, under the circumstances, we will leave our readers to draw their own conclusions. The company then separated, as Mr. Kydd and Captain Hudson had each of them to lecture that evening.

After the lectures were over, some of us re-assembled and had another sitting at the same place. On this occasion we were favoured with the company of two of Captain Hudson's family, and during the sitting, the Spirits present were asked if they could oblige us by shaking hands with some one of the company? They promised to try to do so. After sitting for some time, without any perceptible effect, we again asked if they thought that they could succeed? They answered in the affirmative. We then enquired if they could inform us with whom they thought that they could succeed? They answered, Miss Hudson! This surprised us very much, as we had contemplated that some of the media who were sat at the table, would be most susceptible of the influence; however, after a time, they succeeded in moving Miss Hudson's hand, not with that violence we have seen some moved, but enough to satisfy herself, and all present, that it was moved. The fact of them (the Spirits) being able to influence her so readily satisfied us, that if only she could be induced to persevere, she would very soon become a very powerful medium.*

* We sincerely hope that, for the good of our cause, she, along with others in their own family, will take it up and persevere; because if Captain Hudson himself could once get thoroughly satisfied that such phenomena was produced by departed Spirits, he would be just the man to brave public opinion in defence of an unpopular truth. We by no means desire to see him abandon his present pursuit. His calling is a noble one; his services are inestimable to the afflicted sons and daughters of the human family. We have been delighted with his success in our own neighbourhood. When we behold those, who for years had been almost unable to move, whose life was like a burthen to them, and whose sufferings marred the happiness of all around them, but who, in a few weeks treatment by the worthy Captain, have re-gained their long-lost healthful appearance; their wonted smiles being once more restored, and all around them filled with inexpressible joy; and this *we have witnessed*. How then can we desire to see him abate his present calling? We, however, are inclined to think that Spiritualism would aid him in his works of mercy, that by uniting the two he would more perfectly resemble the apostles of old, and help to restore "*practical christianity*."

Too long, alas! has society been divided into two erring parties, one contending that

"Nothing is worth a thought beneath,
But how we may escape that death
That never, never dies."

Whilst the other, on the opposite extreme, would have us live as though this was our only place of existence. Neither of these views are calculated to make man a happy being. Nothing short of a union of the two can yield permanent peace here, and give us a bright prospect for hereafter. It is for this reason that we long to see the captain on our side; and in order that Mesmerism (as a curative agent) may be better understood and more frequently practised, we would say let it be placed on a par with medical science. Let those who desire its greatest benefits learn to seek its aid so soon as they are attacked with any disorder, and not apply first to one medical gentleman and then another, then a third, and so on, giving the disease time to take deeper root to spread through the whole system, and after all else hath failed, then, as a last resort, to try mesmerism. This is not giving a mesmerizer the same chance as you give any other medical gentleman. Again, it is unfair to conclude that "mesmerism is all humbug,"

On the day following another sitting took place with several of the same party, when the communication which appeared in Number 5, was given to the Miss Hudson's. At the same sitting, Captain Case-ment also received the following:—

"I am glad to see my son engaged in this great truth, which will soon bring peace and good-will to the whole human family. Oh yes, there is an inward correspondence betwixt you and us, which has unfortunately escaped the notice of the scientific world. Persevere."

DR. ADAM CLARKE.—Previous to the departure of Mr. S. M. Kydd, we were conversing with him on the subject of Spirit intercourse, when quiet unexpectedly a friend from Faruhill, (who is a good medium) came into the room. Without a single moment's notice, it was proposed to have a short sitting. Very soon after we were seated, (four in number having their hands upon the table,) the table began to move, and on being asked if any Spirit was willing to give its name, that of Dr. Adam Clarke was spelled out. We then enquired if he had any communication which he was desirous to give? The following was the reply:—

"The account given of myself, by the writers of the present day, I have to say, is not correct. They make me to say what I never did say."

Some conversation took place here concerning his writings, after which he went to say—

"I could very much like to revise some of my writings, if any means can be adopted for that purpose."

Mr. Kydd then enquired if he could direct us to any particular passage that he could like to alter?

Answer—"If you can read Greek and Hebrew, I can point out a many."

As none of us were acquainted with either Greek or Hebrew, so as to be able to read it, the following questions were next submitted.—

Question—Is the popular notion respecting the fall of Adam, as taken from the first chapters of Genesis, correct?

Answer—"No."

Question—Is the popular notion of Jesus Christ being the son of Mary, also the Son of God, as derived from the New Testament, correct?

Answer—"Christ is the only God I know anything about."

THE REV. J. W. P.—We have been favoured with a visit by the Rev. J. W. P., an esteemed minister of the gospel, and one who (we are informed) seeks to imitate the footsteps of our Saviour, by labouring to heal the bodies as well as the souls of suffering humanity. At his request, we got up a circle that he might have an opportunity of witnessing the mode by which we obtained some of our communications. A Spirit announced itself and gave a lengthy communication, bearing on the conduct of the medium; reproving him for his inattention to the

because it fails to effect a cure in every inveterate case, and especially in such cases as have baffled our medical faculty. It has been painful to witness the sneers that have been bestowed upon those who have given it a trial. Even the medical faculty themselves have joined in this disgusting practise; and though patients, who had been under their own treatment for months, have received greater relief in a few days than they were able to effect, yet they have continued their sneers as though the merits of mesmerism depended solely upon a single case, forgetting that if such cases prove mesmerism to be "humbug!" that, by a parity of reasoning, all medical treatment has, in thousands of instances, been proved to be the same, and particularly so in almost every case in which mesmerism has been tried.

subject, and also stated that the Spirit which had communicated through him before was again anxious to say something more. At the close of this communication, the reverend gentleman wished to know if any other Spirit was present; or if the Spirit that was present could introduce another? In a few moments the name of "George Washington" was spelled out; and on being asked if it was the American General, it answered in the affirmative. The reverend gentleman then expressed a desire to obtain a communication from a certain relative, when the following was given.—

"My dear Son,

It is with inexpressible delight that I see you engage in forwarding a cause which is one day destined to be accepted and believed in by the whole world. Yea, my son, the time is coming, (though it may be far distant) when the inhabitants of your terrestrial globe will have no need of men to expound the laws of God and of nature. No, the time is coming when they will be taught from the Spirit-land, and by the greatest men, who, having toiled all their lives whilst on your earth, and carried their thirst for knowledge into this realm of joy and happiness, will be able to teach you better, aye, fifty-fold better than all the teachers upon your earth. But farewell my son, for the present. I have said more than I thought I could have said; but persevere my son, persevere in so noble a cause, and remember that the eye of E. x. P. x. is upon you. Adieu."

When the Spirit begun to rap out the word "farewell" the reverend gentleman earnestly entreated it not to leave him so soon; however, at that very moment, a person entered the room, to apprise him that the train, by which he had stated he must return, would be due in a few minutes.

Previous to him leaving this part of the country, he paid us a second visit, in company with another reverend gentleman. We regret to say that we are not in possession of the communications received on that occasion, and therefore should feel obliged if the Rev. J. W. P. would furnish us with an account of them.

A FABLE FROM THE SPIRIT LAND!—On another occasion when we were assembled at one of our regular circles, a gentleman, who had travelled much in Scotland, desired to be present in order that he might witness (for the first time) this strange phenomenon.

Soon after we were seated around the table, the stranger, together with a few others, having their hands upon it, a motion was witnessed, and on enquiring for the name of the Spirit, it spelled out "Allen Masterton," who informed us that he lived in Edinburgh when he was upon earth. The stranger being acquainted with several persons in that part, expressed a desire to know if the Spirit could name any person in Edinburgh whom he knew when he was upon earth?

Answer—"I was a friend of the poet Burns."

Question—How long is it since the Spirit left this sphere?

Answer—"Fifty-seven years."

Question—Has the Spirit any communications to give?

Answer—"Yes. I have received a fable from Phædrus, which I should like to give you."

The circle being quite unanimous in their desire for him to proceed,

he commenced to give the following, which was completed at a few other sittings.

"A certain old Ass, which was comfortably grazing and pricking his ears, was suddenly startled at the sound of a locomotive which was boldly approaching towards him.

Hark ye! says the Ass to an old grey Gander, (which was his only companion,) I will make yonder grim monster tremble at the sound of my voice, or he shall smell of the shoes of my hinder feet. Accordingly he gave an hideous roat, and his chuckling companion began to flap his wings and hiss in imitation of the coming intruder. At length the gander's wife and little ones, which were grazing at some distance, began to imitate their scientific leaders, until the whole managery was in a general uproar.

The ass perceiving that roating and hissing was labour in vain, and being anxious to shew them his wonderful strength, he turned himself right face about, with his heels in array against his foe, and with an hideous roat and one desperate kick the poor ignorant creature threw himself into the arms of that grim monster, that alone could give him an understanding of his own wilful ways, and it is said the sluggish animal, in the agonies of death, began to upbraid his hissing companions for mocking that warning voice which was to warn them of their perilous situation, and give them an opportunity of making a safe retreat, and immediately gave up the ghost. The locomotive continued its journey without any further molestation, whilst his chuckling supporters returned to their grazing to talk of the pranks of the foolish old ass."

At the conclusion, some one asked if the Spirit would give the moral of it, when the following reply was received:—"Let it be published a month first."

A KEIGHLEY MEDIUM IN BELFAST, IRELAND.—Our esteemed friend, Mr. Scott, has favoured us with the following extracts from his notes, of communications received during Mr. Hardaker's visit to Belfast.

August 20. "O faith, can you welcome in this lovely nation,
A poor highland stranger that's come to this shore;
Who comes not to cause you disorganization,
As many an intruder has caused you before."—BURNS.

August 21. "What a cross-grained system of communication,
Though you may think it quite rash to change;
But cross-grained men in a cross-grained nation,
Go across altogether to make it more strange."—SIR WALTER SCOTT

August 22.—The following was given by R. Burns, in answer to the question—Is there a trinity of persons in the Godhead?

"There is a trinity in the Godhead, yet not a trinity of persons, but of attributes."

August 23.—Addressing Mr. Reid. "Thou shalt surely perceive that there is a communication betwixt angels and men, and thy character is such that thy testimony shall go far to establish the same in the town of Belfast. Fear not to proclaim it, for it is a truth, and must prevail."

Addressing Mr. Davies. "Thy assistance in this great cause is requested by thy Spirit-friends. I would that every man who loves progression, would examine himself in all his parts, but most of all his physical, moral, and intellectual nature; as it would tend to raise and elevate him in the estimation of society and of his Maker, and place him out of the reach of those innumerable diseases which man, while in ignorance, is heir to, and ultimately raise him to a position far above the cares and anxieties of the world, so that he could daily and hourly hold sweet communion, not only with the friends and relatives who have left the sphere of earth, but also with the highest angels in heaven, who are ever ready to raise him still higher, so that in the future he may enjoy that unspeakable felicity, which we are now enjoying. Man! oh man! seek to know thyself; *what thou art—where thou art—and whither thou art going!*"—A COME.

August 25.—"Great God of all the universe, who is the maker and preserver of every living thing that creepeth on the face of the earth—what is man that thou shouldst permit thy holy angels to visit him in this remote corner of the earth?"—A COME.

The following was given to a young woman by the Spirit of her father.

August 25.—"Be sure to do that which is good, and read your Bible every day,"
ROBINSON

"He who seeks your scorn and nothing more,
Must lose the evidence he had before;
It's downright madness, and a shameful part,
He'll bless you with his lips, and curse you in his heart."—J. DRYDEN.

August 26.

"Messrs. Davies, Roche, and Reid,
Three honest blades together,
Are anxious to renounce their creed,
And try wi aue anither."—BURNS.

August 28.—Mary P x x of Waterford, one hundred and seventy-three years in the Spirit-world !

Question—Will our flesh-bodies rise out of the grave ?

Answer—"See Job, seventh chapter, and ninth verse. Let every Sceptic seek proof for himself; if he will not do that, neither will he believe you, though you should spend a whole life to seek proof for him."

August 30.—A young man who seemed little disposed to be at rest, was accosted thus:—"Take the easy chair Mr. Rice, and make yourself comfortable."

"What an easy young fellow in the easy new chair,
Who easily makes himself beautiful:
The one with the other are surely a pair,
But the one is a little undutiful."—BURNS.

The following was also given by Burns :—

"When I was in the world I often wished that some courteous ghost would come and blab to their old cronies whether they were yet living, and as I often repeated to my esteemed friend, Mrs. Dunlop,

"Tell us ye dead,
Will none of you, in pity, disclose the secret
"What 'tis you are, and we must shortly be."

But in those days, I was innocent of many notorious blunders which the gossiping wisacres charged me with. Had it been one of the greatest sins that man could commit to believe in a life after death, I must confess, that in some unguarded moments, I was guiltless of that terrible crime; and I find that in the present day, two-thirds of the professing christians are also guiltless of that crime, and the remaining one-third, who possess some glimmerings of hope concerning the inscrutable future, are in such a deplorable strain of superstitious absurdities, which are also split up, divided, and sub-divided into an unknown number of unmeasurable "isms" and "arianas," that it is really deplorable for angels from heaven, from the least to the greatest, to behold. Since, then, this is the state of Society, we come as ministering Spirits unto men to teach truth, and nothing but the truth; that they may see the error of their ways, and that ere long the whole civilized world may be as one family: then there shall be one fold and one Shepherd: yea, and all nations shall call him by one name, and shall praise him with one voice. This is what we come to establish among you, whether we come as ghosts, goblins, fairies, witches, wizards, or spunkies; elfs or brownies, or even their imaginary Satanic Majesty himself, (of whom you may have heard the name from the lips of some doating old maid, who would correct every body with the sight of every dark corner that seemed at all suspicious to herself and the like :) or, whether we come as rational beings, possessed of some little knowledge of our own existence, (who, as I am informed, all men are taught to imitate, whilst in the world,) no matter how we come, or what you may choose to call us. 'Tis true we come, yet not for our good alone, but for yours also. It is our greatest delight to raise men from vice to virtue; to lead them out of error into truth, and that all, both high and low, rich and poor, free and bond, may believe that man shall live for ever, and must be judged according to his works."

SINGULAR CASE ; OR THE ELECTRIC TELEGRAPH SURPASSED !!—
 During Mr. Hardaker's stay with them, one person, who was anxious to get communications from the Spirit of Burns, enquired if he would meet them again on the Sunday evening, (August 26). Burns replied that he intended to be at Bingley to communicate with them there. This aroused the curiosity of one of the spectators, who wrote to Mr. Bland, of Bingley, to enquire if the Spirit of Burns had been at a circle there, and had communicated with them? However, on the same evening (Sunday) on which he posted his letter, whilst they were assembled in Belfast, Burns, to the surprise of all present, announced himself. On being asked to explain the cause of his presence there, after having promised to be at Bingley; he replied that he had been there but that there was no circle sitting! The letter which was posted previous to this information, arrived at Mr. Bland's, on the Tuesday morning, and as he had not heard of any circle being held on the Sunday evening, he contrived to have a circle formed immediately to enquire of Burns where he had given his communication. Burns, however, informed them that he was present on the Sunday evening, for the purpose of communicating with them, but that he found no circle to communicate with!! Now as this information could not reach Belfast before Thursday, the 30th instant, and yet it was given on the 26th!!! we would like to know what other agency could be employed to accomplish such a feat?

THE PEACEFUL END OF A BELIEVER IN SPIRIT INTERCOURSE.

Since the commencement of our *Telegraph*, a kind-hearted and much respected sister has passed on into the Spirit-land. The name of her husband, (Vicars,) will be found in our first Number, and the interest which he took in seeking to convince his late associates is there manifest. His unwearied zeal in the cause of humanity, whilst in the flesh, gained for him that esteem which makes him now a welcome guest amongst many who are believers in Spirit-intercourse; but amongst none has he been more welcome than in his own family circle, which is chiefly composed of believers in the phenomenon of intercourse with departed Spirits.

The illness which carried his beloved partner on to join him in the Spirit-land, was borne with that patient, resigned spirit, that one might well exclaim, "oh that my last end may be like unto hers." She had, it is true, a large family to leave without father or mother, in a world of sorrow, but yet she was not like those who have no hope. She rested in perfect confidence that though she might be "absent in body," yet she would be "present in spirit." Death had lost its sting. No dread of a long dreary separation disturbed her peaceful mind, but conscious, that whether in the body or out of it, she would be permitted to watch over her beloved ones, she could calmly say, "Lord, thy will be done."

THE MINISTRY OF ANGELS.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. i. 14.

CAN it—can it be,
That the celestial spirits through this sphere
And hover o'er and round us, ever near,
Though we no form may see?
And am I now surrounded by a band
Of those who minister at God's right hand?
And do these sinless hosts
Encamp about our coasts,*
And through our valleys walk, and on our mountains stand?

And can it be, indeed,
That those pure beings hear each word I say,
And note my every action, day by day?—
Perchance my thoughts too read;
Grieving (if grief can touch angelic breasts)
Whene'er I disobey my God's behests;
Rejoicing when my soul
Pants for the heavenly goal,
And battling with the foe who o'ertakes its course arrests?

Yes! 'tis no idle theme,
No speculation of a mind diseased,
No wild conceit by some enthusiast seized,
No poet's baseless dream;
Then let not scoffers ridicule nor sneer,
Nor let philosophers their smile of pity wear,
Nor christians deem it vain,
The thought to entertain,
That angels lead us on, that spirits guard our rear.

At God's command they fly;
They leave their diamond thrones, their sapphire bowers,
Cerulean fields, and never-fading flowers,
They cleave the azure sky,
And with the swiftness of the morning ray,
The first glad messenger of welcome day,
To this sad sinful world,
Where Satan hath unfurl'd
His rebel standard black, they wing their ærial way.

And when convulsive throes
Shake the frail tenement that holds the soul,
And snap the silver cords, and break the golden bowl,—
When life draws near its close,
The eye of faith discerns 'mid gathering shades,
And more distinct as earth's fond vision fades,
The white-robed seraphs nigh,
To bear the soul on high,
To that celestial home, which death no more invades. J. F.

[From the Churchman's Monthly Penny Magazine.]

* Psalm xxxiv. 7.

NOTICE TO OUR READERS.


Several of our readers have expressed a desire to know why "infidels" are selected to sell the *Telegraph* "in preference" to other Booksellers. We reply they are not "selected" by us "in preference" to other Booksellers. Other Booksellers have generally had the "preference;" (if there has been any preference given) i. e. they have been solicited to become agents for it, as we very naturally thought that they would be most likely to take an interest in its sale. This, however, has not proved correct at all times, though we are happy to say that some of them who only sneered at us when we commenced, have since become agents, and are enabled to dispose of a goodly number each month. In justice to those agents whom some of our readers denominate "Infidel Booksellers," we deem it our duty to state, that, with scarcely an exception, they have undertaken the agency without either "if" or "but." Some, in speaking of us, have used the expression, that "it is the most harmless 'ism in the world;" others say that they have "long asked for some tangible evidence," and that "Spirit Rappers are the first" to offer it to them.

A CONVERT TO TABLE MOVING.—A person who signs himself "a convert to Table Moving," writes to call our attention to the *Keighley Visitor* for this month, where the Editor is amusing his readers, by publishing a curious epistle received from one of his correspondents, signed "A. Z." Our correspondent has the following remarks on it.

"As he only gives his initials, A. Z., I felt at a loss to tell what sort of a person he could be; knowing, however, that Dr. Johnson used to be very clever at making out such abbreviations, I referred to his Dictionary, and to my surprise found that A. Z. means a Zany, silly fellow, or merry andrew." Again, on referring to the word "institute," he says, "I think he must have got this name from some of the bad Spirits, for I cannot find such a name in any of the Dictionaries, as Institute."

For our own part we were disposed to think that A. Z. meant the beginning and the end of the history of so noble a champion. We have no objections to the Editor of the *Keighley Visitor* amusing his readers at our expense, providing he does not do it under false colours; but judging from several other sneers that have come from that Paper, we incline to the opinion that he has only made use of A. Z. as a "cat's paw," to say that which common decency forbids him to utter. We question whether a sensible article on the subject could gain admittance into that paper; and it is to be regretted that a professedly Temperance periodical can find room for any blarney of that kind in preference to a good sally at the cause of drunkenness!

We are obliged for the remainder of our correspondent's report of his experience, which will appear in our next.

 All Orders and Communications for the Editor, to be addressed to the Publisher, J. Rhodes, Market Place, Keighley. Orders for Six Copies and upwards, sent Post Free to any part of the United Kingdom, on receipt of an equal number of Postage Stamps.

The Yorkshire Spiritual Telegraph.

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[Price 1d.]

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM A WELCOME FACT.

(From the New England Spiritualist.)

ONE would think that a single sound from the everlasting shore would be hailed by earth's inhabitants with hosannahs of rejoicing! Here we have been wandering for long, long ages in darkness and night—our minds vacillating between hope and fear, and thousands feeling the want of positive evidence of the immortality of their existence. The world seemed to be sinking deeper and deeper into materialism and scepticism—the abstract speculation and the vague assumptions of much of the theology of the day, affording no living evidence to multitudes of minds of any life beyond; while even many of those claiming to have knowledge of our spiritual nature and relations, and to occupy the position of teachers and instructors, were not without their doubts and apprehensions. Dim and shadowy was the way. Vague and uncertain was the future. Vast multitudes were constantly passing away into the obscure unknown—and no voice, no sound came to tell us that they live again. Solitude, anxiety, and gloom, weigh down the doubting heart, as "friend after friend departs." Sorrow and wailing are heard as death drives his chariot over the world. Doubt deepens into desolation, and desolation into despair. At length, after ten thousand anxious inquiries of the "Watcher on the Tower" to give us some faint hope of the day-dawn—of a gleam of light to guide our steps, and point us to the "golden sunshine on the eternal shore"—after the many, many heart-throbs and surgings of anguish, and the long, sad nights and weary days—in the providence of God there comes the cry of departed friends from the everlasting shore, proclaiming, "*All is well—we live again! Hosannah to the highest!*" That voice rings like the music of Heaven on the listening ear of the lonely doubter, and vibrates back through the hearts of rejoicing angels, who sing anew the advent of the world's deliverance from bondage, darkness and wrong!

Immortality is thus proven—demonstrated beyond the shadow of a doubt. What was once a cherished hope, a longing of the soul, is shown to be a palpable reality. We have renewed assurance that we shall live and progress for ever, in a world of beauty, love, and harmony. We need only to live here pure and just and aspiring lives, to become receptive of the mighty truths whose on-flow is to regenerate, and enlighten, and bless the world. We need but look with trustful and truthful hearts to the Great Fountain, to be inspired by God's angels, and to be made the instruments of his will, in effecting the consummation of his glorious designs.

Yet thousands, instead of receiving these things as "glad tidings" from the spirit-shore—as a hailing sign from a newly discovered and immortal land of joy and beauty—instead of this, they scout it all as wild delusion, and without knowing what they are condemning; and are ready to curse the spirits, and to condemn all who are willing to hear them. And with words of folly on their lips, and pride and arrogance in their hearts, they are found in the paths of the scoffer and reviler.

Allow me to suggest to those who have never examined this subject, that they may save themselves many a bitter and unavailing regret "in the world to which they go," by relaxing their opposition to things they do not understand, and be willing to admit that they *may* not be quite so wise as they suppose themselves—that there *may* be some laws in Nature yet undiscovered—some principles connected with our immortal and spiritual being yet unlearned—and some spots in the wide-spread gardens of God yet unexplored.

MIL0 A. TOWNSEND.

IMPORTANT AND VERY INTERESTING EXTRACT.

We extract the following from a letter [addressed to the *Hartford Times*, by Mr. D. D. Hume, who is a native of Scotland, and a very powerful medium.

"I enclose a paragraph from one of the London journals, giving a sketch of an interview I had with Lord Brougham and Sir David Brewster. The latter, as you are well aware, wrote that article in the *Edinburgh Review*, some months ago, in which he argued against the existence of spirit agency in the production of the manifestations, and in which he denounced the whole matter in the bitterest terms, as a delusion and an imposition. His article has been eagerly and widely quoted by the opponents of Spiritualism on both sides of the Atlantic, and its statements are doubtless believed by those who are incapable of appreciating or comprehending the truths which they assail.

Sir David, however, has for once met with a "*stumper*," for he has seen and felt such manifestations of his spirit friends as to completely upset his philosophy. He frankly confesses that he is " sorely puzzled " at what he has witnessed, and Lord Brougham acknowledges himself to be thoroughly nonplussed. Both of those noted men brought the whole force of their keen discernment to bear upon the solution of the

phenomena; but the presence of substantial, actual hands, and the demonstrative strength of the spirits who thus clothed themselves for the time and moved material objects about the room, proved to be too much of a question for them to master.

Time will not allow me to notice the various interesting sittings I have had, nor the many distinguished personages who have been in our circles during my short stay in London. I am at present enjoying the quiet of an English country home. The gentleman with whom I am stopping (Mr. Rymer) is one of the most distinguished solicitors in London. He has been a *materialist*, or disbeliever in a future state, all his life previous to witnessing those demonstrations of spirit existence. He is now a believer (or rather a *knower*) of the future life. The manifestations, so often scoffed at by professing Christians, have done for him, as they have for upwards of twenty-five thousand infidels and atheists in America, what no power of the pulpit or doctrine or evangelical religion could ever have effected.

Is not this one fact alone a sufficient reply to the oft-repeated question of "what good does it all do?" There is many a broad-loving soul that, failing in the effort to narrow itself down to the limits of a dogmatical creed, has ended in infidelity, or blank atheism; but the number of these is becoming steadily less by the influence of the spirit manifestations, which are to them what the placing of the hand was to Thomas. Mr. R., since his conversion, has given a lecture on the subject, and will give another.

One thing I will not omit. Mrs. Trollope, whom Americans will be apt to remember, came with her son from Florence to London for the express purpose of seeing the manifestations. They were accordingly invited to spend a few days with me at my village home; and I must say that I was agreeably disappointed in her. My previous ideas of her had not been such as to prepossess me in her favour, but I have become an admirer of her private character. She has none of the stiffness of the author about her, nor any of the "blue-stocking." She enjoys the realities of existence more fully than any one I have ever met in a circle.

The *sceance* with her was one of strange interest. Her son was an unbeliever, and his mother was very desirous that he should be "brought to a knowledge of the truth." When at length the light did beam upon his soul, and the chords of his spirit vibrated in unison with the celestial harmonies that ushered in the birth of Faith through the shadows of his old unbelief, the result was too much for his stoicism, and the tears of holy joy coursed down his manly cheeks. Her joy was too great for utterance, and her rapturous emotions seemingly too great to be endured. It was an impressive scene and an occasion of deep interest. There are many such in the life of a Spirit Medium.

In a few weeks I leave England for the Continent, in company with my friend Mr. Rymer. We intend to reach Rome in November, where we purpose to spend a few months, if his Holiness will let us. You shall hear from me again.

Yours truly,

D. D. Hume.

The following is the article referred to as having appeared in the London Journal.

"**LORD BROUGHAM WITH THE SPIRITS.**—A circumstance which has excited the most extraordinary sensation among the privileged few, who have been admitted within the sphere of its operations, has taken place at Ealing, a village on the Uxbridge road. A young gentleman, named Hume, a native of Scotland, but who has resided for many years in America, is now on a visit at the house of a Mr. Rymer, a highly respectable solicitor. Mr. Hume is what the Americans term a 'medium,' and through his instrumentality some extraordinary, and if true, miraculous occurrences have taken place.

The spirits of deceased persons have been heard and felt in Mr. Rymer's house, and a variety of circumstances have taken place, which the persons who were present affirm could not have been produced except by supernatural agency. One of the spirits is supposed to be that of a son of Mr. Rymer, a little boy, about eleven or twelve years of age, who has been induced to write to his parents under the cover of the table, and the writing is, to all appearances, precisely similar to that of the child when alive. Mr. Rymer, who is thoroughly convinced of the *bona fides* of the affair, has invited several persons to witness the manifestations, and among them the Rev. Mr. Lambert, the incumbent, who has become a devout believer in the existence of these communicative spirits.

Some rumours of the spirit manifestations having reached Lord Brougham, the medium had an interview with the noble and learned lord, in the presence of Sir David Brewster, when several unaccountable revelations were made, and even Lord Brougham has confessed himself amazed and sorely bothered to comprehend the description of agency by which an accordion is forced into his hands and made to play, or his watch taken out of his pocket and found in the hands of some other person in the room, for such are among the vagaries performed by the Ealing spirits. The house of Mr. Rymer is of course besieged by persons anxious to witness the manifestations, and scarcely a night passes that some scoffer is not converted into a true believer in the mystery of spiritual manifestations."

EXTRACT FROM AN ADDRESS DELIVERED BY R. OWEN, ESQ.,

In John Street, Fitzroy, London.

My attention was first attracted to this subject by reiterated and apparently very anxious raps made upon a table, when no one was near it, and when I was an entire stranger to these new manifestations, and had called at a house occupied by an American Medium, to purchase a book advertised to be sold there, explanatory of the American spiritual manifestations, written by a gentleman of high standing for ability, truthfulness, integrity, and a sound, calm, cautious judgment, not likely to be carried away by any new fancy, doctrine, or facts, except by irresistible and overpowering evidence, and a gentleman from whom I had received the most liberal and kind hospitality when I was in America. The subject of the work mentioned was the history of modern spiritualism, so far as it had then progressed in the United

States, from its commencement in 1847, to 1853. I knew I could rely upon whatever was written or published by my friend, the Rev. A. Ballou, who is universally known and esteemed throughout the United States.

When Mr., now Dr. Hayden, the husband of the medium, brought me the book, and I was paying for it, he said, "Mrs. Hayden having heard much of and about you in America, is very desirous of seeing you, if you can conveniently give her a few minutes of your time," to which I consented, and was shown into a large room, in the midst of which was a plain large dining table, and it being a very cold morning in March, a good fire. I had an opportunity of seeing, while alone, that there was no machinery in the room, or under the table. Presently Mrs. Hayden, the medium, came in, and we sat near the fire, at a distance of several feet from the table. We entered into conversation about our mutual friends in the United States, and while both were much interested on this subject, I heard repeated raps on the table, which increased and appeared determined to attract my attention. Nothing had been said about spirits, or spiritual manifestations, for I was at this period very sceptical on the subject; but the raps were so loud and incessant, that they interrupted our conversation, and I said, what makes this noise upon the table? Mrs. Hayden, unmoved, said it was made by spirits who seemed very anxious to make some communication. I replied—"this is very strange, for I did not come with any expectation of having anything to do with spirits." The raps continued. I said—"have you the means of learning what spirits these are?" Mrs. H. said she would ask, and try to obtain answers. She now went to the table and asked the question, and by the alphabet the reply to that process was, "Friends of Mr. Owen." I said—"that is most extraordinary, for I came here without intending to say a word about the spirits or their communications with the inhabitants of the earth, for I have no faith whatever in these matters." The raps were continued, apparently most anxious that I should attend to them. I then said to Mrs. Hayden—"could you learn who these friends of mine are?" She said she did not know, it depended upon the will of the spirits rapping whether they will give their names or not; but, she added, if you will take this alphabet and ask them to give their names, they will probably answer your questions. The spirits will rap at particular letters, which you must take down, and see what word or name they will make. I did so, and the first name given was "Robert Owen." I said—what Robert Owen? and the reply was, "your father." I enquired if any other spirits were present. "Your mother is with me." I said—give me her maiden name. "Anne Williams." Quite correct. I then enquired when and where they died, and put several test questions, all of which were answered correctly. I confess I was greatly puzzled and astonished. I took the book home and read and studied it thoroughly. I found it, as I expected it from A. Ballou, replete with well-attested facts, and sober, sound reasoning upon those facts. I then determined to investigate this all-important subject for myself, and had, I suppose, not less than twenty-five or thirty *seances* with Mrs. Hayden, whom I found always truthful and simple-minded. These *seances* were uniformly interesting and satisfactory to me. * * *

It may be perhaps asked,—What are the objects intended to be

effected by these new and extraordinary spiritual manifestations?

It is not merely to startle and astonish the public, or to amuse the idle.

It is to arouse the attention of all to the present deplorable condition of our race, to the unnecessary ignorance, poverty, disunion, crime, and misery, now so prevalent throughout the world, and to prepare all for a total change in the mind and practice of the human race:—to make immortality a palpable fact, create a new character for each, and open to all, the plain, peaceful path to an entirely new existence of man upon the earth, in which no inferior character will be formed—no one be allowed to grow up in ignorance, with bad or inferior habits and manners, in disunion with his fellows, in poverty or the fear of it, or to be placed in or surrounded by any injurious conditions. On the contrary, the population of the world will be governed by love and wisdom, influenced by illimitable charity and forbearance, so long as any part of the present errors remain; or until the fatal evils of the existing system based on falsehood shall be removed.

In fact, this divine spirit of universal charity and forbearance will guide the change, until the present system shall be absorbed by the Millennium, or die its natural death, and give place to the new order of things, when a superior character and happiness permanently progressing will be secured for every one.

The present perplexed and excited state of all governments, and the present divisions of religious and civil parties over the world, are the forerunners and certain indications of the great and glorious change immediately before us.

Under this false system all governments are becoming effete, and all people, by their divisions, powerless for good; they know their governments are in a maze, have lost their way, and know not how to proceed; and yet are the people incompetent to instruct them and put them in the right way. Yet if the spirit of ignorance, arising from early false instruction, could be removed, the right way to universal union and happiness, is simple, plain, straight, and easy to follow, from its first principle through every department of life in practice.

The prejudices of what is called a religious, and also a learned education, are opposed to the right way. Even now, I am informed, statesmen and men of science, from a very little knowledge of these new and extraordinary facts and most interesting and important manifestations, ignorantly, and unwisely for their own reputation, call them curious tricks of jugglery. How can there be any appearance of sound and calm judgment in supposing that thousands of mediums and millions of people, unknown to each other, can be united in a system of jugglery to deceive the public; or that an extended population now spread over the civilized world, have agreed to be deceived in opposition to their senses, or to endeavour to deceive others, whose senses and knowledge of human nature are, to say the least, equal to those of these statesmen and scientific men;—for both are often limited in mind to a narrow circle of peculiar ideas, and but little familiar with the general laws of human nature, or with society as it ought to be constituted for the benefit of all classes? They are, however, to be pitied for their learned prejudices, and for their ignorance of facts substantiated on evidences as good and as strong as can be given to man.

As previously stated, it matters little who now believes or disbelieves

in these new spiritual manifestations; for the facts are so multiplying in all directions, that soon all will be compelled to believe in the certainty of these material and mental communications.

[The above address is published entire, price 3d., and may be obtained through our Publisher, or through our Agents. Ed. of Y. S. T.]

MONTHLY RECORD.

Mr. Editor,

I have been very sceptical as to Spiritual Communications, until about a fortnight ago, I felt determined to try if I could prove the truth of Spirit Rapping, or Table Moving, along with a few more as sceptical as myself. We formed a circle and got the table to move, and asked the name of the Spirit who moved the table. A well-known character in this town about twelve months ago, gave his name—I asked if he had anything to communicate, expecting, of course, to get silly answers, such as I often heard people say the table gave. The following words were rapped out:—

"I have found things vastly different since I came here, to what I was taught in the world. Well, well, all I have to say at present is, that you should do as you would wish to be done unto, and you will do well. Good night."

I asked if there was an intelligent Spirit present, and received an answer in the affirmative. I asked the name, when the name of an intelligent man (formerly a local preacher in this town) was given. I keep back the names, as the relatives of both parties are living in the town, and I have no desire to hurt their feelings by naming them, as no doubt many of them do not believe in Spirit Communications. I asked the Spirit if he had anything to communicate? He answered, "yes!" I asked what object Table Moving had to accomplish?—or, if any object? The following words were given by the alphabet:—

"If the gospel was preached for the gospel's sake, all would soon believe; but if men fail to preach the true gospel, then tables must interfere. Why not, I ask?"

It certainly gives me much pleasure to see a few who profess christianity, investigate a truth which shall shortly turn the world upside down—yes, it will turn the wicked unto the Lord, and make one fold and one shepherd—and then shall there be peace throughout the land. Which of you will not persevere in this great truth? Some of you there are who think you have a knowledge of the true gospel, and perhaps who think you frequently hear it. But, verily I say unto you, that the very stools on which you sit, and the tables from which you eat, shall rise up and contradict the doctrines which you frequently hear; and I had like to have said that the very sands of the sea shall come out from the earth to be your heavenly ministers—but the stones on which you tread, shall, like Balaam's Ass, have the power to speak; and you shall know that the angels of heaven have come down to earth to be your future guides, and ye, like Saul of Tarsus, shall acknowledge to the world that ye have beheld the light of heaven."

Seeing that the above communications could not come from any one sitting at the table, I felt convinced there must be some invisible agency. What it is I cannot tell—consequently I must come to the conclusion that many others, who have tried it, have come to, and say it must be

Spiritual Communication. I feel surprised to find that many are opposing it, who have never tested it—and ministers too, who ought to be the very last to oppose anything that is doing good; but it is to be lamented that they are, generally speaking, the first to oppose, and the last to encourage progress of any kind. I have the greatest respect for a sincere, hard-working minister, but detest a lazy drone—of which we have too many. They tell us that God would not make use of such simple means, and that it is blasphemous to impute it to Him. What should we think if we saw the children of Israel walking round the walls of Jericho, and then blowing Rams horns to throw it down? What can we think of God making use of such simple means to accomplish his purpose? These men say they believe in the Bible. I question it.

What is there more unlikely than for one man to communicate with another, at the distance of a hundred miles, by wires?—yet such is the case! What is there (to a person who never read nor heard of the Bible) more unlikely than for a man to live three days and three nights in a whale's belly, and be thrown out on the very island where he refused to go—yet we believe this to be true, and many other things we could name. The fact is, Mr. Editor, the ministry is becoming a trade; and ministers—at least a great many of them—care more for the fleece than they do for the flock. I believe we have a great many pious, hard-working, sincere ministers. I believe also that many enter the ministry, not for the sake of saving souls, but for the sake of saving, or getting money. I do not wish to condemn the workers with the drones, nor yet compare them—but certain it is that God is determined to make use of other means to accomplish a work that ministers do not try to accomplish. Remember when I say ministers, I do not mean God's faithful ministers, as I do not consider the others as sent from God. My opinion is, therefore, that God is making use of the table however simple it may appear, to accomplish his work; and it is very evident that many, who before have not been believers in christianity, now acknowledge both the bible and a future state. Many will not believe in it because infidels do—others refuse to test it because infidels advocate it—others condemn it because they do not understand it—and others do so because their prejudices will not allow them to prove it. All I have to say then, is, prove it—do not take the evidence of others, but test it yourselves—and if you can prove that it is a delusion, or nothing but animal magnetism, we are quite as willing as you are to submit and no longer believe in Spiritual manifestations.

I am, dear Sir, yours respectfully,

A CONVERT TO TABLE MOVING.

The following piece was given in Bradford, a short time since, by a Spirit that gave its name—"ARNOLD LUTZ."

"Call ye this world a ball, that rolls with furious speed around the blazing orion of light? Those beings you call poor mortals, have to grope for their immortality. They would have spirits to take their immortal flight, to mount to the heights of heaven, (which they say is a place of thrones,) amidst the golden beams of heavenly light

Would those white-throated sodoms leave their Sunday thrones? They carry their solemn heads above the poor. Is this love to their fellow-creatures? Ye iniquitous

slanderers!—You that stand up like St. Paul to preach the gospel; yet only to those who requite your services best.

O ye hypocrites and pharisees! 'tis you that should show the example. Why will ye teach poor souls through the men who oppress the poor, and deprive them of their daily bread?

All that assembled before the Senates of old, listened to their powerful sound, as if they were shaking the axes of earth. Harken ye then to the voice of the Lord, which saith, "Heaven and earth shall pass away, but my word shall not pass away."

Look ye to the poor, ye proud in heart, if ye be followers of the old apostles. To whom did Christ preach? Was it not to the poor and the helpless, the widow and the fatherless?

O ye seekers after worldly lusts—know ye not that one being hath made you and all things that have life and soul? You know that life is short and that time is precious. Why then will you employ your time in such useless forms and ceremonies? Is there not an appointed time for man? and know ye not that there is not one moment to lose; as that mighty, unseen God, with his whirlwind blasts, may sweep your proud existence out of time into eternity? How then would you account for the deeds done in the body, or dare to face your God with all your luxuriant riches, when thousands of your fellow-creatures around you are pining and starving out their poor miserable existence, by inches?

What are all those costly houses of God, but proud idolatrous dens of infamy? They destroy the happiness and unity which would prevail amongst the lower classes of society; they even do not admit of those forlorn individuals, because of their clothes being worn to tatters!

Oh ye proud in heart, will ye not stoop down to the needy and helpless? Look, O ye haughty men, to your last end! What will ye gain by all your riches when death calls you to give an account for your deeds done upon earth? O ye Dissenters, that take your accents from the Book of God, you teach and support all your doctrines and faith from that Book, still you differ in a thousand ways.

What is religion, and what constitutes a religious man? Love to all—both poor and rich. If ye be at enmity with one another, can that be called religion? Or, being professors on a Sunday, and backsliders on a Monday, is that to be called religion, or loving their fellow-creatures? Is not that omnipotent power as great on Monday, or any other day, as on a Sunday? Yes! And if you will carry on your deceptive dealings and professions, depend upon it some dreadful doom will certainly be your fate. Who, after a moment's consideration, can imagine that some wicked murderer, or even some quiet Sabbath professor and tyrannical week-day oppressor, should share the joys and happiness of this grand future existence with those once poor miserable creatures, who had toiled and worked their poor frames to a skeleton, to get food honestly and uprightly to keep up their existence. No, my friends, when the close of your mortal existence (which is certain to all) shall arrive, then shall the proud aristocratical and tyrannical home-fed statesman, become equal with the poor. When grim death comes they will only require their length and breadth of ground; and thou, poor man, wilt, at last be as rich as they. What then signifies this life, which is so short, if ye worship God in some old Barn, or Hen House? Instead of building proud idolatrous houses, give the money you have to clothe the poor, and comfort the needy, the helpless widow, and the fatherless children; then God will say, Well done good and faithful servant; thou hast been faithful over many poor comfortless souls; thou canst give alms and have plenty for thyself.

My good friends you must look for this perpetual existence, lest death should call you hence, and your souls be in misery hereafter. Why will ye live on in such wickedness, and at the same time in the fear of death?

This body has to make its changes in all its forms. As the branches of a tree differ one from another, so will thy changes be hereafter.

O that sin and deception, that destroyer of all hope, should be amongst brotherly love. There is one word the boon and joy of all happiness—and that word is love—the great boon of all religion. If all men would practise its precepts, there would be no need of jails and gallowses. No, they are emblems of destruction and misery.

If this world is to be reformed, it must be by loving one another as we love ourselves.

In all manner of trade use love and charity—in all your dealings learn to love all men as brothers. Live to God, and he will abundantly pardon your iniquities.

The Bible is a Book written by inspiration. By its doctrines and precepts you may attain what you hereafter require.

Believe on the Lord Jesus Christ, then your worldly actions will be turned into future happiness.

Let love be your trust,
Be upright and just,
Then God will reward you,
When raised from the dust.

The few words I have said I hope will be a warning to you all concerning a future state; they are in accordance with common sense and humility. So be it."

A COMMUNICATION FROM THE SPIRIT OF A WESLEYAN LOCAL PREACHER.—The following communication has been received from one who left this sphere a short time since. During his sojourn upon earth he was well known to most of the inhabitants of this town; and, perhaps, few men have ever succeeded in gaining the confidence and esteem of all who knew them that he did. As a member of a christian church, he was an active, zealous, kind-hearted, persevering man, full of forbearance, and charitable to all. In his secular sphere of life (as an employer) he was respected throughout his whole works. The esteem in which he was held by almost every man, woman, and child, that he employed, was such as must amply have repaid him for every humane act of his life; besides, it was not merely his christian brethren and work-people alone that held him in such high estimation, but even those who regarded him as a teacher of error, (so far as his doctrinal opinions were concerned) had unbounded confidence in his sincerity and honest intent. Of such a one it would be almost superfluous to say that he was a kind-hearted parent.

When his name was spelled out (N— W—) by the alphabet, at one of our circles, a thrill of joy seemed to run through every bosom, and all seemed anxious to know what he would communicate. He commenced as follows:

"It is with great pleasure that I now address you on so very important a subject; one which will most certainly be of great moment to all who will diligently read, mark, learn and inwardly digest that which I am about to say.

So long as you inhabit your transitory tenement, but more particularly when you come to inhabit those celestial spheres; when you like us may yearn to converse with those whom you love, and have left behind—yea, and so anxious to teach them the true way to the regions of eternal bliss—to the regions of eternal bliss did I say; yea, my enquiring friends, it is on this account that I am induced to address you; but here I perceive one great difficulty, not, however, with the few I am now addressing, but with the thousands of different opinions which have originated from as many different creeds which have been formed by men for their own ambition, and not for the glory of God. Since then this is the state of things, it behoves both angels and men, who are lovers of progression, to use their utmost endeavours to establish for the whole human family this great and important truth, viz:—that angels can and do communicate with men; yea, and have done in all ages of the world.

Oh that I had known this when I was with you in the world! Oh that my own dear friends and relatives knew of this Divine permission! What pleasure I should feel in communicating with them. At present, however, it is deplorable for both me and my innumerable Spirit companions, to behold their seeming indifference, or carelessness

to enquire into this strange phenomenon. Perhaps it may soon be their lot to behold their near and dearest friends laugh at the idea of Spirits conversing with them, even when they are in the greatest need of instruction concerning both their present and eternal welfare. Yes, my friends, and now I can perceive clearly the wisdom and goodness of God in permitting this delightful communion betwixt us and you, and soon, very soon will those who now laugh be like us, viz:—have to witness the obstinacy of their friends laughing at their attempts to converse with them; but as those who think themselves as belonging to the church of Christ, and particularly those who profess to be ministers of the gospel (with very few exceptions) do wilfully turn a deaf ear to nearly all that has been advanced for their especial benefit, and like the dog to its vomit return to their thread-bare forms which they call religion, and think more of the things of the world than of the salvation of their souls; then we must, as truthful philanthropists, endeavour to manifest ourselves to those who are willing to admit a truth which shall surely revolutionize the whole world, and bring peace and good will among mankind. Though it seems a matter of doubt with many, who are well-meaning enough, whether or no Spirits can communicate with men—yet I tell you plainly, and if you believe the Scriptures as you profess to do, they too do testify the same, viz.—that angels can and do communicate with men.

Some say it is false and must surely fall; but this is a mistake, which is unfortunately entertained among men, though I must not hesitate to tell you that however true a phenomenon may be, or however well it may be calculated to benefit mankind, that if men do not take an interest in it, they must not expect it to spread amongst them. No, my friends, truth cannot prevail unless men will zealously unite to strive against error.

How can the most useful science continue to be beneficial to the world, unless those who are anxious to benefit mankind will, regardless of the sneers of those who seek only to benefit themselves; unless, I say, men of this kind come forward and guard it in its infancy, and take care not to forsake it until it arrives at maturity, when its own merits will be sufficient to establish it as a truth that would be beneficial to the whole human race. This you may see most strikingly illustrated in the case of Galileo.

It was just as true that the globe upon which we tread was round when Galileo first declared it to be so, as it is now; yet, up to this day it would have been unknown, had not men of genius, who possessed wisdom and power of intellect, taken a pleasure in examining the wonderful works of God, and had resolved, at all hazards, to stand by the truths they discovered.

That the world is round, and has now become a common axiom among the learned, the great, and the good, is beyond a doubt; and so sure will it, one day, be an axiom among the learned, the great, and the good, that there is a communication betwixt angels and men; and the ignorant, the foolish, and the evil-disposed alone will reject it to their own sorrow and shame.

Let me now address a few words to those who have never had the opportunity of witnessing this sacred science of communication betwixt us and you, who are, nevertheless, diligently searching after truth, and would gladly embrace it, providing they could once be satisfied that such is a true science. But where? O where can they search for that inestimable treasure without painful misgivings as to its real genuineness? or unto whom shall they look with confidence?

Let me persuade you to follow the advice of St. Paul, where he tells you to "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."—1 Thessalonians, ch. 5, v. 16 & 18. Again he tells you that "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phillipians, ch. 4, v. 8. Remember *all* are not apostles, nor prophets, nor teachers, nor workers of miracles; neither do all possess the gifts of healing, or the power to speak in different tongues, or to interpret, but there are diversities of gifts, the *Spirits* of the prophets being *subject to the prophets*; for God is not the author of confusion, and hence it is that St. Paul advises you to "let all things be done decently and in order."

In conclusion, I feel it my duty to my friends and relatives, (as a guide for their own conduct) to inform them that my life was such that I have had but little to repent of since I came here; and it is my earnest desire that all who knew me, and who occupy a similar station to that which I occupied, may have as little; but great God, how merciful art thou to man when he forgets to keep thy law! May the time soon come when all men shall love to do good, and love mercy, and walk humbly with God."

DO SPIRITS COMMUNICATE WITH EACH OTHER IN THE SPIRIT WORLD?

At a private circle held subsequent to the above communication, a spirit gave its name "Stell." Some one in the circle remembering that the same spirit, together with its companion, (Vicars) had commenced a communication which had not been completed—a portion of which appeared in a previous number—asked if the Spirit would complete the communication, when we received the following answer:—

"I am very glad to inform you that our esteemed friend, Nathaniel Walbank, has, at our request, continued the discourse which we intended to give, or rather, he has mentioned all the points we should have mentioned. Vicars and myself concluded that it would have a better effect on the mind of the public."

TRANSLATION OF SPANISH BY R. BURNS.—There appeared in No. 6, a few words received from a Spirit that gave its name "Don Carlo." Since then it has been translated both by the Spirit of R. Burns, and also by a gentleman in Bingley, who is acquainted with Spanish, which is as follows:—


"The kingdom of God is not in words, but in virtue."

So long as human lips remain unfed,
Men starve their Christ for lack of coarsest bread;
Where'er a single bondsman fettered stands,
Men chain their Christ, and bind their Saviour's hands.

Where'er a single orphan truly dies,
Or grows embruted in their factories,
Like old King Herod, they again condemn
To death the infant Lord of Bethlehem.

And when they spurn the outcast from their doors,
(While the thick darkness sweeps along the plain,
They drive out Christ into the storm and rain,
Frozen to perish on the barren moors.

[Spoken by T. L. Harris, whilst in a Trance State.]

 All Orders and Communications for the Editor, to be addressed to the Publisher, J. Rhodes, Market Place, Keighley. Orders for Six Copies and upwards, sent Post Free to any part of the United Kingdom, on receipt of an equal number of Postage Stamps.

The Yorkshire Spiritual Telegraph.

No. 8.]

NOVEMBER, 1855.

[Price 1d.]

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"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

ADDRESS THROUGH THE REV. C. HAMMOND, MEDIUM.

THE following is an address from the Spirit of one who left this sphere about half a century ago, and as it is so descriptive of the state of society in which we live, besides answering the question so often put to us, viz.—"What good will Spiritualism do if generally embraced?" we think it worthy of a place in our columns. The subject is—

FAITHLESSNESS AMONG MEN.

IN no age of humanity has there been manifest so deep and obstinate incredulity as is now apparent. This determination of the human mind is the result of causes that have been operating to destroy the good faith of men in one another. They have been so often deceived by the pretensions of hypocrites, so often injured by the devices of imposters, and so often wronged by their reliance upon the statements of others, that they naturally feel to distrust the honour and integrity of all who assume to make known the facts which they have witnessed. Even persons in high places—persons holding official powers—are scrupulously watched and suspected of sinister motives and corrupt designs.

This state of distrust, while it guards against fraud, is, nevertheless, a condition which disintegrates society, and proves the necessity of such measures as will restore confidence, and introduce a wholesome change in the state of society; for while men are compelled by the force of experience to deny or distrust the truthfulness of any member of the human family, there is not that confidence which is necessary to universal harmony. In all the relations of civilized life, a very general doubt exists in regard to the integrity of men; and this doubt forbids the exercise of fraternal love towards the suspected member. Indeed, he who is suspected, is more than half made a criminal by a knowledge of the suspicion entertained.

In church and state, in civil and social life, in all classes and all professions, the integrity of men is doubted, and experience confirms

those doubts day by day, and year by year. Whenever there is such general distrust, it must be obvious that there is something wrong among men. To fathom that wrong and impart a healthy tone to society, the church and the enemies of the church have not the power. The long ages of the past and the abundant means of the present, are inadequate to the task of correcting the evil. With all the facilities for knowledge and instruction in the possession of an enlightened public, there is no reform, no restoration of confidence—no permanent hope of realizing the establishment of uncorrupted integrity among men. Even professors of religion despair of such results, and seek not nor covet those gifts which will fit them to avoid the evils of distrust. Buried in the misty traditions of other ages, enveloped in the chaos of doubt, and clinging to creeds and customs that have no power to save, they see no hope for the emancipation of their fellow-men from the servile bondage of fear and distrust. Not a record or a history of the past or present, not a man or a woman in the form lives, who is not distrusted or disbelieved in many of their statements and by many of their acquaintances. Under such a state of things, it is not possible for mankind to love one another as brethren.

The confidence of man in man is hourly growing weaker. No class is exempt from suspicion. The politician is distrusted; the clergyman is not regarded; the scientific are not believed; and men whose positions once commanded respect, are held up to public gaze as dishonest and hypocritical. Who will correct the evil? Shall the antidote, which has for ages proved unavailing, be repeated? Will humanity trust in those means that have been employed to heal the diseases of men, when experience shows no reform from their use? Complaining, condemning, threatening, judgment, punishment, stay not the progress of distrust, and arrest not the progress of crime.

In human society, disorder, antagonism, fraud and mischief are fearfully extending their sway over the world; and so long as these evils prevail, confidence cannot be exercised by man in man, nor the charities of brotherly love be extended to a common brotherhood. Who, then, shall remove these evils, and what power shall eradicate the wrongs of human life? In vain are the weapons of war and violence raised to coerce subjection; for they who are resisted resist in turn, and force only increases force, hate only inspires hate, cruelty only begets cruelty, and neither can overcome the other.

The great secret of humanity is not yet understood, nor the law of correction practically obeyed. So long as force provokes force, and evil generates evil, it is a fatal mistake which adopts such policy to reform the world. No good can come out of evil. No bitter fountain can send forth sweet water. No corrupt tree can bear good fruit. All effects must agree with their causes. All means of progress and reform must be harmonious with the effect desired. He who injures his brother, need not expect to gain his affections. He who distrusts his fellow-men, must not anticipate their confidence. He who is jealous of another, will not excite his good will. There is but one way to overcome wrong. There is but one means to do good. There is but one principle that will reform men. Love them as you love yourself. Never hate to induce repentance. Never distrust to gain confidence. Never mock to win respect. Never pursue a man when he flies from you. Beat not

those who are weaker than yourselves; and those who are stronger, common prudence admonishes to let alone. Do not deceive your brother because you are fearful he will deceive you. Be honest with him, and he must struggle hard against conscience to wrong you. Craft and duplicity deceive no one more than the possessor. Violence and injustice are enemies with daggers to murder the soul that indulges their presence. Wean those children of ignorance.

Who shall bring peace on earth? Who shall restore the lost sheep that have strayed from the fold of harmony and love? Can the bayonets of marshalled armies? Can the murderous roar of cannon, or the frightful missiles of hate, bring back the terrified? Look ye to the causes that drove those sheep into the desert. Those causes that repel the soul cannot attract it. Those causes that alienate man from man cannot unite them. And that policy, or those measures, which destroy human confidence cannot increase it. We have sought for instruction, and we offer the discordant the fruit of our industry.

Confidence can only be restored by confidence. Love can only be generated by love. Truth can only be promoted by truth. Right can only be maintained by right. Neither falsehood nor deception can subserve the great interests of unsullied integrity. The spirits of the just and pure proclaim peace. They revisit earth to inspire confidence in divine wisdom. They come to correct the wrongs of sinful and erring humanity. Not in fire and wrath, not in murder and death; but we come in joy and hope, in love and truth, in wisdom and power, to unfold a practical religion to man, and teach him the way to holy and glorious spheres. We are the servants of God, who seek to inspire human hearts with truth and virtue; angels who overshadow the accessible with heavenly light, and whisper immortal sympathy in the ears of the sorrowing and comfortless. We are missionaries from the eternal spheres of harmony to harmonize humanity. We come to bless the ignorant by imparting knowledge; to restore the alienated by progressive unfoldings of wisdom, and banish discords and wrongs by the influence that melts all antagonisms into unions. You will ask how is it possible? In what way will we succeed? Not by human wisdom, not by carnal means, not by guile or craft, or deception, but by the power of love—the principle that knows no defeat—the infinite sea in whose waters the leprosy of distrust shall be healed, and a common brotherhood acknowledge a common Father.

When shall these things be? When the gentle influence of light and love shall dissolve the angry contentions of earth, and all mankind submit to the wisdom of heavenly spheres. When the mundane world shall all become imbued with the love which angels alone can impart. When the races of earth shall become susceptible to heavenly guidance and yield themselves up to the sway of principles corresponding with the immutable laws of nature. When the voices of the spirit-land shall be heard in every palace and cottage, and young men and maidens old men and their families, shall unite with the glorified of heaven in doing the works of their Father, in blessing each other and cursing not and in seeking the truth of God resplendently glorious in the unfathomable immensity of infinity. That time will come; eternity's bright morning shall not be darkened by the clouds of despair, nor the voices of heaven be overwhelmed by the ~~confusions~~ of ignorance and strife.

In nature's progressive work, the earth shall become a paradise of content, and disease shall disappear like the darkness before the rising sun. Human institutions, founded upon the errors of the past, shall crumble into their original elements; but others shall succeed them, whose corner-stone rests upon the eternity of truth, and whose pillars reach the concave of infinite wisdom.

As darkness precedes the light, so error goes before the truth; and as heaven is higher than earth, virtue more potent than vice, love more powerful than hate, so progress must triumph over conservatism, and humanity share the reward of its industry in the bright and beautiful eternity whose sunlight hath no shadow, and whose day hath no end.

T——— P———.

MONTHLY RECORD.

At our request the Rev. J. N. Porter has favoured us with an account of a few of the particulars that took place during his second visit to Keighley, in company with a brother minister.

Mr. Smith and Mr. Hardaker were present, also Mr. Rhodes a portion of the time.

A Spirit manifested its presence, and on being asked to give its name, it spelled out by the alphabet, "William Ives, of Halifax." He stated that he had left the flesh about nineteen and a half years ago. On being asked if he wished to give a communication, he gave the following:—

"We are anxious to communicate with you to instruct you concerning your eternal welfare, but scepticism and unbelief greatly prevent our approaching you. As the lightning disturbs the electric fluid, and retards your Railway Telegraphs from communicating with certainty, so does scepticism retard our communicating with you. As this is a law with you, so it is with us."

The minister who accompanied Mr. Porter then desired to put a question or two, in a concealed form, by way of testing the reality of Spirit presence. Having obtained permission to do so, the following was then tipped out:—

"Ye must believe that I am here."

The minister who was looking for an answer to his question, regarded this as a failure, as the question he wished to have answered was—

"From what text am I thinking of preaching the next time I preach?"

As he was quite sceptical about Spirits communicating in any such manner, it might seem as if the Spirits had observed his scepticism, and had given the above communication as explanatory of the obstacles which stood in their way of communicating with man. He then put the following question:—

"Why did the Spirits not answer my question?"—To which it was replied.—
"He did not many mighty works there because of their unbelief—so it is now."

We think the answer was a very suitable one, and quite in harmony with the communication; moreover, it would be well if christians would

remember that notable fact. For if Christ could not do many mighty works because of their unbelief, why should it be demanded of Spirits? It has oftentimes occurred to us that such requests came with a very bad grace, especially when they insist on inferring that it is not Spirit *because* it cannot perform wonders under those circumstances; even natural laws (as is witnessed in mesmerism and a many other sciences) strikingly illustrate this fact. The result of this sitting was, that whilst Mr. Porter said he felt more than ever confirmed in his belief of those Spirit manifestations, his colleague declared himself more than ever satisfied that there was no such a thing as departed Spirits connected with it. As we have every reason to believe that both were equally sincere, we see how necessary it is that we should have charity one with another; for as one Spirit very wisely observes—

"Confidence can only be restored by confidence. Love can only be generated by love. Truth can only be promoted by truth. Right can only be maintained by right. Neither falsehood nor deception can subvert the great interests of unsullied integrity."

Could we have compelled either Mr. Porter or his companion to have done otherwise than utter the sincere sentiments of their own minds, the cause of truth would not be benefited by it. Men may be made hypocrites by smouldering their honest convictions, but hypocrites are not the men to reform the world. We ask not for idle or careless assent to our opinions. All we desire is a patient and persevering inquiry into our statements.

SPIRITUAL MISSION.

SINCE our last issue we have had the pleasure of accompanying our esteemed friends, Mr. John Scott, Belfast, and Captain Casement, A.R. Dublin, on a mission to Scotland, to introduce the subject of Spiritualism. We arrived in Edinburgh on Tuesday, September 25th, and on the following day we visited several of the Newspaper Offices, for the purpose of advertising our Meetings through their columns, and also inviting either reporters or editors to witness for themselves (either in public or in private) some of the phenomena of which we were about to speak.

Our mode of introducing the subject to the public was, by advertising our meetings in the public papers, placarding the streets, and circulating hand-bills, announcing addresses on Spirit manifestations. Some "Opinions of the Press" were added to the foot of the Hand-bills, of which the following is a copy:—

"Independent, however, of the intelligent answers, the sounds alone are wonderful. Sometimes very loud and decided, as the voice of a decided and resolute character; sometimes feeble, delicate, and gentle, like the character of a delicate female or child; sometimes, also, numerous, like a shower of hail, which, perhaps, is the most beautiful and remarkable of all.

"Imposture will never satisfy the understanding, until the possibility of the imposture can be understood."—*London Morning Post*, April 2nd, 1853.

"The time has gone by when a shrug and a sneer can dispose of the alleged phenomena of which we speak; they demand profound investigation at the hands of scientific men."—*North American Review for April*, 1855.

"It is the grand motor for all genuine magical phenomena of the physical order; and, however unpalatable to our savans, it is a power whose astounding effects they will yet have to humbly investigate. * * *

"Let it be distinctly recollected, that we shall have to look such facts in the face, and that their arrival here is only a question of time, and that a shallow philosophy of mere negation will prove utterly incompetent to save either its professors or the multitude from the consequences which have ever ensued under similar circumstances, namely, that those who pertinaciously deny the phenomena of nature as facts, are, on their undeniable presentment, compelled to receive them as miracles."—*Zoist*, No. 45.

"We are glad to find the subject investigated so thoroughly by a man of his candour and intelligence, for it is undoubtedly the most remarkable phenomena of modern times, and has been tested in the United States in every conceivable manner, both publicly and privately, by men of the first standing in society, judges, legislators, lawyers, clergymen, and literary men."—*London Family Herald*.

Thus the reader will see that the advertisements alone would have served to bring the subject pretty prominently before the people of Edinburgh.

The Queen street Hall was engaged for our meetings, and though the audiences were not very numerous, yet we have reason to believe that there were those present who will not allow so important a subject to remain uninvestigated.

Our experience in those matters had taught us not to look for any extraordinary phenomena before a public audience; yet, in order to afford all the assistance in our power to parties willing to investigate, Mr. Scott and Captain Casement took along with them some clairvoyant and other spiritual media from England and Ireland; and attempts were made to get some slight manifestations in public, in addition to which, offers were made to accommodate them with private circles. This, however, was not done with a view to convince them of the truth of these phenomena, but for the purpose of illustrating to them our mode of proceeding, to get satisfaction. After spending two evenings in Queen street hall, we, by special request, consented to stay another night, and in consequence of the hall being engaged, the Clyde street hall was obtained.

A charge for admission was made the first evening, with a view of defraying the expense of the room and advertisements, but in order to disarm public prejudice, even that was applied to advertising some of the American Works on the subject, and otherwise aiding the spread of spiritual literature, whilst the above gentlemen bore the whole of the expenses connected with our mission.

On the Monday following we visited Glasgow, and held a public meeting in the Electic Institute; we had also a private circle the day following, at the same place, and on Wednesday we arrived in Belfast. The Rev. J. Nixon Porter delivered an address on Spirit manifestations, in the Corn Exchange on the same evening. The audience was both numerous and apparently highly respectable. We had also the pleasure of speaking for a short time at the same meeting, together with Captain Casement. As the media had been sailing all night, and were in a very unfit state for mediumship, it was deemed advisable not to attempt to obtain manifestations before an audience, but in place of it, arrangements were made for seeking to obtain communications from the Spirit world during the next day, in a large room connected with the Exchange, to which the audience was to have free admission. We had also another meeting in the Exchange room in the evening, and after the writer had

given a short address, we again tried to obtain further communications. Many who were present seemed to take deep interest in the subject, and we understand that our esteemed friend, Mr. Porter, is about to deliver other lectures on the subject, both in Belfast and surrounding villages; hence Spiritualism may be said to have taken root in England, Ireland, and Scotland.

We will now subjoin a few of the communications obtained during our mission, and briefly narrate the circumstances under which they were obtained.

Being desirous of obtaining the opinions of our spirit friends on our plans and prospects, we occasionally had private sittings; in fact, we had been previously informed by the Spirit of Burns, that he was anxious to have the subject brought before the people of Scotland, and though he seemed particularly anxious to hold communion with those near to his own native home, yet he said the conditions seemed most favorable in Edinburgh. During the day on which our first meeting was to be held, we enquired of him to know what he still thought of the people of Edinburgh? The following was received as an answer:—

“ The folk is all funny,
They think you want money,
To-morrow they'll see they are wrong.”

Also the following short address was given through one of the Clairvoyant mediums, purporting to come from the subjoined Spirits, and addressed to those present.

“ **DISTINGUISHED AND SPECIAL FRIENDS**, become more and more closely united. Learn to love and cherish one another and all the human family more intensely. Some of your acquirements and natural powers are of the very highest order on earth, at present; yet, let not weak vanity possess you for a moment. Maintain your integrity. Increase your fortitude. Double your exertions. Intensify the purity of your purpose, and you shall find many friends who will help to divide your sorrows, and double your joys.”

JOSEPH ADDISON. JOHN PHILPOT CURRAN.
OLIVER GOLDSMITH. THOMAS CHALMERS.

We had also a private sitting with a few friends at one of their residences, on the Wednesday evening. One of the Clairvoyant mediums was put into the trance state, during which he gave a description of his own physical frame, describing those parts in which he was affected with rheumatism, &c.; after which one of our friends entered into conversation with him upon other topics, in order to obtain information respecting certain opinions that he held. He was promised full information whenever the medium should be put into that state for that purpose. Whilst this was going forward, a circle was formed around a small table, which began to move pretty freely, and as soon as the medium was brought to his normal state, we enquired to know if any Spirit was present that could communicate through the alphabet, and received an answer in the affirmative. In going over the alphabet a few times, we got a few letters which evidently formed no proper words. We then enquired if the letters we had got were correct? Answer—“No!” On making a second attempt it was found that we had sometimes got the adjoining letter instead of the one intended. The name spelled out was “*Thomas Smibert*.” For our own part we had never, to

our knowledge, seen or heard of such a name before; however, one or two of the parties in the room said they had known such a person, but none of them helped to form the circle. Some one enquired if he would give us his occupation when in the flesh? Answer—"In my youth I was a Surgeon, but afterwards a literary man—a poet." Though the parties present knew that he had been a literary character, it seemed quite strange to them to hear that he had ever been a surgeon.

Some time during the former part of the evening, one of the parties present had remarked that it seemed useless for us to inhabit this earth, if we should afterwards inhabit a better sphere; and when the Spirit was asked if it had anything to communicate? it gave the following, which we afterwards discovered as applicable to the above circumstance.—

"Marvel not that you are born on earth,
For it bespeaks a more substantial birth;
For there is nothing made or formed in vain,
And all the world must soon be born again."

At our first meeting the following address was given through one of the Clairvoyant mediums, purporting to come from the subjoined Spirits.

"Particular and confiding friends—sincere promoters of universal mental liberation, from the thralldom of groundless fears, and the mind-withering trammels of frigid fomality.

Our greatest crimes on earth were that we happened by combining circumstances, to be men of independent thought, and bold and fearless action; but then like you now, we were oppressed by assumed, dark disguised usurpation, and that we ardently wished to know our being's law, possess our natural rights, and establish what would tend to produce and realize universal order and human harmony. Often discouraged and desponding, because our reason was wrapped up in a state of uncultivated darkness in those days of our earthly humiliation. The ancient liberator, death, who aids to produce the conditions required for successive generations, struck off our corporeal chains, unlocked our earthly prison gates, freed us from mortal bonds, and caused the event which sent us here—

Our being's law,
And rights to know,
And them eternally to enjoy.

From here we look on mortal life as through clouds, or vanished shadows of the past. From all painful longings we are for ever free, enjoying the calm of eternal rest; and now, our hope, our love, our endless radiance throw, and sweetest and most favourite harmonies on kindred and congenial beings everywhere. We now look forward in advance of time, and see effects flowing from their connected causes. We also retrace the paths of ages past, and thus combine the by-gone, the present, and the future, in order to unite the human family in the bonds of brotherly love, and aid to teach the knowledge of duty which alone can secure the rights of humanity."

"Thus gems of wisdom and of beauty,
From our beings glittering shine."

ROBERT BRUCE.
WILLIAM WALLACE.

The following was also given through the same medium in a few days after, with a request that it should follow the above.

"Special friends—sincere promoters of human welfare—the great and memorable exertions which I commenced in 1297, and which my congenial associate, Robert Bruce, practically completed in 1328, failed not to reverberate through succeeding centuries. These achievements have been the principal means of transmitting a national heritage of

substantial good to our native land; and also to effect favourably the texture of the world's events, and thus ministered to establish general beneficence; but we are now (as we always have been since we came to this sphere that knows no night, and to the light that knows no darkness,) both able and willing to embrace wider fields of usefulness, and to enter upon undertakings of more importance to the human family; in proof of which, examine and appropriate the meaning of the declarations and promise contained in our last communication; promises, which if taken advantage of, that shall germinate in the future like the prolific seed, under the combined influences of soil, sun, and shower.

"In huts and halls, we have been lov'd,
In scenes of joy and sadness;
But give us men who love the right,
Honest worth and goodness;
And who nobly hate oppression's wrong
And mind-degrading baseness."

WILLIAM WALLACE, SCOTLAND.

On the same day, while we were getting the following communication through the alphabet, by table tipping, a gentleman came in who had been present at our meetings. The Spirit evidently is alluding to the difficulties which prevented them from communicating with us at one of our meetings.—

"The opposing influence prevented me from approaching you last night, but you must forgive them, for they know not what they do. There were some present who are staunch promoters of what they supposed to be the truth; and, were it possible to convince them that truth was your object, they would soon become staunch believers and advocates of that which they were in so much earnest to refute.

ROBERT BURNS."

The gentleman expressed his satisfaction with its success so far, but would like to see one test applied, if all were agreeable. The test he wished for, was, that the person pointing at the alphabet, should commence at the letter Z instead of A. The circle was quite agreeable, providing the Spirit would assent to it. Without a moment's hesitation, Burns at once consented and commenced as follows:—

"hgrubnidefoelpoepehtotsseccusdoog"

This completely bewildered nearly all present, until Burns informed us to read it backwards, commencing with the last letter. On doing so, it was found to complete the following sentence.—

"Good success to the people of Edinburgh."

The ready response with which it was given, together with the care manifest in giving every letter correct, was great encouragement to the circle of friends present, and was an additional proof of what we had repeatedly stated in public, namely, that many satisfactory proofs would be got in private that had never been obtained in public. It was on this account we urged upon them the necessity of trying it at their own homes. We did not ask for confidence in ourselves, saying that we were honest in the statement of our convictions. We well knew that all would not draw the same conclusions from the same facts, hence we sought to induce an inquiry, and we verily believe that our Spirit friends watched with deep interest all our actions, to produce the enquiry.

Some who attended our meetings declared that they well knew, from their own experience, that these phenomena were genuine, but they

were equally as certain that it came from the Devil ; others regarded it as a piece of downright imposition ; whilst others declared their determination to investigate it for themselves.

To the first we replied, that if it was from the Devil, they might console themselves by resting assured his kingdom would soon fall, since it was evident he was divided against himself ; or in other words, he was overthrowing his own kingdom. To those who regarded it as imposition, we reminded them that the greatest imposition must, in that case, be upon ourselves ; and as for the third, we could, with confidence, assure them that that was the object of our mission, to induce them to try for themselves, and trust themselves.

For our encouragement Burns gave us the following.—

“ Be not discouraged, though opposition round you rage ; thousands, still more powerful, shall come to your aid—more powerful than your opposers.—ROBERT BURNS.”

At another sitting he gave us the following.—

“ The bread you have already cast on the waters shall be found after many days. The dry bones have begun to shake in Edinburgh. They have long been dead, but they shall soon live.—ROBERT BURNS.”

One person took the liberty to ask Burns the following question.—

“ How do you like your monument in Edinburgh ? ”

Answer.—“ A man’s good deeds are his best monument ! ”

The following communication was received at the Eclectic Institute, Glasgow, where there seemed to be a spirit of honest enquiry amongst them as a whole, though one or two were disposed to reject it without going into any evidence, and it seems the communication is intended for them particularly, but of course must be understood as ironical.—

“ If you discern a spark of truth,
Smother it out !
Lest it find the prying youth,
Smother it out !
For it will kindle to a blaze,
And fly, like lightning, different ways,
And put philosophers in a maze :
Smother it out !

This seems to have been given by Burns also, for on the day following he corrected some portions of it, and a person happening to come into the room, wearing a white hat, Burns instantly tipped out.—

“ I wish I had a white hat.”

Question.—“ Will you give this man’s name ? ”

Answer.—“ I look not on men’s names, but on their nature.”

Question.—“ Are you Burns, the Poet ? ”

Answer.—“ Yes Sir, I am, and no mistake.”

The following is the first of six chapters that have been promised, which purports to emanate from a group of Spirits, though two of them seems to act as the principal in communicating it.

CHAPTER I.

“ TO ALL DEAR FELLOW-TRUTH SEEKERS.”—“ It is with inexpressible delight and satisfaction that your humble but sincere endeavours have been observed. In proof of

which a communication of much promise and hope will now be given by two associates.

It is proposed that on a future occasion, and as soon as conditions will admit of it, a short scientific theory of human nature will be given, and such an amount of the bright light of truth will be thrown on this subject, as will render it impossible for the most formidable assaults of error to prevail against it.

The eternal substances, out of which all the tangible objects we see and admire, were made, are invisible—these invisible elements contain all the original properties of all things in being. The splendid worlds and all their appendages were made out of these primeval substances, and by them their constant motions are carried on from age to age: Vital spirit in elemental state—the finest of all substances—actuates the framework of universal nature, and aids to produce all the phenomena which transpires throughout the unbounded realms of space. Wherever the operations of nature are witnessed, this mighty unseen substance works there in mildest beauty, or in awful terror—works in the softest touches of life and health, or in the most dreadful eloquence of disease and death. This invisible substance—this all-pervading elemental spirit that superintends and produces the variegated blossoms and fragrant flowers of verdant spring—the wavy foliage and delicious fruits of sunny summer, and the rich ripened bounties of golden autumn, blend all the beauties and utilities of the universe. It directs the lightning to write its will on the floating clouds, and causes the rumbling thunder, that distills the rain; and the convulsive earthquakes, which depress the valleys and elevate the mountains. It introduces winter, who throws his dark dreary mantle over the fair face of nature—and everything undergoes change. The lofty trees are stripped of their wavy foliage, and the towering mountains are clothed with snowy wreaths. It brings back the spring, and nature puts on her garments of verdure. In man, the highest and most exalted of organic beings, it manifests its power, and in due time he resigns his physical organization. Then the life, the hopes, the infinite desires, the extensive knowledge, which soared in majesty through realms of infinity, and which controlled the elements, commanding them to be subservient to his purpose, enter upon a career of endless development. Man, thus, in proportion to his acquirements previous to physical dissolution, grows in knowledge, increases in power, and progresses eternally in wisdom and goodness.

Therefore if we turn our attention to man, we find that he—the crowning masterpiece of structural formation—is, or should actually be an epitome of the universe. The properties of all the substances in existence should constitute the elements of his being, in order that he may attain to his proper power over animate and inanimate nature. But at the same time man is destined to be subject to the same grand immutable laws, which pervade, move, and superintend all the varied operations of universal nature.”—

BENJAMIN FRANKLIN, of America.

JOHN DALTON, Author of the Automatic Philosophy of Chemistry.

The following was given through one of the Clairvoyant media, who particularly requested our attention to it. The reader will be enabled to judge of its import.

“MEDICAL AND MORAL ADVICE RESPECTING MEDIUMS.”—“To all sincere lovers of knowledge and devoted enquirers after truth. The immediate purpose for impressing this communication is contained in itself, and particular attention is drawn to it.

The flowings of the Spiritual media through which we communicate in different ways, make high and severe demands on the medium's life and mental energy. This spiritual media is a rare and precious gift, and it should be highly estimated and judiciously used. The minds of mediums should be kept calm and hopeful in relation to their important vocation, and their bodies should be rendered as sound and healthy, in all their functions, as possible. Those who would move and convince others, should be first moved and convinced themselves. With regard to mediums, the communications given through them should be read and explained to them often in order to impress them from without. Much good will result from the external and internal impressions meeting in the mediums' consciousness. Impressible mediums will become, by this means, able to expound and defend the truths they understand.

Mediums may be in possession of genuine earnestness, expansive sympathies, strong, sincere, social affections—and in short, may possess minds full of friendship, generous credulity, firm resolves, beautiful emotions, noble thoughts, and towering perceptions.

But alas! these splendid powers of mind are sadly, very sadly balanced by stormful agonies, gloomy despairs, and dark and doubtful fears. The continued pressure of desponding apprehensions, with their depressing influences, interfere much with the powers of active minds, and deprive them of the intellectual strength and sensitive expertness required for either long continued or frequent mediumship.

To discover, develope, cherish, and regulate mediums, form your primary duties, and constitute the only elements of success for useful spiritual intercourse.

ANDREW COMBE.

JOHN HUNTER.


THOMAS CHALMERS.

Want of space compels us to omit many things which might be useful and interesting to our readers, connected with our mission. In our next Number, however, we will furnish some account of our labours in Belfast. By that time we shall also have received a report of the labours of the Rev. J. Nixon Porter, who is determined not to be silenced by the sneers of the press, aided by the upholders of a cold lifeless theology; but, like one who has unlimited confidence in the power and ultimate triumph of truth, he ventures forth in the face of old established prejudices, to promulgate what his own eyes have seen, and his own judgment approved, and, with the aid that our esteemed colleagues in our mission, together with others in and around Belfast, will be ever ready to afford him, we doubt not but that his labours will be abundantly successful. We are well aware that it too frequently happens that "the poor, the humble, the obscure, may risk their children's bread by the conscientious adoption of unpopular truths; whilst those who should have been the pilots, safely wait in port until the new channel has been found free from rocks on every side." Do not such men daily crucify the Lord afresh? Are they not Judas-like, selling their consciences, day by day, for paltry wealth, or shadowy fame? Alas! for the talent entrusted to them!!

NOTICE TO OUR READERS.

We have received the first of a series of articles from an esteemed correspondent on "Spiritualism *versus* New Church." It shall appear in our next. We regret to hear of the inconvenience and expense of our friends in getting some of the American Works on the subject of Spiritualism. We understand that some of them were about to be republished in England, though still at a high price, but that they are now being suppressed. To remedy this a few friends are seeking to establish a joint stock company, under the limited law of liabilities; shares, £10 each. Any lady or gentleman willing to assist in establishing and spreading Spiritual literature on the above plan, will oblige by corresponding with the Secretary, B. Morrell, Low street, Keighley. "The *Spiritual Universe*" is a decidedly liberal paper. We have received several copies in exchange for the *Telegraph*. Our publisher, Mr. Rhodes, will obtain them for those who do not choose to order them direct.

DR. HARDINGE.—We are greatly obliged. Yours shall appear in our next.

 All Orders and Communications for the Editor, to be addressed to the Publisher, J. Rhodes, Market Place, Keighley. Orders for Six Copies and upwards, sent Post Free to any part of the United Kingdom, on receipt of an equal number of Postage Stamps.

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers* kinds of tongues; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* NEW CHURCH.

It is an oft repeated axiom in theology that error often consists more in doctrines than in matters of life and practice. We are told by many that a "good life is the *summum bonum* of all churches." All will admit that love of truth and goodness are far superior qualities than faith and devotion. The followers of nearly all sectarian leaders admit this; and none more so than the presumed followers of the great Emanuel Swedenborg; for great truly he was—but what is a matter of much regret, there are none more arrogant in pretension, and exclusive in practice, than are a numerous portion of the members of the so-called New Church—claiming freedom, yet denying it in spirit and practice—seeking free discussion, yet oft censuring its exercise as injurious to the truth—claiming Divine order, uniformity of doctrines, and yet divided upon some of the most important points of faith. These things can excite no feeling but that of sympathy and profound regret in the hearts of those higher intelligences, who inhabit the celestial spheres; who, from their high spiritual elevation, are sufficiently elevated to see the pigmies, called New Church bigots, aping to extinguish the light of heaven, because it happens to shine in the year 1855, and not in the year 1796. "This light" say they "is none of ours, therefore it is false, we will have none of it." We are the *great lights*—these are only *little pigmies*, which we, in our *advanced states*, can crush as we would a moth. Who are you?—ye presumptuous and sacrilegious enquirers—who dare tread on the holy and forbidden ground of Spiritualism? Ye flounders in the mire and dirt, begone! and leave it for us, the only *qualified instructors* and leaders of the church, to enlighten mortals as to their future destiny!! Your spirits are but low spirits, who are (if not evil ones) at best fools just out of the body; knowing nothing but what they guess at, or catch from others; deluded themselves, and deluding others.. How can we take your *on dit* as to spiritual affairs? Are ye not deluded in your communications? Do ye not teach different doctrines, ye blind guides? How shall ye presume to teach men the way of truth and righteousness? Begone, and give place to better men!"

Such is the tenor of the demeanour and address of the New Church to the Spiritualists and to the Spirits who use them. Why is this? Is it because Emanuel has discovered all that can be discovered? Is it because he has said all that can or must be said on the Spiritual life? It might be so to hear their baby talk. But what is the real position? It is this. The New Church is jealous of her rival. She fears that her prestige is gone if this new-fangled Spiritualism shall become an universal truth.

I mean by the New Church, the majority, who, as to *externals*, compose the terrestrial church—that acknowledge the truths written and published by the Swedenborgian seer.

If these men were more modest in their assumptions as to their own states, it would be more tolerable. But when we hear men who have studied, read, and taught publicly the doctrines of the "Spiritual World," coolly and deliberately aver that new light, equal to, or superior to their views, is impossible, it is a matter of pity and profound regret; and our most sincere hope and trust is that these men may be taught to read their lesson more wisely, and that the same spirits who have taught them to acknowledge the seership of *one spirit*, will, through Divine influx, lead them to acknowledge the seership of others *also*.

May their idols be broken—may they be brought to see that it is not *Swedenborgianism* that is to be the idol, but the universal spiritualism of the Lord's universe in both worlds that is to be acknowledged, seen, felt, and practically confirmed in the minds of men.

Material objects are but vehicles whereby we are at once made *sensible* of spiritual *causes*. Why this exclusiveness for the Swedish seer over all other seers? Cannot supreme intelligence reveal to men as well in one state of humanity as in another? We affirm its possibility, and we reply to those who deny this, or who say that the Lord has already revealed all that is necessary to be known within the precincts of the sect, touching the title of the New Church; that we see nothing in the lives or the practices of those proud followers of the Lord, that should lead us to conclude that they have any more influx than the good and true of other sects. Cannot all men, whether in the organized church of Swedenborg, or out of it, be open to spiritual influx? We opine they can. Why then this averment in the doctrines of the "New Church," that such is the case, and the avowal, in practice and speech, by New Church professors, that such is *not* the case? Is it not because, that after all that has been said and written about the "corporal," "sensual," and "natural" of the "Old Churches," they are themselves in the *sensual* condition, as to the true state of the case, in reference to Spiritualism.

In concluding these remarks, I have to say that those strictures only apply to those sectarian members of the New Church, who rigidly reject the revelations of Spiritualists, as totally unworthy of confidence. No *true inhabitant* of the New Jerusalem will do so. Those who sneer at the doctrines of the higher class of mediums, are, as yet, seeing through a glass *darkly*.

In a future article I will meet some of these objections on their own grounds.

ALPHA.

[We could not have allowed such an attack upon either the Swedenborgians, or any other sect, in our columns, unless (as in the above case) by one of themselves, in the

spirit of love, and with a pure intent. That the writer is an admirer of Swedenborg's writings, we think will be pretty evident from the above, and especially in other articles that are to follow in our future Numbers.

It is only through correspondence on Spiritualism, that we have become acquainted with him; and, that our readers may be satisfied that he is a hearty co-worker in this glorious work of uniting the long broken link, which has severed us from the Spiritual world, we subjoin the following communication received from him.]

Stockport, October 22, 1855.

To B. M.,

Sir, I am duly in receipt of your letter and parcel of one dozen Telegraphs. Your edition this month I think an interesting one. I have had some little success in the investigation of these phenomena, but I have proceeded with caution, conscious of the seriousness and weightiness of the subject in hand—one that can be either *potent for good or for evil*, as we go upwards or downwards in our enquiries after spiritual truth.

I will mention a few special manifestations connected with Mrs. W. On the first Sunday in this month I had a sitting in the afternoon, along with a scientific friend and a waking *clairvoyant*, who sat at the table. A circle was formed, and the alphabet introduced. After sitting about five or six minutes, the table was moved—I introduced the use of the letters to ascertain who was moving the table. After one Spirit had retired, the Spirit of my deceased mother announced itself, by spelling her name, "Sarah W." through the index. I asked for *proofs* of her presence. The table was powerfully acted upon, and at last three small raps were distinctly given under the table near to the place where I sat. They were heard by *all present*. I next enquired in what sphere she was?—the reply was "the fourth." I asked again if she had any peculiar duties? Answer—"I am guardian to Mary W." (my wife.) I asked for how many years she would remain as guardian? Ans.—"Ten years." Will Mrs. W. be cured? Ans.—"Yes." In how long? Ans.—"Twelve months." Was spiritual intercourse wrong? Ans.—"No." Are there other Spirits present? Ans.—"Yes." Have you a spiritual body? Ans.—"Yes." Do you know each other? Ans.—"Yes." Are the doctrines of the New Church true? Ans.—"Good." Do you see the Lord as a Sun? Ans.—"Yes." Are those members of the New Church right who deny or oppose what we are now doing? Ans.—"They are wrong." Can you give us a word of advice? Ans.—"Yes."

"Worship God in love and light,
And he will give you great delight."

After this our *clairvoyant* was thrown into a spiritual state. He at once announced the presence of the following Spirits:—Sarah W., Mrs. H., William Harvey,* William W., and others whom we did not recognize. I asked him if William Harvey was influencing Mrs. W. He said, "Yes." We then placed the *clairvoyant en rapport* with the patient. He used Intro-vision and medical instinct, and perfectly de-

* Our esteemed correspondent had previously communicated with us respecting the health of his beloved partner, in consequence of which enquiries were made if any spirit could prescribe anything for her. We were informed through the spirit of William Harvey, that he would do his best for her, and accordingly he gave a prescription for her by way of trial, which (by the above) we learn was placed in the hands of the medium whilst in an abnormal state. He at once recognized it as a spirit prescription.—*Ed.*

scribed the origin, progress, and effects of the disease; first on the stomach, (as covered with green corrystine) and also its effects on brain and mind. He then prescribed a compound mixture of herbs, also a vomit dose once a week. The "Tomatoes" was put in his hand; he said—"A Spirit has prescribed this; it will do her good. She may take it also, as the Spirits will assist her. She must resist evil Spirits as they produce and encourage disease. She must be cheerful and good, and she will be cured." He was then restored to his normal state, and we closed our *seance*.

This is an outline of *one* of the most interesting of the sittings in which I have been engaged. I shall be happy to send you any information that will further the efforts of good Spirits, as Spiritualism and the four fundamental doctrines of the New Church are inseparably connected; but more of this in its proper place.

Can you tell me where a cheap edition of Adin Ballou, on Spiritualism, can be got complete.

Yours respectively,

J. W.

DR. HARDINGE,

5, Tabernacle Walk, Finsbury Square, London, Oct. 15, 1855.

To the Editor of the Yorkshire Spiritual Telegraph.

Sir,

I have watched with deep interest the progress of your valuable paper, and shall feel much pleasure in forwarding to you communications from the Spirit World. You will perceive by the lectures I have enclosed that I have been a long and anxious enquirer after truth.

I should have communicated with you earlier, had not our circle been broken in consequence of the long and protracted illness of my dear and valuable partner. Valuable!—for through her, as the instrument, under spiritual control, many have been brought to a belief in, and knowledge of, a future existence. Valuable!—for through her I have received instruction which has enabled me to cure many of the suffering and afflicted, whom I should have considered as incurable previous to the knowledge and wisdom I had received through her hand.

We re-commenced our sittings on Sunday evening, and shall continue to hold them every Sunday, at five p.m., and Wednesday at seven p.m.

We received much instruction from various spirits, and the following poetry from the Spirit of W. Cowper.—

Join yourselves in happy bands
Of friendship's purest flame;
Be not afraid of Spirits' truth,
Of Jesus' Holy Name.

We come to bid you welcome,
To bid you sing the song
Of praise to God, and ask of him
His mercies to prolong.

Seek out the hungry, halt, and lame,
Seek out the needy soul,
Who gasps for truth, for holy truth,
And bid him take the whole.

For God would have you freely give,
As he to you has given
Or otherwise you cannot be
An inhabitant of heaven.

And when you seek your rest this night,
Forget you not to pray
That God will cleanse your hearts and minds
From the vain world away.

Despise not small things—but again I say
Unto your souls, rejoice
That God, your Father, has ordained
To you a *Spirit's* voice."

COWPER.

Mrs. Hardinge has been used as a writing medium for the last three years, and much, very much of important information have we received through her hand. She is now being developed as a speaking medium. Lectures or discourses, occupying from fifteen to sixty minutes, have been delivered through her.

On Sunday evening, when she passed into the state of trance, it was requested by the Spirits that, for the future, one of the company should propose a subject, and then a lecture would be delivered upon it through her, providing the subject was one calculated to benefit the whole human family.

We have in progress, by the Spirit of Cowper, "*Lines upon the Mormons*," which, when finished, I shall be happy to furnish you with a copy.

You will please to forward me one dozen copies of each of the future Numbers of the *Telegraph*, also one dozen of Number 3, if you have them, your Publishers not having that quantity by them.

I am, dear sir,

Yours truly,

E. HARDINGE.

[We have had to omit one Poem included in the above letter, for want of space, and we have also to acknowledge the receipt of a copy of the "*Lines upon the Mormons*," containing 79 verses, which we perceive has been written at three sittings, about twenty minutes each.—*Ed.*]

MORAL PHILOSOPHY FOR THE MILLION.

Our unwearied co-worker, Mr. Scott, of Belfast, is obtaining a great number of highly important communications from the Spirit World. Several of them are published separately for distribution. The two following communications may be had in a separate form, in small packages, at cost price, (24, post-paid, on receipt of 7 postage stamps,) on application to Mr. John Scott, Engineer, Belfast, or our Publisher. Single copies sent on receipt of a stamped envelope; or gratis by personal application.

DEAR FELLOW TRUTH SEEKERS,

THE cause to which we have been instrumental in drawing your generous attention, and which you have so cordially espoused and sincerely taken up, as your peculiar field of action, is a broad and a noble one—it is a glorious cause, worthy of the highest ambition, and of the most generous sacrifices of a noble mind. It is a conquering cause—for it shall soon change and improve the course of terrestrial events, and weave a new texture of benevolence into the web of future human history. It is a bright, brilliant, life-giving cause—for it is founded on immutable truth, and reared up on infinite love, wisdom, and goodness. It is a life-consoling, and a hope-sustaining cause—for it furnishes

proof irrefragable, that with man's earthly existence his real life consciousness and individuality do not end, and that man, at physical death, according as he has cultivated his faculties, commences a new career, of a higher, more free, holier, and purer being. These are the grand distinguishing characteristics of the deathless cause to which you are attached.

You have a right to hold and propagate your sincere convictions on this all important subject. You must insist more and more on your right to be allowed to do so, whenever, and wherever you may feel inclined. This is your great privilege. This is your highest duty, and on it your happiness will depend;—for truth requires it—the welfare of humanity demands it—and the development of the sciences of human nature and of society render it necessary. To lose sight of these rights and duties would be to doubt the truth of your own faithful convictions—would be to reject our supplied aid, the zeal and daily inspiration to energetic action. In connection with those great facts you will be enabled, more and more, to show society that true morality and sterling virtue cannot consist in dry, dead, doctrinal formulas, nor in ceremonial professions, full of the incongruous absurdities and prejudices of former times—professions full of sounding words, which have no tendency but to learn individuals to deceive one another and the public, and that pure morality and virtue include in their nature and requirements all that can effectually improve the condition of man, physically and mentally; all that can enfranchise, elevate, and emancipate humanity, and tend to bring about the brotherhood of the race, and connect the past, the present, and the future, in one united bond of harmonious happiness. The apathy of friends and the opposition of opponents may retard and postpone the triumph of this cause on earth, but great, glorious, and powerful is truth, and it shall prevail.

The whole of what is termed the civilized world is awfully smitten with the pestilential breath of a most direful and malignant superstition, respecting, (among other things) the fulsome, freezing fabrication of the fall, eternal punishments, imputed righteousness, &c., &c. This virtue-blighting superstition is both slimy and leperous in its detestable nature. It is always mute and silent in the presence of social murder, commercial fraudulency, public robbery, and degrading serfdom; but it is loud and clamorous in circulating the horrid virulent poison which has filled the beautiful earth with unmitigated bitterness, cruel antagonism, hate prolonging division, crime producing poverty, disease, and premature death; and constantly goes on in the name of religion, withering all true honesty, independence of mind, and virtuous principles; converting men into despicable hypocrites, and loathsome passive slaves. The past history of this earth unfolds the black and bloody records of its malignant peace destroying fangs; and murdered undeveloped humanity cries out against it, with a voice which moves the celestial spheres. The truths and principles contained in this and in kindred communications, are all comprehensive on these points, as far as language can serve, and they shall lead through time to the public and private discharge of first duties, and tend, in this way, to secure the growth, increase the dignity, and enlarge the domains of the human mind. These truths and principles shall ever flourish fresh and beautiful, and flow through human society a fertilizing influence,

making it wiser and better, interblending and enbalming the precious hope of man's immortal life, and that he is destined to be the heir of eternal happiness, therefore more and more room must be made for the reception of these truths and principles.

What remains to be removed is the general ignorance and vice of the people; but these cannot be effectually removed while their homes embody a stifled and starved people, and their education remains a huge mass of superstition. It is therefore both necessary and useful to proclaim these great truths and principles in the world, but they can only produce nourishing fruit when society will become thoroughly ploughed by generous agitation, and when the re-produced seed will be sown in it by wise ingenious minds, aided with the overwhelming assistance of a free and powerful press; therefore double combined exertions are much required in new untried fields, in order to till the soil and sow the first seeds of truth.

Your very faithful ever aiding guardians,

ROBERT BURNS.

DUGALD STEWART.

GROUNDLESS OBJECTIONS AND RANCOROUS OPPOSITION ANTICIPATED, FULLY EXPOSED & COMPLETELY REBUTTED.

DEAR FELLOW TRUTH SEEKERS,

The physical body, if rationally subdued and governed by virtuous habits, during its union with the essential selfhood of man, subserves the spirit; but there comes a period to this relation, a period when the body has attained its climax of experience, when it can no longer promote, but hinder the acquisitions and important duties of the spirit. This period is natural death. But this death (as we have experienced) is merely a transition between lower and higher, between less life and more life. We, and such as we, can give you therefore reliable knowledge on all these points of infinite importance. Your love of knowledge has opened up for you the universal empires of thought, and the boundless regions of unclouded perception, through such mediums as the one you now possess, and has besides made your motives great and honourable, and formed in your minds noble disdains at every kind of injustice, meanness, and cruelty.

You have long desired the sweetness of science, but it is only in your intercourse and direct communication with us who know that you will find that consolation, satisfaction, and solid foundation, which no other science can give, and the lasting pleasures that have no pain, and which the cankering cares and malignity of wealth-hunting and gold-worshipping fortune can never take away.

Present society, with its wealth-adoration, is thoroughly antagonistic to the perfect fellowship and true union of the race of man. It gathers itself up in huge embankments of crushing oppression, and refuses to be enlarged to the dimensions of the universal wants of humanity, because it has reared up murderous institutions, which give particular classes of men permanent exclusive advantages, and tyrannizing superiority over others. But this fraternal, philanthropic cause, will ultimately remodel society, and supersede all the "isms" and "arians"

in the universe, because it will substitute the known for the unknown, the real for the unreal, and the absolutely certain for the doubtful and the uncertain, adherence to which have hitherto dwarfed and destroyed humanity.

The infinite lie which libels the great supreme first cause, the grovelling, disgusting fabrication of the origin of evil, its personal source, and the fall of man, have long crushed the sweetest blossoms of the human spirit into the dark dust of despair; but these, and all kindred fabrications, will be soon, through the progress of truth, whirled into the oblivion of perfect forgetfulness. Sincere, rational thinking men, with the multiplied evidences which we have supplied before them cannot help seeing and feeling the importance of our communications; but alas! there are comparatively few rational thinking men on earth. The strait laced moralists of the present age, like their predecessors of former ages, seem to fear the bright light of truth because it is evidently too strong for their undeveloped mental vision. In their self-satisfied ignorance, they remain averse to co-operate in extending the narrow boundaries of pure knowledge, and cowardly shrink from making a deep candid search into nature's concealed arcana. They prefer, to the discovery of knowledge, to conceal their wilful ignorance, and to overwhelm and retard, as far as they are able, the progress of true principles by their easily acquired arts of indiscriminate condemnation. They have never learned the science of patient investigation, and consequently never acquired the right to deny or support any kind of principles. *The would-be-thought wise and knowing; the corrupt time-serving tools and hirelings of oppression; the well paid professional saints of all sects*, in their usual, sleek, unruffled style, are always found using the poisoned weapons of sneering ridicule and base calumny—are always found pouring out their phials of silly criticism, cold cant, and powerless malignity, on you and your cause; nay more, they stoop from the natural dignity of manliness, to defame you with their vile, waspish vituperation, and strenuously endeavour to invest the whole subject in an atmosphere of fearfulness, in order to scare away cowards from the enquiry, and to secure the continued attention of their supporting dupes, who, unfortunately for themselves, have never learned to love the solid truth. Vicious contempt, hateful contumely, malicious scorn, and acrimonious derision, are weapons which can never be used in a good cause; but they are the only resource of the advocates and defenders of bad ones. Quail not, therefore, beloved truth seekers, when desperate dependent opponents show their signs that they feel their crafts are in danger. For they are truly stagnating in the centre of universal progress, because they have neglected the truth which the cowardly caluminate without examination. They dread the progress of this knowledge, and at this moment they stand trembling at the mental daylight now dawning on the world, conscious that the days of every description of time-serving dishonesty and priestcraft are numbered.

The practical importance of our communications are proclaimed in language, which it requires not the aid of persecution or suffering to confirm. This cause will ever despise the iniquitous aid of civil crutches! It will not require the support of State stilts to help it forward in its conquering march!! It will rise up and proceed on the towering wings, and soar in hopes of man's immortality, fur-

wishing the solid solace of his endless life, and the manifold means and manifestations of his eternal progression.

Bright rays of purest mental light,
Drive doubts and darkness from man's sight;
Sweet hopes of sure immortal life,
Put an end to fears and strife.

Let bigots rage, and rant, and roar,
The truth will spread the more and more,
And soon will reach from shore to shore,
With wisdom blend and part no more.

Your very faithful ever aiding guardians,

ROBERT BURNS.

DUGALD STEWART.

SPIRITUAL MISSION.

Our esteemed friend, and hearty co-worker, Captain Casement, has kindly forwarded us the following important and interesting communication, which should have been almost the first to appear in connection with our visit to Belfast and Scotland, as it was given on our arrival in Belfast, through a clairvoyant medium, under the following circumstances.—

A circle was formed and through the tipping of the table it was announced that an important communication would be given shortly, (through another medium) from a number of Spirits. Accordingly one was received through the clairvoyant medium.

The worthy Captain refers to it in the following manner:—

"The day after receiving the joint communication from the six, Oliver Goldsmith and Joseph Addison announced their presence, and stated that they had a communication in conjunction with the six alluded to, which was to form a sequel to the former one. It is as follows."—

"The discovery of truth, and the communication of sound solid knowledge, constitute the most important duties of man in every state and sphere of existence.

The successful diffusion of knowledge, and the power of truth to produce conviction, depend much on the order in which facts are arranged, on the broad consistent views given of them, and on the clearness and energy of the style in which they are conveyed.

Docile, capacious minds are the connecting links between the spiritual and physical worlds, and the only means which we (spirits) can directly touch, and through which we can convey and manifest our progressing powers and expanding good wishes.

The most effectual method of overcoming opposition, is not to meet it sword in hand, but gradually to instil into the popular mind great truths and first principles; truths and principles with which opposition cannot co-exist, and by which the general understanding of men will be assisted to out-grow and out-live it.

It should be, and is considered a very great source of consolation and encouragement to know that you possess the means of our unwearied aid, some of the best means and mediums for receiving and conveying our important communications, and that so far as the truths to be propagated are concerned, man's unbelief cannot frown these truths into falsehood; nor can he, by his belief in error, smile opposing falsehood into truth. Hence man's belief or unbelief, cannot, in the least, affect the truths which we are so anxious to bring forward, and which we are determined to establish in every sphere.

Society was designed and made for man, and not man for society, and yet society has hitherto done little or nothing to perfect and develop the capacious nature of man.

All the social institutions which have yet arisen in the world, and which constitute

the existing form of society, fail to give man perfect enfranchisement, fail to express the expansive and universal unity of human nature. Man is thus by nature larger than the institutions and laws which surround him. He is consequently often found out-stripping their boundaries, and exposing them to contempt. Let society therefore be perfectly expressive of humanity. Let all its institutions and laws reflect the unity and equal rights of the human family, and instantly evil will disappear, and universal love and good-will abound on earth, as they now do in all the spiritual spheres."

"Therefore you should the loving mind combine,
And use all your means aright,
To spread the truth from land to land,
With heart, and hand, and might."

OLIVER GOLDSMITH,
JOSEPH ADDISON.

INTERESTING COMMUNICATION.

BINGLEY.—The following address was given in Bingley, some time ago, under extraordinary circumstances, through Spiritual influence, and is here presented to the readers of the *Telegraph*, with the medium's full assurance of its truth.

The medium's wife being sat alone in the house, one evening, about half-past nine o'clock, in expectation of her husband, the table made a tremendous noise, and appeared as if groaning under a heavy load, though at this time there was nothing upon it. It continued to do so for about half an hour—he then entered—and his wife, in terror and amazement, related what had taken place; he then placed his hands upon the table, when it instantly moved, and he held the following conversation with the Spirit.—

Question.—Has the Spirit ever been present with us before?

Answer.—Yes, often.

Q.—What is the name that the Spirit is known by?

A.—Mendric Mc'Gavin. Ninth state.

Q.—Has the Spirit something to communicate?

A.—Yes. Compose thy mind to receive an address to all whom it may concern. It must be brought before the world for the support of our cause and the downfall of priestcraft and devilcraft. The following was then given.

Readers, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Now ye then your duty? It is to walk humbly with God. Ye are not to go about in sheep's clothing, beneath which is a heart of deceit, hypocrisy, pride, worldly gains, and self conceit. Men of the church, why will ye mount the steps of the pulpit with spotless mantle, sanctimonious face, and college effrontery, and there bring forth a system of formal prayers, borrowed sermons, and other kinds of hypocrisy? Preaching what you do not yourselves uphold, and by that means setting the word of God as nothing but a form to bring your fellow-men under your submission, and yourselves into dignity, pomp, splendour, worldly lust, and the devil for your safe protector in a state of futurity? Such will be the end. Then beware lest it be too late. But let us go a step further, and take a glance at those black-coated gentry, who appear to be something—offering up their apparent fervent prayers, and with seeming humility, expounding the scriptures with christian brevity and spiritual understanding. But let us just peep

into their worldly proceedings, and what do we see? Alas! Tell it not in Gath!!—Some of them may be found (after preaching against drunkenness) satiating their lust in the wine-cup, and imbibing that which the scriptures have said must sink them to everlasting torment. Let us look at another class of these individuals, and as they are walking along the streets, they cannot as much as deign to look at, or speak to some of their former brethren or sisters, who cannot, perhaps, put on so costly apparel as they can; or, perhaps, are tasting the bitter thorn of hunger, whilst they (in clothes, which have been bought with the hard earned cash of the poor members of the society,) are living in idleness, and on the fat of the land. This too in christian England—this, in a civilized nation—this, in connection with the house of God—this, in the sanctuary, where all should be love, and peace, unity and brotherhood—this, after Christ has declared that ye shall have it without money and without price. Let me ask why will ye keep your ministry in such a state of corruption? Why will ye keep a parcel of money-mongers in idleness, whilst you yourselves cannot appear in society without the sneers and frowns of the very men whom you are supporting. Away with such a system! Away with such a doctrine!! It is true christianity we want to establish, which must be done. The time has come when pulpit orators must alter their discourses from self-interest to pure christian love. We want no classic education for the purpose of preaching the truth of what is laid before you in the New Testament. Did not Christ send forth the illiterate fishermen and tentmakers, into the highways and hedges? Did he give them a salary for their maintenance? No, they were to take neither purse nor scrip; neither were they to take a change of raiment, nor a staff in their hand. But we are now in a more enlightened age! We must support our ministry in pride, drunkenness, and gluttony. Ah, Satan! thou art very crafty, but thou must not go so fast. Thy time is drawing to a close for a season. Though thou hast suggested very plausible ideas for thy own pleasure and pastime to the ministry, some of whom have been very beneficially employed in thy cause, there are yet amongst them a few who will uphold the doctrines of Christ, without deception either to themselves or their hearers. Then woe be unto thy labours thou imp of darkness. What thou canst do now availeth little in comparison with what is working against thee.

We of the Spiritual world are permitted to converse with man, and to war against all the powers of hell and darkness. Readers, beware! and be watchful, lest he should lead you into the snare of false ideas in respect to us. It is the author of all goodness, who has given us permission and power to come and warn you of a future state, and to lead you to abandon all that may be injurious to your spiritual welfare. You may be led to imagine the system of table rapping and spiritual communication, to be a falsity and a fabrication. Some may say that it is the work of the devil; some may say that it is some unconscious power that has deluded human nature; but I say that we are Spirits, and stranger wonders than have yet appeared remain behind the veil of mystery. Then take the advice of a Spirit who is addressing you for your own welfare. Let not Satan ensnare you with mythical ideas respecting us. Are ye not told that in the latter days there shall be signs and wonders? Such is now taking place, and this is the commencement of such mysteries as shall be revealed to you hereafter.

When you go to the sanctuary, be cautious of what you hear, and do not imbibe any discourse in contradiction to the laws of Christ; but, rather remain at your own fireside, and read, mark, learn, and inwardly digest the principles laid out in the New Testament. You can there expound the scriptures. You can there receive the atonement of Christ. You can there offer prayer and praise to the Omnipotent power of heaven, for his goodness; and you can there die in the full conviction that your name is written in the book of life.

I have myself (whilst in the body) upheld the doctrines of Christ from the pulpit, but at the same time, I must confess, that I viewed certain things in a wrong light. But those things have altered their appearance to me in the Spirit, and I can now see with truth, and uphold to you with certainty, what may not seem real to poor fallible mortals like yourselves. We shall continually preach to you in the spirit, and our strict injunction from the realms of bliss, is truth. Then be prepared to receive it, for there are mysteries in the scriptures which will be partly opened to your intellectual understanding, and certain writings which cannot be explained until that great day when Christ shall make his appearance in the majestic splendour of the Omnipotent King of heaven and earth. That day is at hand; and he shall come as a thief in the night, when all nations shall rise from their graves and appear before him to receive the sentence which is awarded to every man according as he has used the talents given to him in the flesh. Then watch and pray. It matters not where you be, whether in a sanctuary or in a den of thieves. Whether in the house of God, or in the midst of murder and bloodshed. Whether in the company of a minister of the gospel, or in a band of prostitutes, blasphemers, and hypocrites. Nay, if the very jaws of hell are open to receive you, and the prince of the infernal regions be hurrying you on; prayer can be heard and answered, if it be uttered with truth, sincerity, penitence, faith and humility. Then let me once more exhort you to be ready, for in such an hour as ye think not the Son of man cometh. With these few remarks:

My Spirit now must glide away,
To realms of everlasting day;
Where pardon free to all is given,
And all may live with Christ in heaven."

NOTICE TO READERS.

In reply to numerous enquiries respecting a *Weekly* issue, we beg to say that we are doing all in our power to prepare for such an event. Until then our numerous correspondents must exercise a little patience with us. A few more shareholders are wanted to make up the number required by Law (£10 each). We are greatly obliged to those who have kindly offered to take up eight or (if necessary) ten shares. Such of the *American Works* as are most needed, and so often called for, will then be Published.

RECEIVED, and shall appear in our next—*ESPRIT*. S. Goole, Hinckley. J. Scott, Belfast. A. Sermon, and others.

Also we beg to acknowledge the receipt of the following, viz.—Part 7 of Mr. Owen's *Work*, which we consider the most interesting of the series. His lofty aims, and charitable disposition through life, make him worthy of that sweet solace which Spiritualism evidently yields for him in his declining years. The *Spiritual Universe*, (weekly) *New England Spiritualist* (weekly). The *North of England Advertiser*. The *Family Herald*, containing an useful article on the subject. The *New Churchman*, (a Monthly Periodical.) Price 1d.; one of the most liberal Papers of the Day. Several favourable notices of Spiritualism have appeared in its columns.

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers* kinds of tongues; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

WHAT CONSTITUTES A SPIRITUALIST?

IN consequence of several complaints that have come to hand, during the month, we deem it necessary to offer a few observations on what constitutes a spiritualist.

We have no desire to see spiritualism clothed in a sectarian garb, nor its blessings monopolized by any particular class or colour of the human family. Whilst we earnestly covet for ourselves that *kind* of spiritual food which *we believe* to be suited to *our* necessities, we can, as cheerfully, allow our fellow-man to have his choice also.

It may, however, be necessary to mark the distinction betwixt a *theoretical* spiritualist and a *practical* one. There are many people who believe that disembodied spirits can, and do hold intercourse with those in the flesh, but still fail to realize it in their own experience—such persons have not become *practical* spiritualists—they are strangers to the blessings which spiritualism is destined to scatter over the earth. 'Tis true they may, now and then, spend an idle hour to witness the tipping of a table, or the freaks of some fun-loving, invisible agent—or, may be, that they occasionally seek to have a serious interview respecting some *pecuniary* matter or other; but such persons cannot be regarded as practical spiritualists by no intelligent mind. "Spiritualism" to use the words of Mr. Randall, M.D., "is a religion of works—not a passive, dead faith. Spiritualism is a science—a positive, practical, teachable science; and to be a spiritualist, therefore is to be acquainted with the science of spirit existence. Is a man an anatomist because he has, by accident, seen a bone, and been told that it was part of an animal structure? Is he a physiologist who has been told that vision results from a function of the eye? Or is he a chemist who has heard the report of an explosion of gun-cotton, or some other explosive mixture? All will answer nay." If then to be a spiritualist, "we are to be acquainted with the spirit existence," how necessary it is that we diligently avail ourselves of every opportunity to acquire more in-

formation of spirit-law and spirit-existence; and how impossible for us to make *sure* progress if we close our eyes against all but *one class* of facts, or *one phase* of these present phenomena.

It is not the orthodox portion of our readers alone, but the heterodox people as well, who have complained of the communications that have appeared in our columns; each, no doubt, sincerely regarding the cause of spiritualism in danger by the publication of opinions so much at variance with their own; believing (as they do) theirs to be true, and whatever opposes them to be false. Hence, we deem it our duty, for the good of spiritualism, and for the attainment of a more perfect knowledge of the spirit-life, not only to record, but also to carefully examine whatever emanates from that source, which comes within our reach. 'Tis true, with our limited space, we cannot insert one half the matter forwarded to us, but we trust that our friends will not slacken their efforts on that account, as it is well to be provided "for a rainy day." Since then he is the best spiritualist who knows most of spirit law and spirit-existence, let us look it full in the face, in all its bearings, and try to fathom the "why and wherefore" in each case.

SPIRITUALISM *versus* NEW CHURCH.

Causes, effects, ends—are three separate distinct principles, all in order—but inverted ENDS, CAUSES, EFFECTS, are the same principles in their proper and discrete order. All things have a relation to one great cause, originating in one supreme end, the God and Lord of both the spiritual and natural worlds. The degrees are first, corporeal, lowest; second, sensual, in the next degree; third, intellectual;—higher, fourth, natural; fifth, rational; sixth, spiritual; and seventh, celestial. In all seven degrees, or states. These degrees refer to the mind of man, and not to the spiritual universe in which the spirits themselves exist—not only as to *states* but also as to *actual existence*, not in an higher or lower altitude or state of mind alone, but also as to a real existence for all states of mind. The New Church errs, when it says there is no spiritual world *only in the mind of man*. This a fallacy of the spiritual senses of the New Churchman, who becomes a *Pantheist* in worshipping the *spirits' essences* for the Divine truth itself—such is not the case. Man will exist, not only as to *state*, but in *relation* to the *spiritual* universe also, as to place and sphere, but not in the same degree and sphere as in the natural world. An advanced state of existence will bring him to not only *know his state*, but also to know in what state he is in, as distinctly as he now does in the *natural world*.

Degrees in the singular, as to each man belongs to both worlds. Degrees in the universal belong to each separate class of spirits, each according to their quality; from the most infernal of the hells to the most celestial of the heavenly spheres. As there are seven states in the universals, so there are seven heavens or spheres in the spiritual universe, answering to the seven degrees or states of mind of the human race. But in all these spheres man will be a full man, in the possession of all the degrees which constitute his interiors while in the natural world.

His perfection and growth in light, love, and wisdom, will constitute his happiness as a spirit. He will still possess interiors as in the natural world; and those New Churchmen who say that these interiors constitute the *externals* of his existence as a spirit are in a grievous fallacy, from which they will not be liberated without much difficulty. It is *one thing* to believe in the spiritual, or *two-fold* sense of written language, and another to believe in a real, substantial, spiritual universe. It is also one thing to believe in the *degrees* of the human mind, and another to believe in the *reality* of an invisible, spiritual universe, out of the consciousness or interiors of man. Betwixt these two forms of belief, there is as wide a gulph as between faith and hope. Hence the New Churchman is now in a state of sensual obscurity, as to the nature of the spiritual world *outside* the *spirit's* own spiritual body. He knows not how, or by what means, spirits can enter the lower degrees of man's mind. To them, the laws of Divine order are that, the natural world shall be *closed* from the spirits, so that without a *human body* they shall not be able to see, much less to speak with men, or to touch material substances. These are all fallacies, resulting from apparent falsities in the sensual minds of the men who make man only natural as to his senses; confining him, in *spirit* manifestations, to the states of the mind, as to truths of faith and goodness of life. They are in error as to this—and the sooner they come out of these fallacies the better it will be for the progress of the real and true New Church of the Lord, in this sphere of terrestrial life. Let then, those who believe in the Lord, as to faith and life, also believe in the spiritual world, as a place where they will live in a real and substantial body, and also in a surrounding spiritual universe—not in their interiors, but *outside* as much as the natural universe is outside the natural body.

In my next, I will endeavour to develop how a spiritual body can be near to a natural body, and, as a spirit, communicate to man, by manifestations. For the present farewell. ESPRIT.

CORRESPONDENCE FROM HINCKLEY.

The circumstances connected with the communications received from the spirit of Friar Bacon, are as follows.—

A Paragraph, headed "Friar Bacon's Prophecy," who was born in the year 1214, and it appeared in some Newspaper, or Periodical, the name of which I forget.

This prophecy foretold the invention of the Diving Bell, and the works to be done under water, by its use, &c. And also the present mode of conveyance by Railway, and the Photography system, now in vogue, for taking likenesses, &c., &c. This most wonderful prophecy was read to Mr. Samuel Goode, Framework Knitter, of Hinckley, who has been a medium for a pretty long period. His power, however, has been suspended, at certain times, for short periods. Mr. Goode also read the prophecy, and going home immediately after, he there found his son John receiving a communication from the spirit of Friar Bacon confirming the statement of the aforesaid prophecy. •

I enclose you a faithful copy of the first communication, which you perceive is in characters, and numbers from 1 to 28.

[The characters have a rather strange appearance, and to us are completely unintelligible. We should be glad to meet with a friend who has some knowledge of such characters, and could assist in corroborating, or otherwise, the explanation given through the medium.—Ed.]

These were given two months ago, and two or three of the first characters were explained at that time, and a promise given to come and finish the other at another time. This promise was fulfilled on Sunday and Tuesday evenings last, and I enclose you a copy of his explanation to all the several characters, and beg to say that the medium through whom they were given is an uneducated young man, which the spirit of F. Bacon named as a draw-back to the communication in one sense, and yet wished it to be known that it was given through an uneducated medium.

You will see a few words *written* at the beginning of the first communication; and when the spirit had got that far, the young man doubted it being really the spirit of Bacon, and asked it to give him something more to enable him to feel certain as to the truth of it *really* being the spirit of Bacon, upon which it commenced making the characters and figures at a very rapid rate, and while making them *there appeared a very pale light, of a rather blue cast, around the bottom of the pencil*, (for the young man is a writing medium). As soon as the light disappeared, the communication ceased, and after the last part was given, the medium was acted upon in a very curious way. There was no light in the room, except the fire, and the moon which was shining in at the window all the time. At the conclusion, the young man found himself in total darkness for a minute or two, then he could see the fire and the moon again. This was repeated many times over, and at last went quite away. The young man is a powerful medium. He has both felt, seen, and heard things, that quite convinced him of the truthfulness of the spirit communications.

The following are the explanations given to the aforesaid characters. Figure 1. I am truly the spirit of Friar Bacon.

2. When I was on earth I could see things done in spirit. I was impressed by spirits.
3. All men can be impressed, at times, either with good or bad.
4. There are more impressed, or inspired with evil than good.
5. Men seek after gold, instead of seeking after God.
6. Seek to do good to your fellow-man, and forget yourself in your good works.
7. Christ did good to his fellow-man, when he stood in need of help himself.
8. Christ was sent to give you instructions how to go on, and how to treat your fellow-creatures.
9. Christ was sent to save sinners. Sinners must save themselves. Do as Christ did—that is the way to save yourself and sinners.
10. If men would do unto each other as they would others should do to them, there would be no sinners.
11. When a man becomes a sinner it is when he forgets God and his fellow-man.

12. Love all, do good to all, and you shall enter the kingdom of heaven.
13. Those that covet after gold, and treasure it up, cannot enter the kingdom of heaven.
14. Heaven is so beautiful, so angelic, that it is not to be surpassed by your beautiful places on earth.
15. Give up your gold on this earth, and seek after God, and you shall see gold in abundance, in heaven, put to a better advantage than you do on earth.
16. They worship gold instead of their god. Woe be to them that worship gold.
17. Gold will become useless as money, and you will learn that gold is not the thing to make the man great.
18. The man to be thought great or good, must do good, and he will see that he is not forgotten by the Lord, and his fellow-creatures.
19. Search not after that which will be a drag-chain for you when you enter the spirit-home.
20. Search after that which is good that you may enter the kingdom of heaven. All that enter the kingdom of heaven, must know nothing that is not good—not one thought—for while you do, you cannot enter heaven.
21. I must tell you that there are very few who enter heaven when they leave this earth.
22. They go into that which they like the best. If they seek good on earth they will hereafter, and when they do they are sure to go to heaven.
23. I have shown you some good ways how to get there. You may think it hard for me tell you. You will have to do all that.
24. If you will, for the sake of self, give up all your happiness that you can enjoy here and hereafter, you will repent.
25. Look on all as brothers, for you will be brought to a level, and you will have the same selfish, money-grubbing, tyrannical ways hereafter as you have on earth.
26. Beware of your condition—you are cautioned against it—for we are coming to help you on to a better state of society, where all will be happy.
27. I tell you to put aside your thirst for gold, and your thoughts for greatness, and follow in the steps of Christ. If you have faith, and ask for nothing but what you need, you shall have it.
28. Some of you may look on this as a humbug; so you may call it. You will find every word I have said to be true—so guard against it, you scoffers and mockers of Christ. You will be shewn your folly. In time you will repent. Condemn not anything that God sends. Read the 12 chap. of the 1st Corinthians, and there you will find all things coming true. Search the Scriptures, and study them; and read what your departed friends say to you. You will find it true.

FRIAR BACON.

COMMUNICATION FROM THE SPIRIT OF A CHILD TO ITS PARENT.

BINGLEY CIRCLE.—We extract the following from the report read at our last monthly conference, by our Bingley friends.

"We were then informed that the medium could receive a communication on the 18th day of October, from a child of his, who died at the age of seven months, in the year 1849."

"J. W. B., I am now seven years old, and have got my learning from angels, who will teach us whenever they see we need their aid, which is often. We learn sooner in the spirit than you do in the body, or I should not have communicated with you to night. We are continually hovering around our earthly relations, and watching their cares and anxieties, their patience and forbearance against evils which may beset them. We are with them in their daily rambles, their laborious toil, and their angelic sleep. We mourn at their sinfulness, and rejoice at their pure-hearted prayers; and, in conclusion, we must say that heaven is the future abode of the righteous. Then lose not an hour in reforming your characters for the attainment of the desired end."

A SHORT SERMON.

The following was communicated to a private circle, in this town, from a Wesleyan local preacher, who left this sphere a short time since.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."—Matthew, 24th chap., 44 v.

Our Lord Jesus Christ, when he was upon earth, spoke these words to his apostles. It is a solemn and important command, a command which both you and all should obey, or you can never enter that place which he has gone before to prepare.

Consider, I beseech you, for on it depends your eternal destiny. If you are found unprepared, what will be your condition in the world to come? Will you be able to meet, with pleasure, the messenger that is sent to summons you before the bar of that holy and just God? No, you will, with an agony of mind that tongue cannot describe, be punished for ever. I beseech you, why will ye die? Be ready. Put it not off till the hour of death; therefore be ready. Death will come. How soon, you cannot tell. When death leaves you, judgment will find you. Delay no longer. The punishment that awaits you is awful; but I entreat you, once more, be ready. Dare you put it off? Can you stand before the awful tribunal of your God, without dread? Repent and live. He invites you all to come. Come, why will ye die? Your eternal home is in heaven. There your happiness will never be marred by the cares of this world. There you can join your friends and relations, where death can never again separate you for ever. Oh! what joyful meeting will that be. Your happiness will then be such as never entered into the heart of mortal man; yea, such as the carnal mind man cannot conceive. But could you bear the punishment of that place of torment? Oh! I beseech you to turn; which, I hope, by the help of God, you will be able to do, for his Name's sake

JOSEPH NATLOR.

INTERESTING LETTER FROM MR. J. SCOTT.

To the Editor of "The Yorkshire Spiritual Telegraph."

"Dear Sir,

I take the liberty of enclosing a few communications lately received from the Spirit-world, for insertion in your valuable periodical, which I know will be interesting to many of your readers, as I find it has already found its way, not only to all corners of the United Kingdom, but also to America; and is a messenger that has brought peace and joy into the bosom of many a family, who have long been subject to the painful bondage of "crushing creeds." I give them in the exact words which I received them, and trust that you will do the same, heedless of the petty scoffs and jeers of those, whose chief aim is to teach and preach in "grammatical niceness and logical exactness," and who will shortly find that they have cultivated a miserable substitute for *truth*.

I find our mission to Edinburgh has been productive of, at least, some fruit.

I hope you will find space for the communication I send, "Moral Philosophy for the Million," and also for the other, viz.,—"Groundless Objections, &c., &c.," both by eminent men, and which, I fear, will occupy as much space as you can allow for Irish News.*

I had a visit of Walter Scott, lately, at a circle, when I asked how Spiritualism got on in Scotland, he tipped out.—

"Times look well. They move the table like fun in Glasgow, but cannot have faith in one another, or they would get communications, but they will come round yet.

Some cries it's all fudge,
Others laugh it to scorn;
But rest you assured,
Both parties are wrong.

For if they live long,
They plainly shall see
The twig you have planted
Will grow to a tree.

WALTER SCOTT.

He then gave me the following verse, addressing me by the title "Brother Scott."

"Justice is pleasant, and wisdom is strong.
May they reign over you all your life long:
Give your attention to knowledge so pure,
And your mind shall be happy while life shall endure."

At a sitting we had lately, Burns announced himself. We asked how our friends got on in Scotland? when he tipped out:—

Several circles are formed in Edinburgh and Glasgow, and many are desirous of holding converse with spirit-friends, but for want of faith, patience, and good mediums, they have got little as yet.

We moved the tables powerfully, to their great surprise, and they will yet succeed and be happy.

* The communications alluded to, appeared in our last, and we are sorry to say, several errors were made in transcribing it. Correct copies, however, may be obtained on application either to Mr. Scott, or the Editor.

At another sitting he gave us the following rhyme. Some unbelievers being present, it was satirical.

“If you discern an useful science,
Put it down;
Or it will set you at defiance,
Put it down.
Perchance the poor will soon be fed
With good beef-steak and daily bread;
No useless blood no more will shed.
Put it down!”

This, being all got in single letters, and at first reading, some present said they did not comprehend the meaning, Burns commenced moving the table powerfully again, and settled the meaning, by adding—“Kick it down.”

The following was given by “Allan Cunningham,” a few days before our mission to Scotland.

“Weel may the keel row, the keel row, the keel row;
Weel may the keel row to Scotland’s peaceful shore:
The land where first I drew my breath,
Where once I met the monster, death,
And learnt to prize a useless faith,
Which never was prized before.”

At another sitting he gave the following.—

“Weel may the keel row, the keel row, the keel row;
Weel may the keel row the boat to Scotland’s shore;
The faith I learnt so early from my mother’s tongue,
Which parsons preached, and children sung,
But never will sing it more.”—ALLAN CUNNINGHAM.

On being asked what is the useless faith he referred to, he answered—

“A faith without good works.”

The following was given to a young woman, by the spirit of her sister, who left her earth sphere a few years ago.

“Dear Ellen,

Though we do not regard family ties in the spirit-land, it gives me great pleasure to communicate with you; for your mind is very congenial. I am very happy, and I wish to see all mankind happy. To secure happiness, is by good conduct, love, and kindness, done on earth. Be good, love truth on its own account, and by this you shall forward the grand end of life; you are to use all the powers of your mind in order to be more fit, in due time, to answer the divine purpose of your existence:—banish from your mind all useless fears of future punishment, evils and suffering, for when you come here, you shall be so happy as you can enjoy. Many think when they leave the body, they enter the spirit-sphere to give an account of the deeds done in the body. They are so far right—they receive the rewards of their good deeds done on earth, and placed in bright and happy spheres, with congenial minds like their own. Rest assured this is what you shall meet when you shall come here.”

AGNES SCOTT.

Wishing your Paper the support it deserves,

I remain your obedient servant,

JOHN SCOTT.

[We have been favoured with a parcel of communications emanating from the Spirits of Byron, Burns, and a host of others, having been obtained through a Clairvoyant medium in Belfast, in the presence of Mr. Scott. We select the following for the present.]

MAN'S NATURE, POSITION, AND DESTINY.

Through William Ellery Channing, Adam Clarke, Thomas Chalmers, and Andrew Combe.

TO THE HUMAN RACE.

Chap. I.—The past never returns ; but truth, ever new in excessive bloom, and in the brilliancy of its beauty and texture is where it was ; truth is the same now as ever it was ; refulgent, resplendent, and ineffable. Truth never changes, it will remain immutable throughout all duration ; it will rule and reign undiminished in reality and power.

The universal human spirit is now ripe, and the period for its complete emancipation has pealed. The human race are now entering upon one of the greatest revolutions which has ever taken place among them on earth—a revolution which shall transform, revive, refine, and exalt human nature,—a revolution the opposite to revolt, and which shall overthrow all haughty usurpations, and introduce physical benefits, and spiritual splendours, a new era and a new life for all mankind. The enfeebled wrong crushed human race shall now feel their universality, and their irrepressible desires for knowledge, unity and happiness. The human race shall be now and henceforth waked up to a living consciousness of their own importance, powers of development, and capabilities for eternal progress towards perfection.

Millions of progressed human spirits, and of higher and holier beings, are now constantly promoting and urging forward the knowledge of these truths ; and many millions more are glowing with inexpressible hopes of their final success ; and there shall be soon millions of human voices employed in pealing their promulgation, and in sounding the songs of truth's victory. There is no cause to rival this ; for its interest is universal and everlasting.

The beautiful fertile earth—the physical home of mankind—the inalienable inheritance of the rational race, is a vast field omnisciently adapted for the ready reception, and rich remuneration of human exertion. Each human being born on the earth, God's common gift to the whole race, is naturally ignorant of every thing around him ; but physical powers, and mental capacities, are united and blended in man's immortal nature, to enable him to learn and to know, all that is essential to his physical and spiritual welfare,—to enable him to elevate his position, and improve his condition, with respect to the necessary possessions of time, and the requisite prospects of eternity. The proper constitutional development, the sound health of body and spirit, and the cultivated capacity, for the progressive enjoyment of happiness, within the reach of mankind, are the natural consequences of their acquired intelligence, truth regulated morality, and rational industry : and the decrepitude, disease, and suffering, which dwarf, dwindle, and afflict the race, that of their ignorance, superstition, vice, sloth, and the

mischievous mis-direction of their physical energies and mental powers. The constitution of the physical world, and that of human nature, body and spirit, as well as the relation between them, are unchangeably fixed, and unalterably determined by INFINITE WISDOM; and thus, mankind can only become powerful, prosperous, and happy, in the exact proportion, and in the real degree, in which their personal conduct, and social institutions and arrangements, harmonize with these unchangeable conditions, and fixed elements of nature. To become powerful, prosperous, and happy, mankind must conform their conduct, and adjust their position, to this harmonious machinery of physical and spiritual nature; and they cannot do this, unless they know how to do it—learn this knowledge, therefore, they must, or continue to suffer on earth, and remain incapable of progressive enjoyment, after physical death, in the spirit spheres. The bright beams of the shining sun are not more necessary, to direct and enliven mankind, in the progress of their physical employments on earth, than are the brilliant irradiations of the knowledge of these truths, to instruct, train, sustain and cheer them in the performance of the pleasant duties of life; and for the proper development of their spiritual capacities, for the progressive enjoyment, and promotion of eternal felicity in the spirit spheres.

The active and judicious demonstration and diffusion of the knowledge of these mighty eternal truths, are the germinations of new principles, and the commencement of a new life upon earth, which shall gradually clothe mankind with the expanding frame-work, and the actual realization, of the most perfect physical and spiritual organization. All the future achievements, of the immortal human spirit, shall be directed to magnify and expand this knowledge of the physical and spiritual universe; and to uproot the errors of mankind. The poisonous grief of griefs—the dark dismal infliction—the dreadful calamity—the horrible repulsive fraudulency—which have impeded the progress of this knowledge among mankind, shall be swept away, by its penetrating and persuasive powers. But, alas, there are few human beings upon earth, capable of looking on the brightness of these truths—capable of emancipating themselves from the domination of their short-sighted physical selfishness, of expatiating through the whole universe of necessary knowledge; and of appreciating their real relation to immutable nature, and to their fellow-men around them.

Nine hundred and ninety-nine, in every thousand, of mankind are the more servile slaves of the grossest ignorance, the degrading dupes of the most villifying superstition and prejudice. Ignorant of the real purposes and pleasures of rational existence, and not able to foresee or calculate, the unavoidable results of misdirected action, millions upon millions of the human race are constantly inflicting the severest sufferings and miseries, upon themselves and others—shrinking from the celestial beams of eternal truth—conjuring up to themselves imaginary beings, whom they ignorantly and alternately, adore, flatter, fear and supplicate, as their emotional caprice, and blind physical passions lead them. Men oppressed by ignorance, poverty, and want, find their physical selfish desires always excited, and are constantly deprived of the necessary means, and requisite stimulus, for prosecuting intellectual pursuits; and for practising the benevolent emotions and virtues. Men buried in ignorance, poverty and wretchedness, cannot exercise their

intellectual faculties, and guiding moral powers—cannot comprehend the pure dictates of truth, or practise the ennobling principles of justice. But the physical desires, of men placed in this sad condition, are not equally impotent or quiescent; because on their activity physical life depend. The external objects and influences, which act on men's physical desires, surround them everywhere. Man's natural need of food, raiment, and shelter, developes and calls forth his physical desires into irrepressible activity. The physical desires, if they are not directed by the intellectual faculties, and governed by the moral powers, are apt to become diseased, deranged, vociferous and clamorous; and hence, the origin of the cunning crafts, the fraudulent practices, the envy, covetousness, injustice, oppression and tyrannies, of men and nations. Oh ye deluded erring brethren, how long will ye continue to wander in the wretched paths of direful ignorance?—how long will ye pursue the painful ways of error; and bring on your own destruction; and perfect your incapacity, for practical usefulness, and the enjoyment of consequent happiness? Your Eternal Father always loved you, and still loves you; and your elder brethren in the spirit spheres always love you, and are most desirous of your physical melioration, and the perfect development of your spiritual capacities for active usefulness, and the enjoyment of progressive happiness for ever and ever.

Truth as it was, made up the past,
 Truth as it is, the present show:
 Truth shall combine, the future fact
 With all the past and present now.

The symmetry of truth is grand!
 Full of proportions everywhere;
 Round each world it forms a band,
 Clothes with beauty, every sphere.

Truth shall never be diminished,
 Truth shall ever live in bloom;
 Truth all evil shall see banished,
 For this is surely evil's doom.

Truth decrees, men are brothers,
 That they have an equal claim
 On earth's fairest borders,
 This who denies, they are to blame.

Wealth is good, truth is better—
 Truth's the only sterling best;
 When the body runs to matter,
 Truth's the spirit's work and rest.

SELF existent, SELF dependent,
 Your's universal and sublime;
 Your rule alone, is consistent
 With, man's dignity in time.

Truth, weapon of ALMIGHTY!
 OF FATHER GOD, whom we adore!
 To raise the low, curb the haughty,
 To rule each sphere for evermore.

Seize this truth, it will guide you,
 Possess this truth and you'll be right,
 Practise this truth, it will steer you
 From darkness black, to pure daylight.

DAVID, NEHEMIAH, & DANIEL.

THE SPIRIT OF FEARGUS O'CONNOR.

On Sunday, December 16th, 1855, the spirit of O'Connor was present, according to promise, at a circle, held at the Working Man's Hall, when the following was received through a "tipping medium."—

"Let every one be true to his appointments. Though some persons may be apt to disbelieve us in any thing; yet, put not your trust in any man's sleeve. Let your own judgment be your guide. As you think, so must you speak. Delude no man, and be careful that no man delude you."

He then gave the following short address on "Eternity."

"Eternity! What an awful expression; yet, there are some who treat the subject in scorn and disgust. Have I any such present at this time? I would have them to lay down their weapons of rebellion—turn to the true and living God. If they do not, depend upon it, they are on their way to everlasting perdition. Such, I hope, will not be the case with any of you. On the contrary, lift up your hearts and voices to that God who is ever ready to hear and answer your prayers. Then you will receive a crown in that upper and better world; a crown which fadeth not away, but will be lasting as eternity."

One person enquired if the perdition, alluded to, was a state in which there was no improvement?

Answer—"To a certain extent. There are nine stages of happiness; but remember that the two first are separate from the other seven. The two first are called perdition. Yes, and they are perdition—the misery of which I am unable to explain."

Another member of the circle then enquired if he considered that he had acted wisely and honestly, in his acts of benevolence, whilst in the flesh?

Answer—"I was as honest as it laid in my power. If it was other people's money, had I not a right with it, to relieve the poor? Money is a talent given by God to man. Then why should that talent lie dormant in the earth?"

Some person then remarked that they could not understand how he could be justified in many of his acts.

Answer—"Do you mean to say I did wrong? I tell you, positively, I did not; and had I my life, on earth, to live over again, I would do the same, if it only laid in my power."

Again he added

"First relieve poverty, if it be other people's money—but remember—pay the owner it again."

One person remarked that in his opinion he had oftentimes been deceived by tales of pretended woo.

"If I was deceived, did I know it? Is it not possible for you to be deceived as well as I was?"

PROFESSOR HARE'S LETTER.

The *New England Spiritualist*, in speaking of Professor Hare's experiments, says—"These were undertaken for the purpose of corroborating Professor Farraday's reference of the physical phenomena to involuntary muscular action, but resulted in an overwhelming demonstration to the contrary, and much more. The experiments were conducted with the aid of apparatus ingeniously constructed for the purpose, (which is described and illustrated by engravings) and managed with all the precision of an experienced manipulator. The results, therefore, were mathematically precise and demonstrative;—first, of a power beyond that of human, or any known mundane agency; second, of intelligence not derived from minds in the body."

The above work will, doubtless, be read with great interest. The position which the learned Professor has attained in the scientific world, and his untiring zeal in thoroughly examining these phenomena, have a tendency to make his efforts of more than ordinary value, and will prove a striking contrast with the flippant theories adopted by many who presume to attack spiritualism.

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* NEW CHURCH.

Nothing can be more important to the human mind than a knowledge of its own future interests, destination, and mode of existence after leaving this frail tenement, the body. In the spiritual natural state all is changed. Man no longer appears *what he is not*, but *what he really and truly is*.

Nothing is concealed that shall not be revealed; nor is any thing done in darkness that shall not be brought to light. During our blindness or our ignorance, we may *reject* the truth upon any subject; but truth will, sooner or later, either be our salvation, or will sink us lower in the spiritual degrees of elevation in a future life.

I cannot better express my meaning here, than by reference to Swedenborg's "Heaven and Hell," Page 192, Sec. 313.

"Many of the *learned* from the Christian Church, (world) when they find themselves after death in a *body*, in *garments* and in *houses*, are in amazement; and when they *recollect* their former thoughts concerning a future state, the soul, spirits, heaven and hell, they are covered with shame, and own their past infatuation, and that the simple, illiterate believer was far wiser than themselves. On scrutinizing into some of these learned Typlasters who had confirmed themselves in their errors, and particularly in *ascribing all to nature*, it was found that their interior or *spiritual part was shut against all influx from heaven*, and that their exterior, or natural (outward senses) open and expanded; shewing that they had not turned their thoughts and affections to heavenly things, but to things earthly, sensual, and devilish, for according to the opening and shutting of the spiritual or natural part in man respectively, so are his thoughts and affections directed to things above or things beneath, and as his *interior* is formed for the reception of heavenly things, and his exterior for the

"things of this world, so if he receives only the latter, without anything of heaven at the same time, he receives likewise an EVIL INFLUX from the kingdom of darkness along with them."

What can be more pertinent than the foregoing paragraph, from the great Emanuel Swedenborg, to the oft-repeated question,—“Of what use are spiritual manifestations to society, to man, and the universal human race?”

If such be the case, and the present wicked, selfish and degraded condition of society fully proves it to be so, when we have our churches wandering among the tombs for the immortality of the soul, standing over the traditions of their ancestors—far, far away from the spiritual world and all its realities. We have a Brewin Grant, professing to teach christianity by sneers and calumny; and a Johnson, infidelity by positive arrogance and pride—a Rutherford, by blind adherence to creeds and dogmas, instead of pure apostolical truth—a Holyoake, socialism and naturalism. From none of these can spiritualism expect to receive its due claims; all, all of them are in the dark as to a future existence, such as the spirits know and experience: but when we see the followers of the SEER of the truth fall into obscurity and darkness—yea, even deny that such can be the case; asking—“How can spirits move such material objects as tables, chairs, bodies, and the like?” It is high time these men were taught their lessons more correctly than they have hitherto been taught to receive them. We will endeavour to show them “how spirits can communicate with man.”

We must first premise that the spirit has feet and can walk—hands, and can use them—ears, and can hear—eyes, and can see—organs for speech, and can talk.

If then a spirit possesses its senses in a futuro state, and can use them, we have next to ask—“what relation is there between the spiritual senses of a spirit (or its exteriors) and the natural world? and the bodies and bodily senses of spirits dwelling therein?” This is the point betwixt the half-developed New Churchman and the Spiritualist. This correspondence of our states with the states of the spirits in the intermediate state, from whom manifestations are made by Divine permission and Divine influx.

There are a many ways by means of which a spirit can manifest itself to us, while in the body. First, by the internals or thoughts. If once a spirit is permitted by us to enter into our interior connection with our spirits, he can at once impress us with all the ideas which he receives by influx from the spiritual world at the same time he receives all our thoughts, ideas, and experiences, and becomes, as it were, our own seemed self. This mind of connection is fraught with much danger and evil both to the natural and also to the spiritual portion of man.

The true line of safety consists in directing our thoughts and ideas to heavenly things and celestial affections. While in this state evil spirits cannot enter into our interiors, nor can they form any connection until we have voluntarily given our interior affections and thoughts to their corresponding states; and I may remark that the New Churchman in the church, is as liable to these evils as the Table Rapper so called. In both cases it is our interiors corporeal, natural, and spiritual and celestial, that constitute our security from evil obsessions. It is a slander on spiritualists to say that spiritual intercourse of itself

is the *cause* of connection with *evil spirits*. It is the state of the soul and not of the creed that makes the difference. In the "Heaven and Hell," we have the *Seer's* own experience of those things, in Sections 246 to 251, which are often quoted as negative authority against spiritualism. He is here referring to the *spiritual world* and the *delusions* of the spirits, as to the connection of their minds with the mind of those in the spiritual world, as to the spirit; and in the natural world, as to the natural body. To the spiritualist, these sections are rich with instructions and cautions, not as a means of intolerance and sectarian exclusiveness, but as a guide against the acts of wicked spirits and enthusiastic dreamers of the spiritual world, belonging to the lower spheres. From these kind of spirits we are at once enjoined to withdraw, and not to communicate with them. But if we fulfil the proper conditions, which was not the case at the period when Swedenborg wrote his "Heaven and Hell." At that time it was but rarely permitted with him, because, as he says—"Man's interiors were shut, and the revolution was preparing to open them;"—for the spiritual world has its states and degrees as well as the natural world; and it is a matter of regret that evil spirits should have *influenced* some New Churchmen to fight against the higher spiritual manifestations, and to use the writings of this Seer as a ram's horn against the towers of spiritualism. Let the reader peruse the "Heaven and Hell," and then refer to the writings of the New Churchmen, who oppose spiritualism, and he will plainly see that the Seer was referring to the states of certain churches, fanatics, and enthusiasts, in religious worship and practice. The clear, sensible, sound and philosophical communications given by our spirits at the present day, *prove amply* that it was not to these classes of spirits he was referring to! Such ideas will be only mythical, imaginary, and delusive, and in the end it will be found that it is not the good spirits who are wrong, but the sectarian bigotry of the would-be-opposers of the spiritual mission of the spirits of the present age.

The enthusiastic spirits are distinguished by their claiming to be the Holy Ghost, and what they *deliver* to be infallible and Divinely oracular. We have instances of this in the Mormons' unknown tongue, the Shakers, and the various religious impostors who have set up Divine authority, and originated sects; but the mission of the spirits of spiritualism is for an higher object than each or all of these, it is to bring men's interiors as to his spirit into connection with heaven and heavenly influx.

For the present, yours respectfully,
ESPERIT

CORRESPONDENCE.

TO THE EDITOR OF THE YORKSHIRE SPIRITUAL TELEGRAPH.

Dear Sir,

In the Telegraph for "January," is an article, entitled "Spiritualism *versus* New Church." Although I cannot pretend to understand the whole of that article, the object of the writer seems to be to point out the errors of the New Church, as regards

spiritual existences in the spiritual world. May I be permitted to say, that, in my opinion, the writer would more effectually accomplish his purpose, if he would previously give himself the trouble to ascertain what the New Church really does believe on that subject.

The writer says "The New Church errs, when it says there is no spiritual world only in the mind of man. This is a fallacy of the spiritual senses of the New Churchman, who becomes a pantheist in worshipping the spirit's essences for the Divine truth itself—such is not the case, &c."

As the belief of the New Church, regarding the spiritual world is derived from the writings of Swedenborg, I shall quote a passage or two from his spiritual diary, which is in harmony with all his other writings on that subject. The statements contained in the following passages, would, I have no doubt, be assented to by every New Churchman.

"In the natural kingdom in which men are whilst they live in the world, and in the spiritual kingdom where the spiritual angels are, and in the celestial kingdom in which are the celestial angels, appear similar things, so much so that there is scarcely any other difference than that the things in the spiritual kingdom are more perfect than in the natural kingdom, and in the celestial kingdom still more perfect than in the spiritual kingdom.

"A spirit or an angel appears in a perfect human form, as a man in the world, so much so that he knows no otherwise than that he is a man of the world.

"He has similar lungs, because he breathes; and he has a similar heart, because it pulsates. There are also similar fibres, nerves, and muscles, because, in like manner, a spirit moves his limbs like a man in the world. Moreover, he has a sense of sight, of hearing, of smell, and of feeling, and also a similar gift of speech and of singing; and, as to his mind, he has also a similar power of imagination, of thought, of intellect, and of will, also affection and cupidity.

"Everything, however, about an angel is so much more perfect, that no comparison, as to intrinsic perfection, can be drawn between an angel and a man.

"They have also similar houses, in which are apartments and chambers with courts, as in the world, and within there is furniture of all kinds, and various decorations and ornaments. In heaven there are palaces so magnificent that nothing in the world can be compared to them. In the spiritual world are likewise earths, mountains, hills, plains, grassy fields, &c. There appear likewise animals on the earth, and birds of all kinds in the air."

Yours very truly,

J. W. F.

Hill Fields, Coventry, January 9th, 1856.

Dear Friend,

I send you the following communications, which, if suitable for the *Telegraph*, you are at liberty to insert. They are sent at the request of the spirits from whom they were received; but that to me would not be reason sufficient, did I not think their publication would be of some little service.

The following is a short address, delivered by a spirit, purporting to be that of a departed friend, Gaius Oliver. He was of a meek and loving disposition, and possessed a mind above the common standard. It was given at Collycroft, in the parish of Bedworth. The address was intitled by the spirit—"The Mission of Spirits unto Humanity." It was given through my son while in a state of trance. A considerable portion I was not able to take note of, in consequence of the rapidity with which it was given, and my ignorance of short-hand writing. It was delivered December 16th, 1855.

"The mission of spirits is, that they should aid humanity in the practising of righteousness, and to bring glorious news from the worlds on high; so that in due time this earth may become a heaven, and its inhabitants peaceful and lovely in the sight of

God. To purify their hearts, and enlighten their minds on great subjects; so that they may be led to hate vice, and love virtue and wisdom; so that they may be of one heart and of one soul, praising God and doing his will: the God that exists in the realms of space—the God that sits on his throne—in the glorious heavens.

And again, the mission of spirits is to teach the brotherhood of humanity to cease their selfish strivings after private property; and, like one family, having one Father, live in common together. Then would the will of God be done on earth as it is in heaven. For we, the inhabitants of heaven, do not selfishly desire the blessings of our holy home, but live together in common. We do his will in common. We love Him in common.

Of what account would the mission of angels be, unless it was to advocate the righteousness of heaven, which is communism? Why it would be of no more practical use than a straw floating about in the wind. Yea, the very idea of communism is grand and peaceful to the fullest extent. There would be no need for blood to be shed, if mankind lived in common together. It is worldly ambition and private property that bring your young men to the slaughter—not communism. No! communism teaches you to fight for righteousness and godliness upon earth; yea, even to make this earth a heaven.

Remember every man is your brother, and God is the Father of you all. Seek, therefore, the welfare of one another. Those who have the good things of this life must not sit idly in their arm chairs, while others toil and suffer, but they must exert themselves to remove injustice and self-love from the world, and to establish the reign of heavenly principles and order here below. And those who can, let them take the pen in hand, and develop these principles to humanity. It is to teach these truths, and to aid man in establishing them on the earth, which is the true mission of all good spirits unto humanity.

Thy kingdom come, O Lord! Thy will be done on earth, as it is done in heaven!

My time is now expired, and I will conclude with this saying to all in this cause.—Keep your hearts pure and your minds passive, so that good spirits and holy angels can spread abroad their influence over you. I go. Love and praise God."

The discourse was delivered standing, and in a very impressive manner. The last words were no sooner uttered, than the medium was suddenly thrown into a chair, when he came to himself. He thus describes what he saw during the delivery of the discourse. When the spirit took possession of his body, his own spirit went out and stood as a spectator in the room;—that he saw his own lips move, and listened to the tones of his own voice, and when he came to himself he knew all that had been said. Standing beside him, as spectators of the scene also, were the spirits of Moses, Christ, Mahommed, and Swedenborg; each having on his breast his name, written in characters of gold, and underneath, the words—"By the grace of God."

Our next meeting was held on Christmas Day, at the same place. The medium was again thrown into a trance, when a spirit, assuming to be that of my departed infant son, Theodore, delivered a very excellent address on brotherly love. After him came the spirit of Swedenborg, or one claiming his name, who spoke with that eloquence and power we might expect from the spirit of so distinguished a Seer. He spoke of love, righteousness, charity, faith, and the kingdom of God, that should yet come. He said that all things were now in confusion; that evil spirits were at work as well as good ones; but that out of evil good will come. That he was a great prophet when in the flesh, but that one would arise greater than he, and whose shoes he was scarcely worthy to unloose;—that the Most Holy Spirit would speak through his mouth, give him power to stay the work of false spirits, to unite man to man, to harmonize and perfect the works of past reformers and

institute the New Jerusalem. And until this prophet comes and is acknowledged, confusion will continue and increase, in all departments of life.

When the medium came out of the trance, he told us that this time he knew nothing of what had transpired in the room; for as soon as he became unconscious of his presence with us, he suddenly found himself transported to a place in the spiritual world, which he was told was called the "House of Mahommed." It was of the size and appearance of a large and glorious city. Its walls and roof were transparent, and were of many colours. It was divided into numerous compartments, and beautiful walks and streets gracefully wound in every direction, adorned with flowers and shrubs of the most lovely kinds. Vast multitudes of angels thronged the place, within and without, singing and praising God, but in a tongue unknown to him. These, he was told, were the faithful followers of Mahommed. Some were walking two and two, apparently male and female; some conversing, and others reading to each other, from books, the leaves of which seemed like thin sheets of gold. As they met in their walks they saluted each other, by pointing upward with the right hand. Choice aromas filled the air, and the ear was charmed with music from invisible sources. As his spirit delightedly wandered along, he came upon six fountains of water; and, as they gracefully played, music, of exquisite harmony, came out of them. As he stood gazing on the fountains, and listening with wonder to their music, his spirit was re-called to its earthly house again.

In regard to the "House of Mahommed," he has been told that each prophet and teacher who has been commissioned to teach a religion and collect a people, has his house in heaven; but that they all differ in greatness and glory, according to the degree of truth, faith, and charity, they have respectively taught. As one star differeth from another star in glory, so do the mansions of the blessed differ in glory also. But the faithful, of every creed under the sun, are glorified according to the spiritual elements of each; for all are justified by their faith, and God is no respecter of persons. "In my Father's house are many mansions," said Jesus, "if it were not so I would have told you."

SPHIDION.

P.S. Your Number of this month I have not yet seen, as it does not reach here till a week after date or more. I hope you will succeed with your shares, which I am sorry to say my means will not allow me to take a part in.

S.

PROFESSOR HARE'S BOOK.

We have not yet had the pleasure of perusing the above Work; but as it is a Work likely to be read by thousands in this country, as well as in America, we deem it of importance that its effects upon the minds of those who read it should also be made known, so that should the learned Professor have failed to make himself sufficiently understood, or, should the criticisms bestowed upon it, open up a fresh channel of thought in his mind, he may, in some future work, still further explain or elucidate them.

We take the liberty to extract the following portion of a private letter received from one whose advice and assistance we cannot too highly appreciate, and as several copies of this Periodical find their way to America, perhaps it may come under the notice of Professor Hare, whom we feel persuaded will very readily reconsider any hypothesis he may have laid down.

"I do not know what your circle will think of Professor Hare's Book. It is written with an earnest desire to state the truth; but to my mind it exhibits a lamentable want of knowledge of the higher phenomena of mesmerism. Spiritualism is but a continuation of a branch of science, which those who choose to regard themselves exclusively scientific, do not consider it worth their while to admit into the limits of their studies. So the excellent Dr. Hare has not studied those phenomena of clairvoyance of will, and of possession that would have enlightened him on some subjects which he treats with a dogmatism worthy of a much lower class of mind. Not having a due share of humility for a true philosopher, he treats some subjects with the grand decisions of those content to dictate laws to others who know much more than they do. Many parts of his book show that he does not know many facts which would completely alter his conclusions.

Nine politicians out of ten, like to reason in this slipshod shambling way, and their dogmas are as wise as their reasonings. In the case of Dr. Hare, at 73, the man is, perhaps, too old to learn, and much temporary mischief will accrue. He attacks christianity, and his manner of stating his subject will be captivating to all that class of men who have not knowledge enough to think deeply, and whose conclusions may be biased by the two strong influences of pride and vanity. Phrenology is alone able to explain these sources of fallacious habits of reasoning. The habit of indulging in contempt of our neighbour is so common, that our proud, would-be-philosophers are constantly yielding to it; and the polite humility which christianity teaches, is despicable to them. The word mystery appears horrible to them; and they pity or condemn all those fine minds in the old times, who could occupy their time in trying to unravel subjects that had any spiritual bearing. They cannot see that any phenomena can possibly arise which may enable us to solve numerous mysterious problems. Pride and philosophy are quite incompatible, for pride leads us to exalt our own hasty conclusion, and when a man rejects christianity because it does not square with his ideas of probability; if he had well reflected that mesmerism offers much that, like many other things in heaven and earth, are not in his philosophy he might be led to discover that the mysteries over which he has stumbled, are, after all, very closely allied to the truth. Of this I am very sure, that christian humility, in the search of knowledge, is our very best guide towards the temple of truth, as christian love, and its attendant, politeness, lead us best to the duties which make men most happy here and hereafter.

If you read Hare's book, and I hope you will do so attentively, I may recommend your re-perusal of "Smyth's Evidences of Christianity," particularly as regards the internal evidence.

I adopt all that Hare says of other revelations. Confucius and Plato were inspired, and so is Robert Owen. God has ruled the existence of certain laws, regulating the moral government of the universe, as well as the physical phenomena—and he has given us organs to feel, to hear, to taste, to smell, to see, to think, to reason, to judge, and if we allow our pride and other passions to overcome our judgment, we shall proportionably suffer the consequences.

You who feel interested in social questions will be pleased to learn what Louis Blanc told me a few days ago, that Monsieur Cabet's arrangements, in America, have, at last, been attended with immense success. About 1000 persons are living together, enjoying great social advantages, having the blessings of health, good education, and material enjoyment, and they are of course acquiring wealth.

With every good wish to you and your circle, for many happy years.

I remain faithfully yours,
A——"

Though the above was evidently intended for our own special guidance and instruction, yet we feel satisfied that many of our readers will peruse it with pleasure and profit.

THE YORKSHIRE
DR. HARDINGE.

5, Tabernacle Walk, Finsbury Square, December 28th, 1855.

Dear Sir,

The one dozen, Number 9, of the "Telegraph," came safely to hand, and I herewith forward you one dozen stamps for the same, and one dozen ditto for the forthcoming Number 10. I shall, ere long, forward you some very valuable communications from the spirit world. We are gathering a few anxious enquirers about us. Our times of meeting now, are Sunday evening, half-past six; Wednesday evening, at seven; and on Thursdays, at three p.m., and seven p.m. On Thursday and Sunday evenings, Theological discourses, of the most elevated, liberal, and expansive character, are delivered through the medium while in a state of trance;—individual exhortations, and advice which must be heard to be appreciated. On Thursday afternoons and Wednesday evenings, written answers are given to the questioners sitting in the circle. Some few are becoming so elevated in thought and in mind, that I may say (although not media through whom the spirits can manifest themselves) they live as much in the spirit world as they do in the material. Hoping that you will soon be able to give us a more frequent issue of the Telegraph.

I am, dear Sir,

Yours truly,

E. HARDINGE.

To the Editor of the Yorkshire Spiritual Telegraph.

Sir,

I have had the pleasure (along with some others,) of being present at two sittings for spiritual communications, within these few days past, and we got a few lines of poetry at each sitting. If either one or both of them are suitable for the Telegraph, they are at your pleasure.

On the first occasion, a few friends from Lancashire, being on a visit, expressed a desire to witness some of these strange phenomena; accordingly a medium was procured. After some few minutes, the table began to move. The spirit was asked to give its name; it did so, and proved to be one who had left the body some time since, and who was well known to most of us. A second name was spelled out, which proved to be the late brother-in-law of the host, and stated that it had some advice to give him at some future time. We then requested them (the spirits) to use their influence to get the poet Burns. After a short delay Burns announced himself, and gave us the following lines.

"Behold the day of light is dawning,
Men with angels now shall join;
Then all rejoice and hail the morning,
For all our joys in one combine."

At the other sitting, we were waiting until a galvanic battery was charged, which was about to be applied (according to the direction of a spirit) to one who was suffering from what the spirit (Dr. Gall called "bad circulation in the gums." He gave her the following prescription.

"Three shocks of the galvanic battery. Boil one ounce of ginger in a pint of spring water, for half an hour, dip a cloth into it, put on the cloth a little meal; apply it to the part affected, by night, while it is yet warm."

He then promised to accompany them to the owner of the battery, and while it was preparing, we requested the spirit of Burns to give us

a verse of poetry upon a person who was sat smoking in the room. We immediately received the following through the alphabet.—

"A stinking old pipe in the jaws of a monkey,
Would make it as stupid as Balaam's old donkey;
But donkeys and monkeys refuse to smoke weed,
For nature forbids it, and so does their creed;
But men with sound reason her precepts defy,
So heedless of health, and so careless to die."

The person for whom Dr. Gall prescribed received immediate relief.
J. S.

The foregoing letters will give the reader some idea of the progress of spiritualism in this country. We have about a dozen more of equal interest, providing we had space for them. We have also had the pleasure of seeing the following advertisement.—

"Ever-Circulating Phonographic Magazine."

THE PHONOGRAPHIC SPIRITUALIST.

The object of this Magazine is that it should become a record of facts in spiritual intercourse, and aid the diffusion of spiritual knowledge. Written in the corresponding and reporting styles, and conducted on the new principle—is in want of a few additional members.

Apply in the first instance, to Mr. Charles Gahagan, 8, Nutford Place, Edgeware Road, London."

We have had the pleasure of perusing the first Number, which is certainly a very interesting one. We have also been informed that a lecture was delivered at the Mechanics' Institution, Southampton Buildings, Chancery Lane, London, in favour of spiritualism. Mr. T. P. Barkas is also doing great service to the cause, both by lecturing and in writing for the press. Several letters of his have appeared in "The North of England Advertiser."

Our esteemed friend, Mr. Scott, Belfast, is continuing his unwearied exertions in the cause. We have received the 2nd chap. "*To the Human Race*," for which we have not space at present; also several others of equal importance, from the same source. Persons willing to aid in circulating them, wherever they are likely to be read, by enclosing a small post-office order, or a few postage stamps, they will receive a parcel of them, printed separately, at cost price. Those who are not able to aid in circulating them, may obtain single copies by sending an envelope stamped, and addressed for its return. Address Mr. John Scott, Engineer, 77, Joy Street, Belfast.

Captain Casement is also actively engaged in the cause. He occasionally succeeds in getting an article into some of the Newspapers.

EMANUEL SWEDENBORG AND JOHN WESLEY.

So long as the writings of Swedenborg or Wesley exist, we shall never lack proof of spirit intercourse, unless human testimony become useless.

The following remarkable incident would put to flight all the boasted theories that we have ever heard brought to bear against those highly important and interesting phenomena.

About a month previous to Swedenborg's death, or rather transition into another sphere, he wrote a note in latin to Mr. Wesley, to the following effect.—

“Great Bath street, Cold Bath field, February, 1772.

“Sir,—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favour me with a visit.”

“I am Sir,

Your humble Servant,

EMANUEL SWEDENBORG.”

When the note was handed to Mr. Wesley, he was in company with some of his preachers, preparing the preaching circuits for the year. Mr. Wesley read the note aloud, and frankly confessed that he had been strongly actuated by a desire to meet him, but he had *revealed* his longing to no one. His answer to Swedenborg was that he was occupied in preparing for a six months' journey, but on his return to London, he would pay him a visit. Swedenborg replied that the proposed visit would be too late, as he (Swedenborg) should go into the world of spirits on the 29th day of next month (March). Mr. Wesley did not avail himself of the offer, consequently they never met. This is much to be regretted, as Mr. Wesley might possibly have become a promoter of some of those knowledges which Swedenborg received during his illuminations.

The authority for the above anecdote, is the Rev. Samuel Smith, a Methodist Preacher, who was present when Mr. Wesley received Swedenborg's letter, and whose curiosity was excited to know something more of the writings of so remarkable a man, the result was a firm conviction of the truth of the doctrines he taught, and a zealous activity in their diffusion throughout the remainder of his life.

The following account is given of Swedenborg's departure, in the “*Phonetic Journal*,” June 16th, 1855, and will show to the reader that he finished his earthly course on the very day he had named. It is as follows.—

“He knew that his end was near. On Sunday, the 29th day of March, 1772, hearing the clock, he asked his landlady and her maid, (who were both sitting at his bedside,) what it was o'clock? and upon being answered it was five o'clock, he said, “It is well; I thank you; God bless you:” and in a little moment after he gently gave up the ghost. He was then 84 years, 8 weeks and 5 days old.”

Hymns and Spiritual Songs.—We understand that the Rev. Goodwyn Barmby has, in Manuscript, a collection of “*Hymns and Spiritual Songs*,” which, it is probable, will be published shortly. They are, judging from the specimen we have seen, the best adapted for spiritualists of any that have come under our notice.

Coming from the pen of one so well known for his exertions on behalf of humanity, and so free from sectarian bias, they will, no doubt, command a wide circulation. We shall be happy to receive orders for them.

AN ADDRESS FROM THE SPIRITS OF STANLEY & PEEL!! ON THE SUFFRAGES OF THE PEOPLE.

"Oppression now lays its iron hand upon the working-classes of England; though your rulers may try all the schemes that lay in their power to make you believe that you are a self-governed people—yet such is not the case—far from it.

Be it known unto you all that your liberty is in the hands of your aristocracy. The liberty that is so dear to the working-classes of England is now at stake! They have it almost in their power to allay them even with the dust. Such is the power of your rulers.

Does it not become you as well as them to be joined? and joined you must be, or never will you have real liberty and freedom. The hand of oppression must be laid low. Look at the present ruling power of your country! Have they acted a just and upright part? Have they not deluded the country by all the means that have laid in their power? Now is the time for the working classes of England to strike the blow! Now is the time for them to lift up their voices in the cause of liberty and freedom!!

Has the aristocracy of this country, in any case, done justice to the labouring classes?

Look at the heavy taxation with which they have loaded them! Look at the present high prices of provisions! Just think a moment! Take a glance at the present low rate of wages in comparison with the high price of provisions! Such is the state in which things stand at present.

Can they call this justice? People of England judge for yourselves! Look at things but for a moment. Though you may be afraid to express your real sentiments for fear of your employers, the time will shortly come when no man will fear to speak in language as he thinks proper, in the cause of justice and liberty. Be courageous, working people of England! Lift up your heads like men! Suffer yourselves to be held no longer in the grasp of the tyrant, but stand firm.

You ought to be in union one with another, then would you have it in your power to be a self-governed people, as they now term you—then would your employers be put in a maze—then would your present rulers be thrown from their seats of oppression—then would you overturn the present system of oppression. Mark it, working people of our beloved country, that the time is not far distant when the tyrants will be hurled from their seat of tyranny. Their reign of oppression is almost at an end; a darkness now hangs over their heads, which will shortly destroy them; yea, even in the twinkling of an eye. Such, working people of England, is the doom of your oppressors. They say that they govern you to the best of their ability. Is such the case at present? Look at matters for yourselves. Let your own judgment be your guide. Great indeed are the suffrages of the working classes of England!—but remember these suffrages are false—they are only shadows—they are pretended and not real. For the present, good bye."

STANLEY AND PEEL.

A few friends being sat in a circle, receiving communications from the spirit world, were told that Burns desired to alter one of his poems; immediately after, another medium came in, through whom the following was received.—

MILLY BREW'D AN OUNCE O' TEA.

"O, Milly brew'd an ounce o' tea,
And Rose and Hannah came to see;
Three blither hearts, that lee-lang night,
Ye wad na found in Christendie.

CHORUS.

We are na fou, we're na that fou,
But love is lurking in our e'e;
The cock may crawl, the day may daw,
And ay we'll taste the congou tea.

Here are we met, three merry dames,
Three merry dames, I trow, are we;
And monie a night we've merry been,
And monie mae we hope to be!

We are, &c.

It is the moon, I ken her horn,
That's blinkin in the lift sae hie;
She shines sae bright to wyle us hame,
But by my sooth she'll wait a wee.

We are, &c.

Wha first shall rise to gang awa',
A jilting, jealous jade is she!
Wha last beside her chair shall fa',
She is the Queen amang us three!

We are, &c.

ROBERT BURNS."

RECEIVED.—"The Spiritual Universe." Its price is now two dollars (8s. 4d.) annually, and postage. It is vastly improved both in style and matter; in fact it is second to none.

"The New England Spiritualist," also "The Phonographic Examiner" for January, No. 37, (vol. 4.) price 2d. The following is the notice bestowed upon us by its Editor.

"*Spiritual Manifestations.*" "The Yorkshire Spiritual Telegraph," for December, has come to hand. Nine Numbers (16 pages for 1d.) have appeared. It contains some curious communications from departed spirits, professing to be those of sundry celebrated men.

"A correspondent, who has favoured us with a few remarks upon it, says—'I have watched the subject of spiritualism, with interest, for some time, chiefly as a means, under the Divine Providence, of reaching the sensual intellect of secularists, and others, who believe in neither angel nor spirit.' This will, we think, at present prove its greatest good."

[It is well that Deity does not *despise* the poor "sensual secularist," but we incline to the belief that it is an universal law, attainable under similar conditions, in all ages. Query! Was Thomas a "sensual secularist" for demanding tangible proof of Christ's resurrection? *Ed.*]

We understand private circles are being formed of about one dozen each, not for enquiring as to whether it be true, but to try what amount of truth can be obtained. This should be done in every town by spiritualists themselves.

The Yorkshire Spiritual Telegraph.

No. 12.]

MARCH, 1856.

[Price 1d.]

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* NEW CHURCH.

(Continued.)

THE question now arises—"How does a Spirit communicate to man's *external senses*?"

In entering upon this question, we may remark, by the way, that *states of mind*, and *states of body*, and the physical and psychological laws connected with the states of both the spirit and its instrument, is the *key*, and the only *true key* that will unravel the secrets connected with the correspondencies of the natural and spiritual worlds.

The immutable, unchangeable, provable and universal law of nature, may be traced, to its ultimates, down to the lowest degrees of the natural world, which would prove alike interesting to the natural philosopher, the chemist, the physician, and the divine. "Man know thyself," is an old maxim which cannot be too often repeated. If we examine the bony skeleton of itself alone, separate from the rest, and look to the specific distinctions that characterizes its form and shape, we have the impression that the *form of a man* is before us; but not complete. If we again take the muscular system and its tissues, we shall have again a human form, more perfect than the other, but not complete; wanting in both fulness and perfection of form. If we again take the *vascular systems* and place them distinctly before us, they will form a human figure still nearer to perfectness;—but, if we again take the *cerebro-spinal axis*, as it is called, that is the brain and nervous system, we shall have a more *perfect* and complete *figure* of a man than either the vascular or the muscular, or the bony systems can produce; thus we have a series of *human forms* woven together and interlaced with each other. The more gross the more solid the form of the human body, and the less they represent the human form;—the more refined the more highly organized is the structure, and the more *perfectly human* is the result. Thus the mind acts upon the brain and its appendages;

that is upon the nervous system. Phrenology will unfold the organs of the brain; physiology that of the body; so that we have, first, a brain and nervous system; second, a vascular; third, a muscular; and fourth, a bony or asseous system, to make a *solid movement* of the *human body*. Thus we see that the farther we recede in degrees from the soul, the more do we recede from the human form; while the higher we *ascend towards* the soul, the more perfectly human is the form or figure to our *external senses*. The analogy will lead us still higher. Electricity, or animal magnetism, is the means by which the soul *moves* the body. The spirit or soul is matter belonging to the spiritual world, and is more perfectly human than any of the four systems before enumerated. Above the brain and nervous system, is the indwelling spiritual body, which imparts form and consistency to the external body, which is composed of the four *chemical elements*, and which changes *every moment* of our individual lives! The motional body changes and goes onwards to dissolution and physical decomposition. The spiritual body during the life of the material, grows to a perfect spiritual organization, which is to invest the spirit in the other life; thus it is that a man in the act of dying, enters at once into the spiritual life, and possesses a *body* with head, hands, feet, mouth and eyes, and laws—a person human form. Man losses nothing of his *spirit* by death;—he possesses spiritual *senses* corresponding with the spiritual body as a natural body and natural senses to correspond to each other—thus far science and physiology lead us. Facts can prove this, and they are "*chiefs that winna ding*."

We now enter upon the states of the mind, normal and abnormal.

In the normal state the six *natural* senses of the body are concerned. In the abnormal states the senses of the *spirit* are concerned, that is, of the *internal man*. The medium is magnetism; the brain, the galvanic battery, and the nerves, the wires for the conducting of impulses from the mind. In the natural state the natural senses are our guides as to external realities; in the abnormal state the spiritual senses are our guides as to spiritual and natural realities.

The physical states that lead to the spiritual world, are as follows—

PHYSICAL SENSES.

1. Common Sleep.
2. Mesmeric Sleep.
3. Waking State.
4. Simple Vision.
5. Clairvoyance or Spiritual Light through the Body.

SPIRITUAL SENSES.

6. Introvision and Medical Instinct
7. Spiritual Vision & Trance State.
8. Separation from the Body.
9. Entrance into the Spiritual World.
10. Death of the Natural Body.

Let man study his nature as closely as he studies theology, and he will perceive the correspondence of the natural and spiritual worlds, as also the correspondence of the soul with the body of the imponderables with the *ponderables* or *solid substances*, how a *spirit moves the body*—and by analogy, how a disembodied spirit *mores a table*, raps, makes sounds, and otherwise affects the external senses of man.

States are the various degrees that we have to pass through, in communicating with a spirit, and here I would remark, that our natural, spiritual, or celestial states, form the most *powerful* links of connection between our spirits and the spirit with whom we would wish to hold

spiritual intercourse. Every spirit in the body is surrounded with a spiritual sphere which is seen by the spirits and by the clairvoyant when in the spiritual condition. All magnetizers will bear me out in this fact, for fact it is, and an important one too. It is the affinity or repulsion of our spheres that constitute the phenomena of spirit manifestations. When our own spheres have united with the spheres of the spirits who are around us, they are enabled to communicate to us in proportion as there is affinity and attraction in our spheres, nervous systems, and states of mind and body. Thus scepticism and unbelief have a negative effect upon the operations of a spirit, whose sphere is repulsive from ours by the negative state of our thoughts and influx respecting its presence. It is thus we see that a circle formed round a table, can enable a spirit to move the table, rap, and communicate its ideas through a medium or spirit in the body, whose sphere and state are in unison with its own, so as to become one for the time. It is the *internals of man* that constitute his mediumship. No bad man can become a medium for a good spirit, nor the reverse.

The intermediate state being the condition after death, it is from thence that most of our communications have come. No communication can come through any other medium but that of the intermediate state. The highest of spirits, by Divine permission, can descend and communicate with man, through this state, when some good uses are intended, but for no other purpose.

It is a matter of profound and deep commiseration, that man has broken the connection betwixt himself and the other life, by *myths*, creeds, dogmas, and blind materialism, as well as of gross wickedness, sin, and impurity.

May the Lord descend and break assunder the chains of darkness, and let us all into the glorious light of the ever Blessed Gospel of Christ Jesus.—Amen.

ESPRIT.

WHAT GOOD WILL SPIRITUALISM DO?

Some persons, who find a little difficulty in accounting for these phenomena, without admitting the agency of spirits, but, who nevertheless, seem anxious to sooth their old prejudices, by persuading themselves that, supposing spiritualism be a reality, it will do no good, hence they not unfrequently accost us with an air of triumph, by the question at the head of this paragraph, viz:—"What good will Spiritualism do?" We do not flatter ourselves by supposing that we are able to enumerate all the good that spiritualism either has done, or is capable of doing; still, it may not be amiss, by way of answering such people, to state some of the good that spiritualism has done.

A few days ago we had the pleasure of seeing a private letter, from which we obtained permission to make the following extract.

The writer was living in Keighley a short time since, but is now residing at Ackworth. He says:—

"Dear Brother,

"I received yours, and also the *Telegraph*. Some of your table [spirit] productions are really wonderful. I should be glad if we could succeed so well at Ackworth. We can get the table to move very readily, and to answer questions pretty well, but not with

the alphabet, though it has spelled out some things correctly, but it makes many blunders. I have only found one person who will enter fairly into it, and I am always the medium.

"You will recollect that when I was in Keighley, I got a receipt for my wife, who had been taking all kinds of doctors' medicines for the last three years, but was very little better. About two months ago, I got her persuaded to try Dr. Thornley's [spirit] receipt, given through the table, and I am happy to say it has done her *more good than all she has had before*. She is still taking it, and I believe in time it will cure her. This has done much towards removing her prejudice, and my family are all delighted with it. Please tell Mr. Smith of this; and, sometime when the spirit of Dr. Thornley is present, I hope they will thank him for his advice. I shall be glad to hear from you again."

"S. II."

The above is but one out of a vast number of cases, where bodily suffering has been removed by advice obtained from the spirit world, in cases where other remedies had failed; and as "like causes produce like effects," we infer that much more good, of a similar nature, will result from spiritualism. And is it nothing, when a fellow-being is distracted with pain, by night and by day—whose life is a burden, and whose presence is a drawback upon the happiness of all who surround them—to restore such an one to health? Have we become so habituated to disease, that its removal amounts to nothing? Alas! for either the ignorance, or want of sympathy of those who exclaim, "What good will Spiritualism do?"

It is not, however, physical disease alone that mankind are suffering under. The *minds* of men are diseased as well; but spiritualism is equally potent in those cases. Many, who have had long cherished hopes withered by the blighting influence of a cold scepticism, brought on by man-made creeds, and dreary formality, have had them restored and built upon an *immoveable* foundation. Long has the sceptical world enquired of the professed teachers of religion for some *proof* of their doctrines, but in lieu of proof they have offered them *faith*. They directed them to that which they "*hoped* for," but neglected to supply them with "the *evidence* of things not seen." The sceptic asked for "bread," but they continued to "give him a stone." Spiritualism supplies that "bread," and thousands have partaken of it, and pronounced it *good*. Perhaps some proud, modern pharisees will say—"Yes, it may do good for those low, sensual beings, who can believe nothing unless it be brought within the reach of their physical senses, but it is of no use to us who needed no such proof!" We are not quiet sure of that ourselves; rather do we incline to the opinion that spiritualism is as much needed in the churches, as it is *out* of the churches. The sceptic hath lacked proof of an hereafter; but the professor hath also manifested his ignorance of man's condition hereafter.

The idea of an unutterable and unalterable state of eternal bliss, or eternal woe, is what we have been taught in the churches; such eternal and unalterable condition being determined by an act of faith. This hath very naturally led men to believe that they could accomplish their salvation in a few hours, sometime before they departed this life. Such false teaching makes virtue appear like an useless ornament; hence thousands have waked up in the spirit-world, and for the first time discovered their awful mistake. Instead of the heaven of which christian teachers preach about, being all fitted up and ready for them to commence their eternal song of "Glory be to God and the Lamb

for ever," they have discovered; to their utter confusion, that happiness is only attainable through knowledge and duty, in place of faith and prayer.

Spiritualism is necessary then, to teach the sceptic that there is an hereafter, and the religionist, that that hereafter is a state of progression; that we do not become infinite by shuffling off this clay or covering. All the communications that we are conversant with, teacheth us that important fact. Since then spiritualism removes disease from the body, and error from the mind, are we not justifiable in proclaiming it as a welcome messenger, and well calculated to do good?

NEW SPIRITUALIST PUBLICATION IN ENGLAND.

"*The Spiritual Herald*," which our readers will find advertised on our cover, has appeared, and is being read with great interest. It is gratifying to learn the quantity that have already been sold. We sincerely hope that its conductors may meet with that encouragement which their disinterested efforts deserve. They have no desire to reap pecuniary gain by its publication; on the contrary, they are prepared to not only sacrifice their time and reputation for sanity, but also are prepared to do this at a pecuniary loss. This, however, will be unnecessary, if spiritualists will do their duty in recommending it to others.

"The object" says the Editor in his introduction "of this Periodical is to present the subject of Spiritualism to the people of England in facts and arguments, and to supply the deficiency of the popular press, which seems determined to keep the public blind to the greatest mental revolution of modern times. The facts will be supplied from the numerous details of the American Papers, and from the wonderful phenomena now of daily occurrence in our own English homes, recorded for the benefit and instruction of those who are candid and intelligent enough to investigate the most remarkable crisis that has occurred since the opening of the christian era.

"The modern spiritual manifestations have taken the world by surprise. They were not expected by philosophers in an age of materialism. But perhaps philosophers have yet to learn that progressive movement is conducted by reaction, and that ether extreme produces its opposite."

"*The New Churchman*" has the following remarks upon it:—

"The first Number of the "*Spiritual Herald*," a Monthly Publication, devoted to the record of facts arising out of intercourse with spirits, has made its appearance. Knowing its conductors as connected with the New Church, and conversant with the laws of spiritual intercourse, as revealed in the writings of Swedenborg, we expect that the *Spiritual Herald* will manifest a degree of common sense and intelligence superior to the ordinary run of such publications. We are glad to see the letter signed Verax, which appeared in the *Morning Advertiser*, of the 12th of October, republished in its columns. This letter itself is well worth the cost of the Number, alike for its incidents and the beauty and force of its style. As Spiritualism is now one of the great facts of the age, and will, in all likelihood prove itself a strong ally, or a desperate enemy of the New Church, it becomes us all, in either case, to make ourselves well acquainted with its character and pretensions, and hence we welcome the *Spiritual Herald* as a Periodical likely, from the character of its conductors, to give us a calm and impartial record of those marvellous phenomena which will soon be the talk of Christendom."

We are glad to see it so well recommended to the notice of New Churchmen. The Editor's remarks on the letter signed "Verax," we heartily coincide with; in fact we have purposed publishing it ourselves

together with some of the letters of Sir D. Brewster; and may yet do so in time to be bound up with the first Volume.

It is amusing to see the change that has come over the Editor of the "New Churchman," since December, 1855. In that Number he writes:—

"In the merciful Providence of the Lord, it is permitted that these great and common truths should, by physical means, be demonstrated to them. [Referring to those who require such proofs.] But that any men should have so sunk into the mire of sensualism,—have become so drugged with the world, so gross and so debased, as to require such signs and wonders, is a cause for shame and humiliation. But after all, hath not wisdom said, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

Whatever wisdom is reported to have said, we know that facts are almost daily contradicting such an assertion. Besides, where is the wisdom of permitting those to take place, if they are useless? Again he says:—

"Any man, with common sense, who reads even the best books and periodicals of the Spiritualists, cannot but say that more unmitigated rubbish, silly sentimentalism, and downright twaddle, were never with such pretensions perpetrated."

One spirit that was communicating to our co-worker, Mr. John Scott, of Belfast, advised him to read Swedenborg's works. Was that, "unmitigated rubbish, etc.? The same advice has been given to vast numbers. Others have been counselled to read the bible, and in almost every instance that has come under our notice, they have counselled people to seek after truth, to practice virtue, always acknowledging a God and an hereafter. Is this then "unmitigated rubbish?" Again, he says:—

"Perhaps the Spirit that raps, had you known him as a man, you would not have trusted his advice as to whether you should put on your great coat, or take an umbrella to-day. You would not have bought sugar of him, for he might have put sand into it; or milk, for it might have been watered. Yet because such people are now spirits, they are to be trusted, [Who said so?] and their counsel is to be received with respect on the most important and holiest subjects. Why we should be ashamed and sick of ourselves, if we condescended to listen to such miserable and irresponsible guides."

We scarcely think that the worst Spiritualists' books ever contained "unmitigated rubbish" to exceed the above. Only think of a man having no better grounds for his charges than a "perhaps," and then proceeding to insinuate that those spirits "might have put sand in" their "sugar," or "might have watered" their "milk." He afterwards remarks, "whither it is tending we know not." However in February Number, he discovers that "in all likelihood, it will prove itself a *strong ally or a desperate enemy of the New Church.*" We sincerely believe that it will prove a strong ally to truth and freedom, and a desperate enemy to error, bigotry, and intolerance. We may not have all the talent on our side, but as "Verax" says—"Twelve fishermen, and not the High Priests, are the everlasting resource of Providence."

We can assure our readers that the conductors of the "*Spiritual Herald*," though New Churchmen, do not partake of the superstition, bigotry, and intolerance, manifested in some of the above paragraphs. Their advice is "*Read not to contradict and confute, nor to believe and take for granted, nor to find talk, and discourse, but to weigh and consider.*"

THE LEEDS MERCURY *versus*. SPIRITUALISM.

A few weeks ago, a Paragraph appeared in the *Leeds Mercury*, from a correspondent in Keighley, intended to expose the folly of Spiritualists, but which only exposes the ignorance of the writer. The paragraph was so contemptible, that we deemed it unworthy of notice at the time, but since then, having discovered that the writer is regarded as an honest man, we at once acquitted him of having forged the story, and also the Editor of the *Mercury* of any design saving that of recording what he thought sufficiently authenticated. Accordingly, we wrote a reply, and forwarded it to the Editor, in which, we not only contradicted the false story, but also gave the following paragraph from a communication received by the celebrated Dr. Hare, from the spirit of his father, in order to shew what was the tendency of Spiritualism, and *why we sought to propagate it*. A portion of it appeared, and the Editor assigns as a reason for suppressing the remainder, that they will not allow a discussion in their columns, on what they regard as one of the greatest absurdities of the day. In order that our readers may see the absurdities refused insertion, in their columns, we here subjoin them.

"Beside the topics adverted to, I will briefly call your attention to a few of the most prominent among the beneficial results which will flow from spirit-intercommunion. It will settle the important question, "*If a man die shall he live again?*" It will reduce the fact of the immortality of the human spirit to a certainty, so that the world's knowledge of the fact will not be the result of a blind faith, but a positive philosophy. It will show the relation existing between mind and matter. It will make men thinking and rational beings. It will establish a holy and most delightful intercourse between the inhabitants of the terrestrial world and their departed spirit-friends. It will expand and liberalize the mind far beyond your present conceptions. It will fraternize and unite all the members of the human family in an everlasting bond of spiritual union and harmonious brotherhood. It will establish the principles of love to God and your fellows. It will do away with sectarian bigotry. It will show that many of the so-called religious teachings are but impositions on the credulity of mankind, being founded on the grossest absurdities and palpable ignorance of the nature of things.

"It will give man higher and infinitely more exalted views of God, and bring him into closer communion with the author of his being. It will do away completely with the sting of death, and rob the grave of its terrors. It will teach the eternal progression of the soul, and show that the time is fast approaching when the moral condition of the race is to be vastly improved, when the glory of the Lord is to be revealed, and all flesh shall see it together! In fine, it will be a help to the soul in the time of adversity, and enable it to bear up under affliction with noble and heroic fortitude; and, when about to launch his bark on the river of eternal life for the fair and beautiful land of promise, it will be his stay and sheet-anchor."

Since the Editor allowed his columns to state what we were *not*, why refuse them to state what *we are*?

DR. DODS, A SPIRITUALIST.

A few years ago the opponents of Spiritualism were boasting of the exposure that so eminent a critic as Dr. Dods, had given to the spiritual theory. Little did they dream that in a few years, when he had had a few more opportunities of examining the subject more minutely, he would discover that neither his own, nor any other theory with which he was acquainted, would be sufficient to cover all the

facts. Such, however, is the case; and this having been alluded to in the *Spiritual Telegraph*, published in New York, by Messrs. Partridge and Brittain; with a request that the Doctor would avow his present convictions, he accordingly did so in the columns of the above Paper.

Referring to the Work he had previously published against the spirit-theory, he says:—

“The theory advocated in my book, I grant, has been extensively received by the christian community, and endorsed by many of the ablest divines in this country, who have addressed me on the subject. The book embodies, as your Paper last summer admitted, the only plausible theory by which Spiritualism can be assailed.”

Again, on referring to his avowal of spiritualism, he says:—

“I am aware, that by this avowal, I shall receive cool treatment from many friends and expose myself to public ridicule, by many of those whose confidence I have long enjoyed. I retired from the lecturing field about five years ago, except to deliver an occasional lecture, and hence am not in a condition to defend myself against promiscuous Newspaper assaults, for I have no time to write. Let not my silence, therefore, be construed into an inability to defend the position I have taken. I desire merely to enjoy my faith undisturbed, as I have no wish to meddle publicly with Spiritualism, or to hold any private letter correspondence upon the subject.

“I would give my reasons for embracing Spiritualism, and state my whole experience, but as it would require a full hour's reading, I have no time to attend to it. And indeed, I must, for the present, be excused, as *the facts of my experience are, in many respects, too startling—too wonderful for human credulity.* I do not decline on account of any fear that I cannot meet the objections of the opposers of Spiritualism: I feel myself fully able not only to do this, but to satisfy any clergyman that he must be a Spiritualist, or deny the existence of God and divine revelation.

Sincerely yours, for ever,

JOHN BOVEE DODS.”

We trust that our divines will think seriously on this last statement of the Doctor's, for we regard it as an inevitable fact. Furnish us with a theory that will account for all these phenomena, without admitting the agency of spirits, and then shall we be able to account for all the so-called spirit-communion recorded in the Bible. Or, if human testimony be not sufficient to verify the facts in our day, neither can we accept of human testimony to what is recorded in Holy Writ.

THE ORIGIN OF MAN.

The following communication has been received in a private circle, through a medium, who is only recently discovered to be susceptible of spirit influence:—

The spirit gave its name as Alexander Hutchinson, to whom the following question was submitted.

“What is your opinion of the origin of Man?”

“Answer.—The human race were formed by the Supreme Creator, endowed with reason, and placed so that the reasoning powers could be developed. Hence the mighty works which were done in ages long past, and which you now think so strange to have been accomplished by people whom you look upon as having been in a state of barbarism, but whose records and works prove them to have possessed great intellectual and reasoning powers.

The human race were endowed with reason in order that they should

have under their power the whole of the brute creation, which were made subordinate and entirely subservient to their wants and comforts.

Nature's productions are all tending towards the service of human beings, in short the worlds were made for man and not man for the worlds. Having thus rapidly glanced at the relations which man holds to the worlds, I will now proceed with a few remarks upon the Supreme Being, the Creator of all worlds, who has placed in them the human form, with reasoning and intellectual faculties, also with an immortal spirit, which rules and governs the body into which it is placed, having the power of acting according to the desire and inclination of the particular passions, but which have also implanted within them the knowledge of good and evil.

The Supreme Being is all-powerful, omnipresent, omniscient, full of mercy, but has also regard to justice, as you may observe in all the natural laws which govern your sphere. You may also, if you look around you, see enough to convince you of the power and majesty of the author of the wonderful spheres. Having given you a short sketch of the power of the Creator, I will now proceed to notice the remarks which were made by you respecting the progression of the brute creation, into the most wonderful of created beings.

Mankind alone was created as worthy of being the receptacle of an immortal spirit, which is given to the human form, and which partakes of the nature of its giver, who has given to it the power of acting according to its passions, in order that they may be tried and proved independently of the will of the Creator.

Now in regard to the relation between the Creator and the creature, there are certain natural and moral obligations imposed upon the creature, and according as these laws are observed and obeyed by the creature, so far are they accounted worthy of being raised to that state of happiness into which spirits will pass, after leaving the sphere in which their existence commenced.

I will now endeavour to explain to you how the spirit is embodied and of what it consists, but I am afraid that I shall only do it in an imperfect manner. I shall commence by taking the loadstone as an illustration. Now all materials, such as steel and other metals, when they come in contact with the loadstone, immediately partake of the same nature, and by thus coming into contact an infinite number of magnets may be produced without in the least diminishing the power of the loadstone. Now I would wish to draw your attention to the embodiment of the spirit. As soon as the human species is perfected, and as soon as it comes into contact with the atmosphere, then and then only does it become a living spirit; and as the magnet always points towards the pole, so likewise are the spirits eventually drawn towards the universal Creator, of whose nature they partake.

Respecting the primeval origin of human beings, I cannot explain it to you as I should wish, but you may examine, if you wish to do so, the works of nature, and you will find, in many cases, that from inanimate substances living creatures will be produced, but by what process or system they are so formed or produced, you cannot imagine, but they are ascribed by you as natural productions, and not further enquired about. But if you would look more deeply into the productions of what you call nature, you would not fail to perceive that all these remarkable

productions are ordained and governed by a superior and supreme being.

I would now wish to draw your attention more particularly to the formation of that most wonderful of beings—*Man*! I can only state to you my own individual opinion, according to the knowledge and experience which I have had in this and other spheres, and my opinion is that the origin of primeval human nature is to be ascribed solely and wholly to the universal Creator.

I would not say a word against the various and different opinions which are held by many persons of high standing and of great intellectual abilities, who have endeavoured to investigate the subject in hand; but when we consider the various, and curious ideas respecting it we cannot help thinking how little is known in your sphere respecting the Supreme Being and the wonders of which he is the Author.

The transformation of inanimate matter into living creatures, you can perceive it is (what you would call) an undeniable fact, but if we enquire further how, or by what agency it is so transformed, your answer would be "by the laws of nature." Now I wish to turn your attention to the remarks which have been made respecting the omnipotent Creator in the forepart of this communication, and I would say that the natural causes which I have mentioned, are originated and carried into full operation by Him and Him alone.

Now the effects of the laws of nature, as originated and carried out by the Supremo Being, being exposed to your view, and thus affording you, in part, an opportunity of becoming acquainted with the wonders of His creation, you will not think of ascribing the origin of the human race to any development from the brute creation, or from any of the other works of the creation; but the human race were created independent of, and completely distinct from all other created beings;—perfect, in having the power of propagating its like according to the natural laws by which the universe is governed, and every such product of humanity being endowed with spiritual and reasoning faculties, besides the instinct of its nature. Having now given my opinion, together with a few reasons for it, I have only to add, in conclusion, that the brief remarks which I have made, I hope, will not have been made in vain, but that by the tenor of them your minds will be impressed with the power and majesty, love and justice of the Supremo Creator, and that your conduct will be so improved, that whenever you leave the sphere in which you now exist, you may attain to a high state in the spirit spheres, so that the eventuality of being drawn nearer to him of whose nature ye partake, may be soon accomplished."

A COMMUNICATION RECEIVED IN THE PRESENCE OF
REV. MR. FERGUSON.
FROM THE "SPIRIT UNIVERSE."

The following is supposed to be a communication from Andrew Jackson. It was given through Mrs. Coleman, as certified by Rev. Mr. Ferguson, of Nashville, Tenn.—His wife became a medium for elevated communications, and was the means of convincing her husband of the truth of spiritualism. He, like an honest man, declared himself a con-

vert; and so apparent was his sincerity, that a large majority of his parishioners continued their support, and he still labours with them for their advancement.

He [the spirit] speaks—

"You were not acquainted with me in life, although you visited me once when age had made me bow over my staff to receive you. You have read of me, but we were not personally acquainted. I was trained and educated in the Presbyterian faith. I knew nothing outside of it, as it regarded my spiritual nature. Yet, when that hour approached, in which I felt and knew that my spirit must shake off my natural nature, I had nothing to cling to—all was blank before me. I stared with horror into—that is, toward—the future. My vision was dim, and darkened by what proposed to give light.* * I felt, then, the importance of ever possessing that light that God giveth, to enable us to cast from our vision the gloom that hides the clear glory of the spirit-home, toward which all are hastening.* * I saw plainly the lack of that spiritual hope to which every man clings, though too often it is dimmed by the false creeds of human tyranny—yes, the deceptions of the different churches. How often are we told (and must we still repeat?) there is but one Church! O, the blindness of man! How many will yet persist in their false teaching? * * And how many of us, I mean spirits, have passed away from the vision of man to where we have much to do that might have been done while we were upon earth? It is that which keeps many a good spirit back. For myself and many others I can speak.

When I looked and saw the change must come, I found around me many dear friends yet in the flesh, for whose sake I would have given worlds for the power to show them what was, at moments, presented before my eyes, as my spirit seemed suspended between the earth and the state beyond.

I did not die in the battle-field—No. Though I had passed through many scenes of that kind, and had commanded hundreds of human beings, who would, at any moment, have offered up their lives for me as their chieftian and commander; though I had passed through the scenes of horrid war, where my friends lay weltering in their blood, even then I felt, as I grasped the hand of a fellow-soldier in death, that he had been, and was, a being too noble, too pure in his aims, to be cast into what I then believed an eternity of torment. Even then my natural instincts would say to his spirit, it could not be thrown into that horrible doom I had been taught awaited all who had not professed religion. Then I felt my lack of knowledge now spreading over the entire universe. I felt that man was immortal; and I should have known that there was something of God's Spirit in him which could not be consigned to so horrible a doom. When I bade a fellow-soldier farewell, my nature from God and my creed from man were over at war, but the latter prevailed over me, and often I shuddered to feel that some of my friends were in that awful state.

I now feel that had I, in youth, been taught this blessed hope you so richly possess, I could have spoken many a word of comfort to their sinking souls as they departed, neither I nor they knew whither. That was denied me.—Even when the roar of fearful cannon was in my ear, and the earth was strewn with the forms man's madness felled upon

her more kindly bosom, something would gently say to me, *calm thy spirit*; all is not so dark and gloomy as thy ignorant soul anticipates. God is good and just; and in his own time he will lift from thy darkened vision the veil thy fleshly nature cannot penetrate.

But I will drop these scenes of horrid war. I have referred to them only to assure you as to who addresses you. Many a true American heart remembers the 8th of January, 1815.

I wish to say to you, that when my spirit had finished all there was for me to do upon earth, I threw off, as it were, my regalia. I laid down my arms and my temporary honours, when I laid aside my flesh. I was then wafted by angels who had protected me through the dangers of the field, and gently folded in their arms and carried where I remained I know not how long; for I told you my early training darkened my mind. I cannot tell how long I remained, for we do not measure time or space. Though unconscious as to where I was, I had died to all belief on earth that I was wafted to heaven, as they called it. This was stated at my funeral. Well do I remember. Well did I chide the minister, and tried to impress him that he knew not *where* or *what* I was. No; at the very moment he said I was in the far-off heaven, I had not left the procession; nor did I leave it till that frail body, which was then a mere nothing, was deposited. Then I wandered forth, still in the possession of these angel spirits. I was wafted into this sphere, where, for a time, I remained almost unconscious. When I was awakened, as from a sweet sleep, my spirit was ready for progression. I felt there was one near me, an angel relative, but I was too blind to realize what or where I was.—Remember, though by a simple and laudatory world preached to heaven, I was suffering all the gloom of its false and bewildering teaching. From that period my spirit has been advancing, commencing, as it were, at the alphabet. By the agency of these kind and devoted spirit friends, I have attained my present position. It is one of sufficient happiness, to be able, by the guidance of those much purer than I am, to visit your earthly regions for the purpose of benefiting mankind.

I have been often present at your meetings, but have only been permitted to look upon the proceedings before me. It was my desire to come to earth to keep them off the dark gloom of that vision of wrong that hangs like the nightmare upon the spirit of man—of every man who has not been sufficiently enlightened to view death as a change and not a doom—for there is no such word as *doom* in all God's dominions.

For the present I withhold my name. You understand me. As I progress, I hope to be able to visit, enlighten, and instruct many. Receive my fatherly adieu.

Excelsior, or the Reformers' Companion.

We have received the first Number of the above Work, for which see Prospectus on our Cover. At present we have only space to say that it bids fair to fulfil all that is promised in the prospectus. Indeed, it will need no other recommendation than to say that amongst the contributors are the Rev. Theodore Parker, Mr. S. Britian, of the *Spiritual Telegraph*, America; Mr. Joseph Barker, Ohio, and Mr. Owen, England, and a host of other equally popular characters.

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* NEW CHURCH.

(Continued.)

Infallibility in matters of doctrine and faith is one of the most dangerous of assumptions that mortal man can make. All men are alike erring and fallible in judgment, understanding, and perception. Yet this non-capability to err is alike assumed by all sects. All creeds assume that they are Divinely Oracular and supreme perfection—and, in so doing they shut out heaven's light from themselves and their fellow-disciples.

Progress in the law of God. It is the onward, and upward progress of our race, that alone can elevate them into heavenly love and felicity.

No Church, no Book, no Priest, whether he be God's Priest or no, can be infallible; no church can be master of the human soul and understanding. *All spirits are alike erring and fallible*, and depend on the Lord Jesus Christ for all the light they receive. The degrees and sphere of a spirit, its progress and elevation and growth in *love, light, and wisdom*, are the only qualifications that we in the spirit life seek to possess. All who leave this world must grow in wisdom, knowledge, and piety.—"The infinite never measured, God has ordained that we should ever be progressing in love and wisdom to all eternity:" this is *fulfillment*, our joy and supreme happiness. It is bliss ineffable to the ever progressing in the love, wisdom and goodness of our Heavenly Father.

When will mortals cease to build walls around their souls, to hide themselves from their fellow men? When will they cease to monopolize the Divine Influx to themselves, calling error truth, and truth error; light darkness, and darkness light? The absolute truth is in God—the finite truth in man. The Immutable, the Eternal, and the Everlasting are alike within the reach of all God's children, the whole human race.

No *Seer* who by the Lord's Divine Mercy has been permitted to receive spiritual illumination and inspiration ought to assume infallibility

or Supreme perfection on account thereof. To do so is contrary to the Lord's will, and destructive to the influences of Divine Truth. No man can receive infallible truths from the heavenly sphere so long as he possesses an erring and imperfect understanding. He may be elevated to see a *larger portion* of Truth than his fellow man, but he is none the less fallible for their illumination. How grievous then it must be to the Holy Spirit to see mortals setting up Babels under the names of their respective sects and leaders, Catholic, Protestant and New Church. None of them are free from error, even Spiritualism is not an *exception*. All spirits are fallible; none are supremely perfect. They of the higher spheres have more light, life, love, and wisdom than mortals; can see more clearly, judge more correctly than frail man in the body; but they are not infallible, nor do they wish their teachings to be received in spite of reason, conscience, or experience.

TRY THE SPIRITS! Prove them! and seek the Lord's guidance and he will direct your feet aright that you shall not go astray. Elevated and developed spirits will teach you through reason and understanding and impart to your souls that light that will lead you to higher perceptions of truth and duty, and draw your affections upwards to things above.

Those Newchurchmen who make the *inspirations* and *illuminations* of Swedenborg master of the intellect and the Soul of man, do err; also they who make *their* perceptions of his teachings infallible and oracular, are injuring the cause they are so earnest in supporting. There will be higher teachers than Swedenborg; inspiration is not limited to the Spiritual revelations of the Swedish Seer, nor did he desire it even while on earth, still less does he desire it in the spirit life. Whatsoever things are good, whatsoever things are true, and lovely in his writings, will last and be the seed for an abundant harvest.

May the God and Father of our Lord Jesus Christ guide us so that we may receive truth and love from him, as water from the spring of everlasting life,—conscious that Paul may plant, and Appolos water, but God alone can give the increase.

The Father of light, is alone infallible, because he is INFINITE in wisdom, light and truth. Fallible, erring man can not receive an infallible truth, much less teach one—because he is *finite* and limited in *wisdom, light, and truth*.

Let then men cease their Babylonish authority over each other in matters of faith and doctrine; for if they do so, good spirits and good men will spread abroad Divine Truth among all sects, and love, and charity, and good will reign on earth as it does in heaven.

ESPRIT.

HOW TO LOOK AT SPIRITUALISM.

Many are the antagonisms which a new truth is destined to encounter before it finds acceptance in the popular mind. It comes into collision with the fancies, speculations, prejudices, preconceptions of ages; it strikes deeply at the selfhood of man; it seems to say to him, "How ignorant you are, Why have you not known this before?" He feels

mortified, and immediately arrays himself against it;—this is at least the common experience, but happily there are gentle, loving natures whose deepest intuitions have an affinity for truth, their hearts imbibe it as readily as a sponge does water. Still all are not in the enjoyment of this happy simplicity and purity of heart; it hence becomes a necessity with most men to question the claims and investigate the grounds of a novel proposition. This is well. Before accepting, and especially before proceeding to expound a phenomenon, the philosophic mind will first assure itself of its genuineness. In relation to modern Spiritualism it will very properly enquire by what evidence are the facts attested; and for answer it will receive that of the most direct kind, *personal testimony*. There is historic and analogic evidence in abundance, but this, to most, would be insufficient to produce conviction. It is *incidental* rather than *direct*. But of the kind required there is no lack, and of so guileless and plain a character is it, as to prove satisfactory according to all the established laws of evidence. Men of the strictest moral rectitude, of enlightened intellects, of sound practical wisdom, have declared their convictions, founded upon individual experience, of the genuineness of the phenomena. From among all ranks do witnesses, unsolicited and unsuborned, spring up. The broadest diversities of religious and political belief have offered no impediment. Orthodoxy and heterodoxy have alike sealed their authenticity. But, says the querulous, is it possible that those parties, all actuated by the purest faith and integrity of purpose, may nevertheless have been the subjects of preternatural illusion, or in other words, have they not been deceived? Upon adequate deliberation, such a conclusion would be morally impossible. If but a solitary individual, here and there, were the subject of them,—if any particular sect or party lay exclusive claim to them, and rendered them subservient to the promotion of their own worldly interests,—if persons known to be addicted to fanciful speculations, or predisposed to chimerical schemes, were alone the depositories of these facts,—then indeed we might with some reasonableness pause before yielding an unqualified assent. But the very reverse of this is palpable. Men of expansive minds, acute perceptions, and the most ingenuous hearts, whose word in civil and social concerns is a guarantee of uprightness, who have nothing to gain, but much of a secular description to lose, by the avowal, have unequivocally pronounced their affirmation. The stubborn intellect has been forced to bend beneath the weight of accumulated evidence. The obduracy of the confirmed sceptic, and the scruples of the religious doubter, have vanished before the radiant beams of truth. The Secularist, and he who lives for both worlds, have arrayed themselves on the side of Spiritualism. Nor has the movement partaken solely of a local character; in all parts of our land, and in many departments of France and Germany, and extensively in Russia, and widely overspreading the American continent, the phenomena are prevalent, and honest attestators abound. We know of no stronger testimony that could be borne. To impugn it, would go to invalidate the most sacred grounds of human confidence.

What then are the facts? A general view of them, necessarily brief, culled from all sources, will sufficiently exhibit their nature. Certain peculiar *tappings*, faint or loud, constitute one of the lowest,

and perhaps most common mode of manifestation. They appear to be the product of some presiding *intelligence*, for they will respond to questions put, and by their means a coherent conversation may be sustained between the interlocutor and the invisible agent. Frequently supernatural appearances are induced, such as human countenances of surpassing beauty, hands of the most delicate form and velvety softness, (for they have been felt,) arms and heads of exquisite proportions, sometimes suspended in the air, at other times emerging from under a table, or gracefully descending from the ceiling towards the floor. There are also preternatural sensations experienced,—a person, for example, sitting with others, will feel an oppressive weight upon his knees, or his hand will be tightly grasped by an unseen power, or he may feel a smartish rap upon the back, or the imposition of a gentle hand of genial warmth upon his brow. He holds firmly a musical instrument, from which by some inscrutable agency are elicited the most dulcet melodies; he distinctly feels the instrument manipulated, but the performer is unseen. Sometimes the phenomena assume a more serious aspect. An individual may be sitting quietly by his own fireside, and suddenly finds himself whirled across the room, or, as sometimes happens, he and his seat will be elevated into the air, and there suspended for a few seconds, and then slowly lowered into its former position. There are also upon record numerous well-authenticated cases of surprising cures attributable to the same agency. In addition, there are the *speaking* and the *writing* mediums, persons who for the time have abdicated the power of self-control, who place themselves in abeyance to the influence of their invisible guide. They will write, involuntarily, words and sentences, frequently long paragraphs, sometimes in a character and language of which, in their normal state, they are entirely ignorant. They will deliver lectures, compose verses, ay, concoct poems of epic grandeur, and communicate information, which in their natural condition, would be impossible to them. Marvellous as it may seem, it is still true, that ladies perfectly ignorant of music, have under the same influence, sat down to the piano, and drawn from it harmonies of inexpressible sweetness, not a bar being defective. But perhaps the most wonderful is the miraculous production of material objects. This faculty is exerted in many ways; it will multiply pictures and other articles, and in one instance, as we have learned, a *Photograph* of an individual, who had quitted this world long before Photography was discovered, was thus miraculously produced, the materials and every requisite being provided by the invisible artificer.

Truly these things are astounding; but astounding only in relation to our present imperfect knowledge. Educated to the given standard, there may be nothing in them to astonish, nor even to surprise. They are now patent to the world; they claim to be investigated, and their nature and uses determined. Upon the thinking men of the present generation, their demands are urgent. Shall they be ignored? Shall mysteries of so extraordinary a description lie all around us, and we not explore them? The *thinkers* of to-day are the priests of the people. Will they not inaugurate them into this most awful of all modern mysteries? Or will they leave them to run riot in their wild and fanatical speculations? Granting that the manifestations are undignified

and wanting true *politeness*, still are they not be cancelled with a sneer, or glibly consigned to oblivion with a shrug or an incredulous smile. With further experience they may improve both in the manner and the matter of their communications; they may be but the initiatory rites to a grand solemn festival; they may be the precursors of a resuscitated golden age, of which the true poet in all times has sung, when the heavens and the earth shall be restored to intimate communion, as in the days of yore. Have patience, then, and use your prerogative aright. The facts are becoming common, soon or later they *must* be interrogated;—let not the brightness shine and discover our *Savans* reposing in the darkness,—let thinking men set about the task at once.

Now admitting the facts to be genuine, (that is, not assignable to trickery, on the one hand, or mere phantasy on the other,) how are they to be explained? To impute them to the agency of *electricity* is to invest an imponderable, dead element with rationality, which is obviously unreasonable. To attribute them to *animal magnetism* does not provide an adequate solution, although this occult force may be the *proximate* or *efficient* cause operated upon, as a vehicle, by some higher influence. Understand by animal magnetism, the existence of an insensible sphere, or subtile fluid (which modern researches have demonstrated, and to which the name of *Od* or *odyle fluid*, has been given) permeating and surrounding every living organism; and it may be conceded that this ocean of vitalized effluvia, in which man is constantly enveloped, can be agitated and perturbed, or even controlled, and to a great extent directed, by his earnest volitions, and profoundest cogitations. He may thus affect his neighbour, and educe wonders from the elemental world. But carry this theory as far as you may, it will fail to account for the better forms of manifestation under notice. There are features incident to them, which remove the facts far out of the plane of *mundane excogitation*. Things unthought of, unwilled, and perfectly unknown to all present, are commonly evolved. After testing every physical and mental theory, the persistent enquirer can find no solid resting place apart from *spiritual intervention*. But here all is pellucid, tangible and explicable. Consider the world of matter as a basis upon which the spirit-world reposes,—as a body to which it stands in the relation of a universal soul, and it is easy to perceive how that which is inmost and superior may operate upon the outermost and the inferior. Ascend another step in the process of analysis: regard man upon earth as also a denizen of the spirit-land (for as to his spirit he is already there),—*man the mortal* as kindred with, and ever allured in his essential nature to, *man the immortal*,—and you may see upon what facile terms his brethren of the inner regions may make their presence manifest. Their tenure of invisibility hangs upon a very slender thread; only render the conditions *meet*,—provide a suitable form and circumstance into which by influx they can enter, and you exert upon them the magic power of a Prospero,—they *must* appear.

For the rational mind, yet another argument may be adduced, grounded upon the *uses and necessity* of supernatural communications. It is more especially designed for the consideration of christians, who admit, at least theoretically, the existence of a spiritual world and

is by them that the argument is most needed, for, strangely enough, the so-called infidel has, in many instances, shown the most commendable alacrity in looking into these things. He has sought information, has investigated, has *believed*; while christians, from a mistaken, morbidly pious horror of the whole affair, have held themselves aloof, have cavilled at and rebutted the assertions of the humble, patient explorer, have charged him with imposition, diablerie, or delusion. No conduct could better conciliate and gratify the ruling princes of devildom than this.

It is maintained on every hand, that we are cast upon a most rigid, sceptical age. Unbelief, open or tacit, abounds. Christendom is in this matter broken up into two vast armies, characterized respectively by the infidelity of the intellect, and the infidelity of the heart. Both parties entertain an interior hostility to supernal truth, and are therefore alike in total obscurity with respect to the distinct personality of the human soul, its immortal attributes and everlasting endurance, and the existence of a spiritual universe, substantial and proximate, whose entities are all organized vital forms. The nominal christian postpones the day of resurrection, and of final retribution, to some indefinite period which he supposes to be meant by the Last Judgment. The avowed sceptic repudiates this teaching as irrational, and with justice affirms that *if* man is immortal, he can never die; and that *if* the human soul is ever to exist in another world, the souls departed must subsist there now or they never can. Under this conviction he calls for some unmistakable evidence of the reality of another life, and for positive proof of the immortality of the soul. Now God in his merciful Providence, answers both parties by these manifestations. To the one he virtually says, Put not off the day of retribution; so soon as your mortal tenement yields up its immortal occupant, so soon do you realize the day of resurrection, (in the ascension of your spirit,) when you shall receive your reward, according to the deeds done in the body, whether they be good or bad. To the other the same Divine voice is pleading:—You require some palpable testimony; here it is provided for the satisfaction of your intellect, accommodated to the apprehensions of your senses. From the light elicited by these phenomena, you may see that it is your spirit which is the real man, that it survives your physical dissolution, that its future state is one of the most perfect consciousness, that death deprives you of nothing essentially human, that your future delights, pursuits and occupations, will be real and permanent. Sceptics of the most determined *genus* have heard the voice, and received its consolatory gospel. Will not christians do the same? To rectify their many misapprehensions upon this subject is surely worth the cost of investigation.

C. G.

TABLE KNOCKING KNOCKED ON THE HEAD.

Dr. Lankester, of London, delivered the first of a course of lectures on Thursday, the 6th of March, on "Popular Scientific Errors" in New-Castle-upon-Tyne. After pointing out the defects of our present system of Education, he proceeded to expose the great Sea Serpent, Table Moving and Phrenology! and according to a notice of his lecture in

the "Northern Daily Express," he "knocked table knocking on the head." Fortunately however, we are spared the trouble and expense of arranging him for Table-slaughter as our excellent friend Mr. T. B. Barkas replies, in the same paper, and very forcibly proves Table Moving to be in a healthy state.

The Doctor contended "that our belief should not be given to any extraordinary alleged fact, unless the parties who testify to the fact have had an opportunity of observing, are capable of rightly observing, and are men whose truthfulness is unimpeachable." He then remarked "that the evidence of Professor Faraday was of more value in reference to Table Turning and Knocking than is the testimony of large numbers of persons not so well practiced in observing, and who were, for the most part, amiable enthusiasts." Mr. Barkas replies:—

"This pitting of Dr. Faraday against everybody else, is founded on the fact that a table with persons sitting around it, who had before succeeded in moving it without muscular pressure, did not move when on the top of it was placed an apparatus, invented by Professor Faraday, for the purpose of testing the exertion of muscular influence on the part of parties sitting round the table, and, on the failure of the experiment, which was one tried under peculiar, and novel, and, I think, unfavourable circumstances, a great hubbub is raised about the absurdity of Table Turning and Moving, and all persons (except those who have tried for themselves) are inclined to believe that the whole thing is exploded. The reverse of this is however the case. I could give you many well-attested cases of Table Moving without pressure, but prefer to give one that came under my own observation.

"I sat at a table with two young ladies, the table was 3½ ft. long, and 1 ft. 9 in. wide, with a double top, and consisted of heavy spanish mahogany. One lady sat at one end of the table, and the other at the side, and I at the other end. I tried the pressure requisite under the most favourable circumstances, to raise the table on two legs, and the pressure was about five stones.

"I asked the table to rise up on one end, and it immediately rose from me and towards the lady who sat opposite, and who could not without the exercise of great and apparent muscular force have raised it, and yet the table rose quite easily, and the lady sat as placidly and motionless at the table as she would have done, had she been in the Lecture Room of the Literary Society, and heard the Doctor's (so called) scientific exposure of table turning.

"In addition to the errors which Dr. Lankester advised his audience to avoid, I would place that of believing that *Scientific men know all the laws of matter and mind* and that although these phenomena cannot be accounted for by any known material laws, that, therefore there are not material or spiritual laws which will account for them, for while unscientific persons err on the side of credulity, perhaps it is not less a fact that scientific men err on the side of scepticism."

Mr. Barkas then proceeds to say "that the most scientific and learned opponents of Manifestations in America, while they deny the spirituality of the manifestations, admit the existence of extraordinary and unaccountable phenomena." In proof of this he gives the following quotation from Professor Mahan's "*Modern Mysteries explained and exposed.*"

"For ourselves," says this great opponent "in conducting the argument, in the present treatise, we shall admit the facts claimed by Spiritualists, and join issue with them simply and exclusively in regard to the conclusions which they deduce from them. *We admit the facts for the all adequate reason, that they are real.* We think that no candid enquirer, who carefully investigates the subject, can come to any other conclusion. While we honestly believe, that there is more imposition connected with this movement, than almost any other that can be named, yet we as fully believe that a denial of the facts claimed by Spiritualists, as comprehended under the classes above named, has its

exclusive basis either in ignorance, or a state of prejudice which is *blind to valid evidence*. We have ourselves WITNESSED physical manifestations, which, in our judgment, can be accounted for, by *no reference to muscular action*."

As Professor Mahan here speaks of what he himself hath *witnessed*, and as his Work is a professed exposure of Table Moving, also his abilities for such an undertaking being conceded on almost all hands, we might rest the issue on the above quotation alone; but in order to show how meagre the efforts of Dr. Lankester must ever prove to ignore such a palpable fact, we subjoin the testimony of one who has "gone from circle to circle, from medium to medium, seeking knowledge on the subject wherever he could obtain it, either from books or from observation, and bringing to bear upon it whatever of intelligence he was gifted with by nature, sharpened and improved by *over thirty years practice at the Bar, in the Legislature, and on the Bench*." We allude to Judge Edmonds, who thought (to use his own words) "If it was a deception, or a delusion, I thought that I could detect it. For about four months I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on, on the subject, and especially all the professed 'exposures of the humbug'."

The learned Judge, in a letter to the New York Herald says:—

"My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look-out for deception, and at first relied upon my senses, and the conclusions my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances:—The mediums walking the length of a suite of parlours, forty or fifty feet, and the rappings being distinctly heard *five or six feet behind them*, the whole distance, backward and forward several times, being heard near the top of a mahogany door, above where the mediums could reach, and, *as if struck hard with a fist*, being heard on the bottom of a car when travelling on a railroad, and on the floor and the table, when seated at lunch, at an eating-house by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table, and immediately after on the floor, and then at different parts of the table in rapid succession, enabling us to feel the vibration as well as hear the sounds; sometimes when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table *when no one touched it*.

"After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and, with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our enquiries many days, and established to our satisfaction two things:—first, that the sounds were not produced by the agency of any person present or near us; and second, that they were not forthcoming at our will and pleasure.

"In the mean time, another feature attracted my attention, and that was '*physical manifestations*,' as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its

place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity; yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlour and then borne through the folding doors to the far end of the front parlour, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side, and moved swiftly back and forth on the floor, *no one touching it*, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence, which, if not arrested, must have broken my legs.

This is not a tithe—nay! not a hundredth part—of what I have witnessed of the same character, but it is enough to show the general nature of what was before me."

The learned Judge, on referring to those who have attempted an explanation by attributing them to the cracking of "the toe and knee joints," says "They were like the solution lately given by a learned Professor in England, [evidently meaning Professor Faraday] who attributes the tipping of tables to a force in the hands which are laid upon it, overlooking the material fact that *tables quite as frequently move when there is no hand upon them.*"

We could, if necessary, adduce abundance of evidence of a like nature, both from friends and foes; not only to prove Table Moving to be a great fact, but also, to prove that a separate *intelligence* controls, and manifests itself through these varied phenomena. These *extraordinary* facts are testified to, by persons who "have had an opportunity of observing, are capable of rightly observing, and are men whose truthfulness is unimpeachable," so that we do not exceed the bounds prescribed by Dr. Lankester himself, when we admit of them as real occurrences. Perhaps if the Doctor should spend as much time and talent in exploring Table Moving and other Spirit Manifestations, as some of his learned brethren, he may yet rejoice that he did not do it any serious injury by 'knocking it on the head'!

GLIMPSES OF THE SUPERNATURAL; OR THE MODERN SPIRIT MANIFESTATIONS; BY THE REV. ADIN BALLOU.

Published by E. HOWELL, Church-St., Liverpool; and may be had of Mr. J. RHODES, Market Place, Keighley. Price 1s. 6d. Bound. 1s. Stitched.

The celebrated Judge Edmonds, after having investigated these manifestations, says, "I was satisfied that something more was intended than the gratification of an idle curiosity; something more than pandering to a diseased appetite for the marvellous; something more than the promulgation of oracular platitudes; something more than upsetting material objects, to the admiration of the wonder-lover; something more than telling the age of the living or the dead, &c." and, coinciding as we do on this head with the Learned Judge, we desire our readers to be made acquainted with such Works as may tend to set forth those things in such a light as to lead them to discover their real object.

For ourselves we would say, in the language of the Learned Judge, that:—"There is that which comforts the mourner and binds up the

broken-hearted; that which smooths the passage to the grave *and robs death of its terrors*; that which enlightens the atheist, and cannot but reform the vicious; that cheers and encourages the virtuous amid all the trials and vicissitudes of life; and that which demonstrates to man his duty and his destiny, leaving it no longer vague and uncertain." But, before we can expect those realizations to be general, we must have energy and perseverance, like some of our friends across the Atlantic. There they have "ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have already attained a circulation of more than two thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—*Doctors, Lawyers, and Clergymen in great numbers*, a Protestant Bishop, the learned and Reverend President of a College, Judges of their Higher Courts, Members of Congress, and Ex-members of the United States Senate." With means and men like these they cannot fail to produce an effect. Some of those works have reached England; but the extent of their circulation has been limited, which unavoidably keeps the prices very high. The above Work has been sold in a neat form by J. Balliere, 219, Regent-st., London, at 3s. 6d. It is now published with Preface by the Editor of upwards of 40 pages; also, an Appendix of 30 pages, containing the letter of Judge Edmonds, from which we have made several extracts in the present No., together with an important letter from Dr. Ashburner, to G. J. Holyoake, Esq., explanatory of Magnetic, Odylic, and Mesmeric facts, narrating his first interview at Mrs. Hayden's, the communication received from the Spirit of his beloved Father, the effects of Spiritualism on himself, &c.

We have no hesitation in saying that the Preface and Appendix are well worth the price of the book itself. Apart from these however we have an account of Spirit Manifestations by one who has witnessed them, studied them, and arranged them for the convenience of his readers. He asks for no blind faith, no abandonment of God's best gift, the gift of reason; he strongly cautions his readers against extreme credulity, as well as extreme scepticism. He not only gives us the character of those Manifestations from a Spiritualist's stand point, but also furnishes us with copious extracts from a number of periodicals taking a very unfavourable view of the matter. In fact, those who wish to know what can be said either for or against these manifestations, will find pleasure in perusing it. Speaking of what he himself has witnessed, he says:—

"I have heard multiform sounds in the presence of spirit Media, purporting to be made by departed spirits; some like the tickings of a small watch, others like the clicking of a common clock, others like the loud knocking of a labouring man on the door of his neighbour with his knuckles, others like the scratching of a hard finger nail on a board, others like the creaking of a door or window, &c. &c. I have heard the time and metre of tunes beaten out with the utmost accuracy, and by several rappers in unison—not only while the tune was being played or sung, but afterwards, without accompaniment. And I am as certain that these sounds were not made by any conscious mortal agency, as I am of the best authenticated facts in the common transactions of life.

I have seen tables and light-stands of various size moved about in the most astonishing manner, by what purported to be the same invisible agency, with only the gentle and passive resting of the hands or finger-ends of the Medium on one of their own edges.

Also, many distinct movings of such objects, by request, *without* the touch of the Medium at all. I have sat and conversed by the hour together with the authors of these sounds and motions, by means of signals first agreed on; asking questions and obtaining answers—receiving communications spelled out by the alphabet—discussing propositions sometimes made by them to me, and *vice versa*—all by a slow process, indeed, but with every possible demonstration of intelligence, though not without incidental misapprehensions and mistakes. I have witnessed the asking of mental questions by enquirers, who received as prompt and correct answers as when the questions were asked audibly to the cognition of the Medium.

I have known these invisibles, by request, to write their names with a common plum-bago pencil on a clean sheet of paper—half a dozen of them, each in a different hand. To make sure of this, as an absolute fact, the Medium was required to lay her left hand, back downwards, in the hollow of a voracious person's hand, both open; when a piece of pasteboard paper was laid on her hand, a well-examined blank sheet of writing paper placed thereon, and a lead pencil on top of *that*! in which position (the Medium's right hand being held up to view,) both the hands, with these fixtures resting on them, were placed under the leaf of the table, as insisted on by the invisible writers. After a minute or two, at a given signal by the spirits that they had done, the paper was exhibited with various names written thereon as above affirmed. This was repeatedly tested with the same results, under circumstances putting all suspicion of fraud and jugglery entirely at rest.

I have requested what purported to be the spirit of a friend many years deceased, to go to a particular place, several miles distant from that of the *sitting*, and to bring me back intelligence respecting the then health and doings of a certain relative well known to the parties. In three minutes of time, the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day, by personal enquiries made for that purpose.

I have been requested by the invisibles to speak on a particular subject, at a given time and place, with the assurance that responses should be made on the occasion, by knockings, approving the truths uttered; all which was strikingly verified. Once, at a most unexpected interview, when nothing of the kind had been previously thought of by any person present, a spirit, so purporting, who had several times evinced much interest in my public labours, spelled out:—"Have you selected your subjects of discourse for the next Sunday? Only one of them, I answered. Would my *spirit friend* like to suggest a text for the other part of the day? "Yes." What is it? I inquired. He spelled out the word "The," and ceased. Wondering at his silence, the signal of another spirit was given. The new comer communicated by *movings* of the table, not by *raps* like the other. He said that our friend, the *rapper*, had been suddenly summoned away for a few moments, but would certainly return soon. He did return within 15 minutes, resumed his communication just where he left it, and spelled out—"The second chapter of first Corinthians, the twelfth and thirteenth verses." No one in the room had the least recollection of the words referred to. So the Bible was called for, when the text proved to be the following:—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Struck with the sublimity, purity, richness, and force of the passage, I answered that I accepted it thankfully, as a very appropriate text for the occasion referred to, and would endeavour to illustrate its great truths as well as I might be able. My *spirit friend* expressed great pleasure by sounds rapidly made on the table, and announced that he, and several other sympathizing spirits, would be present to hear the discourse, and the Medium should also be there, would manifest their approbation of the good things uttered. All this was verified in a remarkable manner.

I have seen a Medium gently magnetized and thrown into a trance in one minute, by the imperceptible influence of the spirits, in accordance with their own original proposition, reluctantly acceded to by the Medium and her friends; during which sometimes she had visions of the spirit world, and at others became entirely non-cognizant of everything transpiring in either world. In the latter case the spirits, as previously promised, made use of her organs of speech, unconsciously to herself, and thus answered numerous questions instead of responding by the rappings. That these trances were not superinduced by mortal agency, and were not *feigned*, but *real*, I am as certain as I can be of any thing not absolutely beyond the possibility of mistake."

DIVINE ILLUMINATION COMMUNICATED FROM THE SPIRIT SPHERES.

THE BIBLE DISSOLVED, THE JEWISH SCRIPTURES ANALYZED, THEIR VALUE
DEFINED, AND THEIR RECORDS OF THE EARLY DIVINE
REVELATIONS POINTED OUT. *Part 1 Price 6d.*

The above is a portion of the title of a Work to be issued in Parts. We received a prospectus of it from our respected friend Mr. John Scott, of Belfast. The Prospectus submits twenty-five questions "To the Clergy of all denominations, the Professors and Students of Divinity, to All Men," the solving of which appears to be the object of this Work, and which is to emanate from the Spirit Spheres teaching men "to know "what are the best physical, intellectual, moral, and spiritual means, circumstances and arrangements, for cultivating, training and developing, "the progressive capabilities of the human race for the duties and enjoyments of time and eternity—will everywhere and when—all over the "earth—originate conditions, and excite attractive influences, which will "induce, and draw towards them, all those kindred and congenial spirits, "in every spirit sphere, who will come in harmony with, and in obedience "to, the unchangeable spirit laws, and answer all these and similar questions,—and converse with, impress upon, and communicate to, their "brethren in union with their physical forms upon the earth—the power "and the knowledge necessary to invigorate the universal human mind; "and that will enable these lovers of truth and of their race—these receivers of Divine Knowledge—to dissipate all kinds and degrees of "superstition and idolatry from the earth; and introduce and organize "physical, social, intellectual, moral and spiritual arrangements and institutions among mankind, which will be all in harmony with the immutable, eternal truths and laws of the universe—with the everlasting progression and welfare of the immortal human spirit—and with the unchangeable power, wisdom, and goodness of God."

MESMERISM.—Professor Chadwick has been giving a course of lectures on Mesmerism, Biology, Clairvoyance, &c., in the Mechanics' Institute. We attended one evening, and were much pleased with the success of his Clairvoyant. No doubt but she would make an excellent Clairvoyant medium.

RECEIVED. No. 2 of the 'Spiritual Herald.' It contains a most appropriate article on Mr. Anderson, 'The Great Wizard of the North' who formerly intended to add these strange phenomena to his programme; but finding fiction more suitable for his purpose than facts, he has contented himself with seeking to ape it. We commend the Editor's remarks to our Readers.

Also "The Spiritual Universe" and "Spiritual Telegraph," and Professor Brittan's replies to President Mahan, (American Papers). The Editors of those papers will please accept our thanks for their kindness; we also trust that they receive ours duly in return.

We are indebted to our friends at Lawrence for the regular supply of the 'New England Spiritualist.'

The Yorkshire Spiritual Telegraph.

No. 14.]

MAY, 1856.

[PRICE 1d.]

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* NEW CHURCH.

(Continued.)

WITHIN the limited space which the pages of the Telegraph necessarily allow, it is impossible to do justice to the important question of inspiration and Spiritual intercourse, how close they are allied to each other, and how many important questions will be yet brought out by the *new light* now descending from the "celestial spheres" to man. The cry so often repeated by the churches will again and again be echoed, viz: "It is written," "It is written"! and by none more so, than our half enlightened brethren of the circle called the New Church. Yet all that is contrary to Divine Influx, Spiritual development and progress, will be unable to stem the torrent, and must *give way* before the heavenly light of Divine Truth.

Doctrines and articles may be canonized by the churches,—but, unless they are canonized by the heavenly and celestial spheres, it will be all in vain. The strait-laced and limited creed of the professed New Churchman will oft lead him to act an inconsistent part: blending creeds, dogmas, formulas, and the highest spiritual and celestial truths in a strange and confused mass of contradictory doctrines and dogmatic postulates. It is the mission of Spiritualism to remove these hindrances to the progress of the TRUE NEW CHURCH in the minds of the human race. All that is good, all that is noble, all that is pure, all that is holy and Divine, will be preserved and blended in *one* beautiful and harmonious whole. The True Word of God is *higher* than correspondences, and greater than even the individual mind of Emanuel Swedenborg. Yea even a thousand such minds cannot contain the absolute Word of God. As rays of light from the natural sun cannot be all absorbed by one object, or even one place, or quarter of the globe; so one mind cannot *absorb* and reflect *all the* heavenly rays of Divine Truth coming from the "Celestial Sun." How presumptuous it

is for mortal man to assume that he can know all of Divine Truth or the Word of God from the correspondence of a *written* Book coming through the *mind of one man*,—weak, erring and feeble, like ourselves, yea, even in his highest moments: (can idolatry go farther than this?) when we make a God of our brother in admitting him as the Supremo arbiter of Divine Wisdom for future generations. Know O mortal man that the word of God is a Living Word, and needs not to be preserved among the traditions of our ancestors. All inspiration is given for reproof, for exhortation, and admonition; that the true child of God may be *thoroughly furnished* unto all good works: but this is not the Word of God until the living *fire* has descended and entered the soul. It is then the man sees, feels, mourns and weeps, over his past follies.

All Revelation is given for service, and use, and not for a Spiritual Babylon, and arbitrary rule from Priests and creeds. God is his own interpreter, and He will *make plain* all that is necessary to be believed, taught, and adopted by the human race. Reason was given for analogy and correspondence, affection for love and goodness—piety, for truth and Spiritual progress. The *Senses*, the *Reason*, and the *Spiritual* faculties of man, are a trinity in themselves, through which all the degrees of truth must come. But man is not the measure of God, nor can he in his highest moments know or receive all of the absolute Truth in Religion, in Morals, or in Sciences.

How much less could the great, the pious, and the inspired Swedenborg say all of truth in Morals, in Religion, and in Sciences. All that he has written has been given through *his human nature* and contains many errors, many mistakes, much that will require *New Light* to improve, to correct, and to clear it from all that is false and contrary to the wants and states of future generations.

I know that this will not be acceptable to those minds who can see nothing wrong, nothing erroneous, nothing obscure, in the writings of the great Seer; but, I may reply, that if this had been the case, Spiritualism would never have been. No Spirits would require *Mediums*, if the Swedish Seer had said and written all that can be said on the subject. It may serve the purpose of those who are determined to uphold their creed to cry out *heresy!* *heresy!!* *Sacrilegio!!* But all this will avail nothing against the *facts* of Spiritualism as they are developing every day. These bigots may deny the *facts*, or set them at nought, or in the pride of self-derived intelligence, look down upon the movement of the Spiritualists with pride and sectarian disdain, but this will not avail.

On the other hand, let the writings and ideas of our Brother Emanuel Swedenborg be taken for their *real value*, and much good will result.

Let not the errors and absurdities his writings may contain be *forced* on the pious mind, and the Truth will stand in spite of all that Reason or Science can do. The truths and verities of the Bible and of all other books, will never perish from the human race, if God design and say the word.

In these articles I have endeavoured to lift the New Churchman out of the fallacies into which it appears to me he has been immersed, and to shew that Spiritualism has higher claims than has yet been conceded to it. If I shall fail in this, I shall leave it for *higher spirits* than myself to accomplish this work.

I have spoken plainly because the nature of the subject demands it, but I have not spoken, nor written, without thought or reflection. To me the writings of the Swedish Seer are still a rich treasure of choice stores, and precious rubies, which, when burnished by the fires of criticism, will only shine all the brighter than before. Let his errors perish, and let his truths live for ever. Let the word of God, as in days of old, pass through *conscience*, *reason*, and holy emotions of the soul reveal spiritual influx from the spheres, as light through the windows of morning. Worship with no *master* but God, no *creed* but *truth*, no service but love, and we have nothing to fear.

Finally, I may ask pardon if I have wounded the feelings of one ardent New churchman. If I have given pain, it has been to remove error and to establish truth. In future articles I will point out some of the errors in the writings of the Swedish Seer, and give my reason why I think them to be errors when compared with the facts of the present age in reference to the Spiritual Manifestations of the nineteenth century.

Yours respectfully,

D' ESPRIT.

[The above is the conclusion of the series of articles promised us by our worthy friend. We have no doubt but they have been read with interest by many, yet it is possible that some of our readers may not have seen the propriety or necessity of some of his remarks. For the information of such we may state that these modern developments of Spiritualism have had some strong opponents amongst the members of the New Church; even up to the present time there are those amongst them who regard Spiritualists as enemies of religion; but it should also be stated, that in both England and America, there are those who have been regarded as Beacons in the New Church; and whose literary and scientific attainments are far above the ordinary standard: yet are they believers in, and bold defenders of, the modern Spiritual developments. If to converse with spirits be sinful, then the ancient patriarchs were a wicked race, and Jesus Christ must have set a bad example when he appeared unto Paul. St. Paul's advice to "*try the spirits*" must also be sinful; and as to E. Swedenborg, it would follow that he was one of the most sinful characters that it has ever been our lot to become acquainted with, since (in our opinion) no man ever enjoyed more frequent intercourse with spirits than himself; And if (as some of our New Church brethren assert) spirits are not reliable, what can prevent the conclusion that the main features of the Bible (being communicated through spirits) are also unreliable? or How can we be expected to place confidence in the revelations of Swedenborg, if such statements were true? It may be said that modern revelations partake of the capacity and conditions of the circles or mediums, but is it not equally true of all revelations? Are not the different ages of the writers of the Inspired volume manifest in their various records? And is it not said the same of E. Swedenborg's writings by those well acquainted with the whole of his revelations? Do they not make allowance for his earlier interviews with the spirit-world? And is not the same feature manifest amongst all Christian Ministers and Members? If the Spirit of God himself (which they claim to be influenced by) can only operate according to the capacity and conditions of Ministers and Members, Is it asking more for ourselves than is asked of us when we reiterate the advice of St. Paul by asking people to '*try the spirits*'?

For our own part we trust that the articles by '*Esprit*' will do good. We think they will stimulate to fearless enquiry. Our own advice is neither to accept the *ipse dixit* of either *Esprit* or of the New Church writers referred to, either on what Swedenborg teaches, or on those modern manifestations, but to examine for yourselves. It is the course we adopted, and we are grateful that ever our attention was called to them. Ed.]

THE VALUE OF SPIRITUALISM.

In the New York '*Spiritual Telegraph*' we find a letter from Pro-

fessor Hare, extracted from the *'Philadelphia Times'*, in which the following passages occur:—

"There were never any words which struck me as being more absurdly false than the following—*'the spirits tell us nothing of any practical value.'* * * * I consider it of immense importance to be informed that there is such a spirit-world as that described by my spirit-father, and confirmed, under test conditions, by the higher spirits. * * * It is a satisfaction to find that two of my children who died in infancy, can address me as I was addressed by one of them in a letter published in my work. * * * Before I became a Spiritualist, I counted with uneasiness the years as they rolled away; and although hoping for a future state, I felt a gloomy doubt as to what that state could be; but now I feel impatient rather that time should fly faster; and I only wish to live in order to make others partake of the gratification which has been imparted to me."

In another No. of the *'Telegraph'* we have the following trite remarks made by Dr. Hallock in his speech at the Spiritualist's Conference"—

"How is a man to be supposed capable of living a true life, who has not the slightest knowledge of what constitutes it? He can only approximate it by conjecture. If the failures which have characterized fragmentary reforms in all ages of the world, are due to ignorance of this fact, then, evidently, the true reform must be based upon a recognition—a feeling of the Divinity stirring within us. It is only upon such a basis that reforms can ever hope to come to a successful termination."

* * * Man must be brought to recognize himself as a spiritual entity before he can put forth a spiritual effort. He does not now act consciously as a spiritual being. His law of action is in a book, in the church, in the society with which he mingles—anywhere but within himself. He is all unconscious of the sleeping god within him, and, as the child when he first becomes conscious of possessing organs of locomotion, begins to use them. The consciousness of legs must precede all effort at locomotion on the part of the child, in the external; and a more than book-faith in the possession of a spirit must be realized by every individual prior to any normal spiritual activity; and a reform on a philosophy which is not based upon the spirit, and upon a knowledge of its needs and its possibilities, has not reached that substratum, or bottom law, which is indispensable as a foundation for any reform which is to be eternal and universal."

EXTRAORDINARY POWER.

A new and surprising phenomena in magnetism has just appeared in Paris baffling every attempt at explanation, and only explaining many of the mysteries of Eastern lore, which we have regarded hitherto as fables. A young man, by name Alexis Baumann, is discovered to possess a power of fascination in the visual organ so powerful that it attracts towards him every object on which he fixes his gaze. Every *savant* in Paris has been occupied with this wonderful peculiarity, and hundreds of experiments have been tried; but not once has the power of young Baumann been found at fault. The object upon which the experiment is tried being placed at a distance of about four feet, Baumann fixes his gaze steadfastly upon it, and presently the object, of whatever nature it may be, after quivering slightly for a minute or two, makes a sudden spring exactly towards his heart! This experiment has been repeated many times a day for the last week, and has never failed. Several of the great magnetising doctors have undertaken to prove the cause of this extraordinary gift, and we are looking forward to a bloodless battle between them and the *Academie des Sciences* upon the subject.—*Paris Correspondent of the Atlas.*

[The great Magnetising Doctors may be puzzled, but a poor illiterate spiritualist could give them a key to the seeming mystery. Ed.]

DOES THE TABLE MOVE?

The relations by our correspondent W., relative to "table moving," are wonderful. He is a reliable witness—one whose evidence would pass unimpeached in a case of life or death.

It was about ten minutes past seven o'clock on Friday evening, Dec. 7, 1855, that a party of ten were admitted into the house of a much respected merchant in the city of Boston, for the purpose of witnessing certain strange phenomena alledged to occur there. The medium, in this case, was a young man under twenty years of age. In the chamber where we were invited, were chairs, a sofa, a bed, a wardrobe, a looking glass, etc. etc. It was ten feet high. A round table weighing about forty or fifty pounds, stood in the room. Around this we became seated. The medium took a gold watch, suspended it by the chain from his right hand, closely enveloped that hand in a handkerchief to prevent the play of his fingers and thumb, held it under the table, and requested the Spirit present to open the watch, remove the cap, shut it, and notify by a rap when ready for examination. This was all done. By another request, the cap was taken from a silver watch of one of the party, and was not to be found. By request it dropped upon the table. The gold watch was passed from hand to hand under the table many times.

The room was now darkened, and the following occurred. The table was forcibly drawn up to the ceiling, leaving the dent of its legs in the plastering. It was drawn, legs downward, so that it perceptibly adhered to the ceiling, and then came thundering down with some of the plaster dust upon its surface. It was raised some twelve or fourteen inches from the floor, while all had their hands upon its upper surface. While six of our number strove to hold it down by main force, it was violently wrenched from our grasp, and thrown some six or eight feet upon the bed.—The medium was lifted bodily from the floor, at various distances, while we held him by the hand. He was lifted bodily from the floor, and made to stand upon the centre of the table; and again stretched upon his back thereon.—Being seated in his chair very near the table, his chair was elevated several inches from the floor, while we had our hands on its back. It hopped about the room like a frog, and when it was at a proper angular distance from the table (the medium yet seated) *it was suddenly transferred, bearing the medium with it upon the table.* He was sitting as composedly as if nothing had happened. It was drawn up so high from the table that the medium's head bumped against the ceiling. It was then thrown upon the floor, and the medium was hurled upon the bed at the same time.

A leg of the table which was slightly loose when we began the session, was suddenly wrenched off, and hurled upon the bed as useless. Now came on a heavier table, one of mahogany, weighing ninety pounds. We stood at the side of the medium successively, took hold of this table with him, and felt it begin to move about until it had obtained a fair equilibrium. Its farther legs were then lifted, and the table itself was gently turned topsy-turvy, rising some distance above us and then settled down upon our heads, resting thereon as lightly as a feather pillow. Three of us found it a difficult and awkward job to perform this feat at all; that is, to place it upon the heads of two others stationed at its opposite side, without pressing their crania pretty sensibly.

The table was also tossed about, pitched over, raised to the wall, and upon the bed, etc., with as much apparent ease as was the other.

Occasionally, a pillow would be thrown from the bed at some one of the company, while all stood in a circle with joined hands.

Every one in the room was touched by an unknown hand. An unknown face was sometimes brought in contact with the hand of some of us. Others were pinched. By request they began to touch us more forcibly. We now, two by two, shifted our position in the circle, so that one could hold each hand of the medium, and thereby experience more sensible demonstrations. One of the number was designated to take his turn, by the throwing of a pillow at his head. While waiting for a touch, it was remarked that a kind of fanning of the face was unmistakably applied by an unknown power. It was a cool current of air. Directly upon this, something like a heavy arm or leg, as of some entity floating *over us*, quite heavily grazed our heads, brushing all our hair aside; in other words throwing it all in a heap; and while one of the party was striving to explain how it was, and to describe its manner, he was slapped upon the forehead so smartly, that every one in the room heard the spank. It would have been considered a *sound one* in a nursery. The fingers of this hand were distinctly felt. The tips were downward, as if from some one *over head*. The blow was quick, and somewhat slanted toward the left side of the person first struck. The second blow was almost immediate, and applied to a person on the first one's left. He was also struck upon the forehead. One finger projecting over the eyebrow, and one was felt on the upper part of the eyelid. It was a small hand, with delicate but very nimble fingers. The sensation, or the smart, was felt for fifteen or twenty minutes after the slap. Others were slapped. One received a pretty round blow on the back of the neck. Another had it on his cheek, and so on.

We again surrounded the table. A half sheet of paper with a pencil upon it, was held under the table by one hand of the medium, the other being upon its surface, with the rest of ours. Several sentences were written in this way by the pencil. The paper was shaken quite severely, as if seized by a Newfoundland dog. The pencil was also made to rap upon the underside of the table. These experiments were repeated several times with success.

As it was approaching ten o'clock, we started for the door; but, being invited into the parlour to witness an experiment or two on the piano, we entered the room, and the medium, while standing upon the floor, played several tunes, *the piano rising and falling* a few inches, and keeping excellent time with the music by its legs. Tunes were then played with the *Æolian* attachment, and the medium yet standing upon the floor, at arm's length from the piano, and *not touching* the pedal of the instrument. Again while his fingers were running merrily over the keys, the piano became suddenly mute; not a sound was heard. By request its music was resumed as before. Finally, each of the party was bid "Good Night"—his name being rapped upon the piano case, according to the number of its syllables—and we left the house about a quarter past ten.

All this was done promptly, to the entire satisfaction of every one present. Not a single request was refused; no hesitancy was evinced; not an error was committed. It was at a private residence; no fee of

admission, and in the presence of ten persons, exclusive of the gentleman of the house and of the medium. Eight of these were sceptical, but were fully convinced before they left. It was executed inside of three hours. We leave comments for our readers to make as they please. We state sober facts. W.—*Boston Post*.

[The above appeared in the "Spiritual Universe," and has since been copied into the "Phonographic Spiritualist." Ed.]

TESTIMONY OF A RELIABLE WITNESS.

Some of our readers will remember the interesting letters that have appeared from the pen of our Coventry friend signed "Spiridion." It has been our good fortune to form an acquaintance with a highly respectable minister, who is personally acquainted with "Spiridion," and whose testimony to his veracity, establishes beyond doubt the truthfulness of his narrations. As the same writer, (in recording his experiences in the "Spiritual Herald" No. 3,) enumerates several new incidents, we take the liberty to copy the following extracts for the benefit of our readers.

"Between two and three years ago, being then residing at Bedworth, a gentleman, a much-esteemed friend of mine, returned from a travelling tour in America. While there, he heard several lectures, and much general talk concerning these wonderful phenomena. His curiosity became aroused, and he bought some books for the purpose of further studying the subject. Soon after he returned to England, he called on me, with a request that I would make one of a party, to meet at his house, to investigate the matter for ourselves. I consented; and we met—about fourteen, I believe, in number. We had previously read the theories propounded by Dr Faraday Lewis, and others, to account for the physical movements of the table. For my own part, till the return of my friend, and before hearing his relation of the subject as it was going on in America, and reading the books he had brought with him, I had thought or read very little concerning it at all; and from the few stray paragraphs I had read, I felt inclined to treat it as a foolish superstition, having no foundation in truth, and better suited to the ages gone by than to our enlightened times. And I believe similar ideas, more or less, influenced us all.

We began our experiments by seating ourselves around a very large and heavy, three-legged deal table, and placing our hands upon it in the usual form. This table was too large for ordinary domestic purposes, and was made for the uses of a lecture-room. We wished to turn this table, standing as it did on the bare floor; but we found, after repeated trials, we could do no more than get from it a creaking noise, as though it wanted to accommodate us, but could not, the table being too heavy. We then procured a smaller one, and turned the large one on to it, legs upward. We now placed our hands on the large table thus capsize, and now commenced movements that fairly surprised us all. It turned round with such rapidity that some of us had to leave the circle from giddiness. When the table was thus rapidly gyrating, and had acquired a considerable impetus, some one would request the power to "reverse the motion." Perfectly obedient to the command, it would bring the table to a dead stand, and then gradually begin to turn in an opposite direction. After amusing ourselves in this way for some time, we began questioning the moving power concerning many matters, to ascertain if it were intelligent or not. To our surprise, the questions were answered with extraordinary accuracy, although failing in some instances. The replies were given by both the tables being tilted on one side, and the floor being struck with one of the legs with wonderful promptitude and decision; two blows being given for a negative, and three for an affirmative. If the table was told to move in a certain direction, it would instantly obey; if in an opposite direction, it was equally obedient. Many things were done, which need not be recounted here, that convinced us the power was intelligent, whatever it was. Several days afterwards we again met at the same place, with results still more

satisfactory; and we concluded our meeting fully convinced that the power was super-human. It was ascertained at this meeting who were the mediums, in the following manner: We numbered ourselves in the order in which we were arranged round the table, beginning with our host, whom we designated number one. We then desired the power to lift up the leg of the table, and let it fall as soon as the number borne by a medium was mentioned. The numbers one, two, three, and four were called over, when at the last number, which was borne by my son, the leg of the table fell. By this means two other mediums were also discovered; one of them being the daughter of our host. I must now, however, hasten on, merely observing that many extraordinary things were done with the table in my own family, so as entirely to satisfy my own mind that spiritual agency was at the bottom of the whole phenomena. But that many of them are spirits evil in themselves and not to be relied on, I am fully persuaded; those that manifest themselves through tables especially so. This may be expected, according to the law of progress in all things; the superior and perfect being preceded by the inferior and imperfect.

Before concluding this portion of my letter, I will mention one circumstance that occurred in my family, just before the table-tipping ceased with us. It was customary with the spirits, just as the meetings were about breaking up, to bid each one "good night," rapping three times for each person present. On one occasion, the babe, fifteen months' old, was lying asleep in its mother's lap, unconsciously holding her nipple in its mouth, when it came to its turn to be bid good night. The three raps were no sooner given—and, as was always the case for the infant, with much greater force than the others—than he turned from his mother's breast, and in a most sweet and distinct voice replied, asleep as he was, "Good night." As may be supposed, we were perfectly astonished. I involuntarily exclaimed "And did my child say good night!" In answer to my exclamation, there came three powerful raps that made the house resound again, and the spirits went away. The mother wept for joy to hear her infant speak. He had never spoken before; and, being a weakly child, there was no reason to suppose he would for a long time to come. Poor, meek Theodore! he has since gone to his better home above; and many a cheering communication, breathing the tenderest feeling, and inciting us to holiness of life, and trust in all the providences of God, have we received from him, both by writing, vision, and speech, while my son has been in a state of trance.

Communications through the table were with us very transitory; and next in order came the drawing of maps of the spiritual world, and writing. Four of these maps have been drawn in a night for different individuals, all being alike, with some very slight variations, [We omit the description, as it is not very intelligible.] Previously my son never had a paint-brush in his hand, and has not the remotest idea of drawing. This ceased in a few months, and the writing has been continued to the present time, but has been made use of very little of late; trances and visions being the means of communication now. We have also had some little speaking with unknown tongues. The spirits have walked side by side with my son and conversed with him. They have taken money from his pocket and replaced it again. They have taken books from under his arm, and, having carried them a short way, have returned them again. He has seen and talked with angelic beings having substantial bodies, and has shaken them by the hand. He has had as many as six visions in one week; and many times when he has been out at night for that purpose, and it has been raining hard all the time, he has returned home quite dry. This is a *well-attested fact*, of which there are many witnesses, persons having been in the house when he has returned home. He has run and walked, crossed and re-crossed the road, to try if the rain would fall on him, and it would not. At other times, when he is receiving no vision, the ordinary course of nature operates on him as others. Both his mother and myself have seen a light surround him at certain times. When out at night by himself, and in lonely places where the spirits sometimes take him, he has no fears. And this has been a peculiarity with him from infancy. He is never afraid of being alone. He says evil spirits *cannot* harm any one, however they may try, who trusts in God and loves to do right. On one occasion, when walking alone by the canal-side, a tall and stately spirit, but evil one as he knew, stepped out from a nook and stood before him. He represented to him the difficulties and hardships of life, told him it was not worth living for, that the next life was a better one, and ended by advising him to throw himself into the water. He strove to speak, but could not. He felt a subtle influence stealing over him, and he began to think the advice good, and he would follow it. He was about to throw himself in, when a great and good

female angel suddenly confronted the evil one. She looked sternly at his face without saying a word, when he fell down at her feet, and turned to the shape of a serpent, and then disappeared in the earth, while she soared up towards heaven.

A very frequent method of receiving intelligence is by the scroll. An angel appears in the air, or standing on the earth, and holds before him a scroll unrolled, on which is written the information to be conveyed; but there is always at the bottom of the scroll a portion written in characters unknown to the seer. Many a time when we have been travelling together, in company with other friends, we have kept up a continued conversation the whole of the way home by means of the scroll. On some occasions the road before us has been crowded with angelic beings, walking three, four, or six abreast, each with a crown on his head, and dressed generally, though not always, in white raiment. At other times there have been three, six or twelve walking thus before us, and when we have parted with friends who have accompanied us a portion of our journey, one half of our celestial guardians have returned with them, and the other half gone on with us. Sometimes one and then another would unroll his scroll, to instruct us in something, according to the tenor of our conversation with one another. The scrolls are of various colours, as are also the letters, so that there is a beautiful contrast between the letters and the ground-colour. Each has his own colour—white, red, green, gold, blue, and purple—according to his rank in the heavenly hierarchy. Two or three times a snow-white dove has appeared to my son, having a little scroll suspended from its bill. On one occasion, after flying several times around his head, it alighted on his shoulder. Sometimes a hand alone is held out from the clouds, from which is let down a scroll of great size and of magnificent appearance.

Of the discourses that have been delivered, I can only say that they have been characterised by the most catholic and holy sentiments, and have been delivered with much power and eloquence. The grand practical doctrine taught is, that among Christians there should be none lacking the necessities of life, and none possessing *as their own* more than is needful. The communion of goods, imperfectly commenced by the first Christian church at Jerusalem, will then be actualised in all its divine grandeur. The kingdom of heaven being first in the hearts of men, will necessitate the establishment of the heavenly state in the institutions of society. As the angels of heaven do not appropriate to themselves the good things of their common Father's bounty, but have their joys increased in proportion as they minister to the welfare of others, so should each society be a pattern of the heavenly. It is this that will distinguish the true church of Christ from the many imperfect ones.

MONTHLY RECORD.

Some time ago a circle was formed with a view to obtain physical manifestations for the gratification of its members, and, to enable them to testify from personal experience to the genuineness of these phenomena. For some time their success was very encouraging, Raps were distinctly heard by several members, and finally they were loud enough to be heard by all. These however, soon failed to satisfy the more curious; besides, those invisibles manifested an anxiety equal to any member of the circle to produce something of a more striking character; but after a few unsuccessful attempts, some of the members became indifferent, and neglected to attend. A few of them had assembled one evening, and met with ordinary success, after which the circle broke up, but at a later hour they re-assembled together with a few others, and after sitting a short time, tipplings with the table commenced. One person enquired if the spirit would spell out its name. It answered in the affirmative. The following was then spelled:—*"A n d r o w C o m b e."* Those letters formed the name of one who was entirely unknown to any of the circle, and we have the assurance of each of them that it was entirely unexpected.

The same invisible intelligence then "tipped" out the following:—

"I am glad to see a few mortals willing to hold communion with us in the Spirit-world. The veil that hangs between us, is but a narrow screen that needs only a small effort on the part of each to render our intercourse both pleasant and frequent."

"I shall be glad to meet you when convenient to communicate with you."

Mr. L. enquired if the spirit would, at their next sitting, inform them what method spirits adopt to find each other? The question was finally arranged by the spirit itself into the following form:—"What are the methods that spirits adopt to find each other?" The following answer was obtained:—

"Before proceeding to an exposition of your question, permit me to caution you against a very popular error both in the natural and spiritual worlds. I mean that of regarding opinions for absolute truths.

"Man is finite. Spirits are not infinite, therefore it is our duty, as well as yours, to always keep this in mind. With reference to your question, I wish to be understood as giving *my opinion* on the subject.

"The methods adopted by different spirits to find each other vary according to the capacity or intelligence of the spirits who are making the enquiry.

"The method most congenial to me, and in my opinion the most reliable, is the discovery of a magnetic cord which resembles a current of light. By this cord, or current, you might perceive the affinity or attraction that exists betwixt spirits in and out of the flesh. Spirits in the same sphere have very little difficulty in finding each other; but if I was wishful to find one in another sphere, I should try to discern the current of which I have spoken in order to find out his whereabouts. (Do not infer from this that I speak of places, I only refer to states.) If I were unable to discover any such sympathetic current, I should almost despair of success, though I should not like to be understood as saying that success is impossible, under such circumstances, to find one where no such current exists, yet it is one of the best, and easiest methods. Perhaps I cannot do better than try to illustrate this a little more. Suppose one of you had a child on whom you had bestowed great care and much affection, who through indifference or wilful negligence set at nought your counsel and affection. You can easily imagine with what reluctance you would allow such a one to be severed from your memory. It is that current of which I have spoken, that forms the uniting principle. Distance does not weaken nor destroy it. The above will serve to illustrate how a portion of the current is formed, or in other words, what constitutes one of its component parts. * In order to show you more plainly, I need only state that the other part consists of a similar affection on the part of the other. Without a proper unity of the two, there cannot possibly exist any such current as the one I have thus briefly attempted to describe. It may perhaps be of service to inform you that great numbers miss their way, and frustrate their own object by asking for such spirits as either have no knowledge of them, or no affection for them. This is what you should particularly guard against, and also caution others as far as your influence extends."

For our own part, we never attach much importance to any name, or names spelled out. They may or may not be the identical intelligences they profess. If we have once discovered sufficient proof of the person's mediumship, we then give the communications themselves as evidence of *another* agency, but not as evidence of its peculiar identity; though it is worthy of remark, that where strong reasons seem to abound for probable, if not certain imposition on the part of those intelligences, (judging from the intrinsic merits of the communication,) yet some other incidents equally as probable, seem to establish their reliability.

Much interesting information seems to be in process of attainment by the same circle, from which we will select the most important for the benefit of our readers.

ROBERT BURNS. Several weeks have elapsed since we had a visit from our old friend Burns, but whilst we were assembled on Sunday evening, (April 6th,) the table was tilted four times. That being the usual sign for Burns at several circles in this locality, enquiry was instantly made, and an answer received in the affirmative. We then enquired if he had anything to communicate, when the following was received:—

"Why do you complain of my long absence. So long as there was any need of my services I never allowed an opportunity to pass without doing all in my power to convince sceptics, and confirm believers. Do not think that I am idle whilst absent from you. It is my meat and drink to receive knowledges from the higher classes of spirits, and communicate them to my brethren in the flesh. I however am glad that you continue your efforts in this good cause. Good, because of the blessing it is calculated to bring to down-trodden humanity. Good, because of the bright channel which it is opening for progressive spirits to communicate with their brethren in the flesh, who like themselves long for the true elevation of all spirits whether in or out of the body.

"While you are assembled here, thousands are congregated at their different places to worship God according to their different beliefs. You are not so numerous as they, taken collectively, but, where I would ask is that sect that can boast of such progress in the same length of time? Or which of them promises to achieve the same amount of good for humanity as the soul-uniting cause in which you are engaged?

"May you continue and prosper. It is the ardent desire of your old friend

ROBERT BURNS."

At the conclusion of the above sitting a gentleman from Scotland desired to be present and ask Burns a few questions. The sitting was adjourned, by consent, to Mr. Lonsdale's Temperance Hotel, where he was staying. He said he should like to have some explanation concerning the various pieces that had appeared in the Telegraph, purporting to come from him, and which he said was received by Scotchmen generally as sufficient proof that the spirit of Burns had nothing do with its production. The following answer was received:—

"I must inform you in the first place that I have not the use of the same faculties which I had while in the flesh. The change is a great one, and none the less blessed for that; but it must not be understood that all the bits of rhyme which have been given with my name appended to them are my veritable productions, yet, if you understood the laws in the spirit world, you would not think it strange for a spirit to assume the name of either Burns or any one else without being guilty of the charge of intentional imposition. Nothing is more common than for one spirit to believe itself to be that of another. This is caused by their being used as instruments for conveying information from other spheres; and if this sometimes takes place with those in the flesh, shall this destroy the confidence of men in the truths of Spiritualism, or in the fact, of our communicating with men? Never my friends, never."

The gentleman then asked how he must know whether the present spirit was the "veritable" Burns or no, when some one said he had better apply a test. After reflecting for a moment he said that he had done something on a certain day, and would like to know if Burns was aware of it. He immediately answered in the affirmative. The gentleman then said that if Burns would give him some proof that he did know, he should consider it satisfactory.

From what the gentleman had said no one could infer that any other person knew but himself what had taken place. Burns however tilted the table with great apparent confidence that he could satisfy him. He then commenced a few lines of rhyme, which seemed as unlike the pro-

duction of a poet as anything we know of, yet they ended with these singular words:—

*"For what my friends then did for me
I thank them all most heartily."*

Though the gentleman was greatly disappointed with the rhyme, he said it was very singular that Burns should take the opportunity of thanking them *all* when he had never referred,—nor expected allusion to be made to any one but himself. He then explained the striking applicability of the two last lines by telling us that a number of them were assembled (as is usual) in the house in which Burns was born to celebrate his birth-day. Burns' birth-day being entirely unknown to every one at the table, and no allusion having been made in any way to such a circumstance, (the gentleman himself also being a stranger) the test was considered a good one. The gentleman further stated that he had sung a song on the occasion, and enquired if Burns was aware of it. He answered in the affirmative. Some one asked him as a further proof to give the first word of either the song, or the title of the song before we parted. He gave the first word of the title. Several of the circle then wished to retire, as it was getting late, and Burns had tipped for near five hours that evening; but previous to doing so, one or two was very resolute to have another test—they asked for the first word of the song. Whether from contempt at their incredulity, or from some other cause, we cannot say, but it commenced giving a number of letters which could not be formed into proper words at all.

ROBERT OWEN'S MILLENNIAL GAZETTE.

We have received the first and second parts of this Work, from which we learn that he is about to hold a congress in St. Martin's Hall, Long Acre, London, to commence on Wednesday, the 14th of May, for the purpose of discussing and deciding upon practical measures for introducing the Millennium. He states that this "change is to be effected by the aid of the spirits of our departed friends, who in the world of spirits are also assisted by the sages and prophets of olden times." After recommending the writings of professor Hare, Governor Tallmadge, A. J. Davis, the Rev Mr. Ferguson, &c. he adds:—"The superior spirits communicating through these parties, and to myself, all agree that these new and truly wonderful, and almost incredible manifestations, are now made to prepare the public mind for the reformation of the population of the world, and to convince men that they will live in a superior state when they depart from the earth, and that their life is to immortal."

Part 2. contains a long letter from Mr. Evans, a member of the Shaker community, addressed to Mr. Owen, and from which it appears that they have in existence 18 communities, and that they owe their origin to the influence of spirits.

It is also worthy of remark that several efforts are now being put forth (under the guidance of departed spirits) in America for the formation of societies on the associativo and communistic principle. Several communications that have come under our immediate notice seem to point to another state of society. Our Coventry friend's communications are also of a similar character.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* LIBERALISM.

"The liberal man deviseth liberal things, and by liberal things shall he stand."

LIBERALISM is the product of the intellect of man. To be liberal, is to possess a plausible intellect and active understanding.—It is one of the positive features of liberalism not to be dogmatic in matters of faith and belief, and if it were not that this liberal mode of viewing matters went further than the simple affirmative of truth and the rejection of error, it would be productive of universal happiness: but when we examine the internals of this liberal principle we find it based in *selfishness* and anti-spiritual tendencies in the denial of the future life of man, either openly or secretly—feeling no interest in such a state. Such a mind can well afford to be liberal on this point as all discourse on spiritual affairs is only so much gas—mental delusion and imaginary theories which are not dangerous when understood. This theory has found its way into every part of Europe, America, and all over the civilised world. It is as one of those principles that must prevail and spread to prepare the way for that great and glorious revolution in the mind and practice of the human race. The philosophy and morals of this system being based on selfishness and individual competition, sees no higher than the Farm and the Counting House, or the Bank. The intellect and not the heart is first in the race. Expediency is the watchword of this party. Right and wrong will do very well when they are expedient, useful and necessary. "It is the chief end of man to be happy, and riches are the sole means whereby he can obtain this desirable boon. Let us live while we can, and make the best of it, and *if there be an hereafter* we can but do the same there also. Men have lost themselves in imaginary theories of a future life. Priestcraft has hoodwinked them—let us tear the Bandeau off their eyes by drawing their attention *exclusively* to this present life only. Make the best of our *physical* life, and leave the spiritual to take care of itself."

If we clearly examine English society we shall find these ideas closely interwoven into our social system from the palace to the cottage; in the Church and in the Lecture Room, all in *practice* if not in theory tacitly acknowledge the selfish principle as the supreme principle—the guiding star of daily life.

What are the results? Atheism in religion, corruption in morals and national decline in the physical well-being of the millions who compose society. Cunning, craft, fraud and farce, are made higher words than righteousness, piety, and love. Religion becomes mere *faith*, philosophy mere *negation*, and science the instrument of man's destruction. No wonder then the spirits of our departed brethren have again re-visited our earth to break asunder the chains of darkness by which we are held, and to throw aside the veil that conceals eternity from our view—striking terror and confusion into the heart of the despots and oppressors, who have long persuaded themselves that it was all a cunningly devised fable; to repress the vicious and to govern the weak-minded; a theory good enough to keep the people in obedience to their rulers, and to enable the Priest to hold the millions in subjection to the churches and to the state. But the Spiritual Movement strikes a deadly blow at this theory, as also at the opposite idea held by the simple in the churches. As a matter of cause and effect Spiritualism will be opposed by both Priest and despot.—Atheist and creedist will refuse to acknowledge the claims of the spirits. Much work then remains to be done, and if Omnipotence were not at the wheel we might despair of success. As Liberalism appears to be the least dangerous of the foes of Spiritualism, it may be useful and serve as a guide to my fellow-Spiritualists to review in the following articles:—

1st. "The development of Liberalism in Europe."

2nd. "Liberalism in America."

3rd. "In Asia and other parts of the Globe."

By the time my readers have gone over the ground with me, they will be enabled to distinctly separate the Spiritual movement from the Liberal theory, selfishness and individualism.

Competition and political and social inequality are the concomitants of the one, while benevolence and associational unity and political and social redemption are the sure concomitants of the other. The aims of the two systems are widely different, although in opposing the old churches the two parties may seem to be in sympathy. When once this is plainly understood, then the use of the manifestations will be plainly seen; the purpose they have to serve being no less than the redemption of the human race from political, social, and spiritual darkness. Hoping that the good time will hasten,

I remain,

Yours truly,
ESPRIT.

BIBLE PROOFS OF SPIRIT INTERCOURSE.

(From the New York Spiritual Telegraph.)

REV. SAMUEL BESWICK, of this city, some time since preached a discourse in which he gave the following synopsis of the testimonies contained in the Bible in proof that the inhabitants of the Spirit-world

sometimes visit and 'communicate with those remaining in the flesh. The validity of those testimonies will be recognized by all believers in the Bible; and in the absence of all possible evidence that this earthly and celestial inter-communication was ever divinely intended to be suspended except as man by an oversight or disobedience of its laws rendered it impossible, we see not but that these testimonies effectually destroy every presumptive improbability that the same kind of spiritual intercourse exists *now* that existed in Bible times.

We will now cite a few Biblical demonstrations of the ministrations of Spirits, and the immediate communications between the two worlds; and all our cases will be purely biblical. In the Psalms (xxxiv. 7) we read, "The angel of the Lord encampeth about them and delivereth them; and in the same Book of Psalms we read, "For he shall give his angels charge over thee to keep thee in all thy ways." (xc. 2.) We can see how easily this could be accomplished, when we see that the soul is already a spiritually organized form and inhabitant of the Spirit world, and can be as readily assisted and communicated with by a guardian-angel as the body of one man with that of another. The Apostle Paul, speaking of angelic Spirits, says, "Are they not *all* ministering Spirits sent forth to minister to them who shall be heirs of salvation?" In this passage we are expressly taught that assisting mankind, or constant communication with mankind, is not only a standing employment or office of angelic Spirits, but it is their only authorized use or office. Of course this assistance would include every possible variety of modes. Their duty is assistance in some mode to those who are heirs of salvation. This is not spoken of as a special or isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the authorized duty of all, without exception, in some mode or other, according to requirements. *It is the established law of the Spirit-land.* For Paul says, first, "Are they not *all* ministering Spirits?" And this expression admits of no exception. Then secondly, he says, "Sent forth to minister to those who are heirs of salvation." And this expression of being "sent forth to minister" shows it to be a duty imposed by the very law of Heaven, on *all* its inhabitants. True, it is only Paul who says this is the law of Heaven, and that this is the duty of all Heaven's sons. But then Paul affirms he was caught up into the third or highest heaven, and had an opportunity of speaking from experience. His testimony is not therefore to be lightly esteemed, nor invalidated by a doubt. His own history in the Acts bears testimony of his having thus been constantly ministered unto. And in the same Acts, when speaking of Peter's guardian Spirit, we have the expression, "*It is his angel.*" But to take a rapid survey of such guardianship, would strikingly illustrate this universal duty of all Heaven's sons, as stated by Paul. In the vision of Jacob's ladder, angels are represented as constantly ascending and descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Thus they conducted—that is, did the duty of ministering, according to Paul,—they conducted Lot, Abraham, and the Israelites, in a season of great difficulty and danger, to places and circumstances of safety and peace; they conducted Gideon to the destruction of the Midianites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a knowledge of the Gospel. Thus they comforted Jacob at the approach of Esau; Daniel in his peculiar sorrows and dangers; Zachariah, in the sufferings of his nation; Joseph and Mary in their perplexities; Christ in his agony; the Apostles and their companions after his resurrection; Paul, immediately before his shipwreck; and the church universally, by the testimony and instruction given in the Book of Revelation by the Apostle John.

Now it seems to us, from the Bible teaching, that constant intercourse existed between the two worlds in the early history of our race. It appears to have been the most universal of all convictions. The veil between them and the invisible world must have been slight indeed. It was no matter of dread or bewilderment to them, if, in the stillness of the sunset hour, stranger feet drew near their dwelling, and the phenomena of both worlds became blended into one vision; forms, glorious with the majesty of holiness, entered beneath their roof to commune with them, and teach them in their departing that they had been with beings of another land. The very absence of fear or wonder implies the original universality of such intercourse or opening of the Spirit-sight.

CRYSTAL SEERSHIP

That which is popularly called a movement, although it generally commences from a certain defined stand point, has generally, contemporaneous with it, a series of minor movements, which have a certain correspondence of character. These satellites revolve in concentric circles around their central orb, and partake of the notice which it obtains. Thus we are not surprised, that with the present great modern revival of Spiritual manifestations, there should be a simultaneous presentment of the claims of Crystal Seership, that Mr. Brown should arise at Nottingham and Mr. Hockley diffuse his light from Croydon.

We have before us five of Mr. Brown's published pamphlets, and they refer to matters political, to matters religious, and to matters occult. In this order we will glance over them.

The political pamphlets remind us of the writings of Brothers and Joanna Southcott. Like them they deal rather with wars and rumours of wars, with kings and queens and treaties of peace and alliance, than with those deeper and nobler subjects of prophetic writ which refer to the amelioration of the condition of the people, to the repopulation of the earth, to the constitution of a new race, to the development of a common language and to that general harmony between doctrine and practice which we look forward to in the Millennium of United Faith and Reason. As to the political prophecies themselves, in Mr. Brown's pamphlets, they refer to the late war between Russia and the Allies, and have been as much to the purpose as many other predictions, delivered less oracularly in coffee houses, and taverns, and from the public press. They are said however to have been derived from visions and revelations in crystals. So also are the teachings in his pamphlets in religious matters.

These are in considerable accordance with those views which have been already determined upon other grounds by learning and science. The Crystal Spirits look upon the Old Testament with the greatest freedom and contemplate it with little of the reverence which they allow to the New. There are many errors however mingled with their teaching. The myth of the creation in the first chapter of Genesis, for instance is rightly declared to be not a literal history, but when the crystal spirit goes on to affirm that it originated from the imagination of Moses, he is simply using his own. for the verdict of learning is that Moses was not its author. In fact it is an Elohist or Patriarchal, not a Jehovistic or Mosaic document. Without further criticism, we simply state that the crystal spirits knew nothing of Adam or Eve, and declare generally that the Old Testament has been largely corrupted. They state that the years of Methuselah were reckoned by moons, and not by suns. They assert, and science bears them out in this, that there was no universal deluge; but there has been various great deluges, the traditions of Noah and Deucalion indicate, and science also attests. The crystal spirits likewise disown the plagues of Egypt, and the temptation of Job. Anti-Christ, they state to be the King of the North, and we wish we could agree with them, but while selfishness exerts so inimical a sway upon the earth, we confess we cannot. Their declarations against capital punishment as argued for on the authority of the Mosaic Code, we have the happiness of heartily agree-

ing with. We have also the same, with regard to their views in opposition to the horrid doctrine of eternal punishment. They rightly teach "that all mankind should hereafter reach eternal life and happiness. But ere they can attain to this end, they must first be purified, and suffer purging and cleansing of all their evil deeds done in the flesh, and after passing by progression through the various spheres, they take their flight into the eternal realms of glory." Of the Christian Dispensation the spirits say less than of the Old testament. They know nothing of the miraculous conception, but they affirm the miraculous acts of Christ. They know nothing of the existence of one individual spirit called the Devil, nor agree with the ordinary views of the resurrection and day of judgment. They assert that the body returns to that from whence it came, while the soul or spirit has independently of it, an eternal existence. They condemn all the professed Christian Churches now existing, as acting contrary to the commandments of Christ and foretell the advent of a new Church, which shall have the apostolic powers and ancient gifts of the Church at Jerusalem. On all sides, this advent hymn is swelling of a Dispensation of the Spirit which shall at once confirm and succeed the Dispensations of the Father and of the Son, and which shall introduce the promised reign of the Paraclete among the spirits of men.

So far of matters theological: we now turn to matters occult. In the most interesting of Mr. Brown's pamphlets which he terms "The Book of Knowledge," he gives us an account of his procedure as a Crystal Seer. He starts from the supposition that it was through mediums that the prophets of old obtained a knowledge of the will of the Most High. "Amongst the most ancient" he writes "of these mediums, is the Crystal or Vision Glass, or what was termed by David the Urim and the Thummim. There are" he adds "other mediums no doubt equally great and good, namely the hand writing on the wall, the exhibition of numerous Spirit Hands being seen and felt, and which is now under the eyes of the sceptic, and still stands its ground showing itself a divine reality." But the Crystal is nevertheless the medium which Mr. Brown uses. So, as the glass has done fairly to the table—the table shall do justice by the glass, and we will give an account of Mr. Brown's methods of procedure.

As spirits are of two kinds—celestial or good, and aerial or evil—it is advised by Mr. Brown, in order to prevent the deceptions of the latter, that all crystals should be consecrated by a solemn invocation of God. This was the course he took himself. He set apart and purified an upper room for the purpose, spread a white cloth on the table in the midst, placed thereon the crystal, a vessel filled with perfumes, and a lighted lamp, fed with olive oil; and then prayed that he might be divested of all evil and worldly desires, and be fitted to stand in the presence of celestial beings. The next step was in another prayer, to invoke Almighty God to pour down his holy and heavenly influence upon the Crystal; and after this followed a form of invocation to the Arch-angel Michael that he would permit the guardian angel of such a one to appear, and when it appeared, another form of enquiry was addressed to it. Furthermore he is particular that the Crystal-seer should bare his head and feet, and that on the table the crystal should be placed to the east, the lamp to the south, and the vessel of perfume to

the north. He says, that the size or shape of the glass or crystal is unimportant, so that the materials of which they are composed be bright and clear; and that a glass of pure spring water, consecrated as before described, can be used as a medium for opening the Spiritual eye. We think however that scientific reasons could be given for the use of true crystals and their superior adaptability to promote the object sought. We shall only further add that Mr. Brown describes the spirits as appearing in the crystal and bearing a scroll, from which he transcribes the answers to his questions. For other information we must refer the reader to the pamphlets themselves.

Of Mr. Hockley, the Crystal Seer of Croydon, whom we mentioned at the beginning of this paper we have little to say. From his writings we should judge that his proceduro was in some respects different from Mr. Brown's, and he appears to consult his own guardian angel, and not the guardian angels of others who apply to him. He professes to receive answers through a little girl who is sensitive to the manifestations in the crystal. We believe he has not published any detailed account of his procedure.

The whole subject of Crystal Seership is worthy of investigation. In his letters on Animal Magnetism, Dr. Gregory has an interesting chapter upon it, from which we learn that Dr. Gregory has a true crystal, that the Earl of Eglinton has one, and that the crystal celebrated as having been in the possession of Dr. Dee is yet in existence. Mrs. Crowe, also, in her "Night Side of Nature," gives some interesting instances of Crystal Seership. That precious stones, amulets and talismans, have some specific properties, and that these have affinity with certain sensitive states, appears supported by so many recorded facts that we cannot well doubt it. The writer has in his possession a topaz of striking magnetic power. Still the virtue is not entirely in the glass or in the crystal, but in the more or less developed sensitiveness of the Seer himself. Without the Seer the Crystal is useless, and all are not seers. Prayer and invocation also have their effect upon the Spirit of the Seer and are means of concentrating his attention and of intensifying his will. A woman who was a Seeress, being asked what power it was which created the vision in the crystal? Replied—the power of words! Her husband always invoked the power of Christ, of Michael, and of all the Angels of God. We conclude with the words of Cicero—"What we have to do with is the facts, since of the cause we know little. Neither are we to repudiate these phenomena, because we sometimes find them imperfect or even false, any more than we care to distrust that the human eye sees, although some do this very imperfectly or not at all." Amen.

G. B.

WHAT OUR EYES HAVE SEEN AND EARS HEARD.

THE excitement consequent upon the *facts* of Spiritualism seems to have subsided in the public mind, for the reason that they are no longer disputed. The *Philosophy* of Spiritualism now engrosses public attention, and is secretly pervading the popular mind to an almost incredible extent. We have witnessed many of the so-called "demon-

strations" which at first had no other effect than simply to confound us.

We have published many such with no other motive than to perplex others. We have forborne all opinion of our own, first, because we did not know what to believe, and second, because it was no business of our readers what our opinions were, if we had any, holding that every man's religion is a matter between his conscience and his God. But of all the phenomena we have ever witnessed, the most grand, *mysterious*, and majestic, was exhibited at a private house in this city, the other night, in the presence of some twenty of our most respectable citizens, the medium being Miss Sarah Brooks, a young lady of some eighteen years of age, whose father was also present. We had heard much of the musical demonstrations in this girl's presence, and we were glad to avail ourselves of a polite invitation to witness the same. The room was a parlor of ordinary dimensions, the piano was one of the largest kind of rose-wood, and to make the experiment satisfactory, the key-board was turned against the wall, and the piano was set "chuck up." The young lady sat on a stool in rear of the piano, near enough to lay her hand upon the cover of the instrument. The balance of the people sat in a circle in the centre of the room, and took hold of hands. The gas was turned off, and soon the raps began. At first they appeared on the lid of the instrument; then upon the strings inside. The alphabet was called for, and several communications spelled out. At length thrumming commenced on the keys, reminding one of the preludes often played by professional artistes. Then came a roar of melodies like the lashing of the waters which died away in *Æolian* sweetness like echos in a cave. Suddenly as the lightning's flash the instrument would seem besieged, and louder than heaven's artillery would ring the strings until the very walls of the house would seem to shake, and the windows violently rattle. Spectators started in fright fearing the instrument would be destroyed. The music closed, and next was heard the harsh grating of a screw, as if it turned by a wrench, while the strings were snapped and actually put in tune.

Next came several familiar airs, both parts being at the same time well played. Then one end of the piano is lifted, and let down with such force as to jar the whole house. The gas is turned on, the room brilliantly lighted, and there sits the medium upon her stool, calm as summer morn—and here, hold of hands in the centre of the room sits the circle. The piano is examined. The keys can hardly be reached with both hands by the tallest person in the room, and setting upon the stool the key can not be reached at all. The medium can not play a tune, having never taken a music lesson in her life. No one in the company can play as the invisible agent did, even setting down by the keys; and no lady in the room was found with muscular strength sufficient to raise one end of the instrument from the floor.

"Can such things be, and overcome us like a summer cloud,

Without our special wonder?"

We read of Spirits doing stranger things eighteen hundred years ago. The Bible is full of such "manifestations." Many people believe the written testimony who discredit the living evidence of their senses. Strange world!—*Cleveland Plaindealer*.

THE YORKSHIRE MONTHLY RECORD.

We have this month inserted the first of four articles on '*Spiritualism* versus *Liberalism*' by 'Esprit', also an article on '*Crystal Seership*' by an eminent Minister. The latter cannot be accused of blind zeal in favour of Crystal Seers or Spiritualism, yet the candid manner in which he expresses himself will no doubt cause his remarks to be read with profit both to the assailants and defenders of Spiritualism. The extract from the Rev. S. Beswick's discourse we particularly commend to our Biblical opponents that it may enable them to see that there are more enemies to inspiration than the avowed Atheist.

In our last issue we inserted a communication from the spirit of Robert Burns, in which he apologizes for his long absence. Since then he has paid some other visits, an account of which we now propose to put on record.

FIRST VISIT. After the circle had been sat for some time, and some information obtained respecting one or two other spirits, the usual sign for Burns was given, and the following communication was received:—

"I have been waiting for some time to advise with you respecting the "conducting of some of your future circles. How many of you are satisfied that spirits do communicate with you? Those who are should try "to cultivate a taste for something to instruct them for their future "guidance. I would not seek to prevent you from holding as many "circles as you choose for test purposes, but you must remember that "that there are other and higher intelligences waiting to communicate "with you, and from whom, we, as well as you, could derive lasting "benefit. Try how many you can get for such a circle. Let them meet "alone when and where they will; by this means you will not only "benefit yourselves, but also be doing most for the production of good "mediums, and the preservation of what you have. I will meet you "again and arrange for you."

SECOND VISIT. "I come to advise with you concerning a sacred circle, or one for purely Spiritual purposes. By spiritual instruction I do not mean that which is separate from daily life; it is religion in practice, not in theory alone, of which I speak: there is enough of that in the world already, and I am afraid we should not mend the matter much if we contented ourselves with simply producing conviction. Many a one has been satisfied that their actions were sinful, but this conviction has produced no beneficial effect. Our object is to remedy this."

"Now I want to know what you think about my proposal to form a circle such as I spoke of last Sunday evening?"

It was then asked how they should proceed to select the proper parties to compose such a circle.

Answer. "Let those who are satisfied of our presence with you "volunteer. Never mind how few you have for a beginning: by the time "you have got one or two trance mediums, and some writing mediums, "and have begun to receive instruction from such intelligences as I "could name you will have no lack of numbers."

Some person enquired if Burns could inform them who he expected to be able to entrance.

Answer. "It will not be me that will entrance the mediums; but I can tell you this, that both mediums and other members of the circle will be required to come in a different state of mind if you mean to have communications from those I have alluded to."

Again, it was asked how they should determine who were believers and who were not?

Answer. "If any one volunteer who is not a believer, he will not continue amongst you. If he practices deception let him remember that a Father or some other spirit-relative, who has been his kind protector, is obliged to recede for other evil ones who take a delight in making others as bad as themselves." After some other unimportant questions had been answered, and a number had volunteered, the circle adjourned. The following communications have already been obtained by the tipping process.

No. 1.

"Men of earth—mortals in the flesh; we, your protectors, through divine appointment—desire to approach you in a manner differing from that common among men in your day, yet one common in times gone bye.

"We are grateful to your friend Burns for his services in helping to bring about such a state of mind amongst you. He has been influenced by the best of motives, and though fond of a joke, yet his object on all occasions was to instruct you in what was conducive to your present and eternal good. Let your motives be as pure, your exertions as untiring, your confidence as great—and, your success will be equal.

"We may not be able to approach you so direct, nor to convey our meaning so well; but with perseverance on your part, and the united efforts of ourselves being guided by the Omnipotent ruler of all—your meetings shall not be in vain.

"A few words of advice before you retire. First, seek to avoid desultory conversation at your meetings. Secondly, either preserve complete silence, or appoint a short lesson to be read at the commencement, so as to bring your minds into harmony. This will give us an opportunity of selecting the most desirable, or practicable method of communicating with you."

One of the circle enquired if the spirits who were communicating would oblige us by giving their names?

Answer. "Can you bear the idea of the presence of a number of spirits who seemed so unlike each other while upon earth?"

The members of the circle unanimously answered in the affirmative, and immediately the following names were received:—

"Wesley,	Volney,	Cicero,	Combe.
"Channing,	Priestley,	Swedenborg,	
"Luther,	Whitfield,	Mahomet,	

"and many of the Apostles and Prophets of old, besides others of whom you have not heard."

Being asked if the lesson referred to was to be from the Scriptures, they answered in the affirmative; and in answer to other questions they promised to try to impress one of the mediums with that portion most suitable for the occasion.

No. 2.

The 13th chapter of 1st Cor. was selected under very peculiar circumstances, after which the following communication was received:—

"We wish to teach you by the foregoing lesson the importance of the "sacred doctrine of charity, and its signification of another dispensation. The age of faith was that in which the good old Patriarchs and "Prophets lived; and the age of hope is that which will shortly be superseded by that which the Apostle beautifully describes when "speaking of faith, hope, and charity".

"We would not be understood as seeking to depreciate the value of "the preceding ages; they were as much the dispensations of Heaven "as that to which we allude to as signified by that beautiful word charity. "To hasten on its approach is our glorious mission. The task may seem "utopian, but it is in the order of God's providence, whose wisdom is unquestionable, and whose decree is as sure to take place as though you "had already realized it. The work will be a great one, and will require men with clean hands and stout hearts to herald in so bright an "era. Which of you will have the courage to help to bring about the "blessed change we are not able to say, but this we can say, that it is "to be brought about. That is a settled point."

Some person enquired how soon they expected to succeed with entrancing some of the mediums?

Answer. "Our success in these respects, very much depends upon "yourselves; we shall take every opportunity of doing these things, "but much patience is necessary, and perfect silence would be a great "help.

"Whenever one of you feels himself under the influence of the spirits, "if he has his hands upon the table, let him withdraw them, and let "that be the signal for silence."

No. 3.

According to the information obtained, Burns seems to have been present at this sitting, and after a portion of the 8th chapter of Romans had been read, a quantity of letters was tipped out, but no distinct words could be formed out of them. From what Burns said in explanation of them, it seemed as though they were to represent the confused or inharmonious state of the circle. It was also tipped out that Robert Burns had been trying to entrance two of the mediums, this had been noticed by nearly all the circle previous to it being tipped out. The following also was given:—

"To become the sons of God is to become recipients of his Spirit, lovers of goodness, promoters of truth, pioneers of freedom; but how few there be who covet after spiritual gifts, and how weak are the impressions that we are able to make upon your minds by anything that we can say."

ANDREW COMBE. In our last issue we published a communication which came from a Spirit that gave its name "Andrew Combe." At the time we sent that to press the circle was receiving another communication in explanation of an expression used in the former one; the writer forms one of the circle, and instead of countenancing the communication, as usual, the following reproof was administered:—

"I want to have a little conversation with you. You are publishing

"some of my communications; I think you have been too hasty; you should examine them more closely before doing so; as my object in communicating with you is—first, the elevation of your own minds, after that you may seek to enlighten others; but this can only be done by me being able to make myself better understood; and we have great difficulty in doing this by the present process [i.e. tipping out their communications by single letters.] You may easily satisfy yourselves of this by trying to tip out a few of your own thoughts. I want to alter this process as soon as the mediums' minds become susceptible of other modes of communicating.

"While you continue to publish our communications in their present imperfect state, you do more to destroy confidence than to create it. You must bear with me while I try to instruct you how to proceed. First I want the mediums to seek to purify their own minds. Let them have less confidence in themselves, and more in us: we shall also require the same from each of you, and with proper attention to these instructions we can give you more perfect and rapid communications. The next time you meet I will try to improve upon this method, if you will do your best to assist me. I may have to commence by a sentence at a time, but even this will require more seriousness than I can easily impress upon your minds. I shall try to impress one of the mediums, and tip through the other, but the former will have to approach the trance state; finally we hope to entrance him and others as well. Perhaps we may succeed with some writing mediums also."

At their next meeting one of the mediums was instructed to retire to the further end of the room, whilst the remainder of the company formed a circle around the table. One of the mediums then retired, and in a short time he entirely lost the use of his external faculties. Presently he had a most beautiful view of fine green fields, with a large number of ponds and rivers. These were all beautifully and rapidly explained to him. Every thought seemed as though it contained a rich sentence. After a while he was restored to his normal condition and joined the circle. The spirit then enquired of him if he could write a description of the view he had just now presented to him. The medium said he was sure he could not do so whilst the circle remained together that night, and he was afraid that under any circumstances, language would fail him to do justice to it. The spirit then promised to aid him at the next sitting. This was done in the following manner:—The medium retired to one part of the room, whilst the remainder of the company formed a circle round the table. He then began to write as follows:—

Medium. "What a fine view is this! How beautiful are those ponds and rivers, yet some of them are not so clear as others. Some of the ponds require a better supply of pure water. I can perceive one here and there that seems perfectly clear for a time, but this purity is soon disturbed. Others seem almost stagnant. Some little arrangement would greatly improve their appearance, besides if they contained pure water it would be more suitable for anything to partake of. As for those rivers I cannot conjecture the cause of their impurity."

(To be continued.)

LETTER TO G. DAWSON, ESQ.

Sir,—I had the pleasure to listen to your address on the late "John Wesley" delivered in the Keighley Mechanics' Institute, on Monday, the 18th of May, 1856. Your picture of him seemed to me as the work of a most faithful artist, and your remarks generally must have been instructive to all who heard you. But though I coincide with the statement of facts made by you on that occasion, yet your conclusions drawn from the facts were not always in keeping with my own, and for that reason I venture to trouble you with the following remarks.

When speaking of the rappings heard at his father's residence at Epworth, and which was said to be the work of spirits, you apparently classed it amongst his *superstitious* notions, but on which you said you had not time to dwell, nor would your audience have inclination to listen. This statement seemed at variance with one other remark that you afterwards made, viz. that nine out of ten was still anxious for a sign, "preferring that to the testimony of 'Moses and the Prophets.'" Unless you were favoured with an audience of the admirable "*tenth*," it would seem to me, (according to your own showing) that a thorough explanation of those rappings would have been very acceptable.

Since however you very justly classed them as kindred with modern spirit-rapping, I am somewhat concerned to defend them until some better explanation can be given than that of simply treating those who hear them as a set of superstitious beings, or, as persons "seeking after a sign." That these phenomena did in reality occur, we have the following testimony in Mr. Wesley's own words,—

"It never came by day, till my mother ordered the horn to be blown. After that 'time, scarce any one could go from one room to another, *but the latch of the room they went to was lifted up before they touched it.*"

Now Sir, if you had been kind enough to explain to us how the doors were so frequently opened, and yet no visible agency could be discovered as the cause of it; or, if you had given us some proof of the possibility that *all* of them was mistaken in open day, it would have enabled some of us to account for many such apparently mysterious acts recorded in the Bible, to wit, the rolling away of the stone from the sepulchre, the disappearance of Christ's body, the opening of prison doors &c. for, if we are to question the capability of so many of the Wesley family to bear testimony to matters said to occur in open day, it cannot be supposed that we shall swallow without a moment's hesitation the testimony of persons who lived eighteen hundred years ago.

That there should be little inclination on the part of some of your audience to listen to matters of this kind, might perhaps be better explained in the words of Mrs. Wesley, (John Wesley's Mother.) She says, in writing to her son Samuel "I am not one of those that will believe nothing supernatural, but am rather inclined to think *there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it.*"

May not Mrs. Wesley's statement be still applicable? I have no disposition to quarrel with those who prefer ancient to modern testimony; but if I prefer modern to the ancient, I should like to know how it happens that I am chargeable with "*superstition*," or, with "*seeking after a sign*," whilst the admirers of ancient are allowed to escape. You invited our attention to that portion of the scriptures which says "if they believe not Moses and the Prophets, neither will they believe though one rose from the dead." This passage is frequently hurled against us. But may I ask, was it not folly on the part of Christ to raise Lazarus, if no conviction could be wrought by it? Or, of what service was his own resurrection and appearance to his disciples? For, "if they believed not Moses and the Prophets neither would they believe though one rose from the dead." Again, may I ask, What does "Moses and the Prophets" teach about the spiritual world? Is their testimony so clear that no additional evidence is necessary? and, if so, Why have we the New Testament dispensation added to them? I am not wishing to call in question the passage alluded to, I merely question your inference from it. No doubt but the statement was strictly true of those to whom it alluded; they sought not for a sign to convince them, but to satisfy their idle curiosity. Thousands continue to do the same to the present day, and the consequence is that thousands of disappointments are continually occurring. Let men escape from this "*deep lapse into sensuality*," and the intercourse will be both "*pleasant and frequent.*"

With the fact staring me in the face, that thousands who could neither believe 'Moses nor the Prophets,' do believe the evidence of their own senses, I cannot accept of your interpretation of the passage. Should you be able, however, to enlighten us on some of those supposed to be marvellous phenomena, I feel persuaded that the pages of the 'Telegraph' will be open to you.

I remain, Dear Sir, Yours respectfully, B. M.

The Yorkshire Spiritual Telegraph.

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St. Paul's Testimony to Spiritual Gifts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the interpretation of tongues."—1 Cor. 12 ch. 8—10 v.

SPIRITUALISM *versus* LIBERALISM.

ARTICLE SECOND.

LIBERALISM IN EUROPE.

THE political and social condition of Europe in the nineteenth century is far more advanced than that of the middle ages, when the Throne of Rome laid prostrate at the feet of the papal chair the Royal power of all the Kings and Monarchs of Europe. The Reformation has worked a change in the Ecclesiastical power of the churches, and in England we have got *two* precious boons—which are the safeguard and earnest of the future weal of Britain's sons, that is to say—the *liberty* of the *Press*, and the *liberty* of *speech*. Those are the privileges which have been earned out of the lives and liberties of our forefathers.

Liberalism has sprung out of the Reformation of the churches, and of the spread of dissenting sects throughout Great Britain.

The commercial classes increase in prestige and influence; and their influence on the old-established aristocracies is becoming daily more manifest. Toleration in matters of religion is becoming an established fact, and if it were not for the rise of a Philosophy and system of *Social Economy* far more odious and immoral than the old tory system, we might have reason to rejoice in the advance of liberal views in matters connected with religion, morals and social economy.

One of the fundamental errors of Liberalism as developed in Britain, is that of taking *EXPERIENCE* instead of principle as a guide. English liberals often lose sight of right and wrong in their pursuit after gain and profits:—the result is, that they cease to recognize the moral government of God, and the moral responsibility of *one man* in the *well-being* of his fellow-brother. I need not quote names, but this system is found amongst both orthodox and heterodox. Trinitarian and Unitarians have shaken hands in carrying out commercial fraud and unjust extortion from the *wages of labourers*. Craft, fraud, and force, have

been greater words than love, wisdom, and justice. The mottoes of "buy cheap," "sell dear," "let every man do the best he can for himself. Love thyself, and improve thy condition in life, if it only be at the expense of some other less fortunate fellow-man who is thy competitor in the labour market. Get money! get it honestly if thou canst—but got it!! Get the favour of the rich; flatter those who are higher than thyself—speculate, get rich, and leave thy gold bags to thy progeny, excelsior! excelsior!!—up! up! keep moving, be energetic, strive and be successful. No matter! if conscience, honor and principle go to the stake. Money is of more value than morals: a huge Bastille, than a happy peasantry, and prosperous class of Mechanics: supply and demand must regulate the rights of man in food, shelter, and education. If there are too many,—emigrate—quit the land that gave you birth: seek other homes, and leave us to enjoy our spoil in triumph. We rule you by virtue of our money bags, and of the physical wants of your families. You can think as you please, talk, write, and profess what creed you like—but one—and that is Justice, which we have abolished altogether, as not expedient or good for the peace and well-being of the community. He who cannot live by labour must live by his wits, educate! educate!!" Such are the sayings and doings of English liberals: take then the whole of the united Whig Liberals, (and a more irreligious, secularist, and unfeeling class of men never trod the ground from time to eternity)—the affinities and heart, the conscience and soul, are all but extinguished amongst the liberals of the above school.—Spiritual subjects are treated with lofty pride, the idea of a future life after death with indifference, and the existence of spirits and a spiritual life, is laughed out of countenance by these infidels in christian guise. Perhaps yes, and perhaps no, is all that the wisest can say about it. "Perchance the body may rise again, and perchance not. Let us do the best we can here, and leave hereafter to take care of itself." This is English liberalism—so called. It is pleasing in exterior, plausible in its theories, but wicked and damnable in its acts. It seeks to overthrow all goodness, all benevolence and good-will, and place instead hypocrisy, guilt, craft, fraud, social oppression, and discord; dividing man from man—setting one man to compete for the bread of another. Regulating morals, religion and piety, by commercial principles of supply and demand; what such principles as these are doing, what their effects on the community—the public Press fully reveals to our notice: we have a Palmer and a Sadlier committing poisons and frauds unsurpassed in former days. Bankruptcy is become a matter of honour and etiquette, our Legislatures transact debts without the slightest compunction, to the amount of millions—altho' we are one thousand millions in debt. This is the present state of affairs.—Liberalism promises to do better when she gains the ascendancy, as assuredly she will,—Will she carry out her promises of retrenchment and reform? If the foregoing sketch of the principles of Liberalism be correct, and I opine it is, there is little hope from more liberalism either in the churches or out of them. On the other hand, Spiritualism comes forth like a ghost and spectre amongst the busy masses of toiling millions, she points her finger upwards, and she says to down-trodden humanity look there; light is breaking—there is a God and a future state to judge your of-

pressors: ye need not longer be misguided by your Priests and religious instructors; the heavenly spheres are open to give you a POSITIVE ASSURANCE of that future life which oppression and misrule has shut out from your eyes; we bring you good tidings of love and unity, harmony and peace. *Labour for all*, riches for the use of all who seek to use them for the good of themselves and their fellow-creatures: be not only *liberal* but *loving*, just and kind to all your brethren. God is the common Father of all mankind, cease then to *strive against* each other; protect the weak and *restrain the strong*; "Do justice, love mercy, walk humbly with your God."

Contrast the principles of Spiritualism with Liberalism as it is developed in England. France is no better, but in civil and religious liberty *much* more restrained and oppressive than England with a Monarchy. Liberalism has there extinguished the freedom of the press and the pen; two sacred rights. Craft, fraud and force, reigns triumphant in France. In Germany we have theological liberalism developed, and thought emancipated from the trammels of the Roman Priesthood, but no real spiritual reform has gained ground. As old ideas have crumbled under the pens of the German writers, sceptical ones have taken their place. Philosophy has taken the chair of Theology, and in her attempts to climb to infinity, has lost herself in a labyrinth of German metaphysics,—Strauss, Hegel, Goethe, Werten and a host of others, too numerous to mention, have *stumbled* for want of positive evidence to the *future life*. The Spiritualism of the German Students is but three degrees from Atheism. Germanism would drown doubt in mystery. It remains for the influence of Spiritualism and *its facts*, aided by the Philosophic Reichenbach of Vienna, to solve the doubts of German thinkers of the student class in Germany. Little needs to be said on the pretended liberalism of the Roman Catholic Church, than that it is only *assumed* to deceive mankind, and to blind men as to her real principles, objects and intentions. The present proceedings of the Roman Catholic party in Austria, is enough to prove the value of liberalism in Popedom. Switzerland and Holland are more advanced as the reformed churches are in the majority, and theological liberty is so far free but no more.

Lastly, in Russia Liberalism has yet made no advances within the pale of the Greek Church. Stern despotism rules.—The *body* of the serf belongs to his *Lord*, and his *soul* to the *Priest*.—The late war has done much to break down the iron fetters that hold the hordes of Russia in bondage; the serf begins to see that he is needed; and the future is pregnant with hope, even in the gloomy regions of the North. The rays of Divine Truth will in proper time spread over Europe, North and South, enlightening her benighted and suffering millions with true wisdom that shall make Europe free from the chains of the despot, and the *craft* of the Liberal.

ESPRIT.

☞ We would be tolerant even of intolerance, and therefore let us not be too swift to condemn even the most hateful of narrow-minded bigots. Loathsome as this love of darkness is, it should not excite our wrath. They have become attached to the rayless caves and nooks in the old forest of superstition, and if we cannot lure them out by gentle means, let us leave them there. Those whom beauty of goodness cannot warm into new life, will never see the light until death lifts the cloudy veil from their souls. *Spiritual Universe.*

7 This indefatigable labourer in the field of reform, now in the eighty-sixth year of his age, is still engaged in the work of inaugurating the Millennium. His views of what the condition of mankind may be, can be, and ought to be, are doubtless as nearly correct as any ever entertained by elevated and philanthropic minds. It is now about thirty years since he was engaged in active endeavours to give a practical illustration of his sentiments at New Harmony Town. He did not succeed—not because there was any radical defect in his plan, but because the minds of the people, steeped as they were in selfishness, were not prepared to receive his teachings. He was then considered an infidel; not because he repudiated either the letter or the spirit of the gospel, so far as it had a bearing upon the more solemn duties and higher interests of mankind, but because he rejected the idle speculations of theological mountebanks, and denounced the low policy of the Priests. The world, nor any considerable portion of it, was not then prepared to receive his testimony; and he failed, apparently, in his philanthropic undertaking.

Fortunately his life has been lengthened out to the present eventful period—to the time when the light of Spiritualism has begun to dawn upon the misdirected and benighted world. As might have been expected, his soul, in rapport with advanced intelligences in the upper spheres, has been found receptive of spirit inculcations! and now, seizing upon the demonstrated realities of the new and better dispensation, he seeks for aid from the angels and messengers of God, that he may be enabled to establish on earth such social institutions as shall resemble those in heaven. God bless him! But we fear he may not live to realize his fondly-cherished expectations—the more's the pity. But one thing is certain: if taken to his reward before the world gets ready to profit by his teachings, he will sink into his grave in peace, to be long remembered and beloved by succeeding generations.

Will Robert Owen die? Never! He will never cease to live; and when he becomes free from the incumbrances of mortality, his great soul will embody itself in social institutions, which shall work out the sublime problem of man's perfectibility, and transform a world now baptized and cursed in selfishness, into the garden and paradise of God. Robert Owen must wait a little longer. The leaven of Spiritualism, now hid in three measures of meal, will assuredly leaven the whole lump of humanity. He has recently commenced a monthly publication in London, entitled the "MILLENNIAL GAZETTE," in which he proposes to explain the principles and practices by which the new order of things may be inaugurated. "*From the Spiritual Universe.*"

[Four numbers of the above publication have already been issued, price six-pence each. The Editor of the "*Universe*" also publishes a condensed statement of Mr. Owen's views in the same paper. We are exceedingly obliged for the just and honourable tribute paid to so worthy a man. His untiring zeal is almost unequalled, even at his present advanced age. Many are the blessings which society are at present enjoying, and which have sprung out of his labours to elevate and bless humanity. May we all learn to embrace truth, wherever found, on christian or on heathen ground. Ed.]

TABLE MOVING IN ANCIENT TIMES.

The "Christian Reformer" for May, (*Whitfield, 178, Strand.*) contains an article entitled as above, from which we take the following extract:—

"In the reign of the Emperor Valens, A. D. 371, some Greek cultivators of *Theurgy*, who in those days usurped the name of Philosophers, were brought to trial for having attempted to ascertain the successor to the throne by magical arts. The small table, or tripod, (a sort of three-legged stool,) which they had used for this purpose, was produced in court; and on being submitted to the torture, they gave the following account of their proceedings:— * * * 'We constructed, most venerable Judges, after the likeness of the Delphian tripod, of wands of laurel, under fearful auspices, this small ill-omen'd table which you behold; and having duly consecrated it by muttering over it secret spells, and by many and protracted manipulations, we succeeded at last in making it move. Now whenever we consulted it about secrets, the process for making it move was as follows:—It was placed in the centre of a house which had been purified by Arabian incense on every side,—a round dish, composed of various metallic substances, being with the needful purifications, set upon it. On the circular rim of this dish, the four-and-twenty characters of the alphabet were cut with much art, placed at equal intervals, which had been measured with perfect exactness. A person clad in linen garments, in slippers also made of linen, with a light turban wreathed round his head, and carrying branches of the sacred laurel in his hand,—having propitiated the deity who gives the prognostics, in certain prescribed forms of invocation, according to the rules of ceremonial science,—sets this dish on the top of the tripod, balancing over it a suspended ring attached to the end of a very fine linen thread, having previously undergone a mystic initiation. This ring, darting out and striking at distant intervals, the particular letters that attract it, makes out heroic verses in accordance with the questions put, as complete in mode and measure, as those uttered by the Pythoness, or the oracles of the Branchida. As we were then and there enquiring who should succeed the present Emperor, since it was declared he would be a finished character in every respect, and the ring darting out had touched the two syllables *OE* (*-THEO*.) with the final addition of a letter, some one present exclaimed that Theodorus was announced as appointed by fate. Nor did we pursue our inquiries into the matter any further; for we were all satisfied that Theodorus was the person whom we were asking for."

This curious passage is from the historian Ammianus Marcellinus. The article in the *Christian Reformer*, is otherwise interesting, it introduces the famous passage in Tertullian, *De Anima*, describing the *ecstasies* of a sister in the Church of Carthage, during which, besides conversing with angels and the Lord, she read the thoughts of some persons, and gave medical advice to those who asked it. It also mentions as a remarkable work, two volumes published several years ago, "*Sur les Sciences Occultes*," by Eusebe Salverte. The whole article, although taking what is called the scientific view of the subject, is worthy of perusal.

PHYSICAL EVIDENCES OF SPIRIT PRESENCE AND POWER.

THROUGH A CLAIVYENT MEDIUM.

There are many who find great difficulty in conceiving of spirit, and who think it is made up of ideas, sentiments, and aspirations. The spiritual body is, however, an harmonious substance—is matter progressed and ultimated. The physical organism of man collects and generates electricity from his food, and from the atmosphere and solar rays; and a substratum of this vitalized electricity is obtained and composed when a number of persons form a harmonious circle round a table. Man is connected with the material world around him, by his physical

organisation—by the physical affinities which reside in his material structure—which affinities respond to the influences of the gaseous atmosphere, minerals, vegetables, and animals. The presence of light, electricity, heat, and the different states and conditions of the atmosphere, exert powerful influences upon the material organic structure of man. Man's relation or connexion with the spirit-world, is no more wonderful or difficult to comprehend than his connection physically with the material world. The body and the spirit of man respond each to the same affinities in the material and in the spiritual worlds:—and man should accurately comprehend the nature of his connection with the material and with the spiritual worlds. The pure harmonious human spirit is more susceptible of impression than the most refined material, of which man in the physical state can conceive; and when it is so far developed, as to be capable of appreciating its own high destiny, it responds to the same affinities in other kindred spirits; and by this means its perceptions become more and more clear and distinct, and it cherishes loftier aspirations for the true—the good—the holy—the beautiful, and experiences stronger desires to develop every germ of its nature.

There were spirit-seers, and spirit-hearers in all ages of man's existence, and were men more perfectly balanced in their mental conditions—in all their interests, and less engrossed in mere physical pursuits, spirit teaching would become more general. The ascendancy of spirit-power over the mere materiality of physical conditions, is one of the favourable causes of the increasing spirit intercourse of the present age. Physical amelioration, and intellectual moral and spiritual progress upon the earth, by the action of spiritual affinity, are felt and reciprocated in the spirit-spheres; and a congeniality is established, and like attracts like. Every step of advancement in comprehending the Divine designs by man in the physical form, is attended with corresponding strides of progress in the spirit spheres. But while men will continue to burrow in the earth—shut up within their gross covering, and to walk in obscurity loaded with prejudices, superstition and false views, there can be little spirit intercourse, for in all such cases the chains and channels of communication are broken. In every age, however potent, progressed spirits have communicated with their fellow men upon the earth—when and wherever the requisite conditions permitted them to do so. The law of affinity always formed the principal cause and condition for such communications; but the processes or modes of communicating have always been and are still various.

When we visit your dwelling, and when for instance you form a circle of harmonious persons round a suitable table—a circle of persons who can succeed to mediumize the table—the walls of the room—or any other object within the sphere of their influence, we are in such circumstances able to mediumize such harmonious persons, and often the inanimate objects charged, or saturated with their vital forces, and through these mediumized electrical conductors we are able to vibrate, move, attract, control, and direct those tangible objects as well as kindred spirits. The material constituents which compose men's physical bodies are alike. But there are in an in-harmonious circle of mentally discordant persons elements of spirit repulsion—of volcanic explosion.

When a number of harmonious persons are reverently sitting in a circle, formed for the purpose of receiving and examining the teaching of spirits, an equilibrium of their electrical vital force is established; and then some one of their number is found out and selected whose nervous system is more easily charged with, and controlled by our influence and power. Perceiving what part of his nature is thus most harmonious with our own, we stand near him, and place ourselves in direct contact, or connection with that part. We have the intuitive perception, and the will-power to find out and select what that susceptible part is, and where it is located. When we have found out the susceptible element of an individual's nature, by placing ourselves contiguous to or in direct contact with him, we establish a concurrent simulation with his nervous system, and thus we acquire and have control of the faculties and motions of his body, as well as the power to influence and read the motives, the perceptions, and the aspirations of his spirit. When a circle, for the reception and examination of the teaching of spirits is properly and harmoniously organized, there is a condition established, in which the nervous system of the party selected as the medium is opened up to receive physical and spiritual impressions independently of, but not in opposition to his normal volitions. In this condition his affinities are stimulated—his perceptions become more acute and active—his moral sentiments more elevated, and his spiritual aspirations become perfectly concurrent with our own.

The internal affinities and attractions of the immortal human spirit when developed, yearn for, and aspire after corresponding affinities and attraction—demand appropriate support, nourishment and assistance from superior sources; and thirst and seek for the inspiration—for the inflowing of the elevating knowledge—the purifying love—the guiding wisdom—and the developing goodness of the higher spheres. But in consequence of their remaining undeveloped, and of their being wholly absorbed by grovelling pursuits, the spirits of the multitude are incapable of manifesting their natural attributes, they have never gained, acquired, or developed the power to make themselves felt or visible by proper motives and lofty aspirations; and therefore, there is frequently an absolute impossibility in communicating with circles where persons so conditioned are present. The developed spirits on the other hand are visible through their material coverings, and their motives, perceptions and aspirations, attract and are attracted, respond and are responded to, by the congenial affinities of the progressed spirits, who accurately know, and clearly see the entire nature, of those with whom they communicate, and hold intercourse.

The knowledge of the truth, that the spirit state of existence is a perpetuation of, and an improvement upon the first—the rudimental, the physical state,—should furnish the careful inquirer with adequate means for both comprehending and explaining the real and the apparent defects, contradictions, and discrepancies, contained in some of the communications and teachings of spirits—obtained through mediums partially developed, and only partly passive. It is an immutable spirit law, that the less developed, and the more physical spirits are, the more will-power they have to act upon, and move inorganic and organic materials—to influence and use certain classes of external media—to cause them to vibrate, gesticulate, impersonate, tip tables, write &c. The

spirits and the mediums which they thus use, are invariably similar in organization, mental conformation, affections, and aspirations—with this exceptional difference, that the spirits are always in advance of their charge—that is, they are more knowing, wiser, purer, and more powerful than their mediums. This must account for the occasional sameness of ideas and expressions, which are discovered between thoughts and words spiritually impressed, and those derived from the medium's own mental operations and spirit-workings, as well as for the frequent occurrence of mediums only partially under spirit influence mixing up unconsciously their own ideas and preconceptions with those derived from, and impressed upon them, by the communicating spirits.

From
 ANDREW COMBE.
 DUGALD STEWART.
 ROBERT BURNS.
 BENJAMIN FRANKLIN.

CORRESPONDENCE

Gilbert-street, Hill Fields, Coventry, May 24th, 1856.

Dear Friend,—I have been anxious to write before now, but have been prevented by pressing engagements. Thanks for the Telegraph, containing articles of mine, which you have been so kind as to send me.

I am very glad to perceive that the social unity of man is engaging the attention of the American Spiritualists. This is as it should be. They who manifest so great an anxiety to understand the character of the heavenly institutions and government, will subject themselves to terrible responsibilities in thus searching out the *Arcana Cœlestia*, unless they earnestly endeavour to actualize on earth the knowledge sought after. Blessed are they who, knowing the will of God, do it rejoicingly; yea, thrice blessed are they who seek after truth that they may do it: who allow no worldly expediency or slavish submission to the conventional usages of society to stand between them and the glorious rays of heavenly light. As the ancient anchorite, Diogenes, censured the great Alexander for intercepting that sun-light he was not able to give, so let every spiritualist summon courage to command the powerful Alexandrine institutions of the world to stand aside, and not interpose their presence to darken the glory of celestial order. Then will God be glorified in his children; and he will give unto them powers, gifts and graces, that will surpass all of which history bears witness in the past; and the words of Jesus will be verified where he says, that the true believer in him, or doer of his will, shall do even greater works than he did. Spiritualists should be leaders in societary harmonization. They should blend together their energies to institute a true communism;—a communism spiritual as well as material; embracing 1st the communion with God, as the foundation of all love, truth, and spiritual gifts;—2nd, the communion of saints, or the society of the good;—3rd, the communion of suffrages, or the common voice and will given forth by vote;—4th, the communion of works, or the common labour of all;—5th, the communion of goods, or the common use of the fruits of the

common labour. There are principles which every spiritualist should seek to promote, and it is pleasing to observe many tendencies towards them.

It appears from the few words enclosed in brackets, by the Editor of the *Spiritual Herald*, in the letter of mine printed in that Magazine, and partially quoted by you in the May number of the Telegraph, that I was not sufficiently explicit in my description of the maps there alluded to; and as it is mutually interesting and instructive to give faithful records of what has been received from the spirit-world by different mediums, I will endeavour to furnish you with a more lucid account, although I imagined the former explanation to be written with ordinary clearness.

At the request of the spirits we procured some large sized sheets of drawing paper, and a box of various coloured paints, with the necessary brushes. The colours required for use were pointed out by them, which we prepared as they directed: and I am fully conscious that we had no notion whatever as to what the character of the drawings was to be, until they were furnished and explained to us.

All things being duly prepared, the officiating spirit would begin his work in a very rapid and off-hand manner, as though the idea to be presented on the map was a visible and quite familiar reality to him. On the left side of the paper, and quite at the top, were drawn, in yellow paint, a circular form, like unto the sun, intended to represent God. A little to the right of this a smaller circle was drawn, like unto the moon, and intended to represent Christ. These two figures were connected together by a yellow line drawn from one to the other, intending to show that Christ, as the moon of heaven, received his light from God, the Sun of heaven. Thus, although Christ is called, in reference to his disciples, the Sun of Righteousness, yet in comparison with God he is as the moon, shining with light reflected from the sun. And this fully accords with his own saying—"Of myself I can do nothing." As the angels are the stars of heaven, so is he the moon of heaven, and thus truly the chief among many brethren.

Lower down the paper, and a little to the right, is a representation of the natural sun and moon, a yellow line drawn from God, the Sun of Heaven, to the natural sun, indicating the source from whence the latter derives its light. Immediately underneath the sun, is a symbol of the earth, united with Christ, the Moon of Heaven, also with a yellow line, shadowing forth his position as the Mediator between God and man, the medium for bringing the light and warmth of heaven to earth.

Down at the very bottom of the paper, on the left side, is a representation of three hells, or lower spheres, rising one above the other—the lower one being the residence of devils and the vilest of characters. At some distance above the uppermost hell, or third sphere, commences the intermediate spheres, rising immediately one above the other, and numbered respectively, fourth, fifth, sixth, and seventh. These are abodes of those spirits who are not bad enough for hell, or good enough for heaven. These answer to the Purgatory of the Romish Church. The numeral gradations of the spheres of course are residences of those spirits whose states correspond thereto.

Branching off to the right from the uppermost or seventh sphere, and filling a considerable space in the middle of the map, are repre-

sentations of three heavens, each within the other, the innermost being the most resplendent. And, finally, connected with those, and shooting out still further to the right, is the figure of a place described as paradise. This latter was not numbered. Thus there were altogether drawn ten spheres; three described as hells, four as the intermediate state, and three as heavens. The hells were drawn with a dark coloured paint, having stars in and about them of a like colour; the spheres and their stars were drawn much lighter, and the heavens and their spheres lighter still. High over all was God, the Sun of the Universe, diffusing his beams over all creation, and blessing with the radiations of his Holy Spirit, every one who is willing to receive them.

I have endeavoured to give you as brief and intelligible a description of the maps as the nature of the subject will perhaps allow, and the interpretation of those symbols is that given by the spirits themselves. I have given it as given to us, and leave each to form his own judgment as to its value. To dogmatize on a subject of which we have so many varying accounts, I leave to others; simply asserting, that, as different descriptions of the invisible world have been given to different Seers, one has no more right to claim exclusive credence than another. All he can rightly do is to give to man a faithful relation of that which has been given to him, and humbly confess he knows no more of the matter. That revelation which is most beautiful in idea,—most accordant with reason,—most in harmony with natural laws,—most agreeable to the deepest and highest intuitions of the soul of man, and most exalting to the character of Him whose love and wisdom knows no bounds,—is the revelation which is most true, and will in the end be accepted of all. The universe is certainly large enough, and may it not be that every revelation from the spiritual world is actualized in some portion of its boundless immensity? Could this idea be accepted it would perhaps allay a vast deal of sectarian bitterness and strife.

I have omitted to state that although a definite number of hells, spheres, and heavens, have been given in the maps, as more immediately connected with us and neighbouring planets, yet we have been told there are in the universe an infinite number of both hells and heavens, to such an amount that no angel can tell their number. In fact, no finite being, however powerful and wise, can know the whole that the infinite universe contains. One only can possess this knowledge, and that is Him who fills all immensity, as the spirit of man fills his own body.

In further elucidation of the maps we have also been told, that although some inhabitants of the hells and lower spheres, in consequence of their degeneracy, remain there for periods that seem like an eternity of ages, yet even they are not condemned to their wretched abodes for a time without end. Spirits from the higher spheres, and angels from heaven, go down and minister unto them; and thus we read of even Christ ministering unto the Spirits in prison. By reason of these merciful ministrations, so accordant with the government of a just and loving Father,—a Father who in union with his goodness, is so powerful that he can bend all circumstances to bring to pass his benevolent designs—multitudes of once wicked spirits are continually ascending upward to higher spheres, and these in their turn become zealous teachers to those they have left behind.

And this proceeding is only a counterpart to that of the good who inhabit earth; for they are blessed in proportion as they bless those beneath them; and we may be sure there is nothing good in the spirit of man here, that will not be taken with him, and still further sublimated, in the heavenly kingdom above.

To be continued.

MONTHLY RECORD.

Continued from last Month. (Page 196.)

Spirit. "These are merely to represent to thee the condition of men and spirits. By those ponds I want to teach thee the limited or finite state of man. The hollow that encircles the water is to represent the physical or external man. The water is to represent the Divine principle, which sustains or animates the body. Those ponds that seemed to require a more constant supply of pure water, are to remind thee of the selfish condition of men generally—of their alienation from God and heavenly influences—of their desire to act in defiance of those heavenly springs which Christ spoke of when he said "I will be in thee as a well of water springing up unto everlasting life." The occasional glimmerings of purity which appeared to thee were to remind thee of the state of man when open to those divine influences, and the disturbances that thou beheld are occasioned by the love of self, and the love of the world, which few can escape, but which always tend to mar the finer feelings of humanity. This will teach thee the necessity of keeping thyself free from the love of those things. To become a good medium, thou must keep thyself as pure as possible—keep thyself free from all that can disturb a constant egress from those streams of heavenly knowledges which are ever flowing from the celestial fountain—sometimes through the channels which thou beheld, and which seemed to thee so bright and clear—sometimes from a neighbouring pond, or by means of some ditch or drain—all of which are expressive of some of the modes by which men receive intelligence or knowledge. The rivers are to teach the condition of spirits as contrasted with that of men. Those rivers that seemed to thee thick or fouled, are to teach thee the important lesson that spirits as well as men are liable to be thick or fouled; but whether pond or river, no matter how thick or fouled—the vital, the sustaining principle is that emanating from the ocean itself.

"Since thou art anxious to know more respecting the meaning of those ditches and drains, I must inform thee that a ditch is to teach thee that men sometimes receive their knowledges from pulpit and platform orators. The drains are illustrative of those who receive theirs from reading scientific books. There are others that seem to derive their knowledge from deep study, which are represented by those supplied from internal springs, which are not always visible to the naked eye.

"Now let me account them for thy better guidance. First there is the hollow on the earth to represent the external form; the water to represent the Divine principle in man; the ditches, drains and rivers, are sources from which men derive their knowledges, though they are representative of the condition of spirits; thus thou wilt easily understand how a man is more limited or finite than a spirit which was the cause of

"me varying the statement in a former communication respecting their finite states. Thou wilt have little difficulty now in understanding how it happens that a communication should sometimes appear unlike the source from which it professes to come; it is the disturbance caused by a fresh ingress. If thou want any further information on this subject I will give it thee."

The latter part of the above was given through the tippings. Yet the execution of the former part of it was perhaps the most marvellous, for whilst the medium was sitting writing at the further end of the room, (beyond the possibility of any other person seeing one single letter) the spirit frequently corrected him through the tippings made amongst the remainder of the circle. When the medium hesitated for words to express the idea presented to him, the spirit selected them for him, but when the whole was completed, the medium still maintained that the language failed to make the subject half so vivid as it appeared to him whilst in the abnormal state.

Come gentle Spirits to us now;
Look on with tender eyes;
Touch your soft hands upon each brow,
Sweet Spirits from the skies.
Come from your homes of perfect light,
Come from your silvery streams,
Come from your scenes of joy more bright
Than we e'er know in dreams.

O speak to us in gentle tones!
Our hearts are seeking now
A beauty like to that which shines
Upon each angel brow.
If holy Spirits visit earth—
If this great boon be given—
O come to us to-night—ere long
We'll go to you in Heaven.

Like holy star-beams on a sea,
Filled bright with happy isles,
Whence sullen storms for ever flee,
Where heaven for ever smiles—
They come, and night is no more night,
Pale sorrow's reign is o'er;
For death is but a gate of light,
And gloomy now no more.

RECEIVED. A Gardener. His note, stamps and pamphlets, are to hand, for which we are obliged. His order shall be attended to.

C. G. His review of T. L. Harris' "Lyric of the Morning Land," came to hand after our manuscript had gone to press. It will appear in our next number.

J. M. We shall be glad to insert the communication from our late friend Edmondson, describing his progress in the spirit-world. It shall appear entire in our pages as soon as completed.

Dr. Harding. His circulars are to hand, and shall be distributed along with the present numbers. The Dr. is delivering a course of Lectures in the *Hall of Science*, City Road, on subjects connected with Spiritualism. He commenced on Wednesday, June 18th, and will continue each Wednesday Evening until July 23rd, commencing at Half-past Eight o'clock. Admission, 6d., 3d., and 2d.

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AMERICAN LIBERALISM.

ARTICLE THIRD.

Liberty is the Flower Garden of Virtue.

Within the limited space of one article it will be impossible to enter fully upon all the important questions which the present topic introduces. Suffice it for our present purpose to cursorily glance at the leading features of Liberalism in the United States; as it stands in the present state of parties on the American Continent. In a Country where freedom, liberty, and independence are the watch-words of the State, where free institutions are deeply rooted and have become time honoured by the experience of three generations, we must look for more fruit than from the old decrepid systems in Europe. Social and political justice will be better understood, and if not *practised* will at least in *theory* be universally acknowledged, and this is a great step for a nation to make; the great future will enfranchise them out of the *formal* and conventional, into the *real* and the spiritual. America is in reality the Birth Place of Freedom, the Home of the exile, and the refuge of the down trodden Sons of Labour; but while we see much to hope for in the aspect of American Society, there is yet also room for a great deal of reform and progress. For in the Home of "Progress and Democracy" the coloured man is a *slave* to his *Brother* for the means of existence, in the name of freedom: the Slave is Bought and Sold under the rule of independence: the Slave is whipped and lashed till death relieves him from his sufferings, under the Banners of liberty: the *virtue* and *purity* of the female Slave is extinguished by the sensual and impure passions of the Slaveholder. Like the *selfish* *Chartist* in England the

Southern Slave-holder will preach liberty, freedom, and independence, so long as it is expedient for his interests and *selfish motives*: but where *Virtue, Religion, immortality*, are concerned as *guarantees of Universal Equality*, then their zeal is slackened and they turn aside from the path of duty. It is to be regretted that the most sacred names of Truth, Freedom, and Progress, should be desecrated to subserve the vilest and meanest of purposes. Yet so fallen is humanity, that even the efforts to reform are made the means to accomplish objects which are the reverse of reform. To hear the American Democrat talking of freedom and justice while he holds in bondage thousands of his fellow men as chattels, to be sold at the nearest market, is a painful spectacle both to angels and men. We have American Whigs who count *dollars* of more value than *souls*. "Calculators" and "graspers" in the truest sense of the word: men who can well afford to be extremely liberal, because to them, all spiritual matters are so much Sunday pastime; This selfishness is the outgrowth of materialistic tendencies, the product of that *moral Atheism* which has contaminated society on both sides the ocean.

Men who can well afford to do with Jesus Christ or Christianity, because it stands in their way. We have a "Boston Investigator" which can in its own slim method, treat you to an annihilation of God, or to a treatise on the *extinction* of *all Religion* whatever, and yet advocating the most cool-blooded system of liberalism—selfishness, enthroned on the ruins of Immortality and Deity. Can Spiritualism expect a fair tribunal from such a source? No; they are too *wise*, too knowing, to be caught with the chaff of Spiritualism: but in spite of their defects this party will have its use, they will be the Iconoclasts to break down the chains of superstition and priestcraft. Surely, no more, nor no less. Joseph Barker has laboured many years to promote the progress of Religious and Political freedom—his labours will not be lost, nor the seed sown perish: but with all his wisdom he has much to *unlearn*. The Bible does not *deserve* the *treatment* it has received from his hands. He will live to see this error, and we hope also to admit *fully* the claims of the "Spiritual World," as much so as the venerable Owen, of London. The Liberalism of Mr. Barker prevents him from *seeing* the mechanical nature of the Sacred Writings: the doctrine of Correspondence is as yet a "Sealed Book" to him, as much so as to the orthodox believer in its *literal Natural Divinity* as an *historical record* of events. Spiritualism claims his attention and we hope yet to have the pleasure of seeing his vigorous mind engaged in diffusing the principles of Spiritualism through the length and breadth of the United States.

Spiritualism we rejoice to see making rapid progress through the length and breadth of the American Republic. The *Doctrines* of association and Social Reform will be better understood when the "experiments" which are now being made are carried out to their full developement, assisted, as we most assuredly shall be, by the good spirits of the higher spheres of the celestial life. We have an "Hare," a "Brittain," a "Bush," a "Parker," and a host of others belonging to the New Church in America: may God give them good speed is the earnest wish of yours truly,

ESKIT.

MR. RANDOLPH'S VISIT TO ENGLAND.

We have received the following letter, informing us of the intention of this extraordinary Trance speaker to visit this country:—

Cleveland, Ohio, May 26th, 1826.

DEAR FRIENDS OF THE SPIRITUAL CAUSE,—I write to inform you that, agreeable to the request of members of the "Royal Circle" in the Spiritual Heavens Mr. P. B. Randolph the wonderful Speaking Medium is about to revisit Europe, and will devote a portion of his time while in England, to the promulgation, and dissemination of the new Philosophy. This is the same gentleman who last year attended Robert Owen's Convention in London, and who was compelled to return to this country without a hearing from Spiritualists. Mr. R. leaves this country in the very zenith of his fame and popularity, as you will see by the "Spiritual Universe," of May 31st, in the hope that he may be instrumental in spreading the light of truth in places where Mental Darkness reigns at present. If a sphere of usefulness be opened in England for Mr. Randolph, he will remain for a year and perhaps for life. "The work goes bravely on" in this country. Thousands are weekly being converted, and millions are anxiously looking on. We are glad to hear that the cause is prospering in England. You will have up-hill work, as we had, for awhile; but in the end your triumph is certain and sure. In this country the opposition has been of the most fierce and relentless character; yet notwithstanding all this, the number of avowed Spiritualists cannot be less than 3 millions, including not far from half-a-million mediums of all classes, and in various stages of development. All this augurs well for the coming triumph of the Mental Philosophy over the crude creeds and low Materialism hitherto the dominant power of the State. Our halls are nightly filled with anxious listeners, all eager to catch every inspired word as it falls from the lips of entranced mediums. Never was there known on earth such a silent but powerful revolution as is now in progress here in this land: and what reasonable man can doubt but that it will noiselessly go on spreading, until all the sons and daughters of Humanity shall be made glad in the consciousness that their sin, sorrow, toil, and trouble will one day have an end,—the glad day when the facts and principles of our Philosophy shall be the acknowledged property of all who bear the human form.

Mankind are beginning to realize that there is a higher destiny for them to fulfil and accomplish than that hitherto recognised. I thank Heaven that this is so, and that the day is dawning wherein men will recognize the Omni-brotherhood of the race. Phenomenal Spiritualism is an excellent pioneer,—a well-intentioned messenger of light, and it serves the purpose of arousing investigation. After that comes the higher or *Philosophia Spiritualis*, which speedily does its work,—that of showing the world that Mind is in its infancy, and that the real and true unfolding cannot be had full and perfect this side the grave, unless men go manfully to work to create proper conditions in which the souls and bodies, spirits and character of the race, will and must improve.

Surely the wiser times will come,
When this great overplus of night
No longer sullen, slow, or dumb,
Shall leap to music and to light.
In that new childhood of the world,
Life of itself shall dance and play,
Fresh blood through Time's shrunk veins be hurled,
And Labour reap Delight half-way.

Great and strenuous exertions have been made to account for Spiritualism on some other than the true hypothesis; but all these have failed, so that now, we Spiritualists are meeting the enemy on the broad battlefield of Philosophic Principles, and in the combat we are never fearful of the result. I trust that you in

England are as hopeful as are we. Let us all be hopeful, "There's a good time coming."

In conclusion let me say that Mr. Randolph is now giving his farewell course of lectures through the United States and Canadas, and that he expects to be in London by Oct. 15th, or perhaps a month earlier. Letters for him, he tells me, may be addressed, Post paid, to care of Goddard, 14, Great Portland St., London. Trusting that you may all enjoy his society as much as we in this country have for years past,

I remain, dear Sir,

Yours respectfully,

P. S. JOHNSON.

The following is the notice referred to in the "Spiritual Universe:—

"On Sunday last, in the morning, afternoon, and evening, large, intelligent and deeply interested audiences were addressed in Tremont Hall, by the Spirits controlling this extraordinary medium. High as our expectations had been raised by the reports which had reached us, we were doomed to be disappointed—for the fact is, words are altogether inadequate to the expression of a true idea of the wonderful powers displayed by, or rather through Mr. RANDOLPH. As regards mere oratory, he may have his equals, possibly his superiors; but as regards the variety, the richness, the fullness, the power, and profundity of his *ideas*, he surpasses in the line of his inculcations, any of the trance speaking mediums to whom we have listened.—He remains in Cleveland for a few days, and Chapin's Hall has been engaged for the accommodation for the thousands who will wish to hear him. This article is written on the Tuesday, and we learn that the Hall will be opened on the evenings of Wednesday and Thursday; and that on Sunday afternoon and evening Mr. Randolph will deliver his last two orations. As these will be the only opportunities that the citizens of Cleveland will have to hear this extraordinary speaking medium, controlled as he is by spirits of high and unearthly attainments they will do well to improve it. The Spiritualists of this city are confident that the combined talent of Cleveland will be unable to confute the utterances of this medium. We respectfully ask the learned, and the wise, to listen to these sublime disclosures of truth, and then look, and 'see what the spirits can do.'"

Comments on our part, after the above quotation, would be superfluous; yet to enable the spiritualists of Great Britain to avail themselves of Mr. Randolph's services, organization is essentially necessary; hence we recommend, as a preliminary step, the formation of "COMMITTEES OF ARRANGEMENT" in every town and village where spiritualists are to be found. Let them communicate to us their numbers and position,—also their suggestions for a practical organization for disseminating Spiritual Truths, either in the shape of Lectures, Tracts, or otherwise.

No time should be lost in setting about the work. Mr. Randolph will shortly be here; and at present there is Mr. Joshua Wood of Stockport, open to engagements for Lectures, on Spiritualism and kindred subjects, (see his advertisement in another part of this paper.) Also, a good supply of CHEAP TRACTS will shortly be ready for circulation.

Let every Spiritualist consider that some portion of the great work of Reform devolves upon himself, or herself, (*for we must have the aid of females,*) and let them resolve to perform their part, then our progress will be rapid.

Some can make a speech, others distribute tracts; some can afford a mite towards defraying unavoidable expenses: let each do their duty and the blessing of heaven will assuredly attend their labours.

A LYRIC OF THE GOLDEN AGE, BY THOMAS L. HARRIS, 1856.

Partridge and Brittain, New York.

This Poem consisting of upwards of *ten thousand lines*, was delivered by spirit-

ual agency through the medium, at various sittings, in *ninety-four hours*; itself a marvellous achievement, but far less wonderful than the construction and intrinsic excellence of the work. The beauty of this Lyric, as a *tout-ensemble*, is unsurpassed in the whole range of Poesy. Its versification is exquisitely mellifluous, its rhythm spontaneous and untrammelled. There is a fecundity of language mightily pregnant with the choicest ideal treasures. Words are not wasted; each sentence is freighted with a rich cargo of living thoughts. Here verbal expressions are the vessels, laden with priceless gems of truth and the fragrant spices of purity and love and goodness, which by the beneficent gales from a higher world have been wafted to our shores. For each seeker after pearls there is an ample variety provided; so that none need say "there is nothing here for me."

The theology of the Poem is simple and amiable; its religion lacking all pomposity, and finely practical. In metaphysics it is cheerful as the rising sun, and translucent as the rippling rivulet. Its morality is equitable and real; ignoring all shams, passing by the accidents of birth, and the many accessaries to wealth and circumstance; it demands boldly of every man, that (and no more) which God by nature has enabled him to render. Its theme is *progress*, in the social, political, moral, spiritual, mundane and supermundane spheres; a universe-embracing burden borne most gracefully upon the silver wings of psalmody by some of the sweetest seraphs. To enhance its æsthetic beauty it would seem as if there had been poured into it, the versatile genius of Shakespere, the majesty of Milton, the simplicity of Pope, the pensiveness of Keats, the bold daring of Shelley, the imaginativeness of Coleridge, and the facile, unbridled effusion of Byron. From the confluence of such tributaries a mighty torrent must needs result. So to our minds it is the grandest bequeathment yet vouchsafed in modern times from the unseen world. All its sentiments have primary reference to man, the sojourner upon earth, as an individual subject of immortality; its tenor is to insemminate just views of nature and society; to inform us how best to fulfil the aggregate requirements of duty, so as to promote felicity on earth, and to augment the beatitudes of the spheres supernal. It deals hard with dogmatism; but then dogmatism is a thickskinned, callous, obtuse thing. Creeds it repudiates, and, in the main, with reason. It treats them with severity, because no tyrant can be more despotic. They would stifle the monitions of conscience and suppress the legitimate inquisition of awakened intellect,—as if they alone could tender quittance to the absolute claims of Deity. As a symbol of man's faith a creed is good, but as a prescription to the intellect it is most nauseous. As a test of opinion, and a bond of unity in profession, it may be of use; but as a jest of moral fitness, or as an adjudicator between God and man, it is monstrously unbecoming. Spirits, who seem passionately fond of freedom, therefore abominate man-made creeds. The cause of this repugnance is thus delivered by the spirit, Shelley:—

"No creed is a finality, mark this,
The combinations of pure thought, that form
The intellectual wealth of living men,
Because truths multiply from age to age,
Cannot define bright empires that shall be
Thought-worlds for their successors. Truths descend
From God, through minds according to their state.
There's no finality in highest heaven.
More truth, more light, more life, more blessedness
Grows, multiplies, unfolds, or is revealed
With every change of state, with every new
Consociation of accordant minds,
Or spirit-union of love-blended hearts.
So multiply the symphonies that roll
Through heavenly spaces, so divinely rise
The grand Ari-sanctuaries that display
In fitting shapes and hues, essential truth
In concrete beauty visible, and so
Angels know more of God from day to day.
More perfect revelations are made known
According as the human mind is able
Their fitting medium, or the human heart
Asks wisdom from the Father who is Love." (Page 103.)

A solid reason truly why subscription to a creaturely formula should not be the measure of a man's capacity for heaven. In the place of this, a morality of quint-essent purity, that is a morality grounded in the deepest conscientiousness, is held to be the grand quietus of Divine obligation. The mere sectarian will not perhaps agree to this. Pure morality, he may say, is difficult, nay impossible, wherefore Deity does not exact it, except, once for all, by vicarious substitution. It is so easy to be good by *proxy*, to be imputatively righteous, that very many are perfectly content to shirk the *onus* of personal sanctity, and to leave the burden where the ecclesiastics have placed it—upon the shoulders of a guileless substitute. But our load of guilt is not to be so flippantly discharged, for as Pollok, the spirit, wisely sings,

"Exemption from the consequence of crime,
Pardon for sin in any other sense
Than wise forgiveness, that corrects the fault,
And seeks to cure it through the penalty,
Is an impossibility. Nay, more,
'Twould make men devils were it possible,
And change creation to a final hell.
For joy is love's necessity, and pain
Follows the momentary thrill of sin.
God speaks through anguish in the hidden soul,
God speaks through sorrow in the human breast
Grief hath a sable veil, but it conceals
The face of joy, the mind's immortal bride.
Why frown'st the mother on her froward babe?
When she corrects her darling's wilful fault,
Her breast dilates with untold tenderness,
And rather than her child should suffer wrong
The rack might draw her body into shreds,
And red-hot placers tear her breasts away." (Page 253.)

This Pollok, who rhymed so quaintly when on earth, has been fashioned into one of the most perspicuous Poets. He is democratic, but not a wild republican, and lovely indeed are some of his delineations of the Right, and most powerful his onslaughts upon social wrongs. His faculty of discrimination, has, in these respects, been happily acuminated, and hence, while ardent for the dispersion of civil and political error, he is careful to guard against the danger of anarchy. The hearts of most men will affirm that the following is clear and truthful.

"When Luther came
He left his mightiest work undone, and died.
Had he but spoke the simple truth that man
Is source of all authority, that right
To govern springs but from the people's will
Alike in church and state, then had he won
A place with Moses; but he joined the king
Against the people. Kings and priests are one
Save those true kings who rule o'er realms of truth,
And those free priests who minister in love
At the eternal altar of the skies.
The kings and priests of earth hold power by means
Of the same falsehood, building up the dome
And battlements of empires based on crime
Deep as the lowest pit. God made man free;
But they assume that God made all men slaves.
Authority to rule by right divine,
Whether in church or state, keystones the arch
Of despotism; smite that stone away,
And the huge fabric falls to rise no more." (Page 276.)

Much might be said by way of comment upon the work before us,—it would indeed supply matter for several useful papers—but the reader will thank us rather to present a few specimens of the style and nature of the composition. These we shall extract exclusively from Pollok. Here is a keen, telling effusion from the rigid, Scotch, ex-calvinist (for his notions are no longer calvinistic;) it is simple, earnest, and true to the life, and administers a stern rebuke to all mere formalism.

"A second class of criminals are those
Who sin from such conscientiousness
Morbid, unduly exercised without

A balance sheet in soundest common sense.
 Such become Mormons, * * * or monks,
 Jerk on the camp-ground, wallow in the straw
 In the valled sanctuary, where lone woods
 Glimmer with midnight torches, and the loud
 Revivalist with terror suites the soul.
 Some think the dance the unpardonable crime;
 Some call the marriage tie a bond of hell,
 And tear themselves from husband or from wife
 Chilled by a cold abnormal piety:
 Some think a tea-cup holds a deadly sin;
 And wearing rings, or ribbons, or a dress,
 Not ugly as an old New-England church
 Unpardonable in the sight of God:—
 Some eat no meat on Friday lest they dine
 At last with devils in the fiery pit;
 Some whip young infants not a summer old
 To drive the evil spirits from their forms,
 Messiah-like, in sacred innocence,
 Fresh from the portals of the Angel-world;
 With God's own kiss imprinted on the brow.
 Some cast their infants to the crocodiles;
 More terribly some take the infant mind
 And blast the budding thoughts with hateful lies,
 Drawn from some fiend-like Calvinistic creed.
 'Tis terrible to see the mother take
 The little child upon her knees and tell
 Of hell and devils, of th' abyssal fires
 That eat for ever through their quivering hearts
 Of human beings; damnable to hear
 The Priest impressing on the infant mind
 Such terrors as the strongest minds receive,
 Deluded, as they might a thunderbolt
 Crushing the brain, and withering up the soul.
 O, it is fiend-like to behold the young,
 Frighted with pandemonium till they curse
 With their young lips the day that gave them birth,
 And ask annihilation in their fear,
 And in their faith that little children die,
 And wake among the damned in endless fire.
 Fathers, and priests, and mothers do these things,
 With awful reverence and godly fear,
 And think that they are doing all the while
 An act of merit." (Pages 255, 256.)

But not all denunciatory is our Poet. He can touch a gentler chord, whose pure vibrations will thrill through many a soul, and call up the sweet affections of tenderness and mercy.

"Treat all mankind as brothers, though they fall
 Seven, and seventy times the seventh time.
 Thy own repented errors, all the sins
 That almost broke from impulse into act,
 And lived as wishes yet were never deeds,—
 These, thy short comings, man, should make thee feel
 The common nature and the common life,
 That makes thy erring brother part of thee."

It is true

"Some men grow prosperous through their very crimes.
 Some by their generosity are made
 Want's abject slaves. Some toil for years in vain,
 While others climb to fortune in a day.
 Misfortune proves not man's depravity.
 The lowest in the social scale may be
 Nearest in love and virtue unto God;
 The highest in the social scale may be
 One rotting mass of crimes against mankind."

And it is also true that

"Justice haunts Wrong's proud threshold, not in vain,
 God punishes all crimes against the poor,
 The weak, the erring, the unfortunate.
 There is no expiation for the sin
 Of man against his brother, till that mind
 Unlearn the cruel lessons of its hate,
 Its biting satire, its contempt of love,
 Its perjured villainy of act and speech,
 Its Sunday pretence and its six day's sins
 And find God's love through loving deeds to all
 Who sin, weep, fall, and perish by the way."

Wherefore it morally follows that,

"Our duty and ability are one.
Wisely and prudently, with just respect
To all his obligations to his kind,
Man should dispense the charities of life.
Better be wronged a thousand times
In wealth, heart, reputation, than inflict
One needless pang; and better far go poor
And honest, than to wear the Austrian crown,
And share one millionth of the Hapsburgh's crime," (Pages 263-264.)

And the Grand *rationale* of this sublime morality is, because

"The chief end of existence is to grow
Perfect in God's perfection, and to feel
The life of God in body, heart, and brain,
As consciously as water, fire, and light;
And willingly to breathe in all the breast
The effluence of God, our native air.
For everything within the universe
There is a function, and the highest forms
Have highest uses. Man, who is the sum
And complement of every form in one
And universal, therefore rightly tends
To uses manifold, and like himself," (Page 277.)

But samples enough have now been presented to show that in this Poem there is something to refresh the spirit, to invigorate the intellect, to quicken the perception of right and truth, and to cultivate an appreciation of goodness, or moral beauty. It is quite true that all this has been inculcated before—there is no new sentiment advanced—still the old story is related with so much vivacity and picturesqueness, and is invested in so beautiful a robe of Poesy, that it is well calculated to awaken the slumbering germs of virtue, and to intensify our most exalted conceptions of love and duty. We would wish every one to read this book—copies may be multiplied with ease, for it has been stereotyped in America—it is procurable of Bailliere, Regent St., and W. White, 36, Bloomsbury St., New Oxford St. London,—but then the price may preclude a wide diffusion—it is 9s.—not too much for the work, but too high for the poor man's pocket—can it not be cheapened? C. G.

[We think it is not only possible, but also probable that it may be published in a cheaper form. As soon as the demand for such books becomes general, a large series of good sized 1s. vols. WILL BE issued. The first of a series will be named shortly.—E.D.]

CORRESPONDENCE.

Continuation of Spiridion's Letter, from page 201.

At a meeting of friends, on Sunday, April 20th, my son was carried into a trance when a discourse was given through him on "The influence of Divine Spirits on the mind of man," of which the following is a very limited portion:—

"Divine Spirits will produce these effects on the mind of man. They will give birth to humility, faith, love, and peace, and bring consolation to the soul under all tribulations. They will cultivate that beautiful feeling of charity, and tell all to love one another, whatever their country or creed. They will tell you to pray unto God and praise him, for in prayer you will experience a holy and beautiful feeling springing up in your souls. In prayer and praise you will feel a calm reliance upon God in your own souls, and this is a feeling of true self-reliance. And the Divine Being who resides there will tell you to examine yourselves, and to return him thanks for giving you the wondrous frame you have, the temple of the living God.

Yea, divine spirits, the holy ones of heaven, will tell you to seek for and live in truth and knock at the door of understanding. They will tell you to bless God for all your persecutions; for blessed are ye when men revile and persecute you for

righteousness sake. Divine spirits will defend you from the spirits of evil. They will inspire you to trample on wickedness, and set up righteousness in its place.

Listen then, O brethren, to the inspirations of holy spirits, for they will produce these effects. Listen not, O brethren, to the inspirations of malice and selfishness: cast them aside, for they are of the devil.

Divine spirits are the forerunners of the kingdom of God, on earth, and messengers to announce its coming. They are God's ambassadors, and give peace, love, clarity, and consolation to every mind that receives them. Their presence proves to every man that he has a soul, and that it lives after the body dies. They influence you to prepare to follow those who have been fellow-seekers after truth, and doers of righteousness. We come to tell you of the bliss you will enjoy hereafter, if you will only do the divine will. We come to tell you of truth, that glorious truth, which exists in the Father. We are come to tell you of the love he has for you, and for all who seek him. We come to impress every mind with this great truth, that all are brethren and God is your Father; that you should live as brethren, blessing each other, working for each other, and bearing one another's burdens.

These then, my brethren, are the inspirations of divine spirits. We come to tell you to live in grace and grow in wisdom, and walk in the footsteps of Christ. We would inspire you to be spiritual giants on the earth,—giants in love, giants in truth, giants in understanding, giants in the knowledge of heavenly things. Listen, then, O brethren, to the inspirations of divine spirits. I will now pray the Father for you.

Divine God and Creator of this vast universe, bless the inhabitants of this small earth. Hasten the time, O Father, when thy will shall be done here as it is done in thy glorious heaven. Hasten the time when the lion shall lie down with the lamb, and angels can come and walk this earth in visible presence with man. Hasten the time when hell shall shriek at thy grandeur and glory, and man shall cast aside that damned sin of selfishness, and live the life of love and virtue. Hasten the time when man shall eat and drink and do all things to thy glory. Hasten the time when sin shall be a stranger, and holiness a constant visitor.

And now to God our Father be all praise, power, and dominion, now and for ever. Amen."

On Sunday, May 11th, he was again entranced by the spirit of Swedenborg, who, after delivering an excellent address, full of love and charity, introduced the spirit of the great German Theosophist, Jacob Boehme. He introduced him as a most exalted spirit, well beloved of heaven, and as a great and faithful servant of God when on earth. The following is a very slight sketch of what he said, for he was speaking full two hours. It was certainly the most eloquent and impressive discourse that has yet been given through my son. It would be well for Spiritualists to give the writings of Boehme a share of their attention; and as he and Swedenborg appear to be very ardent friends in their heavenly home, let them be studied together in a friendly manner, which, no doubt, would be highly pleasing to both, in their now more perfect state. They both reaped a glorious harvest of truth; but along with their wheat they both gathered some tares. This in their spiritual state they mutually acknowledge, and hence their friendship. Boehme spoke thus, and in a most fervent and intense state of feeling, very characteristic of him as a man:—

"Rejoice, O man! for I see the time drawing near when this little earth which I once inhabited shall cease to bring forth evil things, either vegetable or animal; when it shall be purified and beautified and bloom like a garden of paradise, and God shall reign in the hearts of men.

I see it written in heaven, and proclaimed among the angels, that the time is coming for a prophet to appear on earth, who will do a greater work than the greatest that has been. He will have power to organize society according to the principles of divine order, and shall call the black and white together, from the union of which shall grow a race superior to either.

I see a time coming when there shall cease to be islands, and the continents

shall draw near; when all peoples shall bend the knee before God, and stand up and praise him, and blessed peace shall surround the earth. War shall never again be so terrible as it has been; but the devil, the fallen angel, desires a little more blood, and he will have it. I say the devil, a fallen angel; for angels, through disobedience, have fallen from their first estate, like as Adam, the first earthly parent did, when in a state of angelic innocence.

I pray thee in agony, O God, to hasten the time when bloody war shall be no more, and every human being shall be like a little child in innocence and truth: when every man shall be a soldier of righteousness and truth, instead of a slayer of blood: when heavenly-minded virtue shall spread on every side, and hellish vice get less and less. Hasten this blessed time again, O God, I implore thee!

Yes, O man, a time is rapidly coming on when there shall be neither rich nor poor in the things of this world, but all will be rich in grace, and men will strive after the treasures of heaven, as they now strive with one another to gain the perishing riches of earth. A time is coming when one man will scorn the very idea of growing rich at the expense of a brother man, but will say unto his fellow,—‘Come, O brother, and let us live and labour harmoniously together; let our interests and enjoyments be one, and not opposed to each other; let us refuse to trample on one another and think we are doing no wrong, because a selfish and unjust state of society, and a complicated state of trade, makes it lawful to do so. For remember, O brother, if this great wickedness is lawful according to human law, it is unlawful according to divine law—the law of heaven. Let us then covenant together, O brother, to live as God would have us live, in union, love and peace, caring for one another and bearing one another’s burdens.’ The time is coming when this shall be the language of man to man; for the Holy Spirit will be in their hearts, and it will flow from one to another, till all shall speak the language of love, and glorify God in all their works.

I see a time before me when there shall be, as it were, ladders reaching from earth to heaven, on which angels shall come down to man. But before these things can come to pass there must be a new spirit in man—the spirit of love, truth, and beauty,—or else it would be like putting beasts into a palace. Unless this be so, man would be miserable in angelic company, and not happy. But God is changing the hearts of men, for the rich are gradually turning to the poor, and the poor to the rich, and truth is being more earnestly sought after by all.

Again I say that a time is coming when there shall cease to be either rich or poor, but all shall aid each other. The strong shall assist the weak, the healthy those that are infirm. Little children shall be supported and trained by those who are older, and the aged shall go down to the grave in peace, receiving succour and support from those who were succoured and supported by them when young. Thus every man will aid his brother man, and angels will come to walk and talk with him in his new condition. Mere lip worship, which now curses so many, will cease, and men will serve God in truth and holiness.

Be faithful, O brethren, and proclaim abroad these truths. Teach those who are ignorant of these things, of heaven and the life of its angels. Teach them that we live in common together, that we have no money to be privately hoarded up, nor do we desire any: we only wish to excel in loving one another, and doing the will of God in all things. Tell them, as these things are done in heaven, so they should be done on earth; for this is the will of God which they so often pray should be done on earth, as in heaven.

A time is hastening on when the flowers will bloom more beautiful, and roses grow with fewer thorns.

Rejoice then, O man, and laugh aloud, for the time is near when evil shall be subdued, and good and glory reign triumphant. Praise God O man, for the promise of this. God’s time is coming and the devil’s is about to end. Sing then, O man, and rejoice. Praise God and sing unto him, for he is worthy of all honour; and in praising him you exalt yourselves. Praise him for giving you Christ. Praise him for all things; flowers and fruits, the running streams and still waters; the lofty mountains and lowly vales. For a body that is wonderfully made, and a soul that

a soul that is immortal, praise him. For a heaven above and a earth beneath, praise him. For the sun and moon, the starry skies, and all nature, praise him.

Be an example unto all men, that they, seeing your good works, may be led to glorify your Father which is in heaven. Be always prayerful, cheerful, and loving. Give no ear to scoffers. Let them laugh as they please, but heed them not. Try to lead them into the truth, and do good unto all.

I, Jacob Boehme, was a seer on earth, and now I have a mansion in heaven. I was faithful in revealing the will of God, to the extent he pleased to make it known to me. I was as ignorant as I well could be, but God gave me light. Read, then, my works, in which you will find many truths, as also the works of Brother Swedenborg. But it was the will of God, who hath a reason for all he does, that they should contain some errors. From our position now we see this, and know that one will come, with more perfect truth than either of us brought. We have no earthly pride to prevent us making this confession, for it is our glory and not our humiliation.

And now I soar upward to the realms of light and bliss. God be with you: Amen."

It will be seen that Boehme makes an incidental allusion to the doctrine of fallen angels. I have reported his affirmation concerning it not for the purpose of enforcing its acceptance as a true doctrine, but as supplying some evidence of Boehme's identity, it having been a prominent tenet in his creed. Whether true or false I do not pretend to assert, and I long to see the time when men will cease to dogmatize in reference to doctrines of so unproveable a character. Like every other subject, much may be said on both sides, and its belief or rejection would be a comparatively harmless affair if men would not seek to thrust their opinions on others as positive knowledge.

Whether or not there was any violation of divine law among celestial beings—any tendency to, or capability of, sinning—before the fall of man on earth, is a matter about which we may mildly reason together, but of which, no one with a well-balanced mind will pretend to claim certain proof. And in the absence of such proof it is certainly becoming in us all,—our Swedenborgian and Theosophic friends included,—to moderate our ardour, either in seeking its acceptance or rejection. The references of Peter and Jude would imply that it was an ancient belief, but of course antiquity of creed is no proof of its truth.

My son stood with his form erect, his head thrown back, and both hands elevated above his head. As he thus stood, and as the last words were spoken, his arms assumed a spiral motion, the spirit went, and, falling on to a seat, he came to himself.

SPYRIDIUM.

Walker St., Nottingham, June 19th, 1856.

To the Editor of the "SPIRITUAL TELEGRAPH."

SIR,—In your number of the "*Telegraph*" for June, I have observed an article, purported to be written by an eminent minister, in which he alludes to the subject of spiritualism with a frankness very much becoming a gentleman of his profession, and which gives me much pleasure in learning that there are some members of the Christian denominations, who advocate these great and glorious truths,—and I, having had several years practise in communicating with the Spiritual World, beg leave to call your attention to a few remarks on this important subject. The minister, alluded to, while writing the article referred to in the "*Telegraph*," states that he has five of my published pamphlets before him, and reviews them under the heads of "Political, Religious, and Occult" subjects, throwing out rather sarcastic remarks upon the predictions relative to the war, representing the sacred revelations contained on that disastrous catastrophe as being the mere common-place opinions, or matter of "Coffee-house, or Public-house conversation," without, however, being candid enough to insert the dates of each revelation, which proves, beyond all doubt, the genuineness of their character, while the past and present circumstances connected with the said war have literally fulfilled them; and the future prospects of this and the other nations of

Europe now wear an aspect fully confirming all which are predicted, yet to come. There are numbers of gentlemen, of high standing and respectability, who were present, in October, 1853, when the first revelations were obtained, and who hold original copies of them, taken on the day and date inserted, and who will bear testimony to the facts,—and in contradiction to your worthy correspondent's statement respecting the religious principles which the pamphlets advocate, I beg to observe that the sole motives of their issue were to establish a true feeling of charity, brotherly love, and religious harmony amongst all mankind; that they may prepare themselves for the coming happy period of universal peace and happiness, under the reign of Christ, their gracious Saviour and Redeemer, who will reign Supreme, upon the earth, during the great and glorious Millenium. The same writer states that I, by supposition, in the book of knowledge, hold forth the crystal as the most ancient medium, by which the Prophets received their communications from on high; when it is not written as a supposition but a positive fact; nor can any passage of Scripture be brought forward to contradict it; and the spirits themselves declare, that their communications were received through a medium which is still in existence; and David asks whether he shall enquire by the "Urim and Thummim," and the spirits declare that the vision glass or crystal was thus designated, in that remote age. Still, however, experience has proved to me, and many others, beyond all doubt, that there are, in these days, numerous mediums existing in all parts of the civilized world, and each of which I reverence as a sacred gift to the possessors, and have laboured hard to establish the important truths amongst my fellow-creatures, heedless of whatever way the gift is bestowed, and whether the spirits are celestial or aerial, and whether those of departed friends, and whether their testimony is implicitly reliable or not; wherever they appear, either visible or invisible, so that the parties present can be convinced of their presence by the revealing of hidden secrets, or removing articles from one place to another by invisible agency,—the one important truth is thereby established, that spirits do really and truly exist, and that mankind have a knowledge of the situation of their friends after death, and are willing to communicate with them—so that I, although a crystal seer, will not repudiate or condemn any other medium, when it is genuine; but I have witnessed much imposition, both in crystal and other mediums. But, where I find the medium genuine, and the desire to benefit mankind in general, I will endeavour to promote the welfare of such circle or circles; and my lasting effort shall be, to impress, upon the public mind, the necessity of listening to and investigating the important subject of spiritual manifestations. My practise is solely for the welfare and interest of my fellow-creatures, and the promotion of God's glory: not to charge or accept fee; in proof of which, I have administered comfort to the mind, and relief to the afflicted, in all parts of the kingdom, to persons who are unable to obtain relief from any other source; in proof of which, I enclose a circular, which you may make known in whatever way you think well; and a number of cured cases will shortly appear in print. I also forward to you the first and second part of my new work, and you will observe a few errors in the first part, which escaped the printer's eye after correction of the proof, which, however, are corrected in the second part—and assuring you that I shall feel most happy in corresponding with you, on this important subject, at any time, and waiting your reply

I have the honour to be

Yours very respectfully.

J. G. H. BROWN.

P. S. The enclosed lines were composed and published in Leicester, at the expense of the person who is selling the pamphlets.

[From an accompanying circular we learn that Mr. Brown is in the habit of obtaining prescriptions for every curable disease. Persons desirous to avail themselves of his services, should forward to him their Name, Age, and Nature of Disease, together with a plain sheet of paper and an envelope stamped and directed for its return."—*Ed.*]

SUPPLEMENT TO NO. 17.

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SPIRITUALISM *versus* LIBERALISM.

ARTICLE FOURTH.

LIBERALISM IN OTHER PARTS OF THE GLOBE.

Liberalism we have seen has extended its roots into the social systems of both Europe and America. One of the fundamental features of this system is, to teach men to do wicked deeds and to contemplate the most *damnable crimes* without shewing any signs of feeling: be *cool*, do not be too harsh, and call things by their right names; use your *intellect*, but not your *feelings*. It is vulgar and wicked to shew any signs of anger or indignation, no matter how horrible or cruel the acts may be that shock our nature. To be faithful to our own souls is treason and conspiracy against the order of Society.

This is Liberalism,—a mere skeleton of dry bones, a body without a soul, summing all up by the cool philosophy of some religious or theological canon.

Spiritual Communism teaches us a better lesson. Man must be *faithful* to the *whole* of his *individual nature*, and to do so must become a fully developed human being, possessed of the *free use* of the following elements:—Air, Food, Labour, Clothing, and Education: without which human life can not be developed nor sustained. We have now in justice to our subject, to resume our review of "Liberalism." In the Southern Ocean we find this principle gradually infusing its poisonous and upas influences over Society. The rage for gold and profits is as strong in Australia as in London or Manchester of Great Britain,—supply and demand rules in the Southern Hemisphere. The social economy of the gold diggings is an *au fait* of the influence of the gold hunting mania; the morals and feelings of its Votaries are debased so low that the most extreme case of distress and misfortune is treated as cool matter of every day life not to be noticed. Some

reap rich harvests and become rich owners of thousands; while others less fortunate sink to the lowest depths of poverty and distress. The Australian Colonies are now being subject to strange vicissitudes,—high wages, high provisions, and high rents: making living a go-a-head principle there as well as in Europe.

Well would it be for the future generations that will pass into life in Australia, if the principles of "Spiritual Communism" could be taught and well understood by the workers and labourers in the lands of Australia. This large continent would afford ample room for some hundreds of our Communistic Associations, where men might live under their own vine and fig tree, none daring to make them afraid. Let all who emigrate to the lands of the Western Hemisphere take with them the resolve to become social and political reformers, and to give their aid to the establishment of Communistic Societies throughout the whole of the Western portions of the globe, and to one and all unite to oppose the establishment of that odious principle called *liberalism* and the ascendancy of money bags over muscles and human souls. Do this and you will not change countries for nothing; and unborn generations will thank you for your labours in their behalf. Do this, and the end of society and human life will become more ennobled, spiritualised, and solid right be the rule of the labourer as well as of the lords of the soil. Society will then be more virtuous, pure, and noble in its tone; and earth and heaven assimilate together.

Looking further east from Australia, we find the vast continents of China, Tartary, and Persia still under the old system of barbarism and brutal force. The East Indies, during the last 200 years, under the auspices of the body called the East India Company, has advanced to the plane of society called Liberalism. The Indian Liberals are a class distinct in their peculiarities from those of Europe. The vicious habits of the Christians from Great Britain, have produced a thorough scepticism on matters of religion. Expediency rules over right and force over justice. Fraud and craft have stripped the native princes of the robes of royalty, and snatched the sceptre of rule from their hands. The Liberalism of India places Pagan and Christian on the same grounds, tolerates polygamy and supports the most debasing rites and ceremonies of Paganism, because it is expedient to do so. The history of the Indian Empire is one of craft, robbery, and fraud, of the enlightened liberties from the persons of millions of Indian subjects. If we turn to Turkey and Arabia, we shall not find matters much better. The Moslem adopts the customs and manners of the Christian for expediency, grants tolerance to thousands of Christians in the Turkish dominions; not because he thinks the doctrines of Christianity are true, but because he deems it expedient for his interests to do so!! Thus Moslem becomes divided, and expediency and principle are brought face to face:

"Thus from seeming evil, still educing good."

Lastly, contemplate this principle of Liberal expediency under whatever phase you will it is always the same. In the north, or in the south, east, or west. We as yet see through a glass darkly, as to the great future of our race. Liberalism is only the transition of humanity out of Civilised Barbarism, into Spiritual Communization and true enlightenment, which will produce true union of the whole human family for the common welfare of the whole. I have passed very briefly

in review the rise and progress of Liberalism, and contrasted them with those of Spiritualism. I need not say that it is evident they are separate and distinct principles, as far dissimilar as iron from "choice gold."

In the next series to follow these articles, I shall develop the principles and theory of Spiritual Communism, and contrast them with the present state of Individualism and selfish isolation. I will also shew that the phenomena of Spiritual Intercourse is only to prepare the way for a more developed state of society in which man shall be taught the true science of life, and how to live a NEW EXISTENCE on earth, of goodwill, peace, happiness, for all the sons of men.

May God the Father lead us quietly to this great change, is the earnest prayer of yours affectionately,

ESPRIT.

THE CAREER OF AN "INFIDEL."

(From the *New England Spiritualist*)

We find in the *New York Dispatch* the following well-merited tribute to the venerable ROBERT OWEN, of England, of whose late interest in Spiritualism, and earnest devotion to Humanitarian labours in connection therewith, our readers have generally heard. Mr. Owen is now in the decline of life, but still engaged in urging forward his favorite schemes for the amelioration and elevation of his race with such an earnestness and singleness of devotion as have earned for him the estimation of "enthusiast" and "dreamer." Without endorsing either the wisdom, adequacy or practicability of his plans, we only wish to say that were only a tithe of the untiring industry, unselfishness of purpose, and practical love for God, in man, manifested by the hosts who boast of their superior wisdom and sagacity, and especially by the leading minds of Christendom who have despised Mr. Owen as an "Infidel,"—the "millenium" would have been already inaugurated among the nations.

"THE CAREER OF AN INFIDEL.—The third and fourth numbers of the *London Millennial Gazette*, for the 1st and 15th of May, contain a short narrative of Robert Owen's practical proceedings, which will henceforth become a remarkable episode in the history of the 19th century. The zeal, the activity, and the faith of Mr. Owen are unwearied; no man has exerted himself more, and sacrificed more, for what he considers the benefit of mankind, than he has done. He has been visited by emperors, kings, princes, archbishops, and dignitaries of every description, and visited them in return; he has travelled through Europe and America, and been received at courts by sovereigns and their ministers with great distinction; not seeking power or place for himself, or any personal favour, or even caring to enjoy the pleasures of high life, but entirely bent on converting the rulers, and persuading them to relinquish the power they now possess, and abandon the habit of ruling as they now do, by force and fraud. Such has been his personal character, that he has always been accessible to these men; he even, as he affirms converted them. Prince Metternich himself was converted; Santa Anna, the great Mexican general and president, was also converted; Lord Liverpool was an enthusiastic disciple; the Queen's father was his special friend. He seems to think that the great are nearer to the truth than the people, and more

willing to resign their all, to divest themselves of rank and wealth, than the priests and people are willing to let them; hence he always seeks to work with governments and great men. But they can do nothing, being bound. He has been a secret worker in many public affairs; on one occasion he crossed the Atlantic four times in five months, as a volunteer mediator between the two countries under President Van Buren and Lord Aberdeen, and succeeded. He even proposed to settle the differences between Rome and Oxford, and persuaded the Bishop of Mexico to be his representative at Rome; but political affairs in Mexico intervened. He introduced the infant schools; and he persuaded the King of Prussia to establish a national system of education for Prussia. He has an autograph letter from the king to testify to the fact. He has had personal or written correspondence with almost all the great politicians of Christendom for the last forty years on the one great subject, the regeneration of society; and during the late Peace Congress, his memorials were there, as they also were at the Congress of Aix-la-Chapelle in 1818, when they were candidly studied and admired by Prince Metternich. Judging by works and not by faith, Owcu is a very good man; but judging by article faith and not by works, he is a very bad one, for he is an awful heretic, an Ishmael or wild hairy man, "his hand against every man, and every man's hand against him;" and yet he is the most peaceful and gentle of all men. With all the practical boastings of the leaders of the pseudo-christian church, what man among them has done more, or suffered more for the amelioration and elevation of his race than this same infidel, Robert Owen? It is a fair question. Let them answer it if they can."

THE PROGRESS OF SPIRITUALISM.

(From the *Spiritual Messenger*)

The *Providence Journal*, in the course of a somewhat lengthy notice of Prof. Hare's recent work on Spiritualism, makes the following remarks relative to the advance and present position of the belief: "The importance which modern Spiritualism has attained in the United States and in Europe, exceeds that which any other philosophical or religious system, or delusion, as some prefer to call it, ever reached in so brief a period as that which has elapsed since it first came into our notice. Unlike psychology, the science of the soul, which, from its abstruse nature, only interests metaphysical or deeply religious minds, this modern Spiritualism, has been seized upon by all classes. The learned and the ignorant, the Christian and the infidel, the thoughtful and the giddy, have alike been afflicted by it, and it is now asserted in the journals enlisted in the cause, as well as in the work before us, that the number of believers in the philosophy of Spiritualism exceeds two millions in the United States. It is also stated that no single religious sect issues so many newspapers and periodicals as this, and to show the zeal which animates the leaders, we have seen the announcement of a monthly journal, to be published in Wisconsin, an exponent of the philosophy and phenomena of Spiritualism, to make a volume of 600 pages a year, for one dollar. Publication societies have also been organized in New York, Boston, and elsewhere, and more than 200 volumes of books connected with the subjects have already been

issued. In England, France, Germany, Italy and Spain, the subject is attracting the attention of the learned, including the clergy and men of science; many books have been published on it in Europe, and a monthly journal has just been issued in London. When it is recollected that this has all been accomplished in about six years, it will be acknowledged that there is no parallel to it in the dissemination of any religious system which history records."

CORRESPONDENCE.

Bradford, June 15th, 1856.

Mr. B. MORRELL,

Dear Friend,—Previous to visiting Keighley on the 1st inst., we were given to understand that, while there, we should have four communications, but the opportunity not being favourable, you are aware of what we got with you, and also that at some future time, we were to have the sermon completed and send it to you.

On the 8th inst. we had an appointment to meet some young Table-turners, from Halifax, at a place about half-way between here and that place; and as soon as we commenced, the same spirit came forward and gave to us the remainder of the sermon, which I now have the pleasure to send you.

We also, at the same time and place, got three other communications, which we were instructed to send to you along with it. We shall do our utmost to assist in spreading abroad the truth, and at all times be willing to contribute for publication anything that we may get, that may be deemed fit for that purpose, and which may appear likely to do good.

We have hitherto got nothing, of which we have any cause to be either afraid or ashamed; and therefore if you think proper to publish what we may at any time send, you have full liberty so to do, and also to insert my name and address, so that the curious may know where to find me, and those anxious for information on the subject, have every assistance that I am able to give.

I remain, dear friend,

Yours truly,

WM. SHAW.

No. 17, Hannah gate,
Manchester Road,
Bradford. }

SERMON.

(First communication.)

SCRIPT. Richard Hudson, Hitherholme.

TEXT. "The heavens declare the Glory of God and the firmament sheweth his handy work."

The Psalmist here gives us no intimation of any book or law, as the exclusive:

privilege of his own nation, to exalt them above others, who were equally, with themselves, the children of the universal Father.

From the glorious productions of the creation he deduces the existence of the Creator, who being boundless in power, is also boundless in goodness.

If this doctrine could only be properly understood, no superstition would exist; for that is produced by one fraction of mankind believing itself to be in possession of some exclusive privilege which a partial Deity has withheld from all the rest.

It is this which animates the bosoms of rival Sectarians, and is the cause of so much strife and animosity, where all should be peace and union, and a desire to know the truth.

(June 8.) We shall not in the present instance attempt any critical analysis of the words before us, but give them the most liberal construction which scientific knowledge admits of.

What need then is there of any written record of the actions of a Deity, whose power and goodness is proclaimed by everything upon which the eye can rest with pleasure.

The finite mind may struggle in vain to scan the universe at a glance; and also search in vain through its boundless magnificence, to discover anything that omnipotent benevolence has not designed and executed for some good end.

The very limited knowledge of the most learned, may not be able to discover it during his sojourn in the flesh; but that time will most assuredly come when every soul shall breathe an atmosphere of truth; and knowledge, infallible knowledge, be the lot of all.

The word of God is heard in the rippling of the gentle stream, as well as the surging of the mighty ocean,—in the soft murmurings of the peaceful river, as in the rushing of the stupendous cataract,—in the soothing of the playful breeze, as in the impetuous storm, or the irresistible whirlwind.

All the works of the Almighty are so many unchanging books, to teach to every nation his existence, and instruct them in the goodness of nature, and the power of unerring justice.

But the intellect, the soul, the conscience of man, is the noblest production of wisdom; and should therefore be guarded and instructed with the most scrupulous care, so that every individual may possess within himself, natural, unbiassed, and uncorrupted, that which is emphatically, *the Word of God.*"

(Second Communication, June 8.)

SPRATT. Edwin Laycock, Cleckheaton, left this sphere 103 years since, aged 37.

T'was God's almighty power
That every thing hath made;
That sends the sunshine and the shower,
And spreads the evening's shade,

That gave to man the light
Of reason and of truth,
To point his footsteps, guide his life,
And elevate the whole.

That leads the soul of man
To strive for freedom here;
That peace may reign thro' all the land,
And banish ev'ry fear.

SERMON.

(Third Communication.)

SPIRIT. Robert Davidson.

TEXT. "Think not that I am come to send peace on earth."

Christ well knew when he first assaulted the strong holds of bigotry and hypocrisy, that there could be no peace upon the earth till truth was triumphant; and that hydra-headed monster, error, completely annihilated. The intolerance of Sectarians will ever be the cause of strife and animosity, and often bloodshed; till men are satisfied to exchange truth for dogmatism, and to be guided by reason and conscience, instead of passion and prejudice.

If you look back at the different nations which have existed, and read the deeds recorded by their historians, every true friend of humanity must sorrow at the sufferings that have been inflicted, by that most infamous of all impositions, Priestcraft.

The honest chivalry of kingcraft faded away at its magic touch, and was turned into the diabolical rage of a bloodthirsty and insatiable conqueror. Forgiveness to those it pleased to call its enemies, was not inscribed upon its banner; but destruction, total and eternal, to all who did not bow in meek submission to its sway.

The rage of a tiger is easier to be appeased than the hate of a bigot; and the vengeance of a lion, not more irresistible than the vindictiveness of the fanatic.

Kingcraft and priestcraft have now become so thoroughly intertwined, that universal peace, which is the forerunner of universal happiness, need not be expected till every vestige of both be swept from the universe.

If then, you wish to be instrumental in producing that universal peace and happiness, labour with *all*, whatever their opinions may be, who seek the destruction of Kingcraft and Priestcraft; for if they succeed in some measure in curtailing the power of one, the influence of the other is in the same degree restricted.

Reverence not opinions because they are called orthodox. Meet the propounders of new opinions, in a spirit of charity and forbearance; and illuminate your own minds with the truth of God,—then shall ye be the sooner able to enlighten others, and to hasten the advent of that glorious and happy period, the reign of universal peace.

(Fourth Communication.)

SPIRIT. Joseph Brown, Slithwaite.

"Let peace your watchword be
And liberty your aim,
And universal man be free
From any tyrant's chain.

True charity adore
And practice faith and hope
Then peace shall triumph o'er
Vice, envy, hatred, wrath.

Fear neither king nor priest,
But put your trust in God;
For they shall vanish like a mist,
At truth's triumphant nod."

P. S. The names attached are those given at the time, and if you think proper to publish them you are at liberty so to do. Yours truly, W. S.

MONTHLY RECORD.

From the first dawns of Spiritualism in the town of Keighley up to the present moment, there has never been such calm and unwavering confidence in the reality of its existence; in its potency for the renovation and final redemption of man, as seems to prevail at the present time. The "ifs" and "buts" which necessarily accompanied its infancy, have finally vanished from the minds of its early defenders; and that mock modesty, which strangles so many unpopular truths, is beginning to lose its hold on their minds.

Several communications are being received; some of them are of considerable length. The Spirit of John Edmundson is giving a very interesting account of his experience in the spirit-world, and it is expected he will shortly conclude his narrative. It will be printed, as soon as it is completed. Those who have manifested so much anxiety to see it appear, should remember that "tipping" is a very slow process.

The spirit of Andrew Combe still continues to communicate with us. After having received a communication at one of our sittings, some enquiries were made respecting the health of one of our members. He held out no hopes of his recovery, as the following will testify. It was received after one of the members of our circle had described the disease, and ran thus:—

"Ah! my friend, if thy description of him be correct I can hold out little hope of his recovery. Had the disease been taken earlier, something might have been done by proper dieting and proper exercise. Let me tell thee, and all of you, that nearly all the diseases men are subject to, proceed from the want of a better knowledge of those outward causes and internal effects of unwholesome food. A knowledge of these things would prevent many of the aches and pains that people are suffering under. You would be far more benefited by a knowledge of the laws of health, than of the properties of physic. That is only removing one evil to replace another. Be temperate. Seek a knowledge of nature's divine laws."

One of the circle asked his opinion on vegetarianism, and received the following in reply:—

"I tell you plainly, that it would be conducive to health of body and purity of mind. It is worth the trouble of a thorough investigation and fair trial by you all."

On another occasion the following communication was received:—

"May I give you the information respecting the accommodation of enquirers, as it will be information for you under all such circumstances.

In the first place, I would remark that you will not be able to enhance the cause you have espoused, by holding circles, such as the one you were enquiring about.

If you call to mind your own experiences, you will be able to confirm my statement when I tell you, that it is in vain to try to force conviction upon man. You will remember the time when you thought it as ridiculous (as people generally do all new things) for persons to hold communion with those who once inhabited your earth sphere. Had any one sought to urge upon you, at that time, the necessity of an immediate investigation, with a view to your complete conversion, you would only have received it as an additional indication of their credulity; and instead of it being the means of bringing you nearer to an acknowledgment of this important truth, it would have unfitted you for its reception; yet by allowing things to have their natural course, you became anxious to investigate: then was the proper time to establish conviction. To have obtained your conversion in any other way or at any other time, would have been like sowing seed at the wrong season, or in unsuitable ground.

Let them alone until they manifest a desire, then give them as good opportunities as you can; but do not be disappointed if they require as many sittings as you did. The best thing you can do, in my opinion, is to persevere in obtaining all the information you can, and shew your confidence in us by reducing to practice whatever you discover to be true. This would do more to convince mankind, than anything else.

Men have been so accustomed to practise deception for the love of gain, or to gratify some foolish ambition, that they have almost ceased to have confidence in each other; and until something be done to restore that confidence, we shall have to battle against wind and tide. Our progress must therefore, be necessarily slow. When even a few friends are assembled in the most sacred trust with each other, they are frequently guilty of fostering evil surmisings. This hateful evil has its origin in the present selfish arrangements of society. I greatly question whether there be any remedy short of the restoration of the ancient apostolic usage, in the early days of Christianity.

A spirit of sympathy will be found to pervade all mutual societies, formed to assist each other in sickness or distress. The greater the extent to which this principle is practised, the greater will be the blessings realized; and from this it is very evident, that the nearer you approach the early christians, and the more you are able to do towards destroying selfishness, and restoring confidence in each other. Just in proportion as you succeed in this kind of work, in the same proportion will confidence be restored. It is a folly on your part, to expect people to have confidence in us whom they do not see, unless they first have confidence in those they do see. I suppose you would never have been convinced that spirits have power to communicate, if you had regarded those connected with our movement as capable of deception. And if you first needed to have confidence in those connected with your circle before you could have confidence in us, allow others the same privilege.

Now I have told you, in as brief a manner as possible, what kind of persons are most likely to be benefited by your sittings; also the best way for you to act with them, or at least what I consider the best way: besides, I have alluded to the difficulty of restoring confidence with the present arrangements of society, and if the few hints I have given be at all useful either to yourselves or others, our time will not have been wasted.

Perhaps this will be sufficient for the present."

SIGNS OF LIFE.

(From the *New England Spiritualist*.)

The Boston correspondent of the *Christian Spiritualist* says: "A distinguished clergyman of the Baptist regiment, located near this city, has of late been directing his attention to the phenomena connected with Spiritualism. He is a bold spirit,—a sort of Henry Ward, among his denomination. He took hold of the work in earnest, determined to expose it if it had no good foundation, and on the other hand, if he found that it rested on a sure basis, publicly to declare it as a truth. The result has been with him, as with every honest, sensible person who has ventured to investigate. He has found a pearl of great price. Furthermore, he himself is developed as a medium, and has already many incidents of a personal

experience which confound and perplex his more conservative brethren. It is expected he will make a public avowal of his new-found treasure, and when he does there will be a rattling among some of the dry bones hereabouts, that may possibly impart to them some signs of life. May it come quickly.

THE PROMISE OF CHRIST FULFILLED:

(From the New England Spiritualist.)

"They shall lay hands on the sick, and they shall recover."—Mark xvi ch., 18 v.

JANE COOK of Norwich, N. Y. testifies that by spirit influence she has been cured of a six year old cancer in a single night, and her physician confirms the fact; and Clara Thompson, of the same place, had a palsy of the right arm of nineteen years' standing, removed by a few passes over it made by Mr. Lowell, a spiritual medium. A list of respectable names attest the correctness of these statements, which are published under the title of "modern miracles."

REVERENCE FOR MAN AND THE LOVE OF TRUTH.

How much do mankind suffer from their want of reverence for their own Divine nature?—From their want of the knowledge of the Divine laws which regulate and determinate their temporal and eternal welfare? It can neither be defined nor described, how much mankind suffer in the present from the prevailing want of sufficient knowledge, and due reverence for human nature. The existing social arrangements, and systems of education upon the earth neither impart the knowledge of nor inculcate the requisite reverence for human nature, and the consequences are that neither physical, intellectual, moral, nor spiritual excellence are aspired after by men, nor proposed to them as the chief and proper ends of all human endeavor. The immutable laws of physical, intellectual, moral and spiritual health—the laws of man's progressive development; are as little revered as they are imperfectly understood.

Every spirit who sincerely loves the truth, is thereby prepared for the reception of the knowledge of all truth—is thereby rendered ever ready to support and defend it. It is the sincere, generous, expanding love of truth which gives to the human spirit new and increasing powers of perception.

The knowledge of truth coming into contact with the truth-loving human spirit finds there a soil to take deep root in, and springs up and bears the fruits of virtue in abundance; and exhibits the bright light of intelligence, and diffuses the genial warmth of benevolent zeal and useful activity.

ROBERT BURNS.

DUGALD STEWART.

THE CZAR IN THE SPIRITUAL WORLD.

5th of April, 1855.

"When the angels first brought the Czar Nicholas into the spiritual world," said Annie, "he could not breathe, and they had to lay him gently on his back, and remained beside him for two days. After that time he began to move a little, and asked for water. The angels brought him water; but he rejected it, and threw it over the angels who offered him it. He wanted natural water, but not being able to receive the correspondence, 'Truth,' he refused it, and so withdrew himself from the angels. He then sank down into a dark and dirty place, but some good spirits came to his assistance, and brought him a mixture to drink, very muddy-looking, but which being accommodated to his state, he was enabled to swallow. This revived him, and the good spirits then conveyed him to a house, and showed him every attention. The Emperor imagines that he must have lost his crown from political events, and that he has taken refuge with these good people, to whom he promises great rewards when he regains his throne, which he tells them he is sure to do. He moreover assures them that soon there will be only one King over all the world, and that he is to be that King or Emperor; not that he desires, he adds, this pre-eminence himself, but that it is his destiny. His state is notwithstanding capable of regeneration," said the Seeress, "because he wished to do what he thought was right, and his own cause he fancied a just one. The Czar is on the left side of the World of Spirits."

SECOND STATE OF THE EMPEROR NICHOLAS.

10th of May, 1855

On enquiring of our Seeress to-day if she had heard since of the Czar, whilst in the trance, she said, "Yes; your friend (the General) tells me that he was last seen in an iron cage; he had become so domineering, the good spirits could not manage him. They have given him a sofa, chair and table, with pen, ink and paper, and he is to be kept there untill he signs a 'treaty of peace.' Sometimes the Emperor appears to be more conformable, and agrees to sign the conditions, and at other times he will not; then he pretends he will sign it, but inwardly determines to make it void when he chooses.

But with this thought in his mind (according to the order of spiritual laws) he can not make the pen write. Still he tries to make them believe that he has signed it, and

hands it gravely over to the good spirits, who smile, and quietly give the Czar his document back again, saying that nothing has been written. But he is not unhappy : in fact, he had begun to make a little progress before this state, and even to learn a few truths, and a beautiful palace had been lent him to live in ; but he soon wanted all the parks and gardens around, and the other palaces in sight as well ; and his Majesty became so angry and domineering, when told that he could not have the property of others, and be allowed to have all his own way, that the spirits were obliged to confine him in an iron cage : he does not see the bars ; it appears to him as a small room which he chooses to occupy. The Czar even says that he would rather remain there than be annoyed with the spirits wanting to talk to him every time he goes out. He walks up and down with quite a grand air, for he is mercifully not permitted yet to see his real state, but lives in a kind of fantasy of his own greatness. He can, however, be regenerated and if truths are presented to him mildly, he will gradually receive them."—*Spiritual Herald*.

CONCLUSION OF FIRST VOLUME.

In closing the present volume we deem it our duty to thank our readers for the patience they have manifested towards us, concerning our want of experience in literary labours. We are not ignorant of our defects in this matter, yet in the absence of a paper to record the experience and progress of Spiritualism, we trust we have done something to supply that want. We are grateful for the numerous private letters we have received, to encourage us in the work ; and if each Spiritualist will do his (or her) duty, *in collecting all well authenticated facts*, and in exerting himself (or herself) to each add another subscriber for a WEEKLY ISSUE, we will promise that, ere long, they shall have sixteen pages devoted solely to Spiritualism, for *One Penny*.