

THE BRITISH SPIRITUAL TELEGRAPH

BEING A

MONTHLY RECORD OF SPIRITUAL PHENOMENA.

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PNEUMATICS AND ECSTATICS.

The following remarks on "Ancient Testimonies to Spiritualism" are intended to throw a little but very faint light on the nature of the phenomena called spiritual or pneumatic, but, probably, more correctly, ecstatic. And if no light is thrown on their nature, yet I think these remarks may, without presumption, be said to exhibit the order of these ecstatic phenomena in the dispensations of God. This subject—the order of the dispensations—is not of less importance than the truth of doctrines or the nature of phenomena. The one in fact should illustrate and help to explain the other.

Whenever extraordinary ecstatic phenomena occur, the subjects and admirers of them forthwith imagine them to be manifestations of the Holy Spirit. Thus Swedenborg says that the Spirits which obsessed some of the early Quakers imagined themselves to be the Holy Spirit. The post-apostolic fathers did much the same. And the modern ecstasies pounce down upon us with Joel and Peter, and the spirit poured out in the last days, and the apostolic exhortation, quench not the spirit. Nevertheless, I will be bold to say that, be these manifestations as extraordinary as they may, they do not fall under the dispensation of the Holy Spirit. This dispensation, its beginning and its end, is clearly defined in the Scriptures. It was confined to the age of the apostles, and the power under it to perform miracles was communicated by the laying on of their hands, and in no other way. Their days were the last days, which were terminated by the last day, that great and notable day, when God's own established Mosaic ritual, nearly 2000 years old, passed away with a great noise, and the everlasting Sabbath day was ushered in by the Second Coming of Christ. In this everlasting day, wherein the true worshippers worship the Father in the spirit and the truth of the institutions of the Jewish earthly house, all apostolic and

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priestly "rule, authority, and power," are put down. People may call themselves ministers of Christ, and make a mighty piece of work about their baptisms and sacraments, but they cannot prove their ministerial power as the apostles did by miraculous works. On the other hand, if works apparently miraculous are being done now, this cannot prove that they belong to the Holy Spirit dispensation in the face of the following Scriptures. We read of Stephen, Philip, and others, being full of faith and the Holy Spirit, after which the apostles laid hands on them so that then they did great wonders and miracles. Sometimes, as with those at Samaria, the apostles first laid their hands on those who received the word, and they received the Holy Spirit. But though those on whom the Apostles laid hands had power to perform miracles, they could not give the like power by laying on of hands to others. The Apostles alone had the power of laying-on of hands that the persons so handled might perform miracles. But the persons so handled could not convey such power to others, however much they might pretend to such power as modern bishops do in ordaining so called ministers. The Apostles had no successors to their rule, authority, and power. "Apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues,"—these all vanished from any proof of divine favour and sanction, and were put away as childish things at the close of the Apostolic age and the last day of Jerusalem, when Christ came a second time. "Charity never faileth : but whether prophecies, they shall fail (by being all fulfilled); whether tongues (including all the before mentioned gifts of the preceding chapter), they shall cease; whether knowledge, (being only in part, only a part of the then coming things being fulfilled at the time Paul wrote) it shall vanish away. But when that which is perfect is come, then that which is in part shall be done away. For now (about A. D. 60) we see through a glass darkly : but then (after A. D. 70) face to face." 1 Cor. xiii. Where, oh, where, did any see face to face, after that time, it will be asked. To which I reply, if they did not, they might have done. If that which was perfect did not then come, the Apostles, the witnesses of Christ (and none others could be Apostles) ought to be living now, laying on of hands and dispensing the Holy Spirit. For they were to occupy till Christ came. "OCCUPY TILL I COME." Luke xix. 13. And when He came their occupation was gone, and they had to give an account of their stewardship. Space forbids me to pursue the subject, which the Scriptures rightly read make so clear. Let us go on to the post-apostolic Fathers, Barnabas, Clemens, Hermas, Ignatius, Polycarp, and others, on whom the Apostles had laid hands. If the stories told of them be true, we must suppose that, when the Holy Spirit dispensation was swallowed up in the perfect day, the powers conferred by the Apostolic hands were not withdrawn, but continued during their lives : but no longer, they having no power by laying on of hands to convey like powers to any others. The account given of the sleepers who in vision saw Ignatius is a proof that the perfect day—the resurrection day—was come. For, had it not come, Ignatius would have been in the state called "sleeping in Jesus," not having attained unto the state

called the resurrection, in which he could be seen. This sleep state ended with the Apostolic age, when the church was caught up together with the awakened sleepers. So to talk about the visible church now is the same absurdity as a bishop's laying on of hands. And this resurrection state, as above the sleep state, it is clear that Polycarp, if not most of the faithful then, saw and understood; whence the church service derived the words that believeres having laid aside the burden of the flesh were immediately with Christ in joy and felicity. But after all, on whom the Apostles had laid hands, had died, it may be perfectly true that "we have an exact counterpart of the spiritual clairvoyants, and of the speaking and healing spiritual media of the present day." But not a thousand Justyn Martyrs and Tertullians can prove their ecstatic manifestations to belong to the long ago consummated dispensation of the Holy Spirit. Rather I would suggest that on the complete overthrow of Jewish and apostolic earthly and semi-earthly ordinances, the Lord's Divine Natural Humanity could the better manifest the "all power given Him in heaven and in earth," which he had at his Resurrection. Perhaps by some similar connection the early Quaker manifestations could follow the eclipse of the Popish ritual, and the modern ones can follow the increasing disbelief in reverends and ordinances. However this may be, if ecstasies would pay more attention to Swedenborg, they might, I think, make more valuable contributions to theology than they have done yet. Swedenborg had a clear knowledge of the times and the seasons which is to be obtained by "rightly dividing the word of truth." We never see him calling his mission a Holy Ghost one. But, says he, "this is what is meant by the coming of the Lord," and that it was "superior to all miracles," and therefore to the miraculous Holy Ghost dispensation. Some imagine him to mean by this that the Lord's Second Coming commenced with this superior mission. If the Scripture is true it commenced eighteen centuries ago, and the mission of Swedenborg must be part and parcel of it, or have no place in the dispensations of God. In Swedenborg too will be found a good account of the sleep state, under, as I think, the name of "the reserved" from the wicked arts of some in the Hades state. In conclusion, let the reader compare the anxious assertions of Justin, Tertullian, and their successors, that they could "prove" here and there that the gifts "remained" with them; compare, I say, this sort of talk, with the easy power of the Apostles, or even with the beautiful epistle of the church of Smyrna;—"While they were under torments they were absent from the body, or, rather the Lord Jesus Christ stood by them, and conversed with them, and revealed things to them inconceivable by man, as if they were no longer men but had already become angels." Here is no Holy Ghost dispensation, but the state of "the unity of the faith" and "the perfect man." Here is no "sleeping in Jesus," but rather the rapture of the living; ecstatic, absent from the body, the Lord Jesus Christ having descended with a shout with the voice of the archangel, and the seventh trumpet of God. No more death, it and hades having been cast into the lake of fire. No more death! Why don't men die every day? Yes, but dying since the intermediate Holy Ghost dispensation is not death, nor sleep, but,

in the case of the genuine Christian at all events, passing from life to Life. This at all events is the Scripture statement. I think also it is Swedenborg's, and let me commend them both to the serious attention of ecstasies and admirers of ecstasies.

W. P. G.

The writer of the Articles on *Ancient and Modern Testimonies to Spiritualism*, thanks the writer of the foregoing observations, and invites criticism from others in the same spirit. He would now only remark, that he has neither attributed these manifestations to the direct operation of the Holy Spirit, nor of the Evil Spirit—the Devil. These extremes he considers to be generally productive of fanaticism in the one case, and of superstition in the other. But he has regarded them as proceeding from individual human spirits who have left the mortal body; and of these spiritual-manifestations, "ecstatic phenomena" is but *one* of the phases. At the same time, he would not have it hence inferred that he denies that the Holy Spirit—the *Pneuma Agion*—the Divine Aura—the Deific atmosphere may come into immediate relation with the human spirit in its present rudimental sphere, exalting, quickening, and purifying it. But he has not presumed to attempt to define its nature and mode of operation, or to fix its limit and boundary.

THE USE OF THE MIRROR, CRYSTAL, & WATER-VESSEL IN SPIRIT INTERCOURSE.

III.

I must premise a few semi-personal observations. My friends of the London Spiritual Union, have, since my last article, been strangely in opposition to my views on spiritual matters. Because I dared to say that the various persons gifted with spiritual perception were inconsistent with each other, they accuse me of a wish to underrate all descriptions of Spiritual intercourse unless confirmed, endorsed and passed in circulation by the Mirror Spirits. Now nothing can be farther from my thoughts, as these friends well know, than a desire to undervalue anything which is presented to me as coming from the world of Spirit. I merely demand that I may be permitted to submit it to the same test that they do—that is to say—of the intellect. I do not, let me answer them once for all, say that other communications are unworthy of confidence, but that they are not, on many grounds, sufficient for me. They are insufficient inasmuch as a necessary progression in knowledge would not lead to a puerility in expression and speech as has been too often the case with the would-be-scientific spirits. They are insufficient, inasmuch as I know from several sources, that supposed spiritual communications are occasionally (although not always) produced by the "Nerve Spirit" or "Interior condition" of the living party. They are insufficient inasmuch as the tests proposed to spirits are inconsistent with the spiritual condition of the departed persons supposed to be communicated with. They are beyond everything rendered inconsistent by what is the gravest fault of all in those who seek these things—that is to say—a careless, curious, inquisitive intention, not a calm, reasoning, earnest and prayerful seeking of the good that GOD gives us.

The question seems to me to resolve itself into this. That undoubtedly as our spiritual facts are—we yet lack the harmonizing influence of a person able to present the key to these occult mysteries. I do not arrogate to myself the position of such a philosopher,—but I do come with an earnest heart to help.

Now to my subject.

I will treat, if you please, in a few sentences of the condition of man upon the

earth, I will next pass on to the special provisions made for a record of his acts, and then I will describe the condition and nature of the disembodied Spirits next above and yet around the earth.

And first of man. Can we expect while the unfortunate relations of rich and poor remain, each misinterpreting and misunderstanding the other, that unanimity of feeling, in other words, of magnetic atmospheres can be established? Then why wonder at the discrepancies in everything we meet with? Indeed why not wonder they are not more numerous? Swedenborg in his theory of the Last Judgment, clearly pointed out that when the spiritual atmospheres above the earth became too much charged with the effects of sinful acts upon the earth — this cause ultimated in a species of spiritual convulsion. I believe that through one of these crises in the world's history we are now passing. The atheism and multiform agitation of the last half century are now producing such a state of confusion in the Spiritual Spheres. "The state of the spiritual world depends upon that of the natural," says Dr. Garth Wilkinson.* "When the ages pour into it good and true persons, then the upper world thrives, and its integrity is maintained: on the other hand, when ages are declining, when hereditary vices taint mankind, and posterity goes on from bad to worse, then the human materials supplied to the inward world, disease, derange and threaten it. At such a time our foul ancestry collects above us and around us, and acting from behind upon the nature that we have inherited from them, and from above upon our actual thoughts and lives, tends to environ us with a dense atmosphere of falsehood and iniquity." * * * When the spiritual world is crowded with unworthy ages, the light of heaven can no longer reach their descendants, for by the laws of the supernal order the Lord's influence passes through the angelic heaven by distinct gradations into the world; and the latter being overhung of clouds of malignant and false natures, the beams of the celestial sun no longer reach it."

