

THE

SPIRITUAL TIMES

A WEEKLY ORGAN DEVOTED TO THE FACTS, PHILOSOPHY, AND PRACTICAL USES OF MODERN SPIRITUALISM.

WE HOLD THAT GOD IS OUR FATHER, MAN OUR BROTHER, IMMORTALITY OUR DESTINY.

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

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

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PRIOR 2d.

Spiritualism unfolds to our internal senses substantial realities, presenting us not only with the semblances, but the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the spiritual, but 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.

THE NECESSITY OF ORGANISATION.

Why is it Spiritualists are so apathetic? Why do they seem to ignore the practical philosophy of concerted effort? All the existing institutions profit on organisation. Individual effort has its uses; but without co-operative action, little in the way of propagandism can be done. The history of all the great social, religious, and political institutions, is a history of organisation, and no bodies of men teach the lesson of practical concerted effort like the vast religious bodies with their machinery of chapels, schools, tracts, missionaries, &c. Why is it that Spiritualists act individually, and oftentimes ineffectually, when they might organise methods and means to build up a spiritualistic superstructure, which, for vastness and utility, might rival any of the sects in Christendom?

The evidences of spirit-life having proved to us our immortality, is that a reason to make us selfish? Shall we rest satisfied with our own conversion, and let the tide of Atheism and Materialism roll on without an effort to retard its progress? If not, shall we do what is almost as unwise, place our unassisted efforts against the stream? No; rather let us follow the example set us in the history of all experience, and bring our united forces to the work. "But," say some objectors, "there is such a wide difference in the doctrinal opinions of Spiritualists that they could never coalesce." Why not? We apprehend no Spiritualist can exist without he accepts the fundamental facts, viz., that spirits commune with us, and that we are immortal. This, in our opinion, is all that is necessary for a basis of organisation. The very harmony of nature flows out of its discords; yet nature is not ignored in consequence. Neither would a spiritual organisation lose its vitality because doctrinal differences existed amongst its members. Had the great sects of Christendom learnt to be liberal in their latitude of differences, how much more vast and useful might even their organisations have been. We regret to say that many Spiritualists devote themselves exclusively to the subject in its mere phenomenal aspects. They make a toy of it, and, like children, play with it until they grow careless about it; consequently, every fresh novelty in the way of mediumship absorbs their entire interest. The

danger of this is, that all duty, or conception of the Divine uses of Spiritualism, is lost sight of. Then, again, not a few Spiritualists run after the sensational to the utter neglect of the less exciting manifestations which take place in domestic circles. There is no need for this. If Spiritualists could see the purposes of modern manifestations of all kinds, they would regard all genuine mediumship with interest. We earnestly desire to see spirit-manifestations recognised for their philosophy, then, we are confident, something like coalition amongst Spiritualists would result. If Spiritualism had no philosophy, and were simply an addition to the toy-shop, we could understand the rush which takes place for novelty, and the almost utter absence of devotion to it as a principle. But with the knowledge that its manifestations, however lowly or exalted they may be, bring with them assurances of immortal life and promises of Divine blessings for those who aspire towards the pure; we are absolutely unable to appreciate the conduct of those who, knowing these soul-saving truths, do yet refuse, from conventional motives, to unite their energies for the common good. Everywhere the power of union is acknowledged. Nature and art urge to united action. We hold that an organisation based upon the facts of spirit-communion and immortality could be formed which would do a work in the way of spiritual regeneration, which has seldom been dreamed of. Such an organisation would meet the demands of progress, and teach the world a lesson it waits to learn. It would give the utmost possible freedom to human advancement, and in its recognition of the individuality of the individual, level the petty tyrannies of sect. It would afford a stimulus to thought and favour its expression. Thus, as brethren, we might labour for each other in our own particular spheres of action, never clashing because acting from a basis of universal recognition.

Those who know Spiritualism to be a fact, if they only regard that knowledge as a talent given them for use, will, we think, see the necessity of its exercise. We are far from thinking that Spiritualists should render themselves obnoxious by forcing their views upon other people. But the legitimate plans of action ought to be open to them as well as to the sects. The means of diffusing knowledge by tracts, books, lectures, &c., should be within their reach. This, we are aware, is being done in a very diminutive manner, and with a great personal sacrifice, nevertheless. But with an organisation of the Spiritualists of the United Kingdom, what a glorious work in this way could be done with little or no personal sacrifice. We know that there are some thousands of Spiritualists in Great Britain. Why cannot these all unite, not to spread any special dogma, but to make known the fact that the spirit-world is in communication with us, and that the negations of Materialism, in and out of the pulpits, cannot disprove the proven fact that the spirit of man is immortal, or that, as Sir H. B. Lytton beautifully expresses it:—

There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jewelled crown
They shine for evermore.

There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our best loved things away,
And then we call them "dead."

Born into that undying life,
They leave us but to come again:
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless Universe
Is life—there are no dead.

Why need small differences, which have a temporary existence only, stand in the way of the fundamental truths of Spiritualism, and keep its adherents in disunion? It is astonishing how soon men learn to respect each other's differences when they willingly work together. It is this idea which convinces us that an organisation of Spiritualists might be based upon the facts of spirit-intercourse and immortality, without an individual member being called upon to sacrifice one iota of any pet doctrine he might feel especially given to him to promulgate. We are satisfied all false doctrines would sooner fade out in an organisation like we advocate than in any small sect extant. The singleness of purpose which would unite the friends of the cause would necessarily, whilst allowing freedom, keep all lesser sentiments in abeyance. We are aware of the conditions to be observed before an organisation can be properly set working, but we see nothing impracticable in the formation of one, providing Spiritualists will be less apathetic and learn the lesson which Spiritualism is teaching—that doctrinal differences are of minor importance, and are in reality no absolute barrier to union.

The necessity of organisation is everywhere felt, but the materials are disorganised for want of some persons to take the initiative, and put them in working order. We have the *Spiritual Magazine* and the *Spiritual Times* doing pioneer work, but the support given to these organs, we are sure, might be vastly increased if the spirit of co-operative effort prevailed amongst the Spiritualists. Already we have a central hall for meetings at the Spiritual Lyceum, which we hope shortly to see occupied to advantage. The *Spiritual Times* and the Lyceum have hitherto been mainly sustained by Mr. Cooper. We hope to see his burden lightened. He took the initiative in supplying a weekly organ and a central hall. Will none come forward to give them efficient uses? We hope to see the principles of Spiritualism vitalising the universal human soul. Organisation is necessary to this. Mere precarious individual effort can, from the very nature of things, move the world but slowly, if at all; we must have organisation if we are to do the work required. We should be sorry to undervalue the services of individuals; we know we have noble examples of such in our movement; all honour to them, wherever they are found. But we still urge the necessity of organisation to relieve them of their far too heavy burdens. It is so easy for the many to perform their quota of service that to us it appears strange so little is done to call their energies into action. Individual effort rightly directed is good, but concerted effort in the same direction is infinitely better.

