

THE

SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY
OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

No. 18, VOL. I.—NEW SERIES.

SATURDAY, AUGUST 6, 1864.

PRICE 2d.

"The life that now is shapes the life that is to be."

"Prove all things, hold fast that which is good."

The Spiritual Times.

SATURDAY, AUGUST 6, 1864.

ROBERT OWEN.

"The evil that men do lives after them, the good is oft interred with their bones," is certainly not true of all men. There oftentimes come up upon the stage of the present true moral heroes, who pass off the stage only to be remembered for the good they do. They are lights shedding a radiance over the present, which extends to the future. They are apostles of truth, who love the truth for its own sake, and who willingly battle in its defence, and patiently suffer the cross of martyrdom to weigh heavily upon their backs. Heroes of this mould are too full of love to God and man, to cling to narrow dogmas, more than to the everlasting progressive truths which come to them from ten thousand sources. They stand as it were on the mountain top, and observe, without obstructions appearing, far away to the distant horizon. Thus their observations take in an extensive scope, and give light and freedom to their souls. Were they less elevated their view of objects would be less extended, and their power to act for good upon mankind less potent. The world remembers self-devoted, self-sacrificing men and women, not for the evil, but for the good they do. It is true some of their schemes may be too impracticable or visionary to meet the matter-of-fact case-hardened necessities of physical life, but the purpose which animates their enthusiasm in the ways of moral service proves them to be devoted to righteous principles, and wins them our gratitude. Common men fail to realize the soul-joy which springs from true life service. They are educated in commonplaces, and look only for common themes and rewards. They fail to understand the grand idealists who ever and anon move in our midst, and whose devotion to their principles renders them subservient to self-abnegation and heroism. It is well for humanity that heroes exist who hold truth more sacred than life, and whose highest aim is shown in their generous endeavours to make society better. As like is attracted by like, so surely do common selfish natures attract each other.

They crown self supreme, and worship themselves. What else can they do? If selfish instincts and designs are to bound their lives, what need have they of higher ideals than themselves? Take away self, and set Christ up before them, you transfigure their lives, and make harmony take the place of discord. The moment you change their ideals, that moment the incentives to effort become changed. Hence a man who lives without God, and regards matter as the all-in-all outside and inside himself has little else to consider but himself. If he find attention to others is of a reciprocative value, and he deems the value valuable to him, he may so far move in the way of service as to do a good turn for self's sake. But after all, calculating the loss and profit of mutual effort, even in a good work, is not the part of a Christian man. Whilst the selfish man can only find gratification in that which elevates self, the true hero can only find delight in crucifying self, and sacrificing for others. Thus Christ appears before us in the character of a self-sacrificing, service-rendering being, who fought a good fight that we might gain the fruits of victory by emulating Him. He asked not for worldly riches, or governmental appointments. He had not even a place to lay his head; yet for our sakes he bore his own cross, and set mankind the sublimest example of meekness ever shown by forgiving his enemies, even when He was suffering at their hands. Who shall limit the influence of the Nazarene's teachings and life-lessons on universal man? Who shall say where his glorious work shall end? To the example of Jesus we owe the great deeds of men who have lived heroic lives since His time. And even those who have denied him might find it difficult to prove themselves unindebted to him.

Among the world's heroes Robert Owen was one who, in a peculiar manner, seems to us to have gained from a study of the character of Christ. He was simple as a child in heart, but strong as a Goliath in purpose. His life commenced, as a young man, with yearnings of an elevated and intellectual character. There was an utter absence of those frivolities and squeamish habits which unfortunately influence the conduct of so many young men in the present day. When he commenced life in earnest—that is, when he meant living for mankind—what did he do? Did he advise the arming of the nations of the earth for war? Did he denounce the aristocracy as being the sole wicked causers of the poverty of mankind? Did he teach the poor themselves to regard their rulers and superiors in station as their natural and mortal enemies? Nothing of the kind. He conceived the idea that all the remedial evils of life grew



out of false associations. He likewise perceived that all the existing beneficent institutions which had for their object the reformation of the evil-doers of society, however well-intentioned, were absolutely dealing only with the effects of a *false* system. Robert Owen having satisfied himself that such was the case, set himself, not simply to shed tears over a degenerate world, but to adopt measures for its regeneration. His idea was one worthy the heart of a philanthropist like himself. He was, of course, denounced as "a visionary," "a miserable enthusiast," and "a madman;" but let us see a little of what this single-hearted philanthropist did. He purchased extensive premises at New Lanark, employed 2,500 people, and expended £10,000 with a view to their education. This was a step in the direction of placing people in the proper "surroundings" for their moral and physical development. This was in the year 1779. We have reasons to believe that much mental and moral good resulted from this speculation. It was at New Lanark that Mr Owen established the first infant school known in this country. Had he done nothing more, he would deserve our blessings. His well-known work, "A New View of Society; or Essays on the Formation of Human Character," was published in the year 1812. Later on, he introduced into Holland a plan for the relief of the poor through their own individual industry. In the same year, 1816, he propounded a system of national education, and gave also an exposition of sound principles of government, which were received with marks of approval by the King of Prussia. The system of education was introduced the next year into several Prussian districts. Mr Owen held meetings in London, and published manifestos, which he sent to every important public functionary, both here and over the Continent. He likewise visited Ireland, America, France, Switzerland, Germany, and the Netherlands. Nothing that he found it necessary to do was neglected by him. He neither spared time, energy, nor money. Everything that he could command that seemed available for his purpose was employed by him. He had interviews with kings and statesmen, and men of profound scientific attainments. Whenever opportunity offered, Robert Owen was ready to work out the social regeneration of his kind. He wrote letters to English statesmen on the condition of children in factories, and was the means of starting enquiry which eventually gave a modicum of justice to the little innocents immured in mines and factories. Sometimes money was collected and efforts made to establish institutions similar to that at New Lanark, but enough could not be obtained, and Mr Owen had to mourn over the sad prospect of unsuccessful endeavour. Yet he never lost faith in his own ideal, neither did he ever sacrifice his great heart to self. Having established societies which worked out for themselves co-operative schemes throughout England and on the Continent, this great social veteran still pressed on in the service of mankind until death closed his peaceful, serviceable career. In a brief sketch like this we cannot give details, but must content ourselves by simply adverting to a few of the acts of Robert Owen.

If there is one characteristic which eminently marks him, we think it is *USE*. He was no mere visionary; on the contrary, he was remarkably practical. He did not simply theorise: he did more. He essayed to prove, by practical experiment, that his views of social life were correct. Thus we find him travelling, and talking, and writing, not for the simple desire of winning fame, but for the grander object of causing mankind to avail themselves of plans he propounded for the improvement and future salvation of themselves. Who is there that does not honour a man so self-devoted to noble purpose? Towards the close of his life here, Mr Owen created no little sensation amongst his best friends by announcing himself a Spiritualist. The world laughed; and why should the world not laugh? Was not the great social reformer verging on 80 years? Wise world! You could not find it difficult to saddle the old man's conversion to Spiritualism on to the weakness of age. Many of Robert Owen's disciples who had breasted the waves of antagonism with him, and had almost cried with agony of soul when the unheroic strongholds of wrong had thundered out "visionary," &c., &c., at their teacher, because he desired to redeem them from error, now turned round and aided the wise world to shout "Dotage," "Imbecility," &c., when this true world's hero, with calm, philosophic eye, became conscious, not only that the good men and women of this lower plane work together for purposes of good, but that the "beneficents" of the spirit-world are associated for purposes of good likewise. We do not desire to discuss Socialism, but its founder. We feel that

the heroic qualities which are stamped upon his character belong not to his system, but to himself, and that to spiritual aid he owed much, very much, of his great-heartedness. Pity it is he did not earlier consciously find in Spiritualism the primary springs of heroic action. Pity it is a man so pure-hearted, so elevated, and benignant, should have worked, as it were, nearly a life-time in the dark. But while we cry pity, we perceive that the apparent absence of all knowledge of spirit-truth only makes the greatness of the man more visible, insomuch as, having a *purpose*, he endeavoured to work it into human life—asking for no reward, and expecting none.