The continual error and inconsistency in spiritual matters thus produced, act and re-act in the spirit spheres and on the earth, and thus we arrive at our strange and incoherent views. Sufficient care, I fear, is not taken in the selection of mediums who by practice are to be so polarized to the spiritual world as to be in constant connection with it. Even then their spiritual sphere is peculiar to their own organization and spirits able to appear to one person are unable to approach another. But there cannot be any question of the fact that the corruption and destruction of society—the scientific research into matter and matter only—the very fanaticism of unbelief prevalent at the present time is the cause of the error and evil which appears to come from the spirit spheres, but is really the distorted reflection of this world's ignorance. We must look higher, however, into the calmer regions, and use good sense and mercy, simplicity and patience in our researches."

The second and important question is what the method of recording the events of our lives may be, so that by memory and diaphane (lucid imagination) we may not only restore pictures of our past lives in this world, but afterwards in the spiritual condition make various uses of the events of our earthly pilgrimage. Diverse opinions have been held upon this matter. Mr. Newton Crosland, in his *New Theory of Apparitions*, supposes them to be photographed into the atmosphere in some way which he does not explain. The old biblical idea was that of a secretarial angel who kept a sort of debtor and creditor account—in a somewhat careless and slatternly way,—for we hear much in this connection of blotting out sins. But the eternal immutable laws of spiritual magnetism and electricity are again our best guides here. And that brings me to make a digression in reference to the often narrated cases of persons seeing in one place what is going on at another by means of clairvoyant intromission. There would seem to be two planes or stages of this faculty, which is not confined to trance clairvoyance but extends itself into Spiritualism by similar phenomena taking

* Swedenborg—a Biography, p. 103.

place in magical mirrors, crystals and vessels of water. In the one stage the spiritual seer or introvisor sees actual circumstances passing upon the earth—in the next he sees images of persons doing and suffering things which it is afterwards found they never did, and such inconsistencies are then immediately put down to evil causes, and stagger beginners in the study, both as Measurerists and Spiritualists. The truth is however that in the great magnetic mirror round the earth, there exists an exact map or reflection of it, in which likenesses of ourselves move and perform the acts we do in the body. This likeness of ourselves was recognized first by Paracelsus and he at once connected it with man as his sidereal or spiritual body, and upon these principles erected a system of spiritual gravitation into which it is not my purpose to go. This sidereal body is what I have been led to call the atmospheric spirit, so termed from its residence in the atmosphere around us. I shall best explain the nature of this singular being by quoting an answer of my Guardian Spirit to an enquiry of mine in reference to it, from my spiritual Diary.*

"The atmosphere and the earth are so connected that the inhabitants of the one perform exactly the same actions as the inhabitants of the other—but not at the same time. The scenes of the Earth are mirrored upwards. The sun there shows the same variations of light and colour as upon the earth, and those who people this place do as you do, move where you move, say what you say, have opinions and desires the same for the purpose of keeping a record of your life;—a record that dies not and cannot be obliterated: but the mirroring of actions takes time—the figure above does not move until the figure beneath has performed the whole of its work—gone completely through a tedious undertaking and arrived at the conclusion, before the Spirit in the other world leaps from the beginning to the end.

"First they have no graduating states—whilst a man is undergoing changes, they remain as he was until a complete transformation has taken place in him, and then they are as he is. Consequently when they appear to you on earth in your own form, they are not truly you as you are at the time, because they represent you probably when in different circumstances and in a different mood—absurd when you are serious—serious when you are gay—and yet in the end their allotted task will be faithfully finished and well done. They are but images."

Such is the explanation of my Guardian Spirit. But to make the subject more intelligible, I will here translate from a recent valuable French work upon Magic that which has been the experience of an eloquent and extraordinary man.

"Nothing," says M. Constant,‡ "can enter into heaven which has not come thence. After death, therefore, the divine spirit which animated the man alone returns to heaven, and leaves upon the earth and in the atmosphere two corpses the one terrestrial and elementary, the other aerial and sidereal; one already inert, the other yet animated by the universal movement of the soul of the world, but destined to die gradually, absorbed by the astral powers which produced it. The terrestrial corpse is visible; the other is invisible to the eyes of living and terrestrial bodies, and cannot be perceived except by the application of astral light to the translucent faculty—which communicates its impressions to the nervous system, and thus affects the organ of sight, until it induces vision of the forms which are conserved, and the words which are written in the book of vital light.

"When a man has lived justly, the astral corpse evaporates like a pure incense mounting to superior regions; but if a man have lived in crime, his astral corpse retaining him prisoner, continues to seek the objects of his passions, and desires to re-enter a living condition. He torments the dreams of young girls—bathes

* The Spirit World, Vol. iii, second series, p. 10.