We present these views for the careful consideration of Spiritualists, and hope the friends to the cause will consult with each other and send us the result of their consultations. We feel assured, if this subject is only properly agitated, much good will result.

THE ILLUSTRATED LONDON NEWS ON GHOSTS.

The *Illustrated London News* has the following cool piece of conceited trash on ghosts. We present it to our readers that they may have another evidence of the ignorance of the Press on all spiritual questions:—

"Everybody knows that Mrs. Crowe, and some few dozens of demented persons, believe in ghosts—real *bona fide*, chain rattling, somewhat noisy, and, of course, tangible, ghosts; for if

a ghost be not in some sort tangible, how does he make a noise—noise being the production of matter brought in contact with matter? There was a good story last week in the Irish police trials, which should settle the matter for ever, and relegate the ghost to its own proper domains—an excited mind, and, consequently, diseased retina. The story is that of a man who, with more or less of the usual brutality, had murdered his wife and had buried her. The man was arrested: but on explaining that his wife had emigrated, was let loose. Emigrated she had, *about ad plures*, to those vastly populated shores of the next world, but her body was lying in an Irish bog of some extent, and the grave so cunningly concealed that the guilty wretch had to be taken to the spot to point it out. When there, he cried out in terror to the magistrate, with a terrific adjuration, "There she is! there she is!" and they who were with him had not the slightest moral doubt that he saw the ghost of his wife standing above her grave. Here, then, is a precisely similar case to the 'Spectre of Tappington,' and the 'Drummer of Tedworth,' well known legends. The only thing wanted is that the priests, the policeman and the stipendiary magistrates, or anyone, and everyone who passed that way, should have seen the ghost. When the ghost can only act upon the conscience of the man who before-hand knows all about the ghostly circumstance, the 'deep damnation of the taking off' of the victim, it may be as useful to justice, but it certainly cannot put in a claim to be recognised as an existing entity, in spite of Mrs. Crowe, the Hon. Dale Owen, and all other ghost-seers to boot."

It is extremely sagacious on the part of the prodigy of the Press who writes this, that he has lit upon the idea of a ghost's tangibility. We should much like to know how he is assured that his own remark is not "noise being the production of matter brought in contact with matter." Bungling philosophers like this might improve their wits by a reference to Bishop Berkeley. Poor "demented persons" to believe that everything is matter. We should advise the *Illustrated News* to keep to its material illustration in future, unless having satisfied itself of the intangibility of ghosts, it can present a few portraits of the intangibles. We suppose if it should attempt this, it would not be particular to a shade.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

ORTHODOXY AND SPIRITUALISM.

To the Editor of the *Spiritual Times*.

Sir—I admire the Christian tolerance which enables you to admit letters of opponents, that even set us off as infidels, because we don't happen to read Scripture truths in the same light as themselves. "Orthodox" religious papers, I have observed, while readily admitting statements against Spiritualism, are not willing to admit them in its favour.

I used to think that in religious matters Atheists and Deists were only deemed Infidels; but according to the more extended meaning of the term, given by your correspondent J. H. L. Christien, it may be also made to apply to all Churches, as in some shape or form there are imperfections in the attainment of the knowledge of truth appertaining to them, and your correspondent may fairly be said to be of the society of Infidels.

How presumptuous of uninspired men to determine so positively for others what is truly Divine truth! and also to take upon themselves, without a personal experience in the trying of spirits, to judge all which are communicating to be of the devil. As a Spiritualist, I have observed how faithfully many of the spirits have impressed on us the high spiritual importance of embracing the holy principles of the religion of Jesus, and of being clothed with His meek and pure spirit; and have been made to feel how much more applicable to the nature, faculties, and exercises of the soul is such teaching, than that of some of the dogmas of faith imposed on us by divines as necessary to salvation, which were not embraced in the words and teaching of Christ.

Your correspondent signifies that we are Infidels who do not "accept the Scriptures as alone containing the revealed Will of God, and object to Jesus as the Christ who died upon the Cross for sins, and by which there is alone salvation."

How beautifully do I discover the Will of God, not only in the teachings of the Scriptures, but in the great and enduring volume of nature, in which are inscribed the glorious attributes of God, as the God of love and goodness, and in the exercise of which, as in His image, it is His will we should ever seek to develop ourselves.

I do not know any Spiritualists who reject Jesus as the Christ who came to redeem mankind into higher spiritual conditions; but, it may be, they reject the idea of His being a Redeemer in the precise way entertained by the many who think as your correspondent does.

Differing from him myself, I will venture, with your permission, to show in what respect.

The "orthodox" set forth Christ's earthly righteousness as being a substituted righteousness to satisfy God in our behalf; and His death as a mortal sacrifice to atone or compensate for sin, that man may be saved by having a faith therein.

It of course should be considered that because men are supposed to be capable of only rendering an incompetent obedience to Divine commands,

this complete satisfaction for sin has been rendered to save men's souls by faith, that this faith to save should be a perfect and abiding one.

Is it so much easier for a sin-loving man to desire to refuse this faith than to obey God's commands? Does not the blessing depend on a very uncertain tenure? and depending on this uncertain faith, how can it be truly said that Christ has rendered a full satisfaction for all the sins of man, which has been as fully accepted by God in their behalf? Who among the best of Christian professors in this doctrine, from assuring themselves of the possession of such a perfect and standing faith, are in full assurance of heaven?

It surely cannot be that the inferior principle of our existence in Christ, belonging only to mortality and time, as by a sacrifice, can redeem the superior, belonging to immortal conditions of existence; that the material can redeem the immaterial and eternal. Christ himself signifies as much, when He intimates that nothing can be given in exchange for an immortal soul. It must be a materialistic faith that rests on such a sacrifice, and this Materialism of thought runs through other sectarian doctrines concerning heaven, hell, the resurrection, &c.

My views of redemption by Christ I believe to be more Scriptural, and more in accordance with the minds of good spirits communicating.

It appears to me Christ in His life and death designed to redeem His people (Israel) from bondage to a new law of ordinances into a new dispensation of spiritual life and light, called the Gospel—the kingdom of heaven state, and the law of the spirit of life in Christ Jesus, in which men should know how to serve and worship God in spirit and in truth—love God supremely, and their neighbours as themselves, and so to fulfil all Divine law.

This Gospel state being called the "everlasting Gospel," it was an "eternal redemption" of state into which men were brought, and in which Gentile and Jew might become redeemed from the love of evil into the love of good, through the operation of the Spirit of God, and of the holy principles of truth contained in the Gospel to the saving of the soul.

As Moses, under the dispensation of angels, had been the medium or mediator for establishing his dispensation of ceremonial worship, so, in the passing away of this, Christ then became the one Mediator between God and man, for establishing his higher, more spiritual, and eternal law of life, the embracing of which, in love and faith, would constitute Him the Divine Saviour, as leading men thereby into everlasting life; for it would be in them as "a well of water springing up into everlasting life."

Christ, then, by His righteousness in life and death, became the divinely competent One for abrogating the mosaic, and instituting in its stead His own more spiritual and saving dispensation; and for this purpose, it was but meet that He should Himself be perfect in the holy and Divine principles He came to establish for men, that they might work out their own salvation, or develop into eternal life. Faith in Christ and His teachings redeemed men from their former lower states into His Gospel saving powers, for He brought life and immortality to light.

As stated in the Scriptures, he actually "put away sin," and made "an end of iniquity;" but it was as no longer appertaining to them under the abrogated law of Moses, to which had been added forms of righteousness by the Scribes and Pharisees, which, in God's sight, were as "filthy rags." The believer in Him had no longer sin imparted to him, as being under that law, and they needed not its forms of ceremonial righteousness, for He had redeemed them into a dispensation of more exalted and spiritual requirements, suited to the exercise of their spiritual faculties and aspirations.

If He has put away sin in any other sense than the foregoing—or if, as supposed, He put away our sins, then, as a natural result, there cannot be sin imparted to any, and they cannot be held responsible to God for it. "And for this cause, He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance."—Heb. 9, 15.

What, in reality, did mankind need more than that Christ, as the Mediator for administering this Testament with its Holy Ghost powers, should raise men into conditions to become born of the Spirit, and so to be raised out of evil, through the regenerating exercises of the knowledge and love of truth?

Divines tell us we can do nothing of ourselves, owing to the evil conditions of our natures, to please God. If this be true, why did Jesus say to them, "Go, and sin no more!" Why did He tell them of the New Law, that they were to love one another, and it was no more, as under Moses, to be an eye for an eye, &c.? Why did He promulgate the features and characteristics of the law as the "righteousness of God," which they were to seek, that all other things might be added unto them, and, of course, their deliverance from the reign of sin and its consequences?

Then we are told by orthodox divines that the Apostles taught future salvation of souls as coming to us by having a faith in Christ's substituted righteousness and atoning death.

I do not perceive it; and Christ did not teach it, or set forth the future judgment as appertaining to any such conditions, but to the words and deeds, or personal righteousness, of life; and that not of the fruits of earth, but of the spirit of man, under the law of love, in exercises of good, accompanied by faith in God.

It may be perceived that when the Apostles spoke of being redeemed by the blood of Christ, that they spoke in the present tense of the redemption from Moses into Gospel-saving conditions.

They, therefore, gloried in Christ and Him crucified, for in the New Testament conditions, instead of remaining in the spiritual poverty they had been under Moses, Gospel truths and powers had enabled them already in their lifetime to become, as to their spiritual states, "risen with Christ" to heavenly places; they were then in the new birth state of the spirit-kings and priests, and truly sons of God, and joint heirs with Christ of the heavenly inheritance. They were in the regeneration, and spiritually sitters on twelve thrones, judging, by their preached Gospel, the twelve tribes of Israel.

These spiritual blessings for which they gloried in Christ, had become realized to them under Gospel powers of enlightenment. They therefore took up their own cross of self-denial, after the example of Christ, that they, too, might be made perfect through such sacrifices and by suffering,

deeming the sufferings of mortal life, even unto death, as unworthy to be compared with the glory of immortal and exalted conditions.

Christ, as a Jew, having sacrificed His life in the work of making an end of the mosaic institution, and with it the law of carnal sacrifices (for under that institution it is said "That without the shedding of blood, there is no remission of sins;") with the shedding of His blood he also established the new dispensation, and it became the "New Testament in His blood." And inasmuch as this, as a saving dispensation, resulted from His life and death, it may be additionally added, that without the shedding of blood there is no remission of sins; but this by no means implies the common belief that His blood was shed expressly to save, by having a faith in the fact.

His death, as a sacrifice to obedience, was His last great encounter with the temptations and powers of evil, that in overcoming all evil in His own person, He may assuredly be the competent One for aiding others in overcoming their evils with good in the future Gospel dispensation.

Although by Him redeemed into this superior dispensation, yet in it our souls are not redeemed from evil as by a faith in His substituted earthly merits, but by embracing and making our own the Divine principles therein embraced, capable of making men wise unto salvation, in connection with which in their action is the unflinching aid of the Divine Spirit—that Spirit which was in Christ.

Without the love and truth which was in Christ and was His, we are none of His; and partaking of that Divine principle, we are partakers of the elements of his spiritual being—the life-blood of immortal conditions; and which, flowing into and permeating our being, is that spiritual blood which, as His, cleanses us from all sin, and of which the shedding of His material blood to redeem us into Gospel conditions was an emblem. His material blood cannot enter a soul to redeem it from evil loves, and so cleanse it from sin, and, therefore, is not a power to do so or save by faith.

The sacrifices and sufferings of His mortal life were a price he paid thus to redeem them, which entitled Him to be considered as having purchased the right to their faith from Moses to Himself, as the Messiah and the then one Mediator between God and man.

Atonement, in Scripture meaning, does not imply satisfaction or compensation for sin, but that of reconciliation; the reconciliation of men to God, and not, as taught, of God to men. Christ, as a man, having first reconciled man to God in his own person, through His perfect obedience to all Divine law, could establish that Gospel law of life which should be capable of reconciling others to God, and become thereby saved; for man, His was, therefore, the Gospel of reconciliation, and in that respect, the power of God unto salvation, for in it He had become the way, the truth, and the life.

Love is the religious element of our being—is the element that worships, and in the exercises of which in good, we unfold into that image of God, It is superior to faith, as was taught by Jesus and St. Paul; yet it cannot be a true and perfect manifestation towards God, unaccompanied, by faith in Him.

The substitution, by divines, of the dogma of faith in Christ's earthly righteousness, and in the virtues of His material blood to redeem souls mystically by faith, for the holy teachings and Gospel of Jesus, so adapted to enable men to progress out of evil as the one thing needful, accompanied, too, as it is, with the belief that men, although in the image of God, are "total depravity," and not able in any way of themselves to please God, has greatly impeded the action upon numbers of Christ's personal teaching, and therefore the general progress of mankind in the love of good; hence, it is but natural to conclude He is about to send to us his ministering spirits, who among men are His reapers more than our divines, that they may again make known the true Gospel of Christ, and the more clearly bring life and immortality to light in this material and sordid world.