We do not agree with everything he did or said. But that must not blind us to his real worth. He essayed to separate praise and blame from the natural qualities of mind. Here, we think, he erred. But, be this as it may, we perceive that he went about reforming the world, asking for no man's praise, and dreading no man's blame. Robert Owen knew how to work and wait. He possessed an evenness of temper, which was the envy of those who knew him. Even his boisterous enemies quailed before his gentleness more than they would had he been like themselves ungentle. None whose privilege it was to know him could fail to feel the better for breathing the atmosphere of his love. To grasp his warm hand—to look into his calm eyes and hear the full mellow tones of his manly voice—was to feel that earth was peopled with angels as well as devils.

Robert Owen is now with us only in the spirit, he is still working for truth, and doubtless lives for holier uses even than those which engaged his life on earth. It is a marvellous evidence of divine goodness that some of the social veteran's followers who deemed their chieftain "imbecile, &c.," when he became conscious of spirit presences, now are made mediums of intercourse between this world and the spirit spheres, and can at times feel assured that their leader still lives and still feels joy in good work.

Let none of us wrest the fairly won laurels from the hero's brow. Merely because we differ on minor or even major points, let us not too readily denounce. There are traits of character unrecognized in most men, which might, did we perceive them, add to our love for mankind. Few, however, can look fully at Robert Owen apart from special errors of judgment, and not (if prejudice blind them not) perceive that he was one, to reverse the idea of Shakspeare, whose good deeds live (not after him) but with him, the evil that he did alone being interred with his bones.

For ourselves, we desire simply to be just, and with no bated breath to speak our love for men who have done the state some service. We desire to do this apart from special points of doctrine, &c., which they promulgated. Therefore we introduce this sketch, which shall be followed by others which, we trust, may have the good effect of stimulating to noble and virtuous effort. Robert Owen, inasmuch as he was unselfish, inasmuch as he went about doing good, inasmuch as he proved his love for mankind stronger than for self, inasmuch as doing all these he imitated Christ, the great and highest exemplar of Truth, deserves the homage of admiration, if not for what he meant to do, for what he did.

CONVERSE WITH SPIRITS IN PERSIA.

My last ride with the Prince was to the village Karizzi Budagh, which he had lately restored and peopled as a check on the Turkomans. It lies about six miles to the east of Klandarabad, in a fine situation, just where the valley sloped up to wooded hills, the beginning of the southern range of mountains. On the way the Prince talked much of *shabdah bazi*, "juggling," and magic. The conversation then turned upon witchcraft and calling up spirits, and the prince related a curious anecdote of what had happened to Faridun Mirza. Faridun had married his cousin, a princess, to whom he was very much attached. She died, and some years afterwards it was reported to the widower, then governor of Khurasan, that there was a certain Mula, named Farsan, who had the power of calling up the spirits of the departed. The Prince went to see him, and took Sultan Mura Mirza, then a youth, with him. On the wizard asking who should be called up, Faridun Mirza named his wife, and after a few minutes the wizard said she had come. The Prince then desired that a question might be put to her about a certain matter which no one but she and her husband knew. The wizard looked into a *tas* or cup, and gave the answer. After this the Prince wrote on a slip of paper the name of Asif, the vazir of Solomon, and, without showing the paper to the wizard, told him to call up the person named. Presently the wizard said the spirit had come, and without waiting to be questioned the spirit spoke in about the same words as Samuel addressed to the witch of Endor. "Why is my sleep disquieted, why have ye raised me up?" Faridun was asked what was the name of God by which the throne of Balkis was brought to Sulaiman? The spirit answered, "It would be useless to thee, and of use only to one who wears the signet of Sulaiman?"—*Eastwick's Three Years' Residence in Persia.*

SPIRITUALISM IN AUSTRALIA.

LETTER III.

Hypotheses invented to account for Spiritual Phenomena.

TO THE EDITOR OF THE "EMPIRE."

SIR,—There can be no doubt but that, under certain conditions, very strange audible phenomena are produced at Spiritual circle meetings, which said phenomena are attributed by one portion of mankind to spiritual agency, and, by another portion, to the action of various other causes. I purpose offering a few observations on various hypotheses which have been invented to account for these phenomena, in order to show that the said hypotheses afford us but very slight assistance in our search after truth.

The first hypothesis which claims our notice may be termed the hypothesis of simple denial. Perhaps mere denial ought not to be regarded as a hypothesis, but, for the sake of argument, I will suppose it to be such.

Many people act in regard to all strange facts as if they thought that all the phenomena of the universe were gauged and fashioned by their faith. They will not believe that a certain alleged fact did occur, and, therefore, it did not occur; they will not believe that a certain thing exists, and, therefore, it does not exist. The logic of these persons is elastic enough to stretch to any conceivable width. In their minds the speculations of Hume blossom and bear fruit. That philosopher taught that all those things which men are accustomed to regard as objective realities, are merely impressions and ideas; or, in other words, that all *being* is subjective, and not objective. He who attempts to gauge the verity of facts by his belief in them, naturally develops all the legitimate consequences of Hume's theory. Facts of a certain kind do not exist for him, simply because he is not impressed with a belief in their truth. The fact is not true because I do not believe it, is the language which perpetually echoes through the chambers of his house of imagery. According to this philosophy, the sum of being and the aggregate of events depend upon the extent of every man's faith. "O, I don't believe in Spiritualism," says one. "You know I am a great sceptic," says another. "In my opinion it is all humbug," says a third; whilst a fourth avows that Spiritualism must be untrue, because Mr So-and-so does not believe in it. These denials, which serve but to display gross ignorance and incompetency, and which are perfectly worthless as evidence, are nevertheless accepted by hundreds of persons as conclusive against the facts of the new philosophy. Such a bald and shallow hypothesis as this, may be very properly dismissed without further comment.

The hypothesis of imposture is a much more noticeable one, and withal much more pretentious, than the hypothesis of denial. The absurd consequences emergent from it, are more of a practical than of a metaphysical character. The adopter of it need not, as such, measure the certainty of facts by his faith. He admits the facts of the spiritualists, but contends that these facts are produced by the trickery of men, and not by the agency of disembodied beings. "The media and their accomplices do it all," says your theorist. Raps are undoubtedly heard, noises are made, answers are given, tables and chairs are moved about, and many other strange things are done, apparently in attestation of spirit presence and power; but, nevertheless, all these phenomena are produced by human agency, and for the express purpose of imposing on the common sense of the world. Such is the hypothesis of imposture. Will it bear the light?

There are some thousands of media of both sexes in America, and many hundreds in different parts of Europe. It is computed that there are more than 30,000 media in America alone. A few years back, about 300 circles used to sit regularly in the city of Philadelphia. Making all necessary allowance for exaggeration, there will still remain a very large residuum of Spiritualists and media. The phenomena exhibited in the presence of these media, however they may differ in some respects, all agree in certain leading characteristics. This agreement must either arise from similarity between the causes of the phenomena, or from unity of counsel amongst the media. Either the causes which produce spiritual phenomena are invariably similar and independent of media, or they are dependent upon the volitions of media, and form part of a preconcerted system. If the former hypothesis be adopted, the supposition of imposture is abandoned; if the latter be received, pray how did the concert prevailing amongst the media originate? Here is a nice little nut for sceptics to crack. I grant that there are several ways in which unanimity of operation among large bodies of men might be produced. In military life masses of men frequently move simultaneously and with admirable precision on a point; their measured tread and concerted action being the result of military training. Were ever media so trained? If this question be answered in the affirmative, let the date of the event and the locality in which it occurred be stated. But, to make the cases analagous, I ought rather to ask, were ever military men trained and disciplined merely that they might appear to be that which they are not? Bodies of clergymen are taught in colleges and seminaries to preach the same doctrines, but did anyone ever hear of a body of clergymen being trained to preach doctrines which their trainers taught them to believe had no foundation in truth? Is there in any part of history a single example of such wholesale deception as the advocates of this hypothesis attribute to the Spiritualists. If such an example can be found, let it be made known. I do not ask for instances of epidemic illusion, for such instances are plentiful enough, but I ask for cases of concerted and epidemic imposture. Individuals often impose on their fellows, but do large masses of impostors ever follow out a concerted plan of action? That is the question I ask the sceptic to answer. Men often act in concert in carrying out an object, or in diffusing certain opinions among mankind, notwithstanding that the object they seek to obtain may be worthless, and the opinions they endeavour to diffuse may be false; but do they ever so act, believing the object to be valueless and the opinions untrue? I feel satisfied that there is not a single example

of such concerted imposture in the history of our race. Men may be deluded and often are so; but, delusion is not imposture. The hypothesis of imposture implies and pre-supposes that the impostor is aware of the cheat which he practises. If spiritual media be impostors, they must be fully aware of the fact, and must also have some concerted plan of action amongst them. It would not do for each man to be guided in his operations solely by his own genius and tact, because such a mode of procedure might possibly spoil the prestige of the plot, and permit the escape of valuable secrets; hence, if there be imposture in the case, there must be concerted action; and if there be concerted action, then the men and women who act in concert must have been drilled and disciplined. Who drilled them? Where were they disciplined? Can anyone furnish information on this point? A most glaring exposure of fraud looms in the distance. Let the sceptic look ahead and speak out. Here he has a chance, the like of which he may never have again; and which, therefore, he ought to make the most of.