‡ Ritual and Doctrine of High Magic vol. i. pp. 192—4

in the vapour of blood spilled on the ground, and remains around the places where flowed the pleasures of his life; he still watches over the treasures which he possessed, wearies himself in grievous efforts to construct for himself material organs and to live once more. But the astral influences absorb and drink him in; he feels his intelligence enfeebled, his memory is gradually lost, all his being is dissolved. His ancient vices appear to him and pursue him in monstrous shapes—they attack and devour him. The unfortunate person thus loses in succession all the members which have served him in his iniquity; then he dies for the second time and for ever, because then he loses his personality and his memory. The souls which are still to live, but which are not yet entirely purified, remain for a longer or shorter time captive in the astral corpse, where they are burnt by the odic light which seeks to assimilate it to itself and to dissolve it. It is so to disengage themselves from this corpse, that suffering souls sometimes enter living persons."

There is indeed an observation here to be made. Persons opposed to Spiritualism describe it as a lazy way to solve the immense problem of life and death—these are the things which we learn, and surely they are hard to bear! And we certainly must be very lazy to pursue these results and not content ourselves with the jog trot theology of the day. But to return.

This sidereal body or atmospheric Spirit possesses a certain kind of independence of the material body on earth—being able I have found to confer with the Guardian Spirit of the earthly man, and through which we on earth are probably controlled and acted upon by Guardian Spirits. Those persons who possess Mirrors and Crystals, also, and are able to use them, are in a condition to appear to others having the like advantage and to confer with them upon the important or unimportant affairs of life. In fact there are still further privileges possessed by those who see of which I may speak hereafter.

By the existence of these Spirits is, in a great measure, solved that immense problem of inconsistency. The unequal polarization of media to the Spiritual World and the little care taken in communication, induces these spirits to seize any opportunity of amusing themselves by entering into relations with imperfectly developed persons. They are so nearly around us that without extreme care, they cannot be excluded. The very vagaries of thought in which we sometimes indulge thus have an influence somewhere—proving that the great chain of cause and effect is no where broken, and is a solemn warning to us to be careful of our thoughts and actions. There is harmony therefore in the apparent inconsistencies and I may on this ground be excused for rejoicing that the friend of whom I spoke in my last chapter should have so minutely recorded the trivialities of the Atmospheric Spirits, as by that means another phase of the dispositions of the good and almighty Creator is opened to us. Much reliable information (although I never rely upon them for the reason I have named) has been given as a rule to me by this class of Spirits, but chiefly upon matters of worldly importance with which the Guardian spirits and ministering angels have little or no sympathy. Thus you will perceive that this class have their appointed offices, and relieve the holy angels of GOD from the necessity of noticing the ordinary surrounding events of our daily lives. I may add also, that without previous permission asked and granted, I never call this order into communion with myself.

I wish now to add a few considerations respecting the other classes of spirits close around us and which are ever striving to enter into relations with us. They are there we may understand, for a good and necessary reason, and they are composed of innumerable legions of every degree of goodness and evil. It is from these that Swedenborg obtained much of his information. They form that intermediate Spiritual World of which he so frequently speaks. Their earthly misdeeds have imprisoned them, as M. Constant says, in the sidereal corpse and they are so spiritually heavy as to remain in constant proximity to the

earth. Many are evil and many indifferently good, all suffering the natural penalties of the spiritual offences committed while on earth. In common with all other spirits they possess the faculty of rapid flight from one part of the world to the other. The great majority of them are employed in collecting and using the spiritual electricity, in rapping communications, in influencing media to write, or acting in trance upon the physical organs of living persons who have temporarily permitted them to enter. No person can be entranced without a permission upon his own part, and thus if normal conditions can be preserved on the part of the person seeking communion with Spirits, it is better—best of all if his intellect alone is concerned in testing that which the Spirits offer. Upon this subject however I will in conclusion offer a few remarks given to me by my Guardian Spirit.* I was speaking of writing medium-ship to him, and this was his answer.

"I think the Crystal or Mirror or Vessel of water is the best means of communicating with spirits, and I think that any means by which they can manifest themselves to the senses of man are evil. Invocation by the Crystal is also best because all those who appear in it, appear as individuals—they have a separate person, each can not take the form of the other and by their separate form they can be known again. Whereas if you have the influence without seeing the Spirit, you know not from whence it proceeds,—whether it be the power of one alone exerted or mixed good and evil, or whether one may come and another go whilst you are still believing them to be the same—and you are aware that when they appear there is an unmistakeable difference between the good and the evil. The antagonist of men cannot put on the clothing of those who are near the person of him whose image they more and more resemble."

Trusting I have made the subject of the Atmospheric Spirits somewhat clear, and again offering to write privately to those who desire information on special points, I now close this, my third chapter, with kind wishes to all my readers.

* *The Spirit-World* vol. i. p. 70.

JUNE 3, 1858.

KENNETH R. H. MACKENZIE.

WHAT "PHILOSOPHY" SAYS ABOUT SPIRITUALISM.

To the Editor of the British Spiritual Telegraph.

SIR,

A friend has sent me your critique on my Review on Spiritualism in *The Asylum Journal of Mental Science*.

The whole question between us seems to me to be one of *facts*. The Spiritualists assert again and again that unseen agency moves their household furniture, and communicates by knocks or rappings on their tables, messages from the spirit world.

Even the shadow of the "Newtonian mantle," which fell over me as I trod the Courts and Halls of Cambridge, has made me so firm a believer in the laws of dynamics and statics, that I refuse to accept any but ocular testimony that their operation is so arrested and altered as the Spiritualists say it is.

I believe Mr. Rymer to have been the victim of a clever impostor—the medium Home—and I challenge the whole body of believers to shew me one single instance in which the fixed laws of matter, such as I have learnt them from Pratt's *Mechanical Philosophy*, are violated by unseen agency.

I shall, as I promised, report the result of any opportunity which may be afforded me, of witnessing these phenomena, in the *Asylum Journal*.

I am, SIR, &c.,

*The writer of the Review
in the Asylum Journal of Mental Science, on Spiritualism.*

[We agree that "the question is one of facts," to be determined by observation, experiment, and reason, just the same as are the facts of dynamics and statics. But, if our correspondent has not happened to witness certain facts, ought that circumstance—that accident—to invalidate the testimony upon testimony of others who have? There are rules of logic to apply in such a case; and which rules make short work of assumptions of every kind.

A host of men of education and science have investigated the particular facts alluded to, and admit, with few exceptions, the Spiritualists' conclusion from them: those of them who oppugn this conclusion, while admitting the facts, think they may be explained without admitting the agency of disembodied spirits. But satisfactory explanation other than the spiritual one still remains to be made.

With respect to the alleged alteration or violation of "the fixed laws of matter" in relation to these facts, we would refer to an article headed "Spiritualism and the laws of nature" in our No. of May last.

We should be glad to help our correspondent to "ocular testimony," but are too remote from him. If any friend in London can do so, we shall be happy to forward his address: it has been communicated to us for that purpose: but we would say that Spiritual manifestations are not to be had to *order* like jugglers tricks, and therefore, that our correspondent would do better—his object being serious—to put himself into the way of meeting with them, rather than *challenge* their exhibition before him. ED.]

SPIRIT POWER CIRCLES, COMMUNICATIONS &c.

LONDON.

MR. EDITOR,

In the April No. of *B. S. Tel.* your correspondent, who trusted to his memory for the facts contained in his report of a meeting in the Temple, says, I referred to the case of an officer belonging to the army in India, who was killed in battle, and that I stated the family went into mourning, "so strong was the impression representing the reality strengthened by the fact of a similar vision to three or four others of the family. This is inaccurate:—I never heard and could not have said the family went into mourning. A connection of the family has since furnished me with some additional particulars that I think will interest your readers.

1. The wife's mother had six or seven times previously seen a rabbit on occasions of impending death. On the 14th, November, she saw one sitting under her daughter's window.

2. Towards the morning of Nov. 15th, on awakening, wife saw his spirit standing by her bed side with hands crossed on chest as if wounded and with marks of agitation on his face.

3. Nephew, seven years old, while in Oxfordshire suddenly ran down from nursery to his mother who was the Captain's sister, and said, "Oh, mamma, uncle G. is dead." This the child repeated on several occasions to his Grandmother in Derbyshire, and when it was pooh poohed, the child reiterated,—"but he is dead Grandma."

4. Mother of Captain, saw his spirit about fourteen days after his death, when she was informed by him that he was dead. She afterwards saw the whole regiment go by in full dress but her son was not among them.

5. Mrs. N_____, a seeing medium, and wife of a Hebrew Professor, in one of our Universities, who, although on terms of intimacy with the solicitor who furnished me with the particulars for my lectures at Pinlico, had never heard of the family,—saw an officer in the year 1852, with hands in position described in No. 2., first at the window, then in the rooms, and for two whole nights, was prevented sleeping. On the 14th November last, the same officer came to her and said he had just been killed at Lucknow. This lady described him accurately and afterwards recognized his portrait.

There was a slight inaccuracy in the published telegram in regard to the date which was corrected by the wife of the officer, and subsequent news confirmed the correction thus made through spirit agency.

SAMUEL OWEN.

MR. EDITOR,

I doubt if fifty persons could be assembled in any part of England, who have not had some experience in table or hat moving; but notwithstanding the universality of the phenomena, how few, comparatively, refer such phenomena to a spiritual source; and I have reasons to believe that many would not permit these things in their dwellings, could they suppose that spirits had ought to do in the production of the *tips* and *turns*. During my stay at a town in Somersetshire I was enabled to use this scepticism to advantage. The principal of a highly respectable boarding school, invited me to supper. I accepted the invitation and to my great satisfaction, I found that after the cloth was removed from the table the said table was employed for another purpose, namely, that of tipping; the medium being one of the teachers of the establishment. I saw sufficient to warrant me in inviting the latter and several friends to my appartments, for the purpose of investigating the subject. The result was, that most beautiful tests were given. My plan was to retire to the end of the room with the parties making the enquiry, and point to the letters of the alphabet, extemporaneously scribbled on a sheet of paper for the occasion, and as much out of alphabetical order as possible. The medium liking the fun as he considered it, would shout out "now" as the table tipped to a particular letter. These letters thus indicated were found to be correct answers to test questions—many such being given. The maiden name of a married lady and also the names of deceased relatives, were given in this way, among other tests. In the family of the National School master of the same town, similar results followed through other media, and although this worthy teacher was not permitted to believe in the spiritual theory, he did not pretend to furnish any other.

When in Devonshire I met with other media, who would occasionally amuse themselves with the tiltings as they called them. My experience in this case, was such as to encourage me, and all enquirers after truth, in future investigations. In a short time every variety of test was afforded through them:—names of persons living at home and abroad, and in the spirit world,—the number of children in family—their sex and age, the number of coins in a purse, and every other description of test that could be conceived of by parties present. I at length discovered that whatever I would write could be reproduced by the raps; (they shortly after became media for sounds) thus if I wrote a sentence in Latin or

French it would be correctly spelled out—if I looked on a passage in the New Testament, *that* was also spelled out; and further, when I would call for a word in any verse, in any chapter, of any book in the Bible—and when I could stake my life upon it that no one present knew what the word was—the Spirits have spelled it out correctly.

My plan is now, not to name the particular word myself, but to request one to name a book, another a chapter, another a verse and another the word (numerically) of the verse. With two different media have I had this description of test repeatedly given since my return to London.