Doubtless many having the orthodox faith, after leaving this world, have gone into the world of spirits expecting to go to the throne or presence of God, but owing to their mental errors, find themselves in the position of the departed spirits to whom Christ went and preached and ministered unto after His ascension; but a ministry for departed spirits, although it should be evident, does not enter into the belief of our churches.

Much more might be said on this interesting subject, but this must suffice.

I remain, sir, yours, &c.,

May 22, 1865.

B. D.

WILLIAM VON HUMBOLDT AND THE SUPERNATURAL.

To the Editor of the *Spiritual Times*.

Sir,—In a work translated from the German, by Catherine M. A Couper, entitled "Letters of William Von Humboldt to a female friend," several allusions are made to the supernatural, and two or three interesting accounts of spiritual manifestations given. It may, perhaps, interest those of your readers who have not seen the work, if I first present them with an extract from the letter of the lady correspondent, alluding to certain facts, and then Humboldt's reply to the same. She says—"Some explanation may be necessary respecting the obscure allusions contained in letter XVII. I am certainly not in a position to solve the problem. I can only relate the mysterious event which so much interested William Von Humboldt. It appeared quite indisputable that there was in connection with my father something mysterious—yes, even belonging to the invisible world, and never satisfactorily explained, although carefully investigated. He was himself perfectly conscious of it. Without being either elated or depressed, he spoke of it; related with seriousness many events in different periods of his life. He was accustomed to say, 'No one has yet penetrated and recognised the connection between the seen and the unseen worlds.' There were fewer manifestations through the sense of sight than through that of hearing. Loud, even noisy movements were heard in the rooms occupied or occasionally used by him; often, as soon as he had left them. These noises were like those that he

himself made in the usual employments of his literary life, rustling of books, manuscripts, and papers, moving of tables, drawing forward of chairs, walking backwards and forwards, sometimes slowly, sometimes rapidly; everything exactly the same, only louder than was usual with my father; so that my mother and we children, in a lower room, thought that he was in the house. He was accustomed, when the weather permitted, to go out for an hour before dinner, either on foot or on horseback. It was his habit then to lock his study, and to put the key in his pocket. At these times the noises were the loudest. Very often when he came to table he was serious, somewhat dull and silent, ate little or not at all. At another time he would relate, calmly enough, yet often with a clouded brow, that when he took the key, and was going to unlock the door, it appeared as if the invisible s arer of the room would jump up with a noise as if surprised, and throwing about the chairs, hasten into the adjoining room, which was, however, always bolted on both sides. Very often it appeared as if he could not help believing that some one was in his study moving his papers about. But he went in, found all unchanged, just as he had left them, books, papers, pens, &c., all in their wonted places, and the chair at the table at which he was accustomed to write, undisturbed. My mother, who was in the habit of attending to many household occupations in an adjoining room in the passage on the same floor, said sometimes to her children, "God forgive me, I believe your father is double!" What very much lessened the fearfulness of this war, that the nights and afternoons were quiet. In the mornings, and particularly about noon, these noises occurred for more than a year; they were perceived also by visitors. It was really disheartening that not merely all investigations were unsatisfactory, but that no deeper meaning was ever discovered in them. They were neither omens nor warnings, neither elevating nor consoling; everything appeared like the spirit of evil spirits who wished only to excite horror and fear. Here, however, habit exercised her right. We at last became accustomed to these secret invisible agencies. Whatever inquiries and investigations were undertaken, no satisfactory explanation could be attained. All these haunting noises ceased at my mother's death, which occurred soon after, so that they might have been auguries of that event."

I will now relate another of these wonderful events, which had strong interest for William Von Humboldt. "When I was very young, my father had a violent and lingering illness. Contrary to the expectations of the physicians, he was saved by a severe operation, which was performed by a very skilful surgeon. After the subsequent complete cure of my father, this surgeon was loved and honoured by all of us as a valued benefactor, and both the families became intimate. Next spring, our first visit to the neighbouring town was to Dr M'S. This little merry excursion was a real holiday for all of us. At the stopping of the carriage, in descending from it at the entrance into the hall, my father became grave and perplexed, still more so upon entering the sitting-room. Dr M'S's house was old, and full of angles, in which it was difficult to find one's way, and a concealed passage led into a small garden, called by the children a labyrinth. After the first reception, the visitors were shown to their rooms. Then my father took his host by the arm, with the words, 'Now I will lead you.' In silence he brought him first to the dining-room, then through every corner of the house, describing each room and chamber before entering it; and last of all he recognised the concealed passage to the garden. He knew every piece of furniture in this house, almost as correctly as those in his own, and gave to the astonished company the following explanation—That during his severe illness every fevered slumber brought him to this house. He had been so often and stayed so long in every one of these rooms, that he knew them all perfectly. But as he had never previously beheld the scene of his dreams, there could be no remembrance of it to use again in the sick fancy; so he had considered them as entirely fanciful, desensured visions, without thinking any more on the subject. One may imagine his astonishment at the stopping of the carriage, and the first sight of the house, increasing more and more as his visions became realised! He was wont to dwell upon this extraordinary phenomenon of his inward powers of vision, and related this experience with such uniform exactitude, that I am able to repeat it with equal faithfulness."

Such are the facts presented to Von Humboldt by his valued and esteemed correspondent. How they were received and commented on by that statesman, scholar, and profound thinker, I will, with your permission, show in another paper.—Yours, &c., THOMAS COURT
Maidstone, June 3, 1865.

REMARKABLE SPIRITUAL EXPERIENCES OF A CLERGYMAN.

(Concluded from page 174.)

He looked round with a pleased air at each of us, and then he disappeared. Next came a young, pale, thin-faced man, with no beard and but very little whisker, black hair, and mild, pleasant-looking countenance. He had a pair of bands round his neck, as a clergyman would have at times. I thought I knew him, but to this day I cannot recal him to my recollection. After staying about the same time before us he disappeared, and then a female of a most beautiful appearance took his place. She was standing as if in the attitude of prayer, with a heavenly countenance brightly beaming forth, her eyes looking upwards, and her hair nicely done up as with a coronet, but it was all hair, and she had a sweet flower at one side of her head. My wife cried out, "Surely I have seen her before; is she not an actress?" She disappeared, and the medium wrote on a bit of paper, "No; she was no actress, but a pure and simple minded girl, who loved her God and her fellow-creatures. Go you and do likewise." I then turned up the light, read the writing, and again lowered it. The next that came was a female—one that I had good reason to

know while she was in the form. As soon as she appeared the master of the house exclaimed, "Oh, Mr. K., is that not your daughter?" I replied, "You forget that my daughter is in the flesh; she is very like her; I know her well." She came near to me and smiled sweetly. My wife knew her at once, having been intimate with her while in the body, and she said to her, "If you are she whom I think you are, let me know." She drew near to her, and stooped down quite close to her, bowing her head and smiling. She stopped with us longer than any of the others, and after again bowing, disappeared. She was my first wife, and the mother of her Mr. S. thought she was so like. After she went, we saw one after another, male and female, as many as three dozen. All seemed heavenly and happy, apparently delighted that they could thus manifest themselves to us. When all had gone, the medium wrote again, "Now, Mr. K., we have fulfilled our promise to you; we have shown you one-third of our circle. The arrangements were not prepared for the others to show themselves. Go on and let the truth be known, and we shall always be with you. Good night."