Difficulties multiply as we proceed with the investigation of this hypothesis. Many, if not most of the media practise privately, and receive no money or emolument of any kind for their services. What motive can such persons have for palming off a worthless imposture on the world? Many of the media are young and delicate females, who have been carefully nurtured and taught, and who, setting their mediumship aside, have never manifested, even to their most intimate associates, any disposition to deceive. How, then, is it that the moral nature of such persons is all at once so completely changed as that, the moment they sit down in a circle, they are transformed into wicked and finished impostors? Again, many of the media are stupid servant girls, who have never manifested any great amount of intellect, nor even of cunning; and yet we are expected to believe that the moment these girls sit down in a circle they become such adepts at imposition as to deceive the keenest and most accomplished observers. Besides, as the raps are often made in places and on objects which the media cannot touch, there must, on the supposition of imposture, be accomplices, acting in concert with the media. This largely augments the number of persons in the secret, and adds fresh difficulties to those already referred to. But, further comment is unnecessary. The hypothesis of imposture is a shallow one, and suits shallow and conceited thinkers only. He who receives it as affording an adequate solution of spiritual phenomena, is capable of believing any doctrine or any statement, however absurd or ridiculous. In fact, it is the extreme of credulity, and nothing else, which leads men to believe that this hypothesis furnishes a solution of these mysterious phenomena.

The history of this hypothesis is both curious and suggestive. At first it was affirmed that media rapped with their toes; and lectures were delivered, and anatomical plates engraved, to show how the trick could be accomplished. The phenomena soon got beyond the range of the toes, and then the knee joint had the honour of producing them. Theology, as Mr Spicer says, a Boston wag said, became defunct *in toto*, and kneecology then flourished as the goddess of the season. The knees, however, soon bent beneath the weight of their honours, and allowed the imposture to be transferred to the shoes, which, acting on the maxim that there is nothing like leather, carried the palm for a time, but finally succumbed to electro-magnetic force, which was henceforth installed on the vacant throne of jugglery. Electro-magnetic apparatus, being too cumbersome to be carried about in the pocket, was soon dispensed with; and then some other blatant absurdity became the rage, and received the homage of the sceptical world. It is ever thus with those who will not receive the simple truth. In defending their unbelief, they are obliged to base it on the shifting sand of wild and baseless speculation.

It seems strange that those who have adopted these hypotheses with a view of accounting for spiritual phenomena have failed to perceive the radical fallacy that underlies the whole of them. That fallacy consists in supposing that because a particular sound can be imitated, therefore the imitation of that sound, and the sound itself, invariably result from the same cause. Granted that some peculiarly constituted persons can rap with their toes, or snap with their muscles, or produce scratching sounds with their finger nails, I ask what follows? Clearly, nothing. The vital question in dispute remains untouched. Similarity between sounds does not prove identity of origin. One rap may be made by a creaking shoe, another by a pushed table, and a third by an invisible agent; and hence, if we wish to arrive at a sound decision with respect to the cause of each rap, we must judge in each case according to circumstances. Sounds produced by ordinary and extraordinary causes may become intermixed, but, it is our business, as philosophic observers and thinkers, to distinguish the one from the other.

At this stage of our inquiry, the hypothesis of Mr Lewes naturally claims attention. This hypothesis is rather celebrated in the annals of Spiritualism, inasmuch as the experiments with which its author sought to substantiate it, were regarded by himself, and by many others, as crucial, and as forming a complete and crushing exposure of the trickery of media. Mr Lewes supposed that the medium always filched from the questioner an appropriate answer to any question that might be proposed, and this supposition of course led him to assume that the raps were made to suit, or, in other words, that the whole thing was a trick. He accordingly devised a trap, into which, he says, a professed medium, whom he visited, fell. This lady (a Mrs. Hayden) professed that through her, spirits could and would answer mental questions, and, as this was just what Mr Lewes wanted, he proceeded to ask a number of very ridiculous questions, receiving in reply responses which were even more ridiculous than his questions. He inferred that these ridiculous answers were given because he had led the medium to believe that he was duped; because he had not assisted her in any way to guess the correct answer to his questions; and because he had deceived her by allowing his finger to loiter over those letters in the alphabet which, when combined, would form an absurd response, there-

by leading her to rap at those letters and preventing her from rapping at others. The result was that the medium blundered most ridiculously, and hence Mr. Lewes concluded that she was an impostor, and that spiritualism, of which her performance was considered a part, was a barefaced and vulgar imposition on the common sense of mankind.

The intelligent reader will doubtless observe, that the only reason which Mr. Lewes urges in justification of his conclusions is the medium having blundered. He heard raps in answer to his questions, but he infers that those raps were not veritable spirit raps, but sounds made purposely by the medium to deceive her visitors; and he deduces these inferences from the gross and ridiculous blunders and mistakes which the medium made. According to his own statement, he has no other reason for his scepticism than this, and hence, if a hypothesis can be found which will cover all his facts, and yet leave the facts of spiritualism untouched, what becomes of his scepticism and vain-glorious boasting? If the blunders of Mrs. Hayden are explicable on any hypothesis, or on many hypotheses, besides the one which Mr. Lewes adopts, obviously his experiments cannot be regarded as crucial, or in any way exhaustive of the subject.

Suppose then that the rapping agents are what they purport to be, that is—the spirits of dead men and women; and suppose that they retain, as they profess to do, all the peculiarities of character which distinguished them while in the flesh, it will necessarily follow that some of them will be good and truthful, others sombre and deceitful, and others waggish. Let us just suppose that some spiritual wag saw through the design of Mr. Lewes, and determined to fool him to the top of his bent, and we at once have a hypothesis which covers all our philosopher's facts, and, at the same time, furnishes collateral proof of the truth of Spiritualism. The collateral proof I allude to is found in the strange harmony subsisting between the allegations of beings purporting to be spirits, and the facts which Mr. Lewes narrates. The spirits have over and over again declared that there are wags in the other life; while many phenomena which are reported to have occurred at circle meetings, seemingly lead to the same conclusion. Hence, the tomfoolery witnessed by Mr. Lewes, was just what he might have expected from beings who had penetrated his design, and had determined to have a joke at his expense. Many spirits in the flesh would equally befool any one who might attempt to impose on them. Have we any reason for believing that death produces any sudden or marvellous transformation of character?

Again, we may suppose that the communicating spirit, reading Mr. Lewes' thoughts, was able to see only those thoughts which were related to the concrete and objective; that is, those thoughts that were related to things the like of which existed outside of the thinker's mind, and the ideas of which would naturally form salient points in his mental experience. The result would be that the invisible percipient would be obliged to guess at the thinker's meaning, and to frame answers to his questions more by the rule of thumb than according to knowledge, and so would be likely to fall into numerous mistakes. It would also follow that if the questions proposed for solution were of a ludicrous character, the answers would be equally ludicrous or perhaps more so. The blunders of Mrs. Hayden appear to be just as suggestive of this hypothesis as of the one Mr. Lewes adopts.

Many people suppose that the human brain possesses some occult faculty by means of which it can, under certain conditions, elicit sounds from distant sonorous bodies. This supposition forms a cardinal feature in the theory which Dr. Rogers, of Boston, and Mr. Travers, of Oldfield, have respectively elaborated for the express purpose of accounting for spiritual manifestations, both ancient and modern. If we assume that the brain possesses an occult faculty of this sort, then, we have a theory which covers all the facts observed by Mr. Lewes, and, at the same time, exonerates Mrs. Hayden from the charge of imposture. For aught that Mr. Lewes can show to the contrary it may have been his own brain that rapped out the ludicrous answers he received; so that the whole cheat, if cheat there was in the case, may have been confined to the sphere of his own influence.

Dr. Richmond, of America, assumes that those sounds which are called spirit raps, result from a diseased magnetic condition of the human brain. If we regard the Doctor's theory as the true one, the results of Mr. Lewes' experiments were merely verifications of it.

Finally, if we adopt the theory of diabolism, we have a sufficient cause for the absurdities witnessed by Mr. Lewes.

Viewed in any light the experiments of this gentleman cannot be regarded as exhaustive. They do not settle the question, but, on the contrary, leave it in the exact position it was in before they were instituted. They do not touch it at all. They merely relate to Mrs. Hayden's character, and even that they do not effectually stain. Those who wish to investigate Spiritualism, must plunge into profounder depth.

Mr. Lewes affirms that the questioner, whilst moving his fingers over the letters of the alphabet, affords the medium a clue to a suitable answer, and that he does this by hesitating at those letters which, if rapped at, would constitute such an answer. Thus, if the visitor were to ask the medium to procure for him a communication from the spirit of a deceased relative, and at the same time were to think of the name of that relative, the idea of the name, freshly glowing in his mind, would naturally lead him to expect a rap at the first letter of the name, and a second rap at the second letter, and so on to the end. This expectant attention would cause him to hesitate a little whilst pointing to the letters composing the name, and this hesitancy would apprise the medium of the particular letters which ought to be rapped at. Hence, if the visitor should purposely deceive the medium, she would be led to rap at wrong letters; while if he were to avoid giving any clue she would merely guess at his meaning, and most probably blunder. Mr. Lewes avers that he tried both plans, and obtained results apparently confirmatory of his views.

Granting all the results obtained by Mr. Lewes, we still hold that his conclusions are incorrect. It may have been the attending spirit, had not the medium, that sought to be enabled to answer questions in the way Mr. Lewes speaks of. Many facts have occurred at circle

meetings in America, and elsewhere, which seemingly warrant this inference, Low and undeveloped spirits may occasionally filch from the mind of the questioner a degree of knowledge sufficient to enable them to give correct answers. A human spirit, desirous of deceiving, would naturally avail itself of all advantages that might turn up in the course of its career; and we perceive no valid reason why a disembodied spirit, animated by similar desires, should not avail itself of all casual aids to correctness.

My own experience is diametrically opposed to that of Mr. Lewes. On one occasion we asked the rapping agent to spell his or her name and then commenced repeating the alphabet. We got a rap at G, which led most of us to believe that George would be the name spelled out. Instead of George, the raps spelled out *Good news Peace! peace!* I have also often halted at certain letters, because I believed that the rap ought to come at those letters, but no rap came. At the last *séance* I attended there was a rap at G, and immediately I thought of the communication, *good news, peace, peace*, and expected a repetition of it; but no, the word *going* was spelled out, and after that we got no more raps.

I am, Sir, your obedient servant,
F. S.

Wollongong, May 14th.

P.S.—In the report of spiritual phenomena witnessed by myself, which was published in the *Empire* of the 9th instant, it is stated that the spirit informed the circle respecting the health of a Mrs. N., a friend of the writer's, then in London, stating that the said Mrs. N. was then very seriously ill. This communication was made on the 16th of last February. By the last English mail we received a letter from this Mrs. N., dated London, 25th February, 1862, in which it is stated that she had, a month previously to the date of the letter, fallen down a trap door, and had seriously injured herself, but that then, that is on the 25th of February, she was beginning to recover. Comment is needless.

ADDITIONAL POSTSCRIPT:—On this day, Thursday the 14th of September, 1862, we received a letter from the above mentioned Mrs. N.—in reply to questions we had put to her by letter, respecting the circumstance of her illness on the 16th of February, 1862, and she confirms the statement made above, and regards the coincidence as a remarkably striking one.

THE FRUITION OF GOOD.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The true test of character and discipleship, is the fruit borne. God does not ask what opinion a man holds, or what type of mind a man has, but what he has done and what he is.—Strange that men do not see how Providence is refuting their creeds and rebuking their narrowness by his workings in the natural world. He does not enrich the soil and vitalize the air for the sake of any single species of vegetation, but drains off the forces of nature into countless forms of foliage and fruit. The wealth of his resources and the breadth of his love are illustrated in the variety of species better than in the excellence of a single order. The apple cannot condemn the pear for dissenting from its form and flavor. The peach has no right to excommunicate the plum for the heretical juices it contains in its combination. Nor can the fig-tree anathematize the vine for uncanonically climbing where it will, so long as it yields its appointed fruit. The fruit is the great thing. The tree is best which makes most of the forces of nature up into fibre and sap, and gives them back in the richest products.

So in the region of the spirit. God does not require that all should think or feel alike, or be moulded in one pattern of manhood but that each shall be true to himself, true to his own type of being, and bring forth the most and the best fruit of his kind. He means that we shall take up the best culture and purest influences of the age, and give them back in noble deeds and a consecrated character. And running our eye onward into the future, we see that heaven belongs to no single church or confession of faith, but is the native clime of those of every sect and faith who have loved most and done the best. Sects may clamour, creeds may clash here but *there* Charity holds everlasting carnival.—*Christian Inquirer*.

USES OF SPIRITUALISM.

Spiritualism came, startling the world with overwhelming evidences of immortality. The weary, working masses lift up their eyes with joy and wonder, and new hopes gleam on their toiling way. The young crouch in terror no more, but talk of brothers and sisters only gone on before; and the orphan sees a dead mother transformed into a guardian angel, watching over the lone one by night and day, and singing songs of the everlasting home. Young men and maidens trip on their gladsome way, with new hopes and loves. The lost son of the lone widow comes back, and wipes away her tears with hands reached out from the spirit-land where the prodigal shall wander no more.—Fathers and mothers, and the long train of mourners who wept and wailed over the dead, now lift their faces heavenwards; and, lo, the veil is parted by beloved ones, and the home of "many mansions," hymns, to earth the song of angel-loves, for ever sheltered beneath that Father's dome where no clouds lower or storms beat on the bared soul. Old men and women, tottering over the grave in despair, start up on their staves, bend low their eager ears; and, lo, the dear, departed of other years come back, and guide their trembling steps up the mount of God where age blooms in eternal youth, and the sainted dead are gathered, to their fathers.

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

SPIRITUALISM VERSUS ORTHODOXY.

ARTICLE VI.