My experiences as a developing medium in the West Indies, United States British America and this country I shall reserve for a future number. The foregoing is written to point out the use that may be made of the tippings, and turnings of tables, and thus furnish the best of arguments for the hosts of Farradays' that beset us.

51, COLESHILL ST., EATON SQ., BELGRAVIA.

SAMUEL OWEN.

(April 26th, 1858.) Mr. S. Owen lectured at Chenies Street, and some experiments were tried with a table in the committee Room,—four of us were standing round the table. I asked the spirits, if I lifted the table, my side off the floor, would they lift the opposite side, so as to make it float in the air? Answered by three tips, meaning Yes. I lifted my side six inches from the floor, then the table rose up above my head, and it then pressed against me so that I was compelled to exert all my strength to keep it from me. Whilst taking off my hat it tilted on one side, gave it a squeeze and then ascended and descended behind me.

Reader, if you think electricity has anything to do with these experiments,—as the atmosphere is now highly charged, ask a mental question and see if you can get an answer by thunder; or if you think volition is the power by which it is effected, stand by a table and wish it to rise from the floor, and see if it will obey you.

(May 26th.) A visit to Mrs. Marshall, 4, Brownlow street, Holborn. There was good rapping, and I asked the name of the spirit that was communicating, whereupon the name of a deceased daughter was spelled to me, by means of tipping. I then asked the spirits mentally—no person knew that I had asked any question—to answer the next question that might be put by lifting the table four times—it instantly rose with all legs from the floor four times. A Tea Tray was put on the table and a young woman had one hand on it—it was tipping—it looked very suspicious. I then, without any person knowing, asked the spirits to tip it six times when it darted across the table, and slapped me six times on my hands, then turned and saluted each person in the circle the same way—then every person present received a spirit touch, after which the circle broke up.

(Sunday June 6th.) Mr. S. Owen lectured twice at Holloway (morning and evening) in the open air to some hundreds of people—at one of these lecture twenty nine *Telegraphs* were sold, many more might have been sold, if they had been at hand.

(Jude 13th, Holloway.) A Friendly meeting, eight persons present, seven of them Mediums, more or less, developing tapping and writing

mesmerising under spirit influence and was elicited — short messages were obtained and when at supper, there was loud rapping on the table. After supper while we were yet sitting round the table conversing, no person touching it this table that weighs ninety six pounds, was tipped repeatedly with all the supper things on it, much to the astonishment of one person present, a stranger to these practices.

On sitting down to the table, my head was aching very badly. I soon received a violent shaking, as I frequently do when a Spirit comes near me, which soon caused the pain to cease. Now imagination does not ease pain, nor does it suspend tables in the air seven feet from the floor, or tip heavy tables to answer questions without human contact.

20, GEORGES GROVE, HOLLOWAY. N.

W.M. WALLIS.

THE
ORGANIZATION
OF
SPIRITUAL SOCIETIES AND CIRCLES.

Without organization, individual effort avails but little. It may cause a momentary splash, but the stream of society soon subsides again to its ordinary level and runs on in its old age-beaten way.

We have began an organization which we hope to bear more permanent fruits, so that Spiritualism may take its position as a

GREAT FACT OF THE AGE —

as a Philosophy in lieu of a superstition,—so as to collect around it that large class of society who are as much dissatisfied with the narrow theologies of the day as they are with universal scepticism.

Spiritualism, gives all such a rallying point, for it points out our future existence to be investigated as a matter of fact and phenomena; it brings the soul itself into the arena of science to be tried and fathomed by the best rules of art, and it will emancipate the mind from that thraldom of priesthood which has tyrannised over the souls of men in all past ages—with cloids of mysticism and thunders of vengeance—and which has pursued them even into the present age.

Spiritualism will rally all those who dare to think for themselves on points of Theology—for in it, philosophical test and research is open to all—to investigate the phenomena of Spirit manifestations and to understand and make known the modes and realities of our existence—present and future. For the minds existence after physical death is here treated as a *Question of fact*,—not as a form of belief.

We ask no man to believe in this form of Theology or in that. We have not the audacity to damn any man on account of his belief—nor yet the presumption to promise Heaven to any believer of any theory.

But this we do say to one and to all,—to the religionist, and to the sceptic—to the blind believer and to the free thinker—this we do say—Here are facts! Come and investigate them !! The facts say, they are the manifestations of Spirit-power!! Come and test them !!

Both the facts and phenomena seem to give evidence of minds continued existence, and of its existing separate from our physical bodies !!

COME AND PROVE IT !!

If philosophy can give us any other explanation of the sayings and doings of these Spiritual-manifestations, we will take heed to them ; but the facts everywhere—in all forms, places, and kinds—are so patent and so palpable to the enquirer, that we invite *all Truth-seekers* to investigate them, and to co-operate in placing these facts upon their proper level ; for if they be what they seem to be, they are Truths of undying and sublime importance, and the sooner we reach unto them, the better for our own minds elevation, and for the emancipation of mankind from all priestcraft.

We have not entered into a conspiracy to deceive each other or to deceive mankind, for we have no tricks of Freemasonry—no signs, nor secrets, nor cabalistic terms.

We have no tenets of Theology, except that of the mind's *immortality and its power of never-ending progress*.

We have no aim except that which was spoken by the recorded Spiritual Messengers of God as the aim of Christianity—

"**GLORY TO GOD, PEACE ON EARTH, GOODWILL TO MAN.**"

Our philosophy is contained in two words—

PROGRESSION AND HARMONY,

and the only questions before us are—"What is man ? Does he exist hereafter ?—if so, under what circumstances and conditions ? and under what circumstances and conditions can we correspond with the Spiritual world ?"

With these objects we have organized this Society, and have passed the following rules,* which may form a bond of union between all the Circles and Society's in the Kingdom, which have been as yet too scattered and desultory in their efforts.

To any fresh Circles we shall be glad to send a copy of Rules, and any instruction for which they may ask—as nearly the same Rules may do for all, merely altering the time and place of meeeting,—but one thing we want—ORGANIZATION.

HOXTON CLASS ROOMS, 101, HIGH ST., HOXTON.

S. W.—Secretary.

[* The Rules are omitted in this No. to make room for a *portion* of our American correspondent's article, it only having arrived just when we were going to press. We are also compelled to omit the remarks on the character of the late DR. HARE, who quitted his earthly tabernacle, June 13th, 77 years of age. A brief description of his career, from the pen of our own valuable correspondent, will appear in our next. Ed.]

SPIRITUALISM, FROM THE JOURNAL OF HEALTH.

[Published by W. Horsell, 13 Paternoster Row, London.]

TO THE EDITOR OF THE JOURNAL OF HEALTH,

Sir,—It was with very great pleasure that I saw an article upon Spiritualism in your April number ; and with still greater pleasure that I read the remark—"We

are disposed, therefore, to think *differently* of it and intend to *enquire* into the subject." This remark is in striking contrast with the pretence to universal knowledge, which we frequently meet with.

Spiritualism is *true*: but like every other truth, it *may* be *abused*. For many months past, I have been in daily communication with the "spirits of just men" who once lived upon this earth. The advantages which I possess are unexampled in the history of modern Spiritualism. The individual through whose bodily organs these good spirits speak to me, is a person of the most extraordinary sensitiveness of nature, so that she may, as far as her feelings and sentiments are concerned, be said to live more in the *Spiritual* world than in the *Material* world. The spirits who visit me *entrance* this "medium" in a few seconds, and she then sees them and converses with them with the greatest ease:—her *spiritual* vision is thoroughly opened, and she is, as it were, dead to this world and all its anxieties, and *her greatest wish is to leave it for ever*. The fact which, before long, must astound the world, is, that *these spirit friends* (and they are truer than all earthly friends) *have the power of taking her spirit away with them to travel through regions of space, and of safely bringing it back again to her body*. She will sometimes say to her spirit friends, "I am quite ready;" she will then bid one "good bye," and her spirit will leave its "earthly house" to be made use of by *other* spirits during her absence. In this way I have had 134 good and holy spirits speak to me during the past nine months, *the voice of each one being distinct from all the others*, and the subject of their discourse or conversation varying also. I have some hundreds of speeches which have been delivered by them, and which I have reported verbatim in Phonography, some of which I should feel most happy to send to you. After the "medium's" spirit has been absent as long as our spirit friends deem advisable, she returns to her body again, and relates, to those who may be present, the wonders of the *spirit world*, which she has seen, and also the occupations of "ministering spirits," upon this world of ours — for she frequently travels with them in their errands of mercy. It was a "ministering spirit," of the name of Alice Jones who thus visited the mesmeric Infirmary of London, and who told William Rawland, a patient in that establishment who was cured of fits, that he should have so many more fits, and predicted to him, in his mesmeric sleep, the exact time when he would have them; which circumstances, as your readers may remember, took place as she predicted. This kind spirit often speaks to my family, through the "medium," in a most beautiful manner; and I have several eminent *medical* spirit-friends to make their presence known to us in this way,— to magnetise those who require it,—and to give me the benefit of their exalted knowledge; and I hope thus to be enabled, for many years to come, to hold converse with those who are "*NOT LOST, BUT GONE BEFORE.*"

I am Sir, yours truly,

WILLIAM CARPENTER.

Near Christchurch,
Greenwich, May, 1858.

A M E R I C A .

(*From our own Correspondent.*)

Miss Hardinge, the English impressional Medium in Boston; Personal experiences in Spirit Communication.

I had the pleasure of listening a few weeks ago to the inspiration of your gifted country woman Miss Emma Hardinge, at the Meionaon, Boston, which was filled with an intelligent audience long before the appointed hour. Her subject was "The Day of Judgment," one suggested by the higher intelligences as being peculiarly adapted to the times, being the Anniversary week in the city, which

brought together strangers from all parts of New England. The peculiarities of the Spiritual faith was presented by a hundred illustrations, with an eloquence and power which I had never heard excelled by any speaker either in the Old or New World; there were passages of rare felicity; and fancies prodigal with poetry and humanity; ever and anon the people looked at each others faces as if to catch sympathy befockening the intense interest they felt. Judge P.—of Boston, who was present at the lecture, testified in private, that had he not been differently educated, he should accept the theology he had heard as being most rational and beautiful.

At the close of the lecture, which lasted over one hour, a number of questions were submitted by enquirers on various difficult passages of the Bible, these were answered by Miss. H. without a moments hesitation, or the least embarrasment. Miss Hardinge speaks, not in the trance state, but under *impression*, her eyes being open, and in all other respects, saving the superior intelligence, as an ordinary speaker. Her appearance is pleasing and her elocution admirable: as a defender of the *living gospel* she has few equals if any. I am informed that her engagements are already made for six months to come.

As your readers are mostly searching for facts, let me relate one in my own experience, as received through the mediumship of Mrs. Hayden, who was instrumental in converting Robert Owen to a belief in the immortality of the soul and of angelic communications. I visited Mr. H. at her house 5, Hayward Place, Boston. I was no sooner seated than some hard raps were heard on the table. I took the alphabet and pointed to the letters when the word "Eleanor" was rapped out without a single inaccuracy; on asking the relation, if any, she bore to me, the word "mother" was given; then followed the surname, the names of a brother and aunt, the latter were given merely as tests. After a number of other tests I felt satisfied that I was conversing with my mother, who died in Lancaster, England, ten years ago. Incidents were alluded to which were known to no one in the city but myself, allusions made to my relatives, in England, advice and counsel for my happiness given, as when on earth. I then learned how strong is a mothers love: death does not chill it; the grave does not cover it, but as mortality is put off it only becomes purer and brighter. I learned that during the six years I had been in America, she had been with me as a ministering spirit, ever seeking to impress me to follow "whatsoever things are pure, lovely, and of good report." I learned also that Heaven was not a *place* for selfish delights, but a condition of beneficence, and living in harmony with all truth and with Deity. Was not these worth knowing?

Some who read this will doubtless cry, delusion, fanaticism, lunacy; but had conviction been forced upon them by the testimony of scores such facts as these, they would hesitate.

Let me say that I am an entire stranger to Mrs. Hayden.

MELANCTHON.

Extracts from Samuel Owen's poem supposed to be dictated by "SHELLEY"
(From the "*Messenger of Light*," April, 1854.)

SPIRITUAL PHENOMENA.

"Let there be light! The fiat hath gone forth,
The veil of ignorance is rent in twain;
And crushed humanity beholds at length
The long expected birth of Liberty.
The sword—the lash—fit emblems of an age
Of cruelty and foul oppression—rest;
Coercion's reign is o'er. Enfranchised man
Looks up; his pulse beats high; his bosom swells
He now inhales an atmosphere of love.
His barren soul now yields immortal fruits,

While from the heavenly spheres the dew de-[scend
And freshen into vigor drooping powers,
And animate to noble acts and aims.
He asks not, but he takes his manhood's rights,
Nor neighbors rights held sacred e'er invades.
'Life, liberty, pursuit of happiness,'
He unabridged enjoys. The common weal
Of all he ne'er forgets, and while he seeks
The neighbors's good, he best secures his own."

SPIRIT SONG.

Spirits radiant hover o'er us,
Spirits pure their influence shed;
Let our voices blend in chorus
By those heavenly minstrels led.
Each heart by them attuned, we'll raise
Our voices in Jehovah's praise.

Long have they desired to reach us,
Long in vain our friendship wooed;
Still they condescend to teach us—

Still supply with heavenly food.
Our quickened souls new joys now taste,
While guardian angels grace the feast.

Earth and heaven are now united;
New Jerusalem descends;
Souls which long have lain benighted
Now discern their spirit-friends—
And leap with joy as on their sight
There bursts the new Millennial lights.

S. O.

NOTICES AND REPLIES.

In our last, we spoke of the increase of subscribers and alluded to the exertions of one or two individuals; we have now to add that the past month has exceeded any other both for increase of sale and for regular subscribers, and also for cheering information through private correspondence. It will also be seen that our arrangements for publishing, are now, such as will give facilities for the *Telegraph* being obtained through any Bookseller.

We have been compelled to omit No ix, "Ancient and Modern Testimonies," also lines "To my Spirit Friend," George Wallis on "Cock Lane Ghost." C. Shackleton No. 2, and some interesting quotations from W. M. Wilkinson's "Personal narrative," a work which a valued correspondent pronounces to be "one of the best works on the subject"; for price see advertisement. "*The Spirit's Admonition*" is in type, so also is "*Joy in Grief*," both shall appear.

Thanks to our American correspondent. His requests shall be attended to. The papers named arrive and are read by our circle with much interest.

H. Bailliere, 219, Regent street London, is agent for C. Partridge's *Telegraph*, also the name of a J. White appears as agent, but there is evidently some mistake: as this will probably meet the eye of Mr. Partridge, he will please to correct the mistake. "*The Spiritual Age*" and "*Banner of Light*" has no agent announced. This is much to be regretted, as we are asked almost every week how or by what means the American Spiritual papers may be obtained. If some person in England could be fixed upon to receive subscriptions for them, and have the terms announced, much good might be done to the cause generally. We suggest our present publisher, Mr. W. Horsell, 13, Paternoster Row, London. "*The Practical Christian*," published by the Rev. Adin Ballou, author of "*Glimpses of the Supernatural*," and partly devoted to the advocacy of Spiritualism, we learn, may be obtained through G. Dornbusch, South Sea House, Threadneedle street London. It is published every fortnight. The first No. of Vol. xix, was issued on the 1st, of May, in which the Rev. A. Ballou commenced his commentary on the New Testament.

"*The Herald of Light*" edited by the Rev. T. L. Harris, (through whom the "*Epic of the Starry Heaven*" and "*Lyric of the Morning Land*" was given while in the trance state,) contains many interesting articles on Spiritualism.

SPIRIT POWER CIRCLE. Mr. S. Owen continues to hold Circles at his residence, 51, Coleshill St., Eaton Square, and is prepared to attend families with excellent rapping and tipping mediums. Healing, Developing, Impressional and Writing, are also phases developed through Mr. O. No exactation is made. No help refused. True to the injunctions of heaven, "provide neither purse nor scrip" "the labourer is worthy of his hire," we bid him—GOD SPEED.

Just published, 5s. Cloth Gilt,
SPIRIT DRAWINGS, A personal narrative by W. M. WILKINSON.
LONDON : CHAPMAN AND HALL, 193, PICCADILLY.

Just Published. Price one penny.
A LECTURE, by B. MORRELL, in reply to the Rev. W. WALTERS' attack on "Spirit-Rapping."
LONDON : W. HORSELL, 13, PATERNOSTER ROW.

Printed at "The British Spiritual Telegraph" Office, Keighley.