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A NEW SERIES OF YORKSHIRE SPIRITUAL

TRACTS. NO. IV.

CONSISTING OF ANCIENT AND MODERN

RECORDS OF SPIRIT-INTERCOURSE.

"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

FACTS CONCERNING SIR JOHN FRANKLIN.

LETTER FROM EX-GOVERNOR TALLMADGE.

CHARLES PARTRIDGE, Esq.: The result of the expedition sent out by Lady Franklin to discover the fate of Sir John Franklin and his men, is gratifying to the civilized world. As long as uncertainty hung over it, the public mind was kept in a state of feverish anxiety. It will now settle down into a calm state of ascertained fact, and will dwell with peculiar interest upon the sublime qualities and the mighty daring of woman, so prominently exhibited in this enterprise. After England and America had exhausted their efforts in search of the lost Navigator; after the British Admiralty had peremptorily refused longer to prosecute the hopeless adventure, it was left to woman to consummate a triumph, which her perseverance and determination could alone accomplish. Lady Franklin fitted out the last expedition at her own expense; and it seems that Providence smiled upon the grand undertaking, as if to endorse the noble prowess and high-souled devotion of her sex.

I am now about to call your attention to certain incidents relating to some of these Arctic expeditions, the publication of which seems peculiarly appropriate at the present time, and can not fail to be highly interesting to your readers.

Just before Dr. Kane left on his last expedition, he, with Gen. Waddy Thompson of South Carolina and myself, attended a sitting for spiritual manifestations, the Misses Fox, then at Washington, being the mediums. Dr. Kane proceeded to ask the following questions, and received the following answers:

Q. Is there any Spirit present that wishes to communicate with me? A. Yes.

Q. What is your name? A. John Torrington. Here Dr. Kane remarked that Torrington was one of Sir John Franklin's men,

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

Communications to be addressed, "B. MORRELL, Keighley, Yorkshire."

whose grave he found on his last expedition, and from what he could learn, he believed him to be an educated man.

Q. Is there any one present who has seen your grave? A. Yes.

Q. Is it that gentleman? (pointing to Gen. Thompson.) A. No.

Q. Is it that gentleman? (pointing to myself.) A. No.

Q. Is it this one? (pointing to himself.) A. Yes.

Q. Did I cut or carve anything on the board placed at the head of your grave? A. Yes.

Q. What was it? A. E. K. K.

Dr. Kane here remarked that he did cut the initials of his own name, Elisha Kent Kane, on the head-board of his grave.

Q. Was there any vegetable growth on your grave? A. Yes.

Q. Was it at the head? A. No.

Q. Was it at the foot? A. No.

Q. Was it at the middle? A. Yes.

Dr. Kane then said that there was, on the middle of the grave, a poppy growing out of the skull of a fox, and was the only spear of vegetation in that region.

Q. Was there an island discovered by one of these expeditions? A. Yes.

Q. Where was it situated? A. At the head waters of Smith's Sound.

Q. What was it named?

Supposing that the name of the island would have been simply given, I did not comprehend the answer as it was rapped out and taken down by me, letter by letter, at the time. Not getting the idea, I could not divide the letters into words as they were taken down, and the answer to Dr. Kane's question appeared as follows:

An island named by the subserviency of uneducated falsehood after the enemy of his race
elouisnapoleon.

When the answer was about half given, Dr. Kane, with great impatience, said, "It is all nonsense—it spells nothing—it means nothing—it is all a humbug."

I said to the Doctor. It often happens that we lose the idea in taking down these communications through a rapping medium, and can not, therefore, divide them into words at the time; but my habit is to take down the letters as long as the Spirit gives them, and then to see if I can divide them into words, so as to make an intelligent sentence. He consented that the communication should go on—it did so, till it was finished as above. I then commenced dissecting it, and found when it was divided into words, it read as follows:

A. "An island named by the subserviency of uneducated falsehood, after the enemy of his race, Louis Napoleon."

When I read the answer thus decyphered, Dr. Kane started from his chair, paced the room backward and forward several times, and appeared to be in a perfect frenzy. At length, becoming calmer, he said, "Is it possible? Can it be so? The most astonishing thing in the world! I am utterly astonished! Do tell me if a Spirit can communicate such information?!" I asked him what all this meant? He then said that that island was discovered by Commander Inglefield—that he had once been acquainted with Louis Napoleon when an exile in Eng

land, and, exercising the privilege of a discoverer, had named it after him. The name, said Dr. Kane, was not agreeable to the English people, and the Englishman even in his grave can not brook the insult! The Doctor then said that he had received from Lady Franklin, three days ago, the charts of that expedition, and found on one of them the small island at the head waters of Smith's Sound, named Louis Napoleon, as the Spirit of John Torrington had described it!

I then asked the Spirit the following question, and received the following answer.

