

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.'

No. 64, VOL. II.

SATURDAY, JUNE 24, 1865.

PRICE 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.

EARNESTNESS.

"LIFE is earnest, life is real," sings Longfellow; and who does not realise the force of the expression? Life without earnestness would, indeed, be an earth-oppressing burden to us. Every function of the body—every capacity of the soul have their real uses in development. To live well we must *do* well, and to do well we must be earnest. There is no field open to the industry of man in the realms of philosophy, science, mechanics, or theology, which does not demand the firm foot and determined will—the earnest efforts of those who explore them. We cannot move in this world without earnestness, much less can we reach the world to come. But earnestness without wisdom is like placing an engine in motion, with the steam full on, without a driver. Wisdom, therefore, is the controlling, directing principle of the soul which is indispensable to the proper exercise of earnestness. Wisdom is sight to the blind; but, without earnestness, would render a human soul impassive and unloveable. A wise man wins our admiration—a wisely earnest man commands our love. We can scarcely overlook a folly perpetrated by an acknowledged wise man, if in fact we see it at all, for human nature is so buried in conventionalism that the world's wise may often pass folly for wisdom. But the mistakes of the earnest man are often lost in his earnestness, and we discover ourselves relenting in spite of the most stringent feelings we *wisely* entertain towards him. There is an inherent appreciation for the nobleness of life. A man may be sunk deep in sin, but at times, like sunlight upon corruption, there steals over him the radiance of the Divine in human life, hence some tender touch of pathos—some holy evidence of sympathy wins upon his heart, and he feels in that brief moment his own degradation, and, what is more, his own soul instinctively acknowledges its relationship with the Divine.

We observe, in view of the distinctions of life, that its heroes are everywhere expressing in deed the language of earnestness. Prejudices, false conceptions of truth, and ignorant failings, have their places in the human mind, or we should not need to stimulate the devotion of man towards the Divine. It is good to be earnest, but not always are earnest men good men. But a man who is not earnest is never good, or goodness would exist in insincerity. We are reasoning, of course, in a relative sense, because, absolutely speaking, the only *Good* is God, and none of us in a progressionary character can claim to be

the physical and moral worlds, we see perfection and imperfection relatively, and find stimulus to life, but we cannot advance a single step in any useful department without the impelling necessity, and in proportion as we are earnest are we rewarded by the Divine unfolding of our natures. Ever aspiring and ever attaining, our spirits ascend to the Divine, but the process is one of thought, desire, affinity, earnestness, and the highest wisdom.

Society is made up of units, each individual part being connected with the whole. If this connection could cease society would be destroyed. As an unit in the great social body, man has to receive and dispense. He cannot be a member of society and not do either one or the other, or both; hence social duties and responsibilities are inherited by him. As he receives light and warmth from the sun, and moisture or stimulus from the atmosphere, without having a voice in the matter, so in society he receives stimulus to exertion, and is impelled to action by circumstances over which he has no control. He eats daily the fruit of the labour of others, and is a very useless being indeed if he do not, in some way or other, dispense advantages in return. To live in society man must be receptive, and, in a measure, distributive. Seeing this, it is madness expecting to enjoy the advantages of social existence in freedom from its conditions. We are, no matter what colour, all children of one Almighty Parent, and owe allegiance to each other in our common relationship of brotherhood and sisterhood, and no power can annihilate the brotherly and sisterly bonds. We may madly ravage the fairest portions of this beautiful earth with the desolating hand of war; we may seize the murderous weapon and cut down our brothers and sisters; but even then we shall not, because of eternal links that bind us, sever the kindred bonds. We have seen enough of the feuds of races—the selfish triumphs of rulers and kings over the abject dependants of the coloured and white races. America at the present hour is weeping at the graves of her slaughtered sons and daughters, who have been rudely cut down, as green wheat, by the sickle of war. All these sad disasters, even were they a thousand-fold more horrible, could not annihilate the relationship of any portion, coloured or white, of the human family. When people shall learn this their political and social enactments will cease to be more oppressive on one class than another.

Nothing appears to us more derogatory to human progress than the assumed infallibility of the general ruling classes. They learn, aptly enough, to grasp power, but unfortunately they use the power they grasp with an iron hand. Whilst individuals learn so aptly to 'consider themselves superior to their less fortunate fellows, the tendency will always be towards despotism. Christ taught the golden precepts of brotherhood and universal love, and completely and emphatically blessed the pure, irrespective of caste or creed. When we learn to be

can acknowledge our brothers and sisters apart from all considerations of colour, caste, and creed, there will be hope of the millenium—never till then.

Spiritualism in these modern days appeals to us in a very marked character to reform our mannerisms, and recognise the universally Divine as it is manifested in all people from the throne to the hovel—from the white skin to the black skin. Spiritualism repeats the lessons of love which were inculcated by Christ, and stands before this age as a rock. It is true professed Spiritualists advocate sectarian dogmas and call them spiritual; but the sun, in reality, is not more liberal in its rays than is Spiritualism in its teachings. Holding the ideas—God and Immortality prominent—it nevertheless abrogates Popery both in Romanism and Protestantism, and yet gives strength to the *vital* in all creeds, which is only another name for the spiritual. Thus, recognising God, Immortality, freedom in its highest sense, and universal love, Spiritualism rises before the world in its regenerative character perfectly unsectarian, and yet all-sufficient in its influence on universal life, to make men free—free from the bondage of creed and caste—to fit them for brotherhood here and Heaven hereafter. The apostles of this soul-sanctifying Truth must be earnest—earnest as the old martyrs who walked with bleeding feet along the flinty paths of persecution until they reached the cross, faggot, and guillotine, and left their bodies behind as cast-off garments, whilst their emancipated spirits ascended to the spheres of the Summerland. We hope the world's civilisation has advanced beyond the age of martyrdom; but we fear we hope in vain. It is true the crucifix, the faggot, and the guillotine, are not likely to be re-inaugurated; but the spirit of persecution which condemned the martyrs to death is not yet extinct; and we only express a long nurtured conviction, by saying we believe that even England will yet show, as the spiritual movement progresses, that she can re-enact all the force if she cannot re-enact all the horrors of persecution. It has been seen, in the course of the Almighty's plans, that persecution and martyrdom have been signal agents necessary to the progress of the everlasting principles of Truth, and we cannot feel warranted in supposing that, even in the future demonstrations of spirit fact and philosophy, there will be a cessation of persecution and martyrdom. We hope it will be so, if Truth can do without them. But Eternal Wisdom rules these things; all we can do is to be dutiful and true—true to the life that is ours, and the inspirations we receive from the spirit-world. We urge our readers to earnestness—but not without wisdom—remembering that all the world's great achievements owe much to earnestness. If we only keep prominently in view the fact that we are all parts of one compact body, that our actions all influence—that we receive and dispense, and consequently, are naturally constituted for reciprocity—we shall not, we think, fail to see how necessary it is that we should unite together in peace, and lose our conventional ideas of infallibility, in order that we may lend a brotherly hand to the weak, and speak a kind word to the erring, realising the fact that we are in probationary spheres—always, however advanced, unsatisfied and imperfect, and still progressive. This will lead us to the spiritual recognition of life in its present diversified states, and in its ultimate future, and stimulate us to earnestness.