After this we stopped with our friends a little longer, talking over and wondering at all we saw. Those of us who were present had no more opportunities of again meeting together for a *seance*. One who was present went and told some of his friends that we saw three dozen ghosts last night. This soon went through the town, and no doubt he and the others were laughed at enough to make them ashamed.

Oh, poor humanity! when shall we be wise? Why should we be ashamed of declaring the truth? As Partridge says, "Mediums are our fathers, mothers, sisters, and brothers, neighbours and friends. Most of them have become mediums contrary to their wish and will, and in spite of the opposition of themselves and friends, the phenomena have appeared wherever they chose, and have in each case commanded attention, and enforced conviction of their spiritual origin." This young medium, when he first heard from me of my *seance* at Mrs. Marshall's, laughed at and did not believe that spirits had anything to do with it, and when I told him that I had tried it myself, and got all kinds of answers, he still raised objections to the spirit theory; but when he and I tried it ourselves, and some of his own relations came and conversed with us, then he began to think, and from that time he was with me whenever he could come.

If men would but try for themselves, they would soon be convinced of the truth of Robert Dale Owen's remarks—"When the spirit of man, disengaged from the body, passes to another state of existence, its thoughts and affections may still revert to earth. It occasionally makes itself perceptible to the living, whether in dream or in the light of day. Sometimes to the sense of sight—sometimes to those of hearing and touch—sometimes by an impression, which we detect in its effect, but cannot trace to its origin. These various spiritual agencies, wearing in this instance a frivolous, in that a solemn aspect—now assuming the form of petty annoyance, now of grave retribution, but more frequently brightening into indications of gentle ministry and loving guardianship.

I am thankful to think that in such an age of Materialism as the present, that some of our most learned and popular clergymen are upholding the spiritual theory, and the ministry and guardianship of angels; and, as the Rev. Capel Molyneux says, in his published sermon on the text, "Why weepest thou?" "When Mary was weeping, the Lord she deplored stood close to her." He goes on to say, "Now, I dare not for a moment say it is so; but who shall say that when a soul is weeping for a departed saint, that saint may not be standing close to it at the very time? We are to be 'as angels,' if we are God's people, and angels are ministering spirits. I am sure that angels are round about us continually. I delight to think of that; in this church I delight to think about it. I believe there are plenty of angels here now. Well, why may not some of these angels be departed souls? You weep for some departed child of God; perhaps he or she may be close to you at this moment!"

Yes, my brethren, and if you but try for yourselves, you will have abundant proof of the ministry of our dear departed ones still being near us, and only waiting for the opportunity, under proper conditions, to manifest their presence to you.

I do not want you to believe all that the spirits tell you, for not being visible in the body, you may be mistaken with regard to their identity, until you know them well; but "try the spirits," and receive no doctrine that they may put forth but that which you can reconcile with your reason, and you will be astonished at the wonderful revelations they will give you. From them we learn that those great men who devoted their lives to the promotion of science, for the good of humanity, are still progressing in knowledge in the other world, and their hearts wishes are now coming to pass, and so they go on from age to age progressing in knowledge, and thus enlarging their heavens. Such men as Sir Isaac Newton, Benjamin Franklin, Professor Hare, Dr. Gall, and others of like calibre, are still finding out more and more of the realities of their studies, and are thus able to rejoice continually.

Think not that I draw my doctrines from the teachings of the spirits, or that I wish you to do so. No, I simply show you what

I have learned for myself, and desire to put you in the way of learning for yourselves. Although we are now in the middle of the nineteenth century, how few real Christians are there in the world; although Christ has been preached in 200 tongues, yet how little has been done; and look at our own country, the very heart of Christendom, where each sect tries to outvie the other in holiness and purity of doctrine, with their set days for sermons, and their prayer-meetings and class-meetings, their sacraments and their brotherhoods, and how little is done—how little real belief is there among us—how much less religious action is there among us—how much practical Atheism is there among us. And why is all this? Simply because men are hoodwinked by prejudice, bigotry and ignorance. Arouse yourselves, ye teachers of others! Let not the blind lead the blind, or both shall fall into the ditch. If men believed in the one-tenth part of their religious creeds, surely they would act differently to what they do; but the fact of it is, they do not believe—they have no ground to go upon. They wish to believe, but when they bring their reason to bear on their creeds, they give them up in despair, or else they pin their faith to some other man's cuff, and then either act the hypocrite or live neglectful of all religious duties. True, there may be some few whose religious instinct teaches them that now they know only in part, but by-and-bye they will know even as also they are known, and therefore they still try to believe, although against their reason, and thus, as rational creatures, act a most inconsistent part, being obliged to swallow larger fish even than Jonah's whale, in order to be considered orthodox by the other members of their church.

JEAN HILLAIRE.

(Continued from Page 170)

A month after the events recorded in our last, Hillaire, at a *séance*, described an unhappy spirit which he saw, and then fell irresistibly influenced to sleep. Resistance proving of no avail, he fell into a profound slumber in the midst of the spectators, who, being unaccustomed to such experiences, had never witnessed this phenomenon before, and were much alarmed, fearing lest the evil spirit, described by Hillaire, had thrown him into this state of insensibility in order to injure him. After some moments of intense anxiety, Hillaire, still asleep, rose and addressed the spirit of his father, which he appeared to see on his right hand.

Where does this spirit lead me, father? Why does he so rapidly traverse space? And repeating aloud his father's reply, he continued, It is the spirit of P. (the bad spirit.)

The will of God, my son, forces him to revisit the scene of his sufferings; we are following him, and shall soon arrive there.

After a few moments of silence, Hillaire described a country totally unknown to him. In the midst of profound darkness he perceived an immense number of sinister and unhappy looking beings. The scene then appeared by degrees to grow clearer, and soon he saw blood-red flames surrounding these miserable spirits. The agitated face expressed pity and horror, and addressing his father in a voice trembling with emotion, he said:—

My father, is this then hell; does it really exist with its flames, and will the wicked abide there for ever?

No, no, my son, hell does not exist as has been described. These ardent flames which you see are the inextinguishable lights of truth, which illumine the vices of men, and make remorse penetrate the very cores of their hearts. But when they have fully recognised their sins, and sincerely implored God's forgiveness, God, who is abundant in mercy, listens to their prayers, and delivers them.

Oh, my father, who is that beautiful, dazzling angel? Why does God permit the good to be with the wicked?

That angel you perceive is a happy spirit, who comes into the midst of the unhappy to inspire them with ideas of repentance, and thus to shorten the period of their sufferings.

But the angel proceeded to a happier region. Hillaire and his father followed him, and soon found themselves in quite a different sphere, to judge by Hillaire's exclamations of surprise, and the delight beaming on his countenance. The spirits inhabiting this blissful abode were successively remarked upon by him with growing interest. The following is a slight sketch of a long conversation which ensued between the medium and his father, relative to the spirits in that happy planet:—

Why are these spirits who appear so ethereal and transparent as gauze, all dressed alike?

Because the spirits in this region, having all arrived at the same degree of development, and unity of feeling, and purpose of doing good, are equal in the sight of God.

Do they labour even as we do?—No; these spirits are occupied only with their eternal development.

After this, Hillaire described his return to earth, and asked for vinegar and water. After drinking a little, he awoke, and was much surprised to hear all he had described in his trance.

Shortly afterwards Hillaire was requested to join a *séance*

given by the Spiritual Society of St. Jean d'Angely; the following account of which was given by M. Chaigneau, President of the Society:—

The members having united in wishing for the presence of one particular spirit, asked the medium, Do you see the spirit we are invoking?—I see by your side a tall, very old man: he is more than seventy, and is in good health.

Describe his countenance?—His cheeks are very hollow, his cheekbones high, his eyes are deeply sunk in his head.

What is the form and colour of his coat?—He wears a grey coat and a white cravat.

Do you see his legs?—I see them well, but only one foot. This gentleman must be lame, for I see a round wooden foot under the other.

The spirit invoked had, while on earth, had his right leg amputated, and afterwards used a wooden leg ending in a ball. Upon which, as his friends remembered, he was in the habit of resting his left foot when sitting down.

The *séance* was about to close when the presence of the spirit of St. Bernard was earnestly wished for, in the hope that the hand of Mad-me Guerin would be influenced.

Hillaire then described a spirit such as he had never seen. "What a noble countenance," he exclaimed! "This spirit is robed in flowing white garments, his beard is of a golden brown, and he wears the cap of a judge. Ah! now he holds the medium's hand, and makes her write. On his chest I see a golden cross, and now his hands are extended in a blessing." Monsieur Chaigneau concludes by saying how perfectly satisfied all present were with the result of the meeting.

Soon after this a *séance* took place at Sonnac, at which the mayor of that town was present. Hillaire, as usual, soon fell asleep, and described with horror a spirit covered with blood. He prayed ardently that he might be withdrawn from this revolting spectacle, but the blood, he said, continued to flow in abundance, and he could not escape from this sight. He asked his conductors, "Why does this spirit present himself to me? You say he wishes to speak with me, but why all this blood, dear spirit, why flows it thus freely? You say you were assassinated? Oh speak truth, or I will dispise you, and God will punish you. You are truthful? Where were you assassinated? On my ground? Oh, that is false, such a thing never happened in my home. You mean in my neighbourhood? At Brisonneau, you say, and your name is—?"

He took a pencil and wrote Dhionnet.

What were you?—A vendor of lace.

You slept at Pignon's house at Fignes?—I know no person there of that name.

It was in 1708 you tell me. What was your assassin's name? Lambert, assisted by four others, Moinet and Roumeau, and two others whose names may not be mentioned, as their families are still alive.

Had you much money with you?—5,000 francs.

Roumeau struck you with a dagger while the others watched the road, and the crime remained undiscovered.

After this Hillaire awoke.

Monsieur Vincent, the Mayor, who had shown great interest throughout, could control his emotion with difficulty, but related to the assembly that at Brisonneau, quite close to his house, some workmen had lately discovered two skeletons about three feet underground, and one had a small dagger between the ribs. On reference to the registers of the commune, the names of the persons given were found as having lived at the time mentioned by Hillaire, but became extinct about fifty years later.

DUTY'S GUERDON.

BESIDES this earth, and besides the race of men, there is an invisible world and a kingdom of spirits—the world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn's rote us on all sides, and hatred crushed us, angels see our tortures, recognise our innocency (if innocent we be), and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?

CHARLOTTE BRONTE.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we loved in life. Alas! how often and how long may these patient angels hover around us watching for the spell which is so seldom uttered and so soon forgotten.

DICKENS.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—We are now ready to give an opinion concerning the inquiries of correspondents.

CHAIRMAN. W. P., of Brooklin, N. Y., asks:—

QUESTION. Will the communicating spirit (through Mrs. Conant), tell me the meaning (if it means anything), of the sentence, "Though after my skin worms destroy this body, yet in my flesh shall I see God."

ANSWER.—The sentence purports to be the embodiment of an idea offered by one of our ancient brethren. It no doubt possessed great meaning to the utterer. But to the children of the present day it means little or nothing, in our opinion.

What is Providence religiously considered?—The will of that Divine intelligence, that something which men call God. Philosophically considered, it is the action of law.

We would inquire if it is true, as affirmed by some investigator, that certain undeveloped spirits have the power, without let or hindrance, to remove mortals during their slumbers from this sphere of existence?—Your correspondent seems to query as to the limitation of the power of such undeveloped spirits. The soul in itself, in its Divine essence, possesses all power; but that power can be used only in accordance with law. Now if the law of the individual dwelling in the human permits any such an occurrence, surely it will come; for law is inexorable, immutable, and he who understands it can avail himself of its power. It matters not whether you are in the body or out of it.

Why are not all persons mediums?—All are mediums; the difference is only in degree.

Are sorrow and grief as necessary in this sphere, as joy and happiness are in the other?—It is our belief that they are. It is also our belief that all things that are, are from necessity. If sorrow is an existent principle with you, it exists with you from necessity, because you have need of it.

Do spirits direct all their energies to effect a certain result? or do they only externalise that which is a known duty to the soul? It is our belief that they only externalise that which is a known duty to the soul. No well-disposed spirit would ever take it upon himself to absolutely lead another spirit against his will.

Is it possible for us to engage in worldly affairs, and not have the aid of spirits?—No, certainly not; for you are all spiritually bound to each other. There is no vacuum here, neither in the spirit-world. Soul is bound to soul, and affected by the changes of soul. You are all dependent upon each other; and yet you all possess, in the divinest sense, your own individualities.

Is the control of this world possessed by a certain class of minds in the higher spheres, by them transmitted to those of a lower sphere, and the directions coming to us?—The higher always, in a certain sense, governs the lower; for the lower ever looks upward to the higher for power, for strength. In this sense the band of intelligences inhabiting what may be called the wisdom spheres, do indeed control the affairs of your world.

And do they combine for one purpose, or have they several interests?—Their interests are as numberless as the stars in the firmament, or the sands upon the sea-shore. And yet they are all harmonious, giving forth no discordant sounds.

Will human affairs eventually be governed in harmony, the same as we believe them to be in spirit life? or will the human family become perfected to that degree here as to understand each other, as spirits understand each other in the spirit-spheres?—Certain portions of the human family are constantly arriving at this state of wisdom or perfection. But it is our opinion that there are other portions of the same family that will stand upon a lower step. There are as many different degrees of love and wisdom, and goodness and truth and virtue, as there is need for degrees. All cannot inhabit one sphere, or one degree. Each will gravitate to its proper sphere. And what is beneath you, as an intelligent being, what does not come up to your intellectual standard, is a sphere below you, intellectually speaking. What has gone beyond you is a sphere above you. And so there are an infinite number of degrees. No man can number them.

Will man ever arrive at perfection so far that he can lay the body off at will, and pass into the next world?—There are instances of such perfect harmony existing between the spiritual part of man and the animal or physical, upon record at the present day, but they are very rare—are not often met with.

Is it not to be regretted that so great a number are going to the spirit-world now in consequence of our civil war?—No, certainly not. If we have that firm reliance upon that Great Power that governs which we should have, we certainly cannot, consistently, offer regret for any of the manifestations, either of time or eternity. The war is a necessity, we believe, just as your storms are a necessity to atmospheric life.

Why a necessity?—That we cannot tell. Without war you would never understand peace. Peace could not perfect itself—could not stand up in all its God-given beauty.

Has the spirit in your sphere a body as tangible as the one you lost?—Yes, as tangible, as visible, as real to them, as yours to you.

A fac simile of the body you left?—No.

The features the same?—No.

You would recognise your friends there, would you not?—We do not recognise by form and feature, but by spiritual attraction.

Is the habiliments that a spirit wears a necessity of the soul, a result of physical conditions, or is it a mind acting to the wish of spirit?—It is a result of the internal properties or characteristics of the individual.

Is it composed of the same material as the material body?—Yes, if material you may call it; only a different kind of material from that composing your physical body.

Only different because more refined, is it?—Yes.

Does the spirit produce this body?—Yes, it is an outgrowth of the internal; an external wardrobe that has been projected from the internal. We all know just what you are in the spirit-world, for your external clothing corresponds with the internal.

What is the clothing requisite for spirits to clothe themselves in the same garments they wore on earth?—The physical atmosphere holds within itself all that pertains to physical life. By coming within that atmosphere and taking advantage of its laws, they are able to condense the properties of that atmosphere that have an existence through physical life, so as to mould them into human form, and thus surround themselves with a body, for the time being, as real, as tangible, as thoroughly human, as the body they parted with at death.

Does that same rule answer with the manifestations of the Allen Boy?—Certainly it does.

Are all spirits obliged to come immediately to us, or can they control magnetically from a distance?—They certainly can control from a distance. Some spirits prefer to be absorbed in the physical body of the subject they control here. Others prefer to send down their ideas through a number of spiritual mediums, and thence to the human medium. One may be called a personal, positive control, the other a psychological control.—*Banner of Light.*

REMARKABLE DREAM.

The legal proceedings which lately took place in the Sheriff Court of Clackmannanshire with regard to the violation of a grave in the churchyard of Alloa, and the unwarrantable exhumation of the body of James Quin, had their origin, it is stated, in a remarkable dream of the mother of the deceased. Young Quin died in September, 1863, and was buried in a lair in the churchyard which was purchased by his father from William Donaldson, the kirk treasurer, it being agreed that the price was to be paid by instalments. About six months afterwards, Robert Blair, the sexton or gravedigger, took upon himself (without the authority, it would appear, of Donaldson) to sell the same lair to another person, and to inter therein a relative of the new purchaser, without, however, at that time, exhuming the body of Quin, the former tenant. Some considerable time after this, the mother of Quin being desirous of erecting a headstone on the grave of her son, made some inquiries with that view, in the course of which she heard something of another person having been buried in his grave, this having, as she stated, been cast up by Blair's nephew to a younger son of hers on their way to the Sunday school. But the gravedigger denied the truth of the story, and managed to pacify her. Feeling, however, that he had got into a scrape by the lair being resold, he some weeks after Mrs. Quin had interrogated him on the subject, dug up the body of her son during the night of Thursday, 23rd of March last, and re-interred it in another ground. Now, on that very Thursday night, as sworn to by Mrs. Quin at the trial, she had this remarkable dream. She dreamt that her boy stood in his nightgown at her bedside, and said to her, "Oh, mother, put me back to my own bed." She then awoke her husband, and forgetting in her half-dreamy state that her son was dead, said to him, "Jimmie is out of his bed, put him back into it," after which she fell asleep, and again had the same dream. A third time during the same night she dreamt that her son was standing beside her bed; but on this occasion, remembering that he was dead, the figure of the gravedigger was mixed up with that of the boy, and he appeared to be shoving his spade in the body. Awakening in great trepidation, and feeling certain that her boy had been taken out of his grave, she went to the gravedigger and vehemently accused him of having dug up the body, which after some prevarication he at last admitted. Hence arose the action of damages against Donaldson, the kirk treasurer, and Blair, the gravedigger, which being restricted to £21, was brought in the Small-Debt Court. The sheriff, after a long proof, assuaged Donaldson, and found Blair liable in damages, which, the parties not having settled the same extrajudicially, have been since assessed at 5*l.*—*Star.*

AN INCIDENT IN THE LIFE OF A. W. PUGIN.

The following is an extract from the life of A. Welby Pugin:—"It appears he had been staying for a short time at Alton Towers, and on the last night had twice dreamt that his wife was taken alarmingly ill, and her life despaired of. Oppressed by these omens he resolved, at once, to go to town, and leaving Alton Towers for this purpose, was met by a special messenger urging him to come home instantly if he wished to see his wife again alive. He was now on his journey back, and in this instance his presentiment was indeed realised; for although, on reaching home, his wife still lived, she was in a state of insensibility, unable to recognise him, and died within a short time after his arrival. In conversation during the journey, he constantly expressed his belief that he should find his wife dead, though when he parted from her a few days previously, she was in tolerable health."

PHYSICAL MANIFESTATIONS.

At several *séances*, held previous to the one which is the subject of this letter, we had promises from the spirits that, as soon as favourable conditions could be obtained, we should see them in a light which they had the power to produce, that would not interfere with the material forms through which they manifested. This promise was fulfilled in one instance, when I was not present, and I must acknowledge that when the incident was related to me, I felt a little as Thomas did when told of a celebrated spiritual manifestation that transpired some 1800 years ago, in a room, "while the doors were shut." But a few days subsequent to this occurrence, the medium was at my house with his father, a man of known integrity, whose faith is unshaken, and whose comfort in ultimate spiritual communion with his departed children and friends is unbounded. In the evening, it was proposed that we should sit down and have a quiet hour of communion with friends from the other side of the river, little dreaming of anything more than the ordinary manifestations at such times. The party was composed of the medium, his father, Mrs. Wilson, and myself. Placing myself between the medium's father and Mrs. Wilson, we all joined hands, while the medium sat facing us at the distance of six or seven feet. We had scarcely put out the light when we were familiarly saluted by Nimewaukee, in his cheerful manner, rallying us upon the smallness of our circle. We were soon joined by Miss Fleetwood, mentioned in Mr. J.'s letter, and Miss Sarah Happy, a friend of ours, who died in Jacksonville, Ill., some ten years ago, who seemed much gratified with so quiet and pleasant an interview.

After some time spent in pleasant conversation, preparations were made for showing themselves in the light. I must here further corroborate the naturalness of these manifestations, by giving an incident that then occurred. The window curtains hanging out too far from the walls, let in the moonlight, so as to interfere with their preparations. Nimewaukee, the Indian spirit, borrowed a knife and a pin from the medium, and went and drove the pin through the curtain into the wall. This not being sufficient, he borrowed another pin from Mrs. Wilson, and one from myself, and drove them into other parts of the curtain, where they remained for several days. All being ready, a phosphorescent light began to appear upon the wall, about six feet from the end of the room, and about five feet from the floor. It soon increased so as to throw the light across that end of the room, when all three of the spirits that were materialised on that occasion, walked out in full view of all the circle—the one whom we knew presenting the same appearance she did in earth-life, and no doubt the others did the same. Nimewaukee appeared as a very tall Indian, with a blanket over his shoulders, with long, straight hair and retreating forehead. Judging from appearances, he is at least as tall as he represents himself to be, which is seven feet and two inches. During all this part of the exhibition, which lasted ten or fifteen minutes, the medium was sitting in full view, as much surprised and delighted as any of us at these new and startling manifestations.

I have been thus particular in relating these incidents, as they demonstrate that these beings with whom we converse, whom we handle, and who touch and caress us in the dark, are, for the time just as material as ourselves, and can be seen with the natural eye, under proper conditions. They also render utterly pointless the argument that these things are not realities, but are seen and heard under some abnormal conditions, induced by the power of the medium. Had this been the case, and had not the driving of the pins into the wall with a heavy pocket knife, with as much noise as would be made by anyone in the body performing the same act, been real, but only existed in the imagination, not a trace of the act would have existed after the normal condition was restored; but the pins remained, just as they were driven into the wall by the spirit, for several days, and were seen by believers and unbelievers, who could not be suspected of being in any abnormal condition.—*Banner of Light*.

A LECTURE FROM DR. FERGUSON.

DR. FERGUSON, about to leave for America, has consented to deliver an ADDRESS at the SPIRITUAL LYCEUM HALL, on Sunday Evening next, June 11th, commencing at eight o'clock. Admission Free.

ALSO

On Monday Evening next, at the same time and place, he will deliver a LECTURE (by request), on the "HARMONY OF MODERN SPIRITUAL EVIDENCES WITH DIVINE REVELATION."

Reserved Seats, 1s., Back ditto, 6d. Tickets to be had at the Lyceum.

SPIRIT MESSAGE.

AM I a medium? This question, I think, will be answered when the reader has considered the following article:—

This morning, Sunday, February 12th, 1865, I was pondering over my memory, and wandering about within my mental sphere, I thought I beheld a desert, a wide space of land, and nothing beautiful to fix my mental eye upon, no trees, no rivers, no lakes, no springs of clear crystal waters, no flowers, no moss to give way to my feet as I wander alone, no birds to sing to my lonely spirit, no mountains of splendour and beauty for my spirit to climb and cast its eye afar over this waste and neglected land in search of its Canaan, no rain to fall upon this dry and parched-up land of human desolation. And what do you think I beheld fluttering down towards me through those blue and cloudless skies. You may be quite sure I was ready to fix my eye upon the least thing that moved, for all was quite still; and now what do you think this fluttering something was, not a deception, not a delusion, not a fanciful imaginary picture of mind; no, but a living impression, standing upon a gold leaf of heaven's own beating. A gold leaf! what think you, Mr. Worldling, was the delicate inscription or impression stamped upon it. Ah! shall I tell it you. Would to God I knew whether you would root it amongst the rest of earth's mud and mire. . . . O! may it not be

throwing pearls before the swine. May it be a living gem fixed to the spiritual crown of earth's inhabitants. Come, then, my brothers of spiritual investigation and heavenly wishings, I will first tell it you, and then you may tell it to others. This valentine, you may call it if you like, came to me this morning as I lay upon my bed, although I was in the desert at the same time. Oh, can I give you the words as they were given to me? no; but I will do my best.

"Know this my child, thou shalt be a king among the inhabitants of heaven. Thou art dwelling in a desert now, but fear not, thy soul is grand, and thy God is mighty, and His heavens are unutterable beauty and unimaginable grandeur. Thy soul is larger than this desert, and thy love is the light thereof. Be good and wait with patience, and thou shalt be where this message has come from, in Glory. Tell this to the brothers of humanity."

Given to me after being persecuted by friends.—Yours, ever truthfully,
RD. WORTLEY.

APPARITION OF THE WHITE LADY.

L'Avenir, Moniteur du Spiritisme, a Paris weekly, gives the following incidents:—

"The old Palace of Bayreuth had its White Lady, like the Palace of Berlin. She always appeared exactly like a portrait of the 17th century, which was in one of the rooms of the palace. Count Munster, a very enlightened man, declared that he had seen it several times. She was last seen in 1822. The French generals who occupied the palace in 1806 were insulted and frightened. In 1803, General d'Espagne had a similar experience. Near midnight loud cries were heard coming from his room. His aids ran to his assistance, and found him lying in the middle of the room, with the bed turned over upon him. The general declared that the White Lady had appeared to him and threatened to strangle him, and that she had pushed the bed into the middle of the chamber, and turned it over upon him. The general left the palace the same night. Searches were made, but with no result. The general believed that it was a death warning, and he was killed shortly after at the battle of Essling. When Napoleon went to Bayreuth in 1812, he sent a courier before him to prepare his quarters in this palace, in the quarter reputed to be haunted. In the morning he was agitated and in bad humour, and said often, "This cursed palace!" He made particular inquiries about the portrait of the White Lady, but refused to see it. In 1813, apartments were again prepared for him in the palace, but he preferred to lodge elsewhere.

APPARITION OF QUEEN SOPHIA.

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