Q. Is Sir John Franklin still living? A. "Franklin is no more—thick-ribbed ice, sterner than warrior's steel, encases his form—the home of his triumphs is his grave."

Here ended our sitting so far as this subject was concerned, and after other communications and manifestations, we adjourned. But before we parted, Dr. Kane said to me, "I would like to have you ask Calhoun's opinion about my expedition before I leave the country."

On a subsequent day, in the afternoon, several persons, with myself, were present at the rooms of the Misses Fox. We were not engaged in a circle; but in the course of conversation Dr. Kane came in and handed me a slip of paper, and told me to look at it at my leisure—said he had just time to reach the cars for Philadelphia—bid me "good bye," and left. The moment he had gone, the raps came calling for the alphabet and the following communication directed to me was rapped out:

"Ask your question."

JOHN C. CALHOUN.

I said, I have no question to ask. It was then rapped out, "Your written question." Not thinking that Dr. Kane's paper was referred to, I began to write a question. It was immediately signified that this was wrong, and it was rapped out, "The written question in your pocket." I then took Dr. Kane's paper, read it to myself, and then propounded it mentally, so that neither the mediums nor any one present knew anything of its contents except myself. The question and answer were as follows:

Q. Will Dr. Kane discover Sir John Franklin? A. No; but he will penetrate farther than man has ever gone before—will discover vestiges of the missing ships—will cover himself with glory, and add to the science of the age.

I sent the above answer to Dr. Kane at Philadelphia just before his departure, and received his reply, saying, if he accomplished all that, he would be abundantly satisfied.

During Dr. Kane's long absence in the Arctic regions, and when at length the public mind had given him up for lost, the Fox family, who felt a peculiar interest in his return, never for one moment doubted it. Their Spirit-friends always gave them the strongest assurances. I have often, in the presence of those mediums, put the question to Calhoun, and he has invariably answered, "Dr. Kane is alive and well, and will assuredly return safe home."

Messrs Editors, the above is a statement of facts—facts which philosophy and science should be proud to investigate. I make no comments, and will only add in conclusion,

"There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy."

Very respectfully yours, N. P. TALLMADGE.

MR. JOSEPH BARKER ON SPIRITUALISM.

On Sunday, Feb. 12th, 1860, Mr. J. Barker delivered a Lecture in the Britannia Hall, Keighley, on "Spiritualism as developed in America, and its bearings on the great interests of humanity." The room was crowded in every part of it, vast numbers standing in the isles and passage from the door-way. Mr. David Lightowlers sung an appropriate poem; after which, Mr. Barker commenced his address.

He said he had not promised to prove that Spiritualism was true, neither had he promised to prove that it was false, nor to explain its mystery. He proposed to make certain statements of what he had seen and heard respecting the subject and he thought he had had sufficient opportunities, (having attended many circles and read most of of their writings) to enable him to give a tolerably correct account of its bearings on humanity.

He first proceeded to show that like other subjects of kindred nature it must be viewed as having two distinct phases and each had to be dealt with separately. It was one thing, to prove that spiritualism was true; but it was quite another thing to prove that any advantages are derived from it. On the other hand it was possible that Spiritualists might be wrong in attributing such phenomena to departed Spirits and yet that the developments themselves might prove useful. Again, he would remark that there are two classes of Spiritualists; one, ardently admire the phenomenal part; they wish to be excited by some marvellous sight or to hear some strange sound, or to have a message from a grandmother or some other relative or friend whilst the other class are satisfied that the phenomena are genuine Spirit manifestations and communications but they value them for just what they are worth. So far as they tend to make men into better husbands better fathers, better neighbours, and better citizens; to make women better wives, better mothers, and better helps to humanity, so far they use them. This was the class he admired and which he believed was doing a vast amount of good in society. They were not tied down by narrow creeds, nor by intolerent bigoted conferences. He had frequently met in company with them and when he told them that he was not a Spiritualist, they would answer that they did't care about that; they had no doubt but he would be, as soon as he had had sufficient evidence, and that would be quite soon enough. And if he failed to get sufficient evidence while on earth they did not threaten him with fire and brimstone in the life to come. Both these classes are Spiritualists, their agreement consisting in a belief that spirits do exist: beyond this they have no agreement or sympathy with each other.