THE HARMONY OF MODERN SPIRITUALISM WITH DIVINE REVELATION.

A DISCOURSE BY J. B. FERGOUSON.

THE following is substantially a report of Dr. Ferguson's argument, delivered at the Spiritual Lyceum, June 12, 1865. We do not pretend to give his exact words, or the happy illustrations which the occasion suggested, for this is impossible. No one can correctly report a speech from this speaker:—

In this department of our argument, the first authority to which we appeal is the Bible, alike for the general veneration in which it is held by a Christian people, and because it is the most common among the ancient classics that has come down to us. But even here we desire to be distinctly understood. We are not contending for the genuineness or authority of the Bible records. The former has been subjected to many qualifications among the learned of all sects, from a Gausen, who accepts every word as inspired and authoritative, to a Colenso, who makes one half apologetic for the other, or the Atheist, who rejects the whole as fabulous. Nor will I question the authority of the Bible, since in this argument I shall regard no authority above truth,

and the truth in the Bible, I apprehend, will be estimated as much as truth found elsewhere. The authority of the Bible; therefore, is the authority of the truth it contains, and on the question before us, the truth with respect to man's spiritual nature and its alliances. No truth in the Bible can be destroyed. There are doubtless here, as everywhere, false conceptions of its teachings. These will be exposed by the clearer recognition of man's spiritual nature, as all error is exposed by an advance of mind.

Now, what is the particular truth we seek in our appeal to the Bible? We answer emphatically, and without fear of successful confutation. The Bible is a collection of spiritual communications and manifestations, unequal when compared with each other, progressive in their unfoldings, and did we remove them from it, 'twould be to leave it as dead, hollow, and worthless as a human body bereft of its soul. Make any allowance you please for the exaggerations of the narratives in it—the interpolations which conflicting ages have made upon its records; draw whatever distinction you can between the difference of imagery in the Orient, where its pages were written, and the Occident where we now read them, still you must see beneath it all the evidence of man's recognition of a spiritual universe, and of human immortality. For instance, let us turn over its venerable pages, and look at its doctrine of angelic ministry. An angel took his position at the entrance of the terrestrial Paradise, with "a flaming sword which turned every way to guard the tree of life;" Genesis 3: 24; Angels came to Abraham, and gave him and Sarah promise of a son, who ate and conversed with him; Genesis 18: 1, 3. They appeared to Lot, and foreshadowed the ruin of Sodom and the cities of the plain; Genesis 19. One spoke to Hagar in the desert, and pointed out a well of water, and commanded her to return to the dwelling of Abraham and to be submissive to Sarah; Genesis 21: 17. An angel went before the servant of Abraham, to bring a wife to Isaac; Genesis 24: 40. An angel spoke from heaven to Abraham, and stayed his hand in the sacrifice of his son; Genesis 22: 11. They appeared to Jacob as he lay upon his stony bed, on his way to Mesopotamia, forming a ladder of ascent and descent from earth to heaven; Genesis 28: 12. One taught him how to secure the differently marked kine; Genesis 31: 10, 11. One wrestled with him on his return from Mesopotamia, before encountering his brother Esau; Genesis 32. An angel is called upon by Jacob to bless the sons of Joseph; Genesis 48: 16. An angel spoke to Moses from a burning but unconsumed bush in Horeb; Exodus 3: 6, 7—Acts 7: 35. They served as a defence and guide to the Hebrews in the desert, hidden during the day in a dark cloud, and shining forth in a pillar of light by night; Exodus 13: 20, 22; 14: 19. An angel is promised to precede, guard, and punish Israel; Exodus 23: 20; and hence the deliverance from Egypt is ascribed to the agency of an angel; Numbers 20: 16. An angel spoke to Balaam, and threatened to kill the beast that bore him; Numbers 22: 23. As the "Captain of the Lord's Host," an angel stood up before Joshua, in the environs of Jerico; Joshua 5: 13. An angel pronounced a curse upon Meros; Judges 5: 23. An angel took his seat under an oak where Gideon thrashed wheat, and called him as a man of valour, and with his staff caused fire to come forth from the rock; Judges 6; 11, 21. To the wife of Manoah, and afterwards to him, an angel appeared, promised the birth of Sampson, and ascended in a flame before their eyes; Judges 13. An angel stretched out and again stayed his hand over Jerusalem to destroy it, in the days of David; 2 Samuel 24: 16—1 Chronicles 21: 15. To Elijah an angel spoke, by the word of the Lord; and, as he lay fainting with hunger, an angel awoke him to a prepared meal of baked cakes and a cruse of water; 1 Kings 13: 18; 19: 5. Covering a mountain, as with horses and chariots of fire, they appeared to the servant of Elisha; 2 Kings 6: 17. They closed the mouths of the lions to preserve Daniel, and foreshadowed to him the fate of his people and their oppressors; Daniel 3: 28; 6: 22; 8: 16; 9: 21. The prophecy of Zachariah is full of visions of angels; Zachariah 5: 9, 10, 11; and room would fail me to refer to the varied and beautiful allusions to angels found in the Psalms and the Prophets generally; for there is scarcely a book of the Old Testament in which they do not abound. They are called men, Lord, and even God.

In the New Testament we read of an angel predicting to his father the birth of John the Baptist; Luke 1: 10, 12. The Jews ascribed the dumbness of Zachariah to an apparition of angels; Luke 1: 26, 27. The same angel announced the birth of Jesus; they appeared to the shepherds, to the Magi, and to Joseph; Luke 2: and Matthew 2. They comforted Jesus in the temptation in the wilderness; Matthew 4: 6, 11. Jesus says they constantly attend the children of God, and rejoice over the reform of the erring; Luke 16: and Matthew 18: 6. They appeared in his company on the mount, and spoke of his approaching death, consoled him in the garden, and announced his resurrection; Matthew 17: Luke 22: and Matthew 28.

The Acts of the Apostles abounds in records of their appearance; Acts 5: 19; 7: 30, 35; 10: 3, 30; 12: 8, 9; 16: 9; 23: 9. See also Romans 1: 18; 1 Corinthians 4: 9; 6: 3; 12: 7; Galatians 3: 19; Revelations *passim*.

Who, we ask, with such an array of instances before him, can

profess to believe the Bible, and deny the nearness, appearance, interest and powers of invisible angels? Who can fail to answer the question, "Are they not all ministering spirits?"

The simple and irrefragable truth upon this subject is:—

I. What the Greeks called *Pneuma* and *Daimoon*; the Latins, *Spiritus*; and the Hebrews, *angel*, we call *spirit*.

II. Therefore, according to Scriptural usage, we may say, that spirit in man is the angel in man; the spirit freed from flesh is the angel in God.