SPIRITUAL FREEDOM.—PROPHECY AND INSPIRATION.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—In my last article I have given a distinct map of man's future development, from the rudimental state to the high and pure state of spiritual light and clairvoyance. I have also pointed out the phases of spiritual development of spirit power from the simple natural state to the highest state of ecstasy and inspiration. It is now my task to show that these developments are all within the process of the growth of man's own interior states, that man himself is the germ of all these wonderful powers. That it is a question of spiritual freedom, and the reception of the life-giving energy of the Holy Spirit, and that man had been faithful to his nature and to the spiritual powers Jesus Christ brought with Him, (a special spiritual power,) which the Christ, as a highly developed medium, manifested and imparted to his disciples. The law of sympathy will prove this to be in accordance with fixed laws; all external efforts must be of necessity the out-births of internal principles; all outer manifestations are the ultimate results of the operations of invisible causes. Sympathies, antipathies, or relationships, as these effects are shown up in the subordinate departments of nature. It is essential to constantly bear in mind that all the external phenomena of psychological principles are reproduced in the sympathetic state, with the important addition of several higher manifestations natural to the human mind. It is necessary that every principle be first understood in its scientific application, because all true, moral, and spiritual truths must have in the mind a substratum of scientific and philosophic knowledge, else the mind may possess much high truth, but will not be able to successfully apply it to the welfare of itself or the human family. Hence supernaturalism and "creeds" have always stood in the way of spiritual freedom and development, repressing and keeping back the onward progress of the human spirit, where the force of moral suasion could not succeed the dungeon, the faggot, and the rack have all been employed to crush development; even in Spiritualism the supernaturalists are doing all they can to bar out natural and scientific laws, and put forth their dogmas and creeds instead, and this is, as they say to "keep out infidelity," which is only another name, very often, for a believer in natural laws in preference to blind superstitions and dogmas. The injury done to humanity by these "class of creedists" is very great. Blind themselves to the law of development, they seek to hoodwink and blind others also. Spiritualism in England is little more, at present, but a half-way standpoint between orthodoxy and the plan of the harmonial philosophy of nature and God; the different sects have different paths—one goes by works, another by faith, another by uniting the two means, others go altogether upon the "vicarious atonement," and others by the eternal ordination of the Deity; but it was an individual and selfish method after all, slavish, and void of all spiritual freedom. It will not stand the test of reason; hence reason is called an infidel, and some Spiritualists are so afraid of this free reason that they play at blind-man's-buff by getting all "orthodox spirits" who reflect their own mentalism, and thus enslave their understanding. Can they not see how degrading and enslaving their doctrines of tripersonalism in Deity are? Will they assert that it is scriptural and in harmony with the teachings of the apostles? I tell them that themselves and their spirits are seriously wrong, and that the tripersonal theory is a child of the creeds of the Councils, and the edicts of those who established the Trinity in rivers of human blood. There is not a grain of spiritual freedom in this theory. It is an insult to reason and an imputation on the attributes of God, the Father of us all. We are at issue on this point, and the spiritual freedom of every Spiritualist demands that these "ese cathedra orthodox spirituals" should be brought to the anvil of reason, science, and revelation; all error is injurious, and none more so than superstition; and if Spiritualism produces nothing more than the shibboleths of "orthodoxy" then it will prove a greater curse than a blessing. The great object of "spirit intercourse" should be not to prove dogmas or creeds, but to develop man's nature, to obtain spiritual freedom apart from the body. See 1 Cor., ix. chap., verse 1; also Col. ii. chap., verse 5; 2 Cor., v. chap., verse 5. To show up this gift as a natural development, not a superinduction on the nature of man, is the true object of all real followers of the harmonial philosophy. When the principles of Psychology, Clairvoyance, and Inspiration are properly understood and taught, then it will be seen that the question is not one of creeds but of development. Here is the point where in future the "ists" will be divided into two sections—the one taking creeds as the sign of "acceptance," the other taking the laws of development and progress as the sign of "acceptance." Which is right? Which is wrong? I leave my readers to judge for themselves. But if they will see the bearings of this law of development from the light thrown upon this subject in my last article on "Salvation and Development," they must see that the results are pregnant with great results for good and for the freedom and emancipation socially, politically, and theologically of every member of the human family. There are in man's mental constitution two classes of faculties—the one contracts, guards, and protects the mental economy and physical organization of man; the other acts as expanding powers, as angels which open out the blinded eyes of the mind, invigorate its aspirations, and lead it out beyond the changeful earth plane, and points upwards to that "eternal mind" which lights with a brilliant glory the temple of the universe. Here our orthodox friends may see

that their constructed views are the result of a want of development in those higher powers of the human soul; how essential then it is that man should be free, and also be able to expand his physical, spiritual, and moral faculties to their ultimates. Then, thought-reading, impression-speaking, and leading the body to see spiritual friends, or to see our friends in the flesh would become matters of common occurrence, and all "statecraft," all priestcraft, all rule of class over class would cease; deception would be impossible, and the nature and position of every human soul would become as transparent as glass to the spiritual eye of his brethren. Universal justice, and universal brotherhood, and universal happiness would be the glorious results. The unity of the race will tend to this; Jesus, as the centre of development, will not be a point that man will develop through and above. But He will become the great central principle of love, round which a developed humanity will sing the peans of a redemption triumphal anthem of praise. Let spiritual freedom and development be the watchword of every true reformer and Spiritualist. Let this beautiful chart of Progression be learned by every Spiritualist, and "orthodoxy" will die away as the old governments of a past age, no longer necessary for a developed human spirit and harmonized race.

1. FATHER GOD.—Love, Will, Wisdom.—Cause.
 2. MOTHER NATURE.—Substance, Aggregation, Universe.—Effect.
 3. NUPTIAL LAW.—Association, Progression, Development.—End.
- Father God is the cause; Mother Nature is the effect; Nuptial Law is the end!

Here we have Spirit, the cause; Body, the effect and desire; Mineral, Vegetable, Animal, the end, producing (1) Parentalism, (2) Immortality, and (3) Happiness. There we have the progressive developments of the human family from the social state of wildness, ignorance, and selfishness, to the age of republicanism and the full developed state of society. Is it not evident that spiritual freedom is one of the most important of rights. Space does not admit of further exposition on this subject. I must refer the reader to the "great harmonia" of Andrew Jackson Davis for some beautiful and "true expositions" on these subjects.

Yours respectfully,

D'ESPRIIT.

A WORD FOR CONKLIN.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—The sapient investigators of Spiritualism in Glasgow are, doubtless, quite ignorant of the theory which all experienced Spiritualists have been compelled to accept, that the moral attitude of those present, forms part—and a most important part—of the conditions upon which the success of a Séance depends. No one in the habit of attending spiritual circles will be in the least surprised to learn that men who, in spite of their laboured professions of neutrality, evinced an evident desire from the beginning to find it all wrong, and who, according to their own confession approached the subject with a deliberate scheme for deceiving and annoying the medium, should have been unable to congregate around themselves other influences than those of deceitful trickery, and sympathetic spirits.

The Glasgow philosophers have described their experience of Mr Conklin's mediumship, and it seems only fair that others, who have met with very different results through the same medium, should also give their testimony; and this we beg to be understood to do without expressing any opinion of our own, either favourable or unfavourable to the personal character of one with whom we are wholly unacquainted.

In the Glasgow narrative we read of the visitors being requested to write the names of various relatives and the corresponding relationships, on separate scraps of paper in the presence of the medium, and in such a limited quantity as to make the correct guessing and matching of the pellets a matter of no great improbability.

We have no means of testing the accuracy of this statement of the proceedings, nor of ascertaining what discount should be allowed for the extraordinary eccentricities of memory at times, observable even among honest inquirers, on the occasion of their first interview with a medium; but, at any rate, that a similar prominence may be given to other, and more favourable experiences, we are prepared to testify to the following facts:—

The pellets we took to Mr Conklin—20 to 25 in number—were written beforehand, folded in a special manner, and mixed together indiscriminately. They were not afterwards unfolded for any inspection, were kept out of his reach, and jointly watched by us with particular care.

A written communication, purporting to be from Cousin S——, mentioned an Aunt Mary Anne, whose name did not appear at all on either of the papers, and made a remark referring to private concerns, which was obscure and meaningless to others, but well understood by the person addressed.

On another pellet was written, "Is my Sister L—— here?" The answer, "Yes, I am here, dear brother," and giving the christian name in full, was written out while the pellet (folded it may be remembered in a peculiar manner,) still lay before us unopened.

These and several similar incidents, which we will not trouble you with, lead us to believe that, on that occasion at any rate, some portion of the phenomena produced could only be obtained through Mediumistic agency, and although we have had no small experience in these matters, we fail to detect any attempt to add to the effect of the Séance by illegitimate means.

We have only to add, that so far from being influenced in this state-

ment, by motives of personal friendship, we ourselves have some ground of complaint against Mr Conklin in a certain matter of courtesy, which has caused us to decline any further examination through him.

We remain, &c., &c.,

S. CHINNERY.
H. A. RUDALE.

London: July, 1864.

A VOICE FROM BURNS.

The following poem is introduced in the *Banner of Light*, purporting to have come from the Spirit of Burns. It was delivered at the close of a Lecture in America, by Miss Lizzie Doten, who has become famous among spiritualists for the very superior poems which find voice through her organism.

GUID FRIENDS :

I will na' weave my rhymes to-night in winsome measure,
Or strive your fancies to delight wi' songs o' pleasure,
But gin * ye hae na' heard too much o' solemn preachin'
I'll gie ye just anither touch o' usefu' teachin'.

But, aiblins † when ye hear my verse, ye may be thinkin'
That I hae sunk frae bad to warse, and still am sinkin' ;
But though I seem to fa' from grace, in man's opinion,
Auld Hornie ne'er will see my face in his dominion.

An unco ‡ change will come ere lang, o'er all your dreamin',
And ye shall see that right and wrang are much in seemin'.
Man shall na' langer perjure love, nor think it treason
Anent § the mighty King above, to use his reason.

Ay, love and nature frae the first, hae been perverted,
And man, frae Adam, will be curs'd, till he's converted :
For nature will avenge her cause on ilka ¶ creature,
Who will na' take her, wi' her laws, for guide and teacher.

Auld Custom is a sleekit ¶ saint, and sac is Fashion,
And baith will watch till sinners faint, to lay the lash on ;
Men follow them wi' ane accord, led by their noses,
Because they cry, "Thus saith the Lord—the God o' Moses."

The time will come when man will ken God's word far better,
He'll live mair in the spirit then, less in the letter ;
And that which man ance called impure though partial seein',
He'll find for it baith cause and cure, in his ain bein'.

Man needna' gae to auld lang syne for truth to guide him,
For if he seeks, he sure will fin' truth close beside him.
Each gowan ** is ordained o' grace to be his teacher,
And ilka toddlin' weanie's * face, is text and preacher.

Man was na' born a child o' hell frae his creation :
The love that made him, will itsel', be his salvation.
Each child that's born o' perfect love, can be man's saviour :
Love is his warrant frae above, for guid behaviour.

His mither may be high or low, a Miss or Madam,
The God within him will outgrow the sin o' Adam ;
His only bed may be the earth, his hame a shealin', †
It will na' change his real worth, or inward feelin'.

Though born beneath the Church's ban, or man's displeasure,
He will na' be the less a man, in mind or measure.
God's image stamped upon his brow, is his defender,
And makes him—as he hae it now—"Guid legal tender."

But ilka child that's born o' hate—however lawful—
Will be the victim, sune or late, o' passions awfu' ;
Will hirpel ‡ o'er the ways o' life, wi' friends scarce ony,
And in the dour ¶ world's angry strife, find faes full mony.

The Power aboon, sac kind and guid, whoever sees us
Will gie to men, whene'er they need, a John or Jesus.
The sin o' Adam will na' cause his lave to vary,
Nor need he change creation's laws §§ to form a Mary.

Man's sympathies must largely share in what is human,
And he will love the truth the mair, that's born o' woman.
The De'il himsel', at last through love, will be converted,
And, reckoned wi' the saunts above, leave hell deserted.

The One who laid Creation's plan knows how to end it,
Nor need he ever call on man, to help him mend it,
Then, syne ¶ this Being is your friend, and man your brither,
Gae on rejoicing to the end wi' ane anither.

From the *Banner of Light*.

BEAUTY.

All beauty originates in goodness. All beauty, for its continuance, is dependent upon goodness.

Perfection rests in goodness. Goodness is the inmost soul dwelling in all that is beautiful.

The beauty of benevolence urging on to higher and nobler actions. The greater beauty of good deeds evinces the continued operation of

* If. † Perhaps. ‡ Very great. § Against. ¶ Every. ¶ Cunning.
** Daisy. * Each tottering child. †† Humble cot. ‡‡ Walk crazily. ¶¶ Contrary. §§ Referring to the dogma of the Immaculate Conception. ¶¶ Since.

the Divine Spirit in kindling the moral nature with a light surpassing the glorious brightness of the morning.

The outward beauty may conceal a deformed heart; the plain and homely face may cover a soul of surpassing loveliness.

If thou wouldst be beautiful seek God within thee, and allow His spirit to outwork in every act of life, and though thy form may be to the external sight wanting beauty, beauty shall beam forth from the face, and peace and joy attend all thy steps.

HAUNTED HOUSE.—CUTTING SPIRITS.

A letter from Hoerd to the *Courrier du Bas-Rhin*, says:—A little time ago there was a great disturbance in the community of Hoerd, through a succession of fantastic and mysterious doings, at present inexplicable, which have taken place in the house of George Freyss, a tailor. The spirits did not act like those at Poitiers, producing loud noises, but were destructive spirits, animated by the worst intentions. One day the hair of Freyss' wife fell down all of a sudden, cut by an invisible hand. Another day all the linen in a drawer was found topsy-turvy, and dirtied. A little while afterwards the same action was repeated on other pieces of linen in a cupboard, of which Freyss had the key. One day Freyss having returned to his house about 7 o'clock in the evening, undressed himself and placed his clothes on the bed. He then put his little boy, aged two years, to bed, but the child could not rest, contrary to his usual custom, and his father was obliged to go to him five or six times to quiet him. Getting up again his father remarked that the child's hair was cut on the right side of his head, and the hair lying on the pillow. Glancing for a moment at his own clothes, he observed that his new necktie was cut and torn in the middle, his waistcoat cut on the left side, and his pantaloons were cut on the back part of the legs. A new shoe belonging to his wife was cut in the front, and the sheet cut in several places. Some days afterwards Freyss went out with his wife, locking up all the entrances to their habitation; they were very much astonished on their return to find that the tail of their cow had been cut off, and that the same operation had been performed on a calf.

REVUE SPIRITUALISTE.

REVIEWS.

The Davenport Brothers, 1s. (Burns' Progressive Library, Camberwell.) By Orrin Abbot.

This appears to be a collection of facts gathered from personal observation by the author. There is in the pamphlet many interesting accounts of the ways in which the Davenport brothers had defied Scepticism and won applause. To those who desire to know more on the subject we recommend the work.

Theoretical Astronomy, by COMMON SENSE. (F. Pitman.)

We have the first two parts. They are full of striking arguments, and not a few ideas that cause us to ask ourselves—do we stand on our head or feet? The modern ideas of astronomy are critically examined and would appear to be found wanting—but as we are not sufficiently enlightened in Astronomical knowledge to judge the matter fairly, we can only recommend a perusal of the numbers as they appear.

The Journal of Health, for July, 2d. Job Caudwell, 335, Strand, W.C.

This little monthly keeps the even tenour of its way, and contains as usual many valuable hints.

Primeval Man, Spiritual Revelings, 5s. London, James Burns, Progressive Library, Camberwell.

This is a collection of spiritual revealings given through the hand of a lady who has already presented the world with other works. The preface is sensibly written, and the "Spiritual Revelings" are very interesting. Without entering on a critical examination of the various topics under consideration we must content ourselves by extracting the following:—

"The beginning of all things is with God: man can therefore only receive the end of that beginning; for if he could look into and receive a knowledge of primary causes, he would be as God—knowing good and evil; therefore man is under subjection to mortal sense: he cannot receive into his mind any truth save through the medium of his senses."

"When Adam and Eve were sent forth of Eden, they first entered upon earthly conditions. That Eden life is, however, one with the present life; it is the soul of it, and being so, it must needs find expression in the language of nature; though not in its fulness, not in every inferior detail."

DISCUSSION.—On Tuesday evening, a discussion on Modern Spiritualism took place at Stevens' Coffee House, 108, Pentonville Road. Mr Horner opened the debate in the negative; Mr J. H. Powell replied to him in the affirmative. Several speeches were delivered *pro* and *con*. Mr J. M. Spear, and Mr Leighton, from Liverpool, made excellent speeches. Great interest was excited. The question is adjourned to Saturday evening (this week.)

CONVINCE others to Spiritualism, that is the great work. The battle is very hard, but it must be fought.—*Spirit Message*, July 21st, 1864.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XIII.—(Continued.)

Mr Forbes shrunk back into his corner, turning red in the face. He took out his pocket-book, and made an entry.

"If we are to be in communication with the dead, let it be personal, face to face. Why need we run out of our circuits and our senses at the same time? Talk about the spirits of Shakspeare and all the mighty men of the past holding communication through gross, ignorant mediums—men who wallow in the filth of their own selfishness—the thing is absurd, monstrous, out of all character. I, for one, should hail with pleasure a legal statute which would make spiritual intercourse penal. The member of Parliament who would introduce a bill, and get it passed for the protection of English men and women from these spirit-naraders would deserve well of his kind. Have we not enough dishonesty and jobbery of all kinds, friends, already? Do we, in reality, need fresh phantoms to affright our peace, and put an end to our sanity? Is it not time some steps were taken to keep our good old religious institutions from being razed to the ground by modern spiritual vampires—by men who, leech-like, suck our heart's blood from us—men who would rob us of our religion, our sanity, and our cash at the same time."

Mr Philas Polax sat down fully satisfied in his own conceit that he had cut down the spiritual Upas tree. There was considerable applause, and a general buzz of voices, amid calls for toast and coffee.

As soon as the waiter had performed the behests of the company, Mr Somes, having obtained the consent of the Chairman, rose. There was little bombast either in this gentleman's manner or speech. He spoke without warmth, but yet with simplicity—

"MR CHAIRMAN AND GENTLEMEN,—Allow me to solicit for myself the same patience which you have bestowed upon my friend, Mr Polax. I ask no more, and can consent to talk with no less indulgence on your part. It is always an evidence of an adversary's weakness when he resorts to aspersion and assertions to make out a case. Let him argue, not declaim; give facts, not reiterate worn-out platitudes. He comes before you with a flourish, like an army headed by a band, but it is found the flourish is all of brass and wind—nothing more. Take from the army courage and my image will be complete. Mr Polax is all brass and wind."

Mr Polax rose—"Mr Chairman, I rise to a point of order. Mr Somes should deal with the question and not with the person." ("Hear, hear," was heard from several parts of the room.)

Mr Somes continued—"I mean no offence. I spoke allegorically, and I think before the close of this discussion I shall be able to prove the truth of my image."

The Chairman rose—"Had you not better proceed with the argument and leave Mr Polax out of the discussion while you take up Mr Polax's arguments *seriatim*?"

"With all deference to our Chairman I must say he displays a partizan spirit. He heard Mr Polax defame the character of an absent man, Mr Jeremiah Forbes, a medium, in Lincoln's Inn Fields, a gentleman whom I have every reason to believe is a true man, and yet he did not rise from his chair and prohibit personality of the worst kind, which in this case took the form of defamation of character."

"We cannot allow these recriminations," said one gentleman.

"Let us proceed with the subject, or break up the meeting," said another. (Hisses, "oh, oh's," and ironical laughter followed.)

Mr Forbes took out his pocket-book and made another entry.

After the confusion was abated, Mr Somes went on—"I say it without the least fear of contradiction that the assertions of the opener are all of them most absurd and

false. He talks about 19th century civilisation, with a flourish, and uses the facts of our progress in the sciences as evidences against the acceptance of spirit truths. I do not see the logic of this. There is no true man who would wish to strip his countrymen of their laurels. We have, as a people, much to be proud of in our scientific and philosophic attainments. The evil is not in our devoting ourselves to the development of the sciences, but in supposing that they constitute the summum-bonum of truth, and because they exist in reality, nothing of a spiritual, and necessarily higher, character can exist. I well know, gentlemen, from my own experience that the tendency of the mind devoted to a special study is towards fanaticism; there is, therefore, as much material fanaticism in the world as there is spiritual. Men are taught to observe certain fundamental principles in material philosophy, the result is they grow up devoted to the exemplification of these principles; all their studies are brought under their test—the result is inevitable—they cannot recognise phenomena above them. Their experiments are all material, therefore they have no conception of the spiritual. If you talk to them, they ask you for tangible proofs—like Mr Polax does—wanting to see, hear, smell, taste, or touch the spirits, or at least to bring them under material tests. While this is the case I must say I have little hope for Spiritualism, although I have every confidence in its power and truthfulness. Let us examine a little into the logic of the opener. He conceives the idea that there must be imposition in spirit-phenomena; that it must be a trick, because in his capacity of tax-gatherer, he has found the taxes ready for him. Did ever anybody in his senses hear such nonsense? (*Laughter, which caused Mr Philas Polax to move uneasily upon his seat.*) I suppose, if Mr Polax's logic is worth anything, all persons who pay their taxes are rogues. If it is to apply to Spiritualism there is no reason why it should not apply to other questions. All persons who pay their taxes stand in jeopardy; if they want to be considered honest people they had better get their taxes in arrears. If they follow out this advice, what then? Why Mr Philas Polax will suffer, because his difficulties in collecting will be increased. (*Mr Polax got more uneasy.*) I really don't know how to meet this question since our opener has given us little other than what might be summed up in his own expressive term "Bosh." He talks about our court not being devoted to Spiritualism, likewise tells us the aristocracy of this country turn from it, and that its main supporters are the conjurers, or necromancers. I will observe that I see no proof of the truth of a system merely because the court does not favour it; neither do I see its falsity because the court may happen to exclude it. The court may have plenty of material wealth but that will not purchase for it spiritual wealth. I am, however, not quite sure that our court is quite so much disposed to exclude Spiritualism as our friend asserts. One thing I know, this subject has been taken up most amongst the literary and aristocratical classes in England. There are thousands who believe in the phenomena who dare not avow their belief. What does this argue? Why, that our educational establishments have trained up a host of tame inanities instead of men, or they would have the courage openly and manfully to defend the truth with their names. I ask only a free and fair examination of the subject; look at it in all its peculiar phases and it will be found a truth too mighty to gainsay; a truth whose teachings overturn all the orthodox dogmas which are the outgrowth of mere priest-craft, leaving the pure and lovely doctrines of the Scripture to shine in the immortal light of truth. It is not enough that men cry aloud 'impossible;' what is impossible to them is quite possible to God. He has evidently in His own wise manner instituted these spirit marvels of modern days for purposes of redemption. The glorious work is going on all over the world, men sunk deep down in the mire of materialism are rising into new life and learning that where all was once darkness there is now light, even the light of faith, which is illumined with the sun-radiance of divinity."

Mr Somes sat down.

The Chairman rose,—“Will any other gentleman speak? we shall listen I am sure with attention.”

(To be continued in our next.)

THE SPIRITUAL TIMES BY POST.

To facilitate the obtaining of the SPIRITUAL TIMES, packets will be sent direct from the Office post free to any part of the United Kingdom, by remitting, in advance, as under—

1 copy 3d.,	or for 13 weeks 3s. 3d.	26 weeks 6s. 6d.	52 weeks 13s.
2 " 5d.,	" 5s. 5d.	" 10s. 6d.	" 21s.
3 " 6d.,	" 6s. 6d.	" 13s. 0d.	" 26s.
6 " 1s.,	" 13s. 0d.	" 26s. 0d.	" 52s.

Post Office Orders must be made payable to Job Caudwell, at the Strand Post Office.

TO CORRESPONDENTS.

Our readers will favour us by sending accounts of Apparitions, Hauntings, &c. We wish to give as many facts as our space will admit. Correspondents should allow their names and addresses to appear; accounts of a supernatural character should be given to the public free from all suspicion.

All Advertisements, payable in advance, may be forwarded to Mr J. H. Powell, SPIRITUAL TIMES Office, 335, Strand, W.C.

Advertisements will be inserted as follows—Four lines, 2s.; and every additional line, 3d.; 10 words to a line. A reduction for a series of insertions by special arrangement.

Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning.

To THE TRADE.—The SPIRITUAL TIMES is published at Ten o'clock on Friday morning, by Job CAUDWELL, 335, Strand, London, W.C.

List of Agents for the "Spiritual Times."

LONDON.—F. Pitman, 20, Paternoster-row.
James Burns, Progressive Library, Camberwell.
Frederick Farrah, 282, Strand, W.C.
C. Jenkins, 286, Strand.
Publishing Company, 147, Fleet-street.
H. W. Harris, 4, Blackfriars-road.
C. W. Little, 14, Broadway, Ludgate-hill.
Mr. Cornish, 12, Red Lion-street, W.C.
W. Vernon, Chapel-street, Lamb's Conduit-street.
A. Plummer, 48, Theobald's-road, Holborn, Bloomsbury.
J. M. Spear, 72, Albany-street, Regents-park.
H. Parnell, 166, Old-street (corner of Old-street.)
W. Pilcher, 144, Gray's-Inn-road.
Charles Watkins, 9, Orange-street, Red Lion-square.
J. Hopcroft, 9, Little Queen-street, Holborn.
W. Sharp, 25, Old Kent-road.
J. Roberts, 195, Shoreditch (opposite Great Eastern Railway).
NEWCASTLE-ON-TYNE.—Thomas P. Barkas, 49, Grainger-street.
BRIGHTON.—Abbot, Queen's-road.
KINGSTON-ON-THAMES.—Bryden.
NOTTINGHAM.—Jeddiah Hitchcock, Alfred-street.
MAIDSTONE.—W. R. & F. Masters, 60, Week-street.
EASTBOURNE.—Mr. Griffin.

* * * We shall be glad to receive additional names as Agents.

A SPIRITUAL CIRCLE is held every Sunday, from 11 a.m. to 1 a.m. at the School of Art, 79, Newman-street, Oxford-street. Friends are invited.

Advertisements.

The Spiritual Magazine. On the 1st of every month, price 6d. London: F. PITMAN, 20, Paternoster-row E.C.

J. H. Powell, author of "Spiritualism, its Facts and Phases," and Editor of the *Spiritual Times*, is open to engagements for Lecturing on Spiritualism, &c.
Address—Mr. J. H. Powell, *Spiritual Times* Office, 335, Strand, W.C.

Shorthand.—Pitman's Phonographic Teacher, 6d.

Shorthand.—Pitman's Phonographic Manual, 1s. 6d.

Stevens' Hall, 198, Pentonville Road.—On Saturday evening next, August 6th, adjourned discussion on "Modern Spiritualism." Speakers on the negative—Mr. Horner and others. On the affirmative Mr. J. H. Powell, Mr. J. M. Spear, and others. Open at half-past seven, commence at eight. Front seats sixpence, back do. 3d.

A COMFORTABLE SLEEP FOR ONE PENNY.

CHARLES MEARING'S INSECT POWDER
Kills Fleas, Bugs, Moths in Furs, and all
Insects, without the least danger to animal life, for any quantity could be taken without injury. Dogs, cats, canaries, and other birds troubled with fleas and other vermin, it will destroy them. For children's heads it stands unrivalled, the least atom coming in contact with them is sufficient to destroy any insect. Sample Packets, 1d., 2d., 4d., and 6d., with Directions, by all oilmen, grocers, chemists, &c. Be sure you ask for CHARLES MEARING'S INSECT POWDER, and see that Charles Mearing is on the packet before leaving the shop, or you will be disappointed, as there are already worthless imitations of Charles Mearing's Insect Powder, and Charles Mearing guarantees all that is here stated. Be sure you have Charles Mearing's Insect Powder. Try a packet if you are troubled with fleas or bugs. Any one doubting the quality of this article has only to sprinkle a little on the dog or cat, when they will see the fleas come to the surface immediately, and then die. Works.—55, UNION STREET, CLARENDON SQUARE, LONDON, N.W.

Job Caudwell's list of Publications to be obtained through all Booksellers or Post-free from the Publisher, 335, Strand, London, W.C. Post-office orders to be made payable at the Strand Office.

Just Published. Cloth, fcap. 8vo., 170 p.p., price 2s.,

Spiritualism: its Facts and Phases, Illustrated

with Personal Experiences, and Fac-similes of Spirit-Writing, by J. H. POWELL.

As an individual contribution to the general mass of testimony on this great topic of the age, it is very valuable.—*William Howitt*.

Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer we cannot do other than advise the public to consult the work.—*Public Opinion*, March 12th, 1864.

London: F. PITMAN, 20, Paternoster-row.

May be had post-free, for 26 stamps, of the Author, 4, Portland-place Eastbourne, Sussex.

Published every Saturday, Thirty-two Pages, Price 2d.,

Public Opinion, a Comprehensive Epitome of

the Press throughout the World.

PUBLIC OPINION gives the Comments of the various leading Journals—British, Colonial, and Continental—on all important current topics, an elaborate summary of Contemporary Events, an extensive Selection of General Miscellaneous Intelligence, and a copious variety of Literary and Popular Reading.

The Annual Subscription (post free, payable in advance) is 13s. PUBLIC OPINION is published in time for Friday evening's post, and sold at all Railway Bookstalls and by all Booksellers and Newsagents throughout the Kingdom and the Colonies.

Post-office Orders to be made payable to J. K. SHARPE, Publisher and Manager.

Office, 11, Southampton Street, Strand.

NEW MUSICAL COMPOSITIONS.

Our Rifles are Ready! Hurrah! (a Song for Volunteers.) Words by T. SHORTER; Music by R. COOPER. Easy and Effective.

The Evening Star. Part Song, with voice parts complete. The two compositions are published together, and can be had post free, for 18 stamps.

"Two first-class pieces.—*Brighton Guardian*. METZLER & Co., London and Brighton.

Also by the same Composer, Price 2s. each.

Over the Downs (Words by J. H. Powell).—Song and Chorus as sung with great applause at the Philharmonic Hall, Islington.

Thekla's Song (from Schiller's *Piccolomini*.)

The Better Land (Words by Mrs. Hemans.)

I Have Something to Tell you To-Night, Love (Words by T. Loker.)

The Christmas Hymn.—Solo, Duet, and Chorus.

The above Pieces can be obtained at Half-price.

"Mr. Cooper has the peculiar faculty of associating with his compositions the very life and spirit of the poetry. He wedds the words to melodies which add to their power, and invest them with speechful beauty."—*Brighton Gazette*.

New Psalm- and Hymn Tunes, Te Deum, and

Twenty-Four Original Chants, composed and arranged, with voice parts complete, for the Organ, Harmonium, and Piano, by ROBERT COOPER.—Price 2s.; cloth, 2s. 6d.

"The Harmonies, both in invention and arrangement, are musical to a very high degree, and, altogether, the work is one which can be strongly recommended, and will be sure to meet with approval."—*Brighton Guardian*.

London: NOVELLO & Co., 69, Dean-street, Soho.

The Truthseeker for August, contains:—

A Few Words on the Oxford Declaration—Broken Lights—The Revs. Baldwin Brown and J. H. Hinton on the Fatherhood of God—Prayer in the name of Christ—The Attitude of the "Unitarian Herald"—The "everlasting suffering of the lost."—Notices of Books, &c.—Price Threepence. London: Whitfield & Co., Strand, and C. Fox, Paternoster Row.

Health in Nature,—a Practical Treatise, showing

how "Good Digestion waits on Appetite, and Health on both." By R. COOPER. To be had of all Booksellers; Price 6d. "Health in nature" is a little book all should read. It goes in the way of social science, and in common-sense diction clears the path to health. It is about the cheapest book of equal usefulness we have had the pleasure to read.—*Eastbourne Gazette*.

F. Pitman, 20, Paternoster-row.

Furnished Apartments at the Sea-Side.—Terms

moderate.—Eastbourne is a quiet and pleasant watering-place, of convenient access from London; abounds in charming scenery, and has the reputation, according to the Registrar-General's report, of being the healthiest town in England.

Address:—J. H. POWELL, 4, Portland Place, Eastbourne, Sussex.

Mr. J. M. Spear, of America, will welcome calls to Lecturo or hold conversations upon Spiritualism, in or near London.

He has taken rooms at 72, Albany-street, Regent's Park (London), where he will examine and prescribe by spirit-aid for disease of body and mind; will delineate character when persons are present or by letter, as impressions are given him; will sketch the special capacities of young persons.

At home from 12 to 3 p.m. daily (Sundays excepted). Home Fee, Half-a-Guinea.

Printed for the Proprietor, Mr ROBERT COOPER, of Eastbourne, in the County of Sussex; and published by Job Caudwell, 335, Strand, London, W.C.