He said he had attended various sittings with different mediums, and though he once entertained the idea that the whole affair was deception and humbug, yet he had discovered that after all they had something on which to rest their faith. When he first heard that poor old Mr. Owen believed in Spiritualism, he

looked upon it, as did many others, as a result of old age; and respecting his son, the Hon. R. Dale Owen, of whom it could not be said that his resulted from old age, he accepted the somewhat prevalent notion, that perhaps he regarded it as a means to greater popularity; such a supposition was, however, very weak; for what additional honor could such a subject confer upon him? Certainly the probability was the reverse and he himself could testify that they had something on which to found their faith, and he had no doubt but the Hon. R. D. Owen had really seen something which satisfied him that there was a reality connected with these phenomena. He had no doubt but there was a great deal of deception practised in the name of Spiritualism: he had witnessed some himself. He said he had been at one of those mediums of the name of Mansfield, in company with a friend, and though he had pretended to read unsealed letters, and the like, yet when they arrived and he stated that he had two sealed letters to which he should be very glad to receive replies, the medium pretended to have given up attempting such things and he was about to retire, but his friend begged him to wait a little and try some other method to obtain a satisfactory test. He had then some thin paper handed to him on which to write, whilst the medium was absent, and after doing so he folded the portion on which he had written and placed his fingers upon it on the table. When the medium returned he advised him (Mr. B.) to engage in conversation with his friends but Mr. Barker declined, saying he preferred one thing at a time; and, on casting his eye on the table he beheld the writing very legible on the paper laying underneath where he had been writing; he therefore removed it, which put at end to the whole matter; he then returned with the conviction that the further he investigated the less evidence there appeared.

Subsequently however he had visited another, of the name of Redman. In this instance he had handed to him eight small pieces of paper, and was requested to write the name or names of deceased relatives thereon. He wrote the names of seven relatives, one name on each, leaving one of the eight blank. He then rolled them in his fingers in the shape of a pellet and mixed them so as neither himself nor any one present could tell which was the blank or what name was to be found until they were opened.

Then the question was asked if any spirit friend wished to converse with Mr. Barker; upon which there were three raps, signifying yes. The medium then reached forth his hand and being sat on the opposite side to Mr. B., he commenced to write upside down, being from right to left. The communication was to the following effect: "I entered the room along with you though you did not see me.—William Barker" It was next asked if the name of the Spirit was among those written on one of the slips. Again three raps were given. It then promised to answer questions and Mr. Barker commenced to write a question which should not be perceived by any one present. He purposed in his own mind to ask the spirit the name of the place at which it departed its earth life; but when he had got the words "Where did you—" the medium reached forth his hand and wrote, as before, "Write down a number of places." This astonished Mr. Barker to find that his thoughts were perceived before he had expressed

them: Accordingly he wrote down the names of five different places and proceeded to call them over; but no raps were heard. The medium then said, "Write a few more," and on collecting his thoughts he discovered that he had forgot to write the place at which his brother William died. He then added the name of the place together with one or two others and the medium reached out his hand again and drew it across the name of the place.

Mr. Barker said he put several other questions all of which were answered correctly except one.

Two other Spirits professed to be present whose names were among those written on the slips of paper, and who gave the same kind of tests in telling which of the slips contained their names. How this could be effected he was at an entire loss to know: nor did he profess to explain it. He likewise questioned the other spirits and during the whole sitting the answers were correct except in three instances. This satisfied him that whether Spiritualists were right in their conclusions that they emanated from departed Spirits or no, they certainly had something on which to rest their faith; therefore he could not join in the wholesale condemnation dealt out by some of the opponents of Spiritualism.

According to his judgment it was doing a mighty work in America in breaking down orthodox systems, which he regarded as obstructions to human progress, even old bigoted priests who had helped to enslave mankind were made to return and undo their folly. As to the charges of insanity which had been brought against Spiritualists, he believed they had not one in ten compared with the late revivals. He had no doubt but there had been cases of insanity amongst them and such cases occurred from many causes, besides Spiritualism; but he thought the chief cause would be found in the physical state of the person affected.

He spoke highly of the manner in which they conducted their meetings for order and for usefulness. He thought the Infidel or Secular class might copy their example to great advantage as regular gatherings of that kind promoted a social feeling and had a beneficial effect. And such was the order of the Spiritualists meetings that parents had nothing to dread from the attendance of their children. On the whole he considered them a more social people than any other.

Another instance in which they greatly surpassed the Secularists or Infidels as they were termed, was in the use they made of the press; the latter body only possessed one organ, whilst the Spiritualists had seven or eight regular papers, besides several monthly and other publications.

At the close of his lecture, Mr. Firth, an old veteran in the sceptical school, rose to say he could not see that Mr. Barker had made out his case, and his conviction was that Mr. B. had chosen Spiritualism to please the taste of those in whose company he happened to be; he was like St. Paul, he became all things to all men.

Mr. Barker replied that he had not been attempting to prove that Spiritualism was true nor yet false, this he stated at the commencement of his lecture: he had simply dealt with its developments in America at the present time and its bearings on the great interests of humanity. He had spoken of it so far as he had

witnessed it and in accordance with his judgment of it as a whole.

Mr. Walsworth rose to ask a question on the probable destiny of the righteous and the wicked, offering some remarks on what he considered the reasonableness of their separation; also stating that he had witnessed Spiritual meetings both in America and in England where prayer was used as in other religious societies.

Mr. Barker said he had not spoken against the separation of the good and the evil: what he had said was against unjust and unnecessary punishment: but this did not affect the Spiritualists for they made a very rational thing of it. In reply to the remainder of the last speaker's remarks he would add that he had not attempted to speak of Spiritualism as developed in England, nor did he wish to say that none of the Americans made use of prayer; but he thought the better class and the greater class trusted to science more than to prayer.

In conclusion, the chairman explained that Mr. Barker had been requested to speak on Spiritualism, therefore the charge of "becoming all things to all men" was uncalled for. We regret to say that it is too common a habit with that party to impute want of sincerity in those who differ from them. If "out of the abundance of the heart the mouth speaketh" their state is not enviable.

PRESAGES OF CÆSAR'S DEATH.

We are told there are many strong signs and presages of the death of Cæsar. Many report that a certain sooth-sayer forewarned him of a great danger which threatened him on the Ides of March, and that when the day was come, as he was going to the senate house, he called to the south-sayer said, laughing, "The Ides of March are come;" to which he answered softly, "Yes, but they are not gone."

The evening before he supped with Marcus Lepidus, and signed, according to custom, a number of letters as he sat at table. While he was so employed, there arose a question, "What kind of death was the best?" and Cæsar, answering before them all, cried out, "A sudden one."

The same night, as he was in bed with his wife, the doors and windows of the room flew open at once. Disturbed both the noise and light, he observed by moonshine, Calpurnia in a deep sleep, uttering broken words and inarticulate groans. She dreamed that she was weeping over him, as she held him murdered in her arms. Be that as it may, next morning she conjured Cæsar not to go out that day, if he could possibly avoid it, but to adjourn the senate; and if he paid no regard to her dreams, to have recourse to some other species of divination or to sacrifices, for information as to his fate. This gave him some suspicion and alarm, for he had never known before in Calpurnia anything of the weakness or superstition of her sex, though she was now so much affected.

He therefore offered a number of Sacrifices, and as the diviners found no auspicious token in them, he sent An ony to dismiss the senate. In the meantime Decimus Brutus, surnamed Albinus, came in he was a person in whom Cæsar placed such confidence that he had appointed him his second heir, yet he was engaged in the conspiracy with the other Brutus and Cassius. This man fear-

ing that if Cæsar adjourned the senate to another day the affair might be discovered, laughed at the diviners, and told Cæsar he would be highly to blame if by such a slight he gave the senate occasion to complain against him.

"For they were met," he said, "at his summons, and came prepared with one voice to honor him with the title of king in the provinces, and to grant that he should wear the diadem both by land and by sea everywhere out of Italy. But if any one go and tell them, now they have taken their places, they must go home again and return when Calpurnia happens to have better dreams, what room will your enemies have to launch out against you? Or who will hear your friends when they attempt to show that this is not an open servitude on the one hand and tyranny on the other? If you are absolutely persuaded that this is an unlucky day, it is certainly better to go yourself and tell them you have strong reasons for putting off business till another time."

So saying he took Cæsar by the hand and led him out. He went to the senatehouse, where he was assassinated by the conspirators.—

From the Spiritual Telegraph and Preacher.

MYSTERIOUS OCCURRENCES.

MR. EDITOR: Some two weeks ago we went into the rooms of a gentleman styling himself Professor Dexter, at No. 4 Carroll Place, (Bleeker-street). We had been there on a former occasion, and had witnessed phenomena of the same character as those which we propose relating. As we were then, comparatively, strangers to the gentleman, who felt some delicacy in asking him permission to give his house and the apparatus through which the phenomena were produced, a thorough examination. At our last visit, however, we made this proposition to him; that if he would throw everything open to us, so that we might examine them as we pleased, we would make a public acknowledgment of our satisfaction if we were satisfied. This we did, not from any private or personal considerations of regard or friendship to the gentleman, who is almost an entire stranger to us but because we know that there are thousands of transient visitors of New York, as well as permanent citizens, who are anxious to be informed on such matters, and anxious to know where to go to witness a spiritual manifestation which will bear the most rigid examination in broad daylight. He consented to our proposition. House, furniture and apparatus were put into our full possession; we gave them a thorough examination; we were satisfied, and now we will fulfil our part of the agreement.

In the operating-room there was a piano, the cords of which, on the occasion of our first visit, were sounded, when no one was nearer to it than six feet, and while four brilliant gas-burners made the room as light as day. This we now examined. Moving it from its position, we found that there was no wire running up its legs from the room beneath; but, to make ourselves doubly sure, we lifted it up, one end at a time, and examined the bottom of each leg, where we found nothing but the castors upon which it rolled. We then threw open the whole of the top, where we saw nothing but the sounding-board, the cords, and the hammers beneath

them. We then removed the front piece which closes the opening just above the keys, and thrusting a long slender rod backward on a level with the keys, we felt nothing until the rod came in contact with the back of the piano. There was surely neither child nor man inside of the piano. To satisfy ourselves that it was like all other pianos in its internal arrangement, a tune was played upon it by one of our party. We next examined the adjoining room and closets, the rooms below which were empty (the family who occupied them having vacated them the day before), and also the room above; but in all our searching we found no piano (except the one we have described), no instrument which might be made to emit musical sounds like a piano, and no indication of wire-work extending from those rooms, or closet to the room in which the piano stood.

Having completed our examinations, we said that we were ready to hear the cords of the piano sounded without any one touching it. They were sounded accordingly, as often as we desired it, whether Mr. Dexter requested it by a loud spoken word, or by a silent wave of the hand. During the performance no one was nearer than six feet to the piano, and the four gas-burners were lighted, it being so late in the afternoon that the room was lighter with the burners than without them. On our first visit, however, we witnessed the same phenomena in daylight, it being a matter of indifference to Mr. Dexter whether they are investigated by daylight or by gaslight.

We next examined the dial which stands in the center of the same room. It consists of a circular rim of wood about six inches wide, one inch thick, and three feet across the open space in the center. It stands on four straight, slender legs, four feet high, and one inch and a half square. Each leg is fastened to the floor by a strip of hoop-iron, bent at right angles, one arm of which is fastened to the inner side of the leg, and the other to the floor. We thrust a card clear under each leg, to assure ourselves that there were no wires running up from the floor into the legs. On the upper surface of the circular rim is tacked large letters of the alphabet, in their regular order, beginning with A, and ending with Z. Across, from one side of the rim to the other; that is, across the three-foot open space in its center, extends a slender rod of wood, one inch thick. In the side of this, about midway between its two ends, a gap is cut, one inch and a half long, and a quarter of an inch deep. Into this gap is placed a bit of wood, which fits loosely in the gap, and is held in its place by a wooden pin, and has a small gimlet-hole running perpendicularly through its centre. Through this gimlet-hole runs a small, straight, smooth wire, having on its upper point, and at right angles to it, a long, slender, wooden pointer, about twice as thick as a knitting-needle, its outer end pointing to the letters of the alphabet on the rim about described. The lower end of the wire enters the upper end of a slender rod of wood, which is nearly four feet long, and about as thick as a cedar-pencil, and resting upon a strip of solid brass on the floor, so that the rod, wire and pointer touch nothing except at two places; that is, at the bottom where the rod rests upon the strip of brass on the floor, and at the top, where the wire runs loosely through the gimlet-hole in the bit of wood just described, we found that we could slip a card clear underneath the strip of brass, and also under the rod; that is, between it

and the strip of brass. What was more satisfactory, however, we removed the small bit of wood from the gap in which it is fitted, and lifted it out of its place, bringing, of course, with it the wooden rod with the wire at the upper end of it, and the pointer on the upper end of the wire. We found nothing there which of itself could by any possibility make the rod and its pointer revolve in any direction. Putting them back in their places, we called for the performance.

We all (Mr. Dexter included) seated ourselves around the dial, no one touching it, but each one being about two feet from it. Soon the rod commenced turning, carrying the pointer around to first one letter, and then another, to the right, or to the left, whichever was the shortest road to the desired letter. In this way words were spelled out, intelligent sentences were formed, sometimes in answer to questions asked by some one of the party, and at other times of its own accord, as it were, without any questions or suggestions from ourselves. By the same process, on a former occasion, though not on this, writings placed by us in sealed envelopes were spelled out. We are satisfied with the manifestations and investigations without comment. The facts themselves are of more importance to the public than our opinions and interpretations of them. Even our positive declaration that we could not have been deceived or imposed upon, is not of as much consequence to others as the above statement of the means which we took to prevent deception, and to detect any impositions that might be attempted. Nevertheless we must be permitted to remark, that, as Mr. Dexter's rooms are open by daylight as well as by gaslight, if Theology and Science will visit them in a Spirit of honest inquiry, they will at least return to the pulpit, the lecture-room, and the social circle with a seal upon than denunciatory spirit which has so often marred their discussions of the character and cause of the so-called "modern mysteries" or spiritual manifestations,—Yours truly,

New York,

January 13th, 1860.

PAYTON SPENCE,

LEONARDO WESTBROOK,

B. CETLINSKI.

STARTLING SPIRIT-MANIFESTATIONS

AND COMMUNICATIONS IN DAYLIGHT.

At half-past two o'clock in the afternoon on the 19th of September last, we visited Mr John Swain and wife, 423 South Division street, Buffalo, in company, with Judge Smith of New Albany, Ind., and Dr. and Mrs. Hallock of New York. We sat in their parlors with the shutters of the front and rear windows open, and thus in full daylight. A table with four legs, and cloth on it, stood in the room; we took off the cloth, turned over and examined the table, and found it to be a common one without drawer. We examined the floor and carpet, and discovered nothing unusual. Then we set the table where we choose in the room, and sat round it. We put a bell and a speaking-trumpet under the table. Very soon the bell began to ring, and the trumpet moved about, thumping against our legs, the bell sometimes tingled gently, and as if muffled, and appeared to be far away; then it drew nearer, and sounded louder, and finally it was thumped vigorously up against the under side of our table. A Spirit calling himself Jim, an Indian,

spelled, "Squaw wants to talk with letterman." By asking who was meant, Mr. Partridge was designated. Mr. Partridge asked, How long has the Spirit been in the Spirit land? Ans. "Seven years." How long have you known that you could communicate with mortals? Ans. "Five years." How did you ascertain this fact? Ans. "Other Spirits told me." Who told you? Ans. "Tecumseh." Did you believe it simply because Tecumseh told you so? Ans. Yes; and we see him. Do you find skeptics among spirits as to this intercourse? Ans. Yes; Spirits are afraid. What is their objection? Ans. "Some think it wrong to come back." How do you like it? The bell rung and thumped against the table as if with joy. Dr. Hallock asked, What do you think of our efforts down here? Ans. "Me think you all do the best you can in your present condition." How can we change conditions to do better? Ans. "Grow as fast as you can." What do you mean by grow? Ans. "Do all the good you know; do good to poor Indian." How does the plane of Indian Spirits compare with that of white people's Spirits? Ans. "Me think Indian more free and more happy cause he more natural than pale-face."

The bell was rung, and handed up into our hands severally. The Spirit said, "Squaw wants to talk with letter-man." We asked who was letter-man; and Mr. Partridge was designated. Mr. P. said he thought he had been communicating with the squaw who wanted to communicate. Ans. "No, she going to talk now: and then the following communication was rapped out as the preceding had been letter by letter, as Mr. Swain pointed to them in the alphabet:

MR. PARTRIDGE: I am unknown to you, but you are not wholly unknown to me. I have often read your paper with interest. I wish you to excuse me for thus intruding; I wish you would bear a message to my husband for me. He has no hope of immortality. O, tell him that his Hannah still lives! It was only the breaking of the casket, that the gem of immortality might go free. O, I wish he could understand these eternal truths!

HANNAH FARNUM.

My husband's name is Newell Farnum. He lives a few miles from Lockport. If you will send him my desire, you can direct to Lockport and you will greatly oblige your friend,

HANNAH FARNUM.

The undersigned were present when the foregoing communications were received as stated, and we are well satisfied there were no human means by which they could have been made. We all certify we have neither of us any knowledge of the parties named, and that the communications of Hannah Farnum was wholly voluntary.

CHARLES PARTRIDGE,

R. T. HALLOCK,

ELIZABETH N. HALLOCK,

THOS. L. SMITH,

JOHN SWAIN,

M. A. SWAIN.

The following correspondence will speak for itself, and contains a verification of the matters involved in the Spirit's communication, of which the parties at the circle all thus declare their ignorance:

NEW ALBANY, IND., Oct. 20. 1859.

Dear Sir:—Upon my return home, after having the pleasure of making your

acquaintance at Buffalo in September last, I sent a copy of the communication received by you for Mr. Newell Farnum, through the mediumship of Mrs. Swain, to Mr. N. W. Bruce of Lockport, N. Y., with a request to him to ascertain if there was such a person in that vicinity, and if so, to deliver it to him. Yesterday, I received an answer from Mr. Bruce, and thinking it might be interesting to you, I send you a copy of his letter. There seems to be but one thing wanting to render this one of the most conclusive tests of Spirit-intercourse on record and that is proof that Mrs. Swain, the medium, had no knowledge of Mr. Farnum or of the death of his wife. Even with such knowledge, and supposing the medium could have produced the raps through which the communications were given, it would be very strange that such a message should have been communicated on such an occasion; but without that knowledge, it would have been absolutely impossible that the information contained in it could have been derived from the intelligence possessed by any person in the flesh.

I have no personal acquaintance with Mr. Bruce. His name was furnished me by Mr. John N. Gardener of Buffalo, as a suitable person to write to at Lockport. With a view to render the evidence as complete as it is possible to make it, I have written to Mr. Bruce, and also to Mr. Gardener, to make inquiry if there is any reason to believe that Mrs. Swain had any acquaintance with Mr. or Mrs. Farnum.

I remain very truly your friend, etc.,

THOS. L. SMITH.

Mr. Charles Partridge.

[Copy of the Letter of Mr. Bruce.]

LOCKPORT, October 16, 1859.

Mr. T. L. Smith: *Dear Sir*—Yours of September 22d was duly received. My reason for not answering it before is, that two or three days prior to receiving it, Mr. Newell Farnum left home on a wedding tour, and was to be gone two or three weeks. Being personally acquainted with him, I thought I would wait and consult him on the subject. I have, since his return, conversed with him. It appears that his wife's name was Hannah, and that she departed this life some time in February last. But Mr. Farnum is a perfect skeptic, and does not believe in such communications. He says it is not her language, and does not contain her whole name, but did not tell me what letters constituted her name besides Hannah. I consider it a good communication, and it would be so considered by any unprejudiced mind. I hope you will excuse my long neglect in answering yours.

And believe me yours, etc.,

N. W. BRUCE.

The Spirit took hold of Dr. Hallock's hand; he said it felt like a natural hand. The trumpet was put up by the side of ourselves and the others. Dr. Hallock put his handkerchief on the floor, and asked the Spirit to put it in the trumpet and hand it up, and it was immediately done. The handle of the bell was put into Mr. Partridge's hand, and the tongue of the bell was held from ringing, and it was pulled with considerable force. The trumpet was also handed us, and we pressed against a force which gave way and moved under hard pressure, and thrust it back with considerable vigor. Finally, it was spelled out. "Good-bye,

Letter-man; good-bye, Big Horn (Hallock); good-bye, Pleasant Fawn (Mrs. Hallock); good-bye, Tall Chief (Judge Smith); good-bye, Old Chief;" and the circle adjourned.

SPIRIT MANIFESTATIONS, APPEARANCES &c.

"Having often heard of Spiritualism, and read a little on the subject, I thought I could like to see a table move and then judge for myself to what agent the lifting of the table might be ascribed. I named my wishes to a few of my friends; and we agreed to form a circle, to investigate Spiritualism: but I call it the science of life.

We had our first sitting in October 1857. We sat twice a week for about 7 weeks, before the table moved; and previous to it lifting, we all seemed to be surrounded with a fluid. The table then gave us 128 tips before it ceased. This astonished us greatly, and unnerved us a little. We rose from the table well satisfied, that the impulse was not given by us. But now, we think no more of the table moving by invisible intelligent agency, than we do of breathing, or talking, or of seeing the sun rise in the morning.

We continued our sittings six or seven months longer, before we got anything worth relating. In the course of that time, a girl of mine, nine years old, was brought out a medium. And one summers Sunday evening, the girl was entranced, and was very unruly for awhile; she then became suddenly quiet, and cried out "Spirit Lights" "Cover the Window." We covered the window, and sat in darkness. Shortly a spirit light appeared, on the ceiling of the room. It moved gently about three or four feet, and then became stationary. This light was of a reddish tinge fringed with various colours; circular, about two inches diameter. And right from the centre projected the resemblance of a human finger, but longer; it appeared about nine or ten inches long. About half of it, next to the body of the light, was transparent; but the other half was not. The light continued visible as I have described it, about twenty or thirty minutes, and then disappeared. We saw other little lights as bright as stars darting about, appearing and disappearing. One of these little lights fixed itself on the end of a ladies thumb, she tried to shake it off, but could not. She covered the hand with the light on, with her clothes, but it was quite as visible covered as uncovered. She rose from her chair much afraid, thinking to get rid of the light: but it stuck to her. My little girl, the medium, entranced all the while, and the spirit spoke through her assuring the terrified lady, that the light would do her no harm. We enjoyed the scene of spirit lights about an hour. We have not seen any since.

We still continued our sittings twice a week, and got a great number of short communications through my little girl. * * * *

About fifteen months subsequent to the appearance of the Spirit lights, we had a dark circle. And we heard knocks on the table, as if it was struck with the clinched hand of a strong man. All present declared, that if any man was to strike the table so forcibly and often, he would knock the skin off his knuckles. We had these knocks several nights, and two or three of the circle received smart slaps on their knees. Our little medium saw the Spirit hand every time it

struck the table, but she was not entranced. Then she saw the whole arm. Then the whole form of the Spirit became visible to her. And yet she was not afraid. She then begged of the spirit to shake hands with her. It consented, and the chair in which she sat shook astonishingly. She then earnestly desired the spirit to sit on her knee, after being often asked, the spirit consented and sat on the girl's knees. She was greatly surprised at the spirit being no weight. Why! she says, it has no weight at all. She held it about five minutes, and then the spirit disappeared. We asked her what size the Spirit was, she said about as big as me. Then a number of little spirits appeared. But they were at the top of the room, and it was astonishing to hear, how earnestly she begged, to be permitted to play with them. At last she was allowed. Then she said, its like as if I am at the top of the room, and sat in the chair too.

A few minutes after she had said so, she was entranced, and enjoyed the company of these little Spirits about fifteen or twenty minutes. While she was entranced, she seemed to be gathering flowers and giving them and receiving others in return; together with affectionate embraces. She then awoke and this terminated our sitting for that night."

[We have copied the foregoing extract from a detailed account of the proceedings of a small circle in Leigh, Lancashire, as given by Mr. Enoch Holt. The incidents narrated by our friend will serve to show some of the varied kinds of evidence attainable by all earnest seekers for the reality of spiritual phenomena though justice to Mr. Holt requires us to state that such phenomena are regarded by him as merely introductory to the higher uses of Spiritualism. The interesting messages they receive from their spirit friends (several of which are now before us) constitute the real value to them of spirit-intercourse.]

COMMUNICATION FROM THE SPIRIT OF A WIFE

TO HER HUSBAND.

Verses given by the Spirit of Ann Stell, to her husband, W. Stell, Dec 18th, 1859.

A few short weeks, have past a way,
On earth I'm now no more;
But still I live again above,
Far happier than before.

Dear husband for a moment think,
That I am dead and gone,
And left to thee, my only child,
To fix thy care upon.

Her whom we both did love on earth,
She was our only lot,
She's left to cheer, thy little home,
When I am quite forgot.

Upon that earth, since I am gone,
Thou hast a Father shown,
Then while thou draw'st thy breath below,
Oh ne're forsake thine own.

And while she lives, oh may she learn,
 To love and fear her God,
 And love that road, that happy road,
 Her loving mother trod.

Then weep no more, dear husband kind,
 But be content on earth,
 Till Jesus calls you both on high,
 To everlasting birth.

Farewell, farewell, and fond adieu,
 Until we meet again,
 In Canaans land, where Jesus reigns,
 And banish every pain.

WAS PAINE A SPIRITUALIST?

Thomas Paine in his *Age of Reason*, after stating that he had paid no attention to matters of government during his former career and with an evident view of showing how he acquired the knowledge which earned him such fame, says.—“Any person who has made observations on the state and progress of the human mind by observing his own, cannot but have observed that there are two distinct classes of what are called thoughts : those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and it is from them I have acquired almost all the knowledge that I have.”

Obituary.

Since our last number of the present series was issued, two members of the Christian Spiritualists congregation have passed on to the other life. The first of these was a young female (Sarah Townend) in the 19th year of her earthly pilgrimage. From her childhood, she has evinced a thoughtful, kind, and sincere disposition. Whether at school or at factory she always commanded a fair share of affectionate associates, who regarded her as worthy of their esteem and confidence. She seems to have long experienced something of that internal communion with a higher than earthly state of associates without a full consciousness of any veritable uniting link which binds together that which is and which is to come; so that it need not be a matter of surprise that the beautiful doctrine of communion with the spirit-world was received by her with a welcome.

Her last illness commenced just prior to the Christian Spiritualists Christmas Festival, and amongst the number of volunteers for reciting appropriate pieces for the occasion, Sarah was perhaps, the most active. Her feeble frame however began to give way and to those around her it was regarded as impossible for her to be present, yet she never despaired, and a day or two before the Festival she said to her mother that she felt much better and she could almost believe that she had heard a voice which said she had another little work to perform before she finished her mission on earth. She attended the Festival, recited her

pieces, and in a day or two after she took her bed with a settled conviction that now her work was finished. To her friends, who came to visit her, she received them with joy, and was glad to take sweet counsel with them. When asked of her feelings and her prospects she could exclaim with the poet—

I have no wish to stay, or go,
But calmly trust God's wise decree;
He is my confidence below
And all my life belongs to him.

And as her end drew still nearer, she could say

My Spirit bark has reached the Land,
And, waiting on yon shore,
The Beautiful beloved stand
And sing, "The storms are o'er."

And, to her affectionate mother she could say

Dear mother, shed no bitter tear,
For, when your darling dies,
She will but leave the body here
To dwell in Paradise.

And again—

The blessed angels come by night,
Though on my couch I be;
I see their faces calm and bright;
I now they wait for me.

Until at last we find that—

Her kindred came in shining state,
And led her by the hand,
Afair, through mercy's golden gate,
Into the sunrise land.

She finished her earthly career on Sunday February 5th, and her clay tenement was interred by her Spiritualist friends, with their own burial service at the Keighley Cemetery.

On the same day, the remains of Henry Feather, a musician belonging to the Spiritualists' Choir, was interred at the same place. He was connected with a Sick Society, several of whose members were present on the occasion. The procession was led on by two other musicians of the same Choir.

We are glad to learn that the New Magazine gives great satisfaction to many of our old readers. Those who experience such difficulty in obtaining it may rest assured that the fault is either with their own bookseller or with those who supply them. We are quite sure that all orders which reach the Publisher, Mr. F. Pitman 20, Paternoster Row, E. C. will receive prompt attention. Observe, however, that No. 1. and 2. are not now to be had, being out of print.

OBSERVE. Remember Mr. Partridge's offer in No. 3. Tract: the oldest American Spiritual paper: each No. contains, besides well authenticated spiritual phenomena—two sermons by popular preachers and other general information.

D. W. WEATHERHEAD, PRINTER, KEIGHLEY.