III. Undeveloped men, i.e., men in whom the principle of virtue had not been opened, or had been perverted and misdirected by passion or misfortune, were called devils or bad angels in the same Scriptural usage. We would still say—

IV. Whatever was beyond the explanation of the culture of an Israelite, was ascribed to God, and thus the message of an angel, the words of a wise man or the remarkable deliverances of a nation, family or individual, were generally and very justly referred to God, though in each case, when the details were given, we find them presented through the instrumentality of an angel or angels. Thus Moses speaks to God in the unconsumed bush, and Stephen tells us it was an angel with whom he conversed. Abraham offers his son to God; but an angel receives and prevents the offering. Manoah speaks to an angel as a man, and afterwards says he has "seen God." Man, as an animal being, has an angel nature, to be opened in intelligence and virtue; man as a transformed being, having passed through the changes of death, is an angel; and in either condition, so far as he attains to truth and right, he is God, and speaks for God. Man, angel, God; God in, and yet above all; His impress upon all His creatures, attracting all of help and discipline they need; and yet above every impress of his nature, revealing the law of an infinite ascension.

Now the great question that will arise here, in view of this array of Bible evidence is, how do we know that *angel* signified a man who had cast off the flesh, what we call *spirit*? I'll tell you. I'll plant this tree in your own keeping and care, so that you must deny its existence before your own eyes, or acknowledge the legitimacy of my argument. Thus:—The angels that appeared to Abraham and Lot appeared as men; were addressed and responded to the address as men. 2nd. The angel that appeared to Manoah's wife, and afterwards to Manoah, was addressed as man and angel, and answered to both names. 3rd. The angels that appeared to, and conversed with, Jesus on the mount, are said to have been Moses and Elias; both men known in the history of this people, as among the most remarkable of their ancestry. 4th. The angel that appeared to Cornelius is described by him as a "man in white raiment," by Peter, as an angel. 5th. And as if to for ever settle any question that could arise on this subject in the close of that most wonderful book of angelology, the book of Revelations, the angel who communicated its wondrous visions, declares of himself *I am of thy brethren, the prophets*. These facts place our definition beyond the reach of all candid denial. Man, angel, God, is the ascending scale of being everywhere portrayed in the Bible. Man, a spirit in the human form or in the flesh; angel, a human spirit out of flesh or beyond the experience of death; God, the Universal, embracing both and all conditions. Man, angel, God, I repeat, revealing the affinity between, or in all, the forms of intelligent life, like seeking and finding its own. All that makes the man is the angel in form—one and the same—from God to God. This relation of man to God as exemplified in the term angel is most appositely preserved in your translation of the Hebrew Scriptures. For example, most, if not all words, ending in *el*, convey the idea of divine assimilation or relationship. Thus, an angel is a messenger of God, or the messenger of the Elohim. So *Gabriel* would be equivalent to our expression *President of God*; *Michael*, *Prince of God*; *Samuel*, God with him; *Nathaniel*, gift of God. Even names of places, where marked spiritual manifestations were made, carried this idea. Thus, *Bethel*, where Jacob had the vision of the ascending and descending angels as upon a ladder, signifies *house of God*; *Penneh*, vision of God, &c. &c.

Now when you add to these facts, these undeniable facts, the deep interest and sympathy for men, which is ever ascribed to angels, or spirits, who are invisible, you cannot fail to appreciate this array of Bible testimony. Peter declares they desire to look into the things that pertain to our redemption. They sang anthems of glory to God in the highest, whilst they proclaimed peace and good will to man at their annunciation of the birth of Emanuel, or God with us—one of them having previously announced to Mary that she would be the mother of the holy child. They beheld him amid the groans of Gethsemane, and strengthened him for the mighty conflict. Twelve legions were with him, at the hour of his betrayal into murderous hands, to deliver him, but the voice of their prince had bound them. They watched over his sepulchre, rolled back the stone at the appointed hour, and announced his resurrection. They bore him in their chariot triumphantly to the gates of glory, while two of their number returned to assure his disciples of his future appearing. They opened the prison doors of these disciples when confined, and set them at liberty. They attended,

also, the dying outcast at the gates of luxurious indulgence, and bore him to Abraham's bosom. In the language of the Bible; they ever behold the face of our Father, and wait to do his will concerning the feeblest of his children. They rejoice over the return of the erring, more than over ninety and nine just persons who need no repentance. They have fore-shadowed in the most splendid images, the fortunes of the Church in all ages, in which they appear as holding the destiny of nations in their own hands. And, I confess, that in this seemingly dry narrative, I feel elevated in the conception of the sublime end and purposes of my being, when, I grasp even the Hebrew idea, that we are brought into close relationship to an innumerable company of angels, who are all invisible ministers to human welfare, present and eternal.

But I know a common objection will be urged to this array of Scriptural evidences. It will be admitted that "good spirits," so called, have communicated and ministered to man, but that "evil spirits" do the same, and it is generally believed by those who seem to believe more in evil than in good, that evil spirits alone communicate now. As this is a frequent objection, we will give it the attention it deserves. A plain statement is all that is necessary to its refutation, in any reflecting and candid mind. What does it imply to believe that all spirit communion is intercourse with wicked and unclean spirits? We answer, and appeal to your free judgment for the truth of our answer. It implies that a creature born into a life of trial, suffering, and exposure, without his consent; made subject to every physical accident, pain, and disease; and also to error of judgment, blindness of passion, and the evils inherited from, and inflicted by, an ancestry reaching back for thousands of years,—that such a weak, erring, suffering creature has not only been made subject to all that is evil in this life, but liable to suffer the pains of unending wretchedness, amid the society of damned fiends throughout the countless ages of eternity—and that in addition to this exposure to the present, and liability to future woe, he is so created that he may be invaded at any time by unclean, malignant devils, to add fury to his passions, defeat to his virtuous endeavours, precipitancy to his temptations, and greater certainty to his everlasting ruin; and that while thus exposed, tantalised, and endangered, in a Divine Government of irresistible power, unerring wisdom, and inexhaustible goodness, no friend or relative departed, no spirit of kindred love or philanthropic interest, is permitted to come near, even to whisper a word of encouragement or hope! Oh, fables a thousand times repeated! what abomination of heathen idolatry is comparable to the absurdity, not to say blasphemy, of such an idea? The evil communicate, but the good cannot! I wonder not at the horrible insanity, cruelty, detraction of human brethren, and hypocritical trifling with the misfortunes of our kind that have ever followed in the track of such an abomination. Can you believe it? Can any rational man believe it? Ask the hope with which God has graciously blessed every human bosom, and which ever soars above every ill of this life and fear of the change that introduces us to another. It is God's witness, and was not made as a false mirror to reflect the conflicting and painful fears of a dead or decaying orthodoxy. Is not every gift of heaven a rebuke to such a faith?

(To be continued in our next.)

CORRESPONDENCE.

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

"THE NECESSITY OF ORGANISATION."

To the Editor of the *Spiritual Times*.

"And ye shall know the truth, and the truth shall make ye free."

ST. JAMES.

"Upon this rock will I build my church, and the gates of hell shall not prevail against it."

JESUS CHRIST.

Sir,—The article upon the above subject, which appeared in your issue for June 10, impels me in order that the question may be well ventilated and the truth evolved, to make a few observations upon organisations in general, and among Spiritualists in particular. If, sir, it be true as you inform us—and I have no doubt it is so—that, "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., then I say the "History of Organisation" is sad and sorrowful in the extreme; and I would rather treat such history *a la* Sir Robert Walpole, than hold it forth as a stepping-stone, or guiding star, of progress to the high order of intellectual capacities possessed by Spiritualists. Besides, sir, is man to be ever initiative? and the world never to advance from out the social, political, and religious mistakes, and fogs of the past?

With all due respect to you, sir, I hold that the very "necessary" given by you "for a basis of Organisation," is fatal to itself. I hope I appreciate you rightly, when I say that I believe you aim at obtaining freedom, and manhood, and immortality; and to secure this glorious

result you propose "Organisation" as the means. Fatal delusion! historical blindness! Why, sir, all history goes to teach one the lesson that Organisations have been, and are, the tomb of freedom and manhood, the end of progress, and the hot bed of all confusion and despair. I never care to write cleverly nor seductively, but prefer to write in such a manner as to enable others to see for themselves, rather than to take my opinions or conclusions. I trust, sir, that I have been a careful reader and a careful observer of events, and I have yet to learn that Christ Himself ever proposed Organisation for the erection of His church upon earth. On the contrary, He ever held up the *I* and the *my*; He never sought to bury His individuality—never. To Spiritualists and others of your readers, I would say *avoid* Organisation; then, first of all, *know well what you want*, and then, if you cannot accomplish it alone, consult others, write, print, communicate, interchange ideas, meet, if you will, in friendly assemblages for consultation. We may go even so far as to take the sense of a meeting on any subject, but one single step beyond this is fatal. Pledge yourself to nothing; do not put your name to any articles of association, nor allow yourself to be considered one of any particular body, or sect, or party, or class, or nation. Spiritualists in particular, I pray you remember the almost parting words of that high toned man Dr. Ferguson. Be yourself each one of you; preserve your individuality as far as you can. Above all, don't allow anyone to tack you to an *ism*, not even to Spiritualism. Know all of you, that the grand secret of life is to live in the midst of a crowd and not lose ourselves. In all Organisations, even when of "necessity," the individual is inevitably sunk—lost. They are the grave of our personality, the death of responsibility. They belong not to the *higher intelligences*. They promise what they never perform. They promise strength for a certain purpose, while they are the nurseries of weakness. They encourage you to relax your own exertions, and expect the result from them, which they never bring about.

You lean on others, and others lean on you, and there is strength nowhere. The articles of association being put down in *words* are subject to different interpretations, and here is collision; then comes division into majority and minority.

The majority prevail—the minority rebel, and here is war and weakness. Witness this in the sad events of "practical concerted effort," growing out of "Organisation," in the recent American struggle. Oh, history of all that is foul and wrong, seal up thy pages on "Organisation!"

But, sir, I admit that we cannot live without order, but *Organisation are disorder*. The true elements of order are yet to be learned. The first of these is *justice*. Spiritualists, shall I call upon you to set your "higher intelligences" upon the watch-tower of truth to inaugurate this one element? Many who loudly call for Organisations among the working-classes, as a means of mutual protection, are evidently honest and well-meaning, but they are only honestly mistaken; while, at the same time, those who are determined to continue the enslavement of the useful classes could not wish for better friends than the promoters of Organisations. Once get up an Organisation, and delegated power results, of course, and the most unprincipled traitor to human rights will be sure to get possession of it. It would appear invidious to refer to the present Government of the United States for an illustration—it is illustrated everywhere. Organisation is the very food that impostors thrive best on; and those pests of the earth, military heroes, would find it difficult to get up a war between nations, and would die a natural death, were it not for the vulgar error, or vice, among the people called "patriotism." All this and much more grows out of *national* Organisations; and I would ask, do we get better results ("historically," of course,) if we examine religious and social Organisations? If these are never to be seen through and done away with, alas for the people who have nothing but their virtues to recommend them!

Organisation, as a means of true reform or progress, is like planting the poison-ivy with the promise of reaping grapes; or like enticing sick people or children to accept of arsenic as food, because the first taste of it is sweet. We might as well expect a company of rats caught in a trap to live long and peaceful lives, as to expect harmony or progress in an Organisation. It is only a human henery, where people are collected and fed sufficiently for the purposes of the masters or owners, till they choose to kill and eat.

The common arguments in favour of Organisations are only delusive analogies. Their advocates say, "Speculators organise to plunder: why not organise to protect?" That "Nations organise for protection—political parties unite to carry their points—union is strength,—why not the working-classes and other bodies organise?" They might as well say, "If everybody around us has the cholera, why should not we have the benefit of it?"

The union or Organisation of inanimate wood or metal may be strength, but where the *element of mind* is, an attempt at union is the beginning of discord and weakness. Union is strength only when all mind in the subordinates is destroyed; where they have been caught and kept out of their natural element till all mind is driven out of them, and they become like a string of dried herrings, their eyes punched out by being strung upon the stick of Organisation, which the owner or ruler can carry wherever he pleases. This may be strength to him, but it is death to the herrings.

Time out of mind, when people have wanted Co-operation for any great object, they have taken it for granted that the first step was an Organisation, and having obtained it, have complacently gone to sleep, because they had got an Organisation; but whenever they have waked up, like animals in a trap, they have invariably found that the Organisation had "got them." Witness the American Union. It was professedly formed to secure the rights of man; and after seventy years of sleep, the American people wake up and find that they are commanded, by brute force, to disregard the rights of man, to "preserve the Union!"

No reformation—no onward stride in the mental world is possible with an Organisation. It makes all responsible for the doings of any member; and reforms are sure to be beset with wild theorists and ridiculous egotists, who, for the sake of gaining notoriety, make such grotesque displays of dress and deportment, or advance such ill-digested and extravagant notions, that the first natural effect is to disgust the surrounding public, who immediately set all down alike, because they are a society—a sect—a

clan—an Organisation. Enemies whose object it is to defeat all efforts for reformation, are the first to take advantage of this united responsibility as the best means to work defeat.

The only security against these means of defeat is to repudiate entirely everything like Organisation or clanship; and to make it known as extensively as possible that nothing of the kind exists, and that everyone ought to bear individually the responsibility of his or her own doings.

With regard to Co-operation, which I view as distinct from Organisation, it will necessarily arise, just in proportion as our interests or pleasures prompt, and no further. The public never formed an Organisation to support omnibuses, railroads, bridges, &c., yet we all Co-operate to sustain them, because our interests prompt it. We have only to adjust our interests so that *they* will operate harmoniously—then, and not till then, we shall operate together, provided there are no Organisations to quarrel about.

Co-operation, to the greatest possible extent, naturally results from clear and well-defined principles, which I trust to see faithfully evolved by the spiritual body, adopting the "legitimate plans of action" which are at their command, if they are wise to use them, outside all and every Organisation. Nature, in the "history" of great events, has always adapted the supply to the demand.

G. E. HARRIS.

[Mr. Harris's letter seems to us a little smart, considering that he begins by ignoring "Organisation," and ends by assuming its "necessity," under the name of "Co-operation." We have neither time nor inclination to harp upon mere names. What we want is a union of hearts and heads for useful purposes. We care not what name it is called—whether Organisation, Co-operation, Association, or Union. Individuality, without duty, would make a man loyal to nothing but selfishness. If a man recognises duty in the way of Organisation, it is his proper field of labour, and by no means a burying of his "Individuality," but a sphere for its freest exercise. If, on the contrary, like Mr. Harris, he sees his "Individuality" in disunion, quite another sphere is open for him. Let him do his own work. It would be a violation of Mr. Harris's favourite maxim of "Individuality" for us to interfere. Why, then, should he, on the other hand, violate his own maxim by an interference with those whose duty directs to Organisation.—Ed. S. T.]

WILLIAM VON HUMBOLDT AND THE SUPERNATURAL.

No. 3.

To the Editor of the *Spiritual Times*.

Sir,—Humboldt's views respecting the existence of a ruling evil spirit, hostile to everything good, and finding pleasure only in evil, are expressed in the following passage.

"The thought of such an evil power would be very uncongenial to me. I could never sympathise with the representations which suppose the existence of such a being. I consider such passages in the New Testament, as merely figurative expressions, in accordance with the notions of Judaism, and as referring to the evil with which man, however good he may be, and however conscious of innocence, has always to struggle within himself. Undoubtedly there are persons who meet with more adverse than favourable fortunes; and even the very happy have shorter or longer periods, where the course of events does not favour them, and they are obliged to swim against the stream. But this, even when it is no fault of ours, nor the consequence of any ill-calculated procedure on our part, often arises from the natural chain of events, where universal or inevitable necessity is frequently opposed to the interests of the individual. Very often—and this seems to me far more probable—it may be the arrangement of a wise and beneficent Providence, designed to prove and correct us; for the chastisement of a heavenly and superhuman wisdom does not always pre-suppose guilt.

It may be consistent with the ways and means of a discernment stretching far beyond all human wisdom, to chasten even the guiltless, in order to bring them back to perfect purity. Even the best, if he perform the task of self-examination with the requisite strictness, is not free from stain, and there may be amongst his unconscious emotions some that would lead him into sin if not restrained by wholesome chastisement. Man himself is too short-sighted, and his view too dim to perceive this; but power that rules on high penetrates it, and knows how to turn it to the best account. All this I am accustomed to say to myself, often without any outward occasion, but particularly when, as sometimes happens to me, fate works in opposition to my wishes, and a period of adversity or real unhappiness occurs.

I am then more cautious than usual in action, and without being in the least depressed or grieved, I endeavour to steer through, as well as I can. When I say without being grieved, I do not mean that the individual misfortune would not vex me—that is inevitable; but only that I should consider their occurrence—the transition from happiness to its opposite—not as something malevolent, but as something natural, in strict accordance with the course of things, and with human nature, and often productive of blessing. According to this firmly established faith, I cannot believe in a malevolent superhuman power, or even in one that tempts to evil. I confess that I could never hear such an opinion from others without endeavouring to combat it.

It is a gloomy, narrow conception, contradicted alike by the goodness of God, the greatness of nature, and the dignity of man."

I think I have quoted sufficient from Von Humboldt's interesting letters to show his opinion and belief in the supernatural, and I doubt not, had he lived and seen the growing speed of Spiritualism, he would have become one of its most earnest advocates. Some time ago, Mr. G. A. Sala said, in the same smart, florid, and superficial

manner he talked of America in the midst of war, that the believers in spirit-rapping were vain, frivolous, chuckle-headed people, with little money and no wit; but the learned Humboldt, and the host of scholars and profound thinkers, who rank among the Spiritualists, are surely not confined in Mr. Sala's category. I take it, that when Humboldt expressed himself as heartily thankful for the narration of certain supernatural occurrences, it was not for the reason that a morbid craving for the mysterious and wonderful had been satisfied, but because he had a wholesome desire for truth, in whatever way it should present itself; and in the recognition of the fact of a table being moved by supernatural agency, he perceived as much significance as the philosopher, Newton, saw in the apple falling to the ground; had he devoted a portion of his time to re-echoing the current small talk of his day in a weekly journal, and wasted the remainder in lounging at clubs, or gazing idly at the stars, these spiritual relations would probably have had no charms for him, stripped of all philosophy he would perhaps have laughed at, but as a gentleman, would never have abused those who believed in them; for jeering and abuse will never extinguish the truth, although it may hinder its advancement for a time.—Yours,

THOS. COURT.

Maidstone, June 19.

EXPERIENCE.

(To the Editor of the *Spiritual Times*.)

Sir,—After two years' investigation of psychology, I have been induced to test the reality of spiritual phenomena, and am pleased to confess I am satisfied of their spiritual origin. In company with my wife and some friends, I have sat round a three and a half feet table, which has been gyrated with a force truly surprising. On one occasion one of its legs was broken out of its socket by the power operating; still, for an hour afterwards, we received answers to interrogatories, the table sustaining its perpendicular position on its two remaining legs. My wife has rapidly developed as a writing medium, and has been made to draw a flower under spirit guidance, never having before attempted drawing. Besides this, many autographs of great men have been produced through her organism.

On several occasions my wife has seen, in a dim, indistinct haze, the shadowy outline of a human figure presenting itself. This has generally taken place in semi-darkness. When in the light, however, on one occasion, a similar presence and a warm breath were felt.

On one occasion my wife communicated the power of writing by mesmeric transfer to a strange gentleman, who was made to write the first time of sitting, and was thereby convinced.

Once we were answered by loud rappings on a harmonium. We have also with us a young lady, Miss E. A. Maynard, who has developed as a writing medium. In one instance our spirit visitant spelt out the number and street where she resided when in the body, and the *locale* of her death, and the place where she was buried. These particulars were afterwards proven to be correct, none of us knowing them at the time. I must in justice add that at the first start we visited Mr. and Mrs. Wallace several times.

H. N. LIVERMORE.

16, Moreton-place, Pimlico.

THE FLANEUR AND DR. FERGUSON.

To the Editor of the *Spiritual Times*.

JOURNALISTIC abuse, I should think reaches its climax in the following extract from the "*Morning Star*" of to-day, in reference to Dr. Ferguson's departure for America.

"I received, says the *Flaneur*, a card of invitation on Wednesday last, accompanied by a printed circular, informing me that the eminent Dr. Ferguson, of Davenport notoriety, would deliver a farewell address at some hall in Newman Street, to the friends of Spiritualism, previous to his departure for America. It also stated that a 'Purse of gold' would be collected, and presented to the Doctor. I did not go; confess to having thought croquet and claret cup, and muslin clad bodies on a lawn, preferable to the doctor, in his black suit, on a platform in a hot lecture-room, on a June evening. But it is a comfort to think that there is one Charlatan the less in England, even though he took the purse of gold from a set of be-fooled spectators. By the way, who is it that fall out when honest men come to their own? I understand that Mr. Home, the great medium, whose honest, frank, manly face, as painted by Mr. Pickersgall, adorns the walls of the Academy, has returned from America, and declares the Davenports to be unmitigated humbugs?"

The writer of this disgraceful attack on Dr. Ferguson, compared with whom, in gentlemanly and intellectual worth, he is a pigmy, confesses having a love for the claret cup, and muslin bodies, in preference to any intellectual entertainment, hence we cannot be surprised at his declining the kind and courteous invitation he received; or wonder at his returning insult for kindness; for it sometimes happens that when the wine is in the wits are out. But I am surprised that the proprietor of the "*Morning Star*" allows his columns to be disgraced by such unprovoked personal attacks. If Dr. Ferguson had not been one man in a thousand, and shown a genuine Christian spirit of returning good for evil, the *Flaneur* would, before now, have had to pay pretty handsomely for his libellous slang, or I am very much mistaken in the nature of English law. The *Flaneur* seems suddenly to have discovered that Mr. Home, the medium, is an honest man. It is a great pity he has not found it out before. Does he suppose Mr. Home to be the only honest medium in the world, because his portrait adorns the walls of the Academy? If he would devote a little more time to intellectual pursuits and honest investigation, and less to croquet, claret cups and muslin bodies, surely he would find a few more in the world equally as honest.—Yours,

June 19.

THOS. COURT.

TESTIMONIAL TO DR. J. B. FERGUSON.

THE ADJOURNED MEETING.

WE gave our readers last week a faithful report of the proceedings at Cambridge Hall, but owing to another meeting which was to take place, the proceedings were brought to an abrupt close. Several friends proposing an adjournment to the Lyceum Hall, a goodly number assembled, and a very interesting meeting was kept up until midnight. Mr. R. Cooper occupied the chair, and opened the meeting by suggesting that the friends present should express their views of Dr. Ferguson and of Spiritualism without reserve. Dr. Ferguson came forward and said:—

Before we disperse, I wish to say a word with respect to one whose fearless and unremitting devotion to the cause you so much love is known to you all. I allude to my friend, Mr. J. H. Powell, Editor of the *Spiritual Times*. As a labourer in this great field, I know no one more sincere or honest. As a man of genius, whose living fire burns for the light and joy of his kind, his labour in rich and ready prose and poetry you all recognise. His sincerity, his zeal, his devotion, command my heartiest responsive sympathy. May he live long, and find co-operative heads and hearts to encourage his arduous and inspirational labour. He has my grateful recognition for the many expressions of kindness and esteem for myself and my humble work—only too favourable, I apprehend—and I fondly trust he may find his hands held up and his heart made strong by those who see the results of his facile pen, and hear his earnest voice in the eloquent advocacy of the cause of Truth and Right.

Mr. J. H. POWELL replied—It has always been gratifying to me to perform any little service for Dr. Ferguson. The more so since my own experiences, during the years I was devoted more publicly to the advocacy of Mesmerism, have made me appreciate, in no slight degree, the battle the Doctor was called upon to engage in whilst introducing the Brothers Davenport to the public. I have, in a less degree, it is true, had to endure the same kind of malevolent insults—the same indomitable stubbornness of scepticism—the same spirit of persecution, in my battles for Mesmerism as he has in his for Spiritualism; therefore, I feel sympathy for him of a kind few others, not having passed through such experiences, can feel. He has my thanks for his kind expressions of myself, but I feel he has placed a weight of misery upon my head I may not have strength to bear. I will say before I sit down that I regard Dr. Ferguson highly for his freedom from conventionality. He has taught me that men *can* move along and radiate life with the brightness of their genius, without the necessity of being subservient to mere position. I think I see in him a type of true manhood, and seeing that, I feel that his blame would be as acceptable as his praise, because I know it would be dictated by kindness, and not by selfishness or conceit.

Mr. J. ALLDIS said—Dr. Ferguson has given me some new light, and made my confidence in truth firmer. I have for thirty years been a believer in Spiritualism, and trust I have been gaining enlarged conceptions of the truth. As a religionist I have been devoted, although often in error, and I will here add that I am sorry the Lyceum Lectures closed. I have listened to many sermons, but never did I hear any more beautiful than the lectures I heard Dr. Ferguson, Mr. Shorter, Mr. Powell, and others deliver in this hall. I attend a place of worship, and if I cannot come here I must go somewhere else. But I trust the Lyceum Lectures will be continued. You will pardon me, but I must say a word to Mr. Cooper. You, sir, have done a noble work, and I appreciate it. I feel you ought to have the support of every true-hearted Spiritualist, to ease you of the heavy burden resting on you. Let us have a tea meeting, and earnestly consider the best thing to be done. Why, sir, you put me in mind of a ship with a captain and steward, but no others to work it. We want organisation, and I only wish Dr. Ferguson was staying with us, to render us his valuable assistance.

The Rev. K., whose "*Spiritual Experiences*" we lately published, being present, the Chairman called upon him to address the meeting.

Mr. J. H. POWELL begged to say, before the rev. gentleman rose, that he (Mr. P.) was in Yorkshire last Christmas, where he had opportunities of learning some facts in connection with the ministrations of the rev. gentleman they would be pleased, he was sure, to hear. When Mr. K. went to the living he holds, there must have been a sad state of things there, for it was no uncommon thing for him to be disturbed in the night with drunken brawls; almost every night in the week did some breach of the peace take place through drink. Now there is almost an entire absence of anything of the kind. Further, there was no Sunday School attached to his church; now there was one, and about 200 scholars. Besides this, he would add that the rev. gentleman preached from spiritual impression, not knowing often when he entered the pulpit, what text to select; yet he managed to nearly empty the Dissenting Chapels from the effect of his preaching. The last sermon he (Mr. P.) heard him preach was one that certainly proved him to be on the progressive track. In that sermon he said, "God will eventually save all, both Jew and Gentile, circumcised and uncircumcised."

THE REV. K. said—Friends and strangers.—By an accident—a Providence, I am here to-night. I look at Brother Ferguson, and I do not flatter him when I say that I cannot fully express my esteem for him. May the light he has shed on me light others in like manner. It was, as I have said, by an accident that I was enabled to hear the Doctor once, when I was in town before, and to-night, and I must say that my whole nature on both occasions has been electrified by his eloquence. I feel we ought to value the truth taught by Spiritualism, that progress is a law of God, and that we not only progress here, but that progress is continued when we are called away. We are so constituted that there are no two of us alike—there are not two blades of grass alike. This truth teaches me to respect differences in belief. My hope is, that I may have strength and length of life and freedom, to spread the glorious truths Spiritualism inculcates.

Mr. ALLDIS, having suggested the holding of a tea meeting for the consideration of the question of Organisation, the Chairman took the votes of the meeting, and announced that a meeting for that purpose would be held on Sunday, June 25th, at 5 p.m.

The Rev. J. M. SPEAR hoped that whilst we considered the subject of

Organisation, we should not forget woman. He supposed if it were decided to organise males simply, he should accept such an Organisation as better than none; but he would like that woman should be fairly represented, because he was satisfied that without her assistance no Organisation could be effectual. He concluded a very earnest speech by a kind reference to his high appreciation of Dr. Ferguson.

The CHAIRMAN called upon Dr. Ferguson to close the meeting. He did so by offering up an impressive prayer.

PUNISHMENT.

PLATO reports of Socrates that he taught men to look upon punishment as a good thing. We do not drink medicine, said the wise man, for its own sake, but for the sake of the health it gives. It is in itself nauseous, but the result is beneficial. So with punishment; and therefore will a wise and a brave man take his stripes with thankfulness, and bear his punishment with joy. Only a coward, a bad man, or a fool, would try to get away from the remedial rod. He who suffers justly, said the glorious heathen, suffers beautifully; for by suffering will he be cured of the soul's disease. When we are poor, the remedy is wealth, and the art of getting it; when we are sick in body, the remedy is medicine and the physician; and when we are sick in soul, mean unjust, foolish, and depraved, the remedy is a wise discipline and a blessed chastisement. Men would be accounted mad who fled from the physician when they were sick; and, if we judged wisely, men would be accounted equally mad who fled from justice when they were guilty. What light does this shed on the prospect of punishment hereafter? Now we know that we go to God's judgment, and even to His doom, as a sick man goes to a wise and gracious healer. Every bitter draught shall give sweet health; and every stripe bring penitence; and every pang, contrition; and every sorrow, wisdom. What a worthy thought of God! How much more like him, even as we know him now, than the thought which only sees revenge in His punishments, and vindictiveness in His doom. God's goodness, then, is not a local thing—a provincialism—true here and not there. There is no place where God can be, other than He is here. What He is here to-day He will be elsewhere for ever. If, therefore, His punishments here, and now, are for our good, to startle us out of our sin, and make us hate our disobedience—they must be so hereafter.

REV. JOHN PAGE HOPPS.

SPIRITUALISM IN PARIS.

WE find the following article in the *London Illustrated News*. It is an extract from the *News*' Paris correspondence:—

"An immense sensation was caused here, a few days since, by a revelation given on the authority of some of the most respected and influential members of the clergy, headed by the Archbishop of Paris, on the subject of table movements. The Archbishop, being questioned as to his opinion of the legitimacy, in a religious point of view, of attempting to communicate with spirits through the medium of the tables, alleged that he had not sufficiently studied the question to reply definitely; that he imagined that the effects produced were wholly of the nature of physical science, and in that case harmless; but that, in order to form a judgment, he would attend a meeting composed of certain members of the clergy, at a place appointed to make the usual experiments.

"The table being put in motion, one of the party demanded it in reply, by a certain number of raps, if there were a spirit present. The response was in the affirmative; and in answer to a second question, the spirit represented herself, by raps indicating certain letters of the alphabet, to be that of Sœur Françoise, deceased a week previously at the convent of ———, Paris. The Abbe B—— stated that he had confessed the Sœur Françoise, who had, in fact, died at the time and place named. General consternation, as may be supposed, ensued when the Abbe L——, rising, commanded the spirit, in the name of the Saviour, to appear.

"The report declares that the spirit hereupon actually became visible, and replied to a variety of questions put to it, but of what import we are not informed. On the above details we do not pretend to give either explanation or opinion.

"Such is the story, as related by the members of the *séance*, two of whom were so affected by the events related as to be some days seriously indisposed—one of them even confined to bed.

"Various narratives mention that, through the medium of the tables, communications are held with spirits of all nations. The spirits, happily, being excellent linguists, find no difficulty in expressing themselves in any language chosen by the questioner, and reveal the secrets of the prison-house with a frankness, not to say indiscretion, that would shock the more reserved ghost in Hamlet, in no way confirming his statement of the horrors of their temporary abode. Many of them describe, in glowing terms, the beauties and delights of their celestial abodes."

Hare's Spirit Manifestations

TEA MEETING.—On Sunday, June 25, a tea meeting will be held at the Spiritual Lyceum Hall, 14, Newman-street, Oxford-street. Admission by tickets 1s. each. Tea on the table at five p.m., after which, The question of "Organisation" will be considered. Tickets may be had at the Lyceum.

ON THE UNEQUAL DISTRIBUTION OF MENTAL FACULTIES AMONGST THE ENGLISH PEOPLE.

To the Editor of the *Spiritual Times*.

SIR,—I have read with much satisfaction the articles on "Insanity" contained in a few back numbers of your paper, and hope my present contribution may be the more acceptable to you and your readers, as it is in perfect harmony with the opinions you have therein expressed. We both consider that insanity is caused by Spiritualism; evil spirits inflicting mental disorganisation, and good spirits alone being able to restore it.

The number of words in the English language implying mental deficiency, such as dolt, dunce, blockhead, thickskull, booby, addlepate, loggerhead, clodpole, idiot, besides the various synonyms of the word donkey, show that the want of intellect is quite as rife amongst us as lunacy, which, perhaps, is only a worse degree of mental disorder or decay.

The object of this paper is to offer to your readers such little information on the subject I have chosen for its heading, as experience has forced upon me; to drop my mite into the treasury of spiritual knowledge, in the hope that my doing so may induce free men in high position, in the law or the Church, to recommend full instruction upon the mystery of mind and spirit to the public. It is not unreasonable, in the times in which we live, to hope that some few just men, actuated by Christian benevolence, may come forward to aid this branch of the cause of human welfare.

I think it must be acknowledged that from the very earliest times intellectual power and development have constituted and been confined to a particular class of men, forming a real aristocracy, in all countries, but more particularly in the east.

In the book of Genesis, one of the oldest records of the condition of society in the early ages of human existence, we find God described as being jealous of the intellectual powers of his newly formed creature—man, and his possession of knowledge which he had endeavoured to prevent. (Genesis, 3: 22.) This jealousy of God in regard to man's acquisition of knowledge as well as the social advancement of mankind, which is implied by the confusion of tongues inflicted at the building of the tower of Babel, can only be reasonably understood of god the Church; of a theocratic and usurped Government using all means of crushing opposition, and ensuring the subjection of its people, but cannot by any intelligent person, for a moment, be attributed to God the Creator, who acts with equal justice towards all His children; who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; and who is kind to the unthankful and the evil: and besides, it is not in harmony with the well-known words of the psalm. "What is man that thou art mindful of him, or the Son of Man that thou shouldst visit Him; for thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of Thy Hand. Thou hast put all things under His feet." These words convey a high idea of the intellectual and moral grandeur enforced by God upon his creatures. Alas! how different to the state some of us exist in now. But thus it seems ever to have been, a dreadful weapon in the hand of the governing power, ready to be used upon those who would not be its slaves and sycophants, or who could in any way come into competition with it. I can throw a little light on the particular kind of intellectual deprivation which the lawyers, I believe, call "outcasting," and which is mentioned in St. Matthew, chap. 22 and 11—13, in the following words:—"Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." In regard to this fearful command of punishment, there are, doubtless, different views and interpretations entertained by different people; some considering that it refers to the coming of Christ, and the day of judgment; my experience, however, and the 18th chapter of the book of Job, in which in the 5th, 6th, and 18th verses, mental darkness is plainly stated to be inflicted as a punishment on the ungodly, lead me to believe it to be intended to be a temporal affliction; besides my readers must all have used, and know the meaning of the Latin proverb, *Quem deus vult perdere prius dementit*. God previously deprives of understanding the man whom he wishes to bring to ruin. I will state then that my experience of mental outcasting has been as follows:—"The soul or immaterial mental principle, which, in the natural state, takes up its abode in the head, and as anatomists say, in the part called the pineal gland, can be and is by spiritual operations cast down from her throne; a condition of mind ensues which may truly be described as outer darkness, and in which a mere brute consciousness of existence is all that is left to the individual so served. [This is illustrated on the frontispiece of the well-known periodical called *Punch*; where we see a poor man thrown down on the ground, and making a dismal face, whilst another man is about to put a donkey's head upon him.] After a time, also by spiritual means, a resurrection of mind or soul takes place, and it constantly tries to force its way, from the

spine, through all obstacles, and to regain its original position in the centre of the head, in which case, I can, I believe, for I write only from personal experience, become a fixed and bright intelligence, according to the words of St. Peter, chap. 2 and 9, "Who hath called you out of darkness into His marvelous light." In some cases, however, it is not allowed to do this, but is continually reduced by ill treatment to a sad state of childishness and weakness little better than that above mentioned, perception, judgment, and memory being all, more or less, reduced and abstracted, quite incapable of taking care of his worldly affairs without spiritual aid. I have been in this condition for at least twenty-five years. My readers may credit my assertion on this point, when they consider that, surrounded as I am by the spiritual world, I dare not state that which is false, from the fear of losing the support of good spirits, and if they have difficulty in believing the possibility of spiritual action continued for so long a time for such a purpose. I can explain it to them by the fact of hostile possessions, which, in the words of Scripture, make a man's foes to be those of his own household. If the above described states of hopeless mental deprivation were very general, it would be, indeed, a sad thing for our social welfare. We should retrograde to the condition of Congo negroes; but our intellectual aristocracy is sufficiently numerous and distinguished to shed a lustre on our country. The press is still ringing with the praise of Earl Derby's accurate and beautiful translation of Homer's Iliad; all our public men, however, are more or less celebrated for mental ability. Now, I ask my readers, of what they have read does not call to their remembrance certain texts which we meet with in the Old Testament, describing the action of theocracy of the Jews, "I will be gracious to whom I am gracious, and will show mercy on whom I will show mercy," (Ex., ch., 33 and 19.) And upon the nobles of the children of Israel he laid not his hand; also, they saw God, and did eat and drink—implying simply, that they enjoyed the good things of this world without God's molestation. We may simply conclude, therefore, that the natural powers of mind of our privileged class are spared and protected, and that they inherit, along with their magnificent mansions and pleasure grounds, their vast wealth, their splendid style of living, and, in a word, "all the pomps and vanities of this wicked world," first-rate mental faculties. But this is not all; mental power and ability are strengthened by science and art, as I will shortly explain.

CHANCE threw in my way, some time since a book, entitled, "A letter on the unChristian Character of Freemasonry," by C. M. Trevillian, Esq., a seceder from the society.

This writer brings together everything against the institution on the score of its unChristian character, that can well be said; but it seems, nevertheless, from the author's own statement, that masonry and the Christian religion strongly resemble each other. He states (page 98), now it is a remarkable fact that the rite which has accompanied admission into every system of religion which has ever existed, has consisted in a symbolical death, and a passage through it into a new life. St. Peter speaking of the deluge, tells us that it is a like figure with baptism, which we know to have been a very ancient institution, and only appreciated by our Lord; that consequently, as figures, the deliverance of Noah and baptism have one significance, being that of the destruction of life and its renewal, or, the doctrine of the perishable outer, and the perishable inner, man. The small illustration is seen in the rite of circumcision. In it equally as by the washing of baptism, the outer coating of flesh, the outer man, is got rid of as impure and cast away to corruption. In the like manner in the heathen mysteries, and the druidical system, the candidates passed into the region of the dead, and was afterwards born again, and introduced into a renovated state of light and purity. It is evident from this extract that, in the practical effect produced, the Christian religion and freemasonry are identical. The three short paragraphs following, show that it has, like Christianity, its "marvelous light."

Dr Oliver is quoted as follows:—

"The candidate for masonry is directed to bend his knees; his mind unenlightened with the bright rays of masonic knowledge, bends before the divine illumination in the humble hope that his understanding may be opened, and his mental faculties improved by the process of initiation, &c.

Dr. Oliver writes significantly of the masonic system as "established, firm as a rock, in the midst of the ocean, braving the malignant shafts of envy and destruction, its summit gilded with the rays of the meridian sun (a full blaze of intellect) though stormy winds and waves beat eternally on its basis."

Lastly, at the 225th page of the work the most important admission is made, "That honours at the university reflect the praise of the early school," the first initiations of freemasonry. So then the dunce who is plucked and sent back to re-learn his lessons, is the victim of destiny, which did not ordain him to have an illuminated intellect with the possession of honours, whilst the senior wrangler is born to good luck, and owes everything to the chance of good initiation; success in life, wealth, honours,

and dignities fall to him as a matter of course. He is like some fortunate gardener, who, enjoying the advantage of protection to his skill and care, is enabled to carry off prizes from an horticultural show, whilst many competitions of equal ability gain none from having their pains and labour spoiled by the slime and venom of the serpent. The practical commentary I have to make on this contract is, that it involves a gross injustice, which, however, falls chiefly on the laity, for, as your worthy, clerical correspondent, K., states, the clergy as a body have great intellectual advantage over other men, and have distinguished themselves in all branches of science. I will maintain that the laity of the educated middle class, who cannot be said, according to the well-known cant expression, to be a dangerous class, but rather an honourable and respectable one, should be as highly endowed intellectually as the clergy who spring from it. The statement that intellectual honours follow a proper spiritual mental education, is a strong confirmation of what I have said elsewhere, of the possibility and justice of making our Established Church "a national administration which should be understood by all, and carried on without concealment on the principle of the penny postage, and the parliamentary trains."

I have now brought my observations on the unequal distribution of mental faculties to a close, and hope I shall be pardoned for entering a little into the discussion of the horticultural illustration I have made use of above.

I have endured myself for many years the spiritual spoil and destruction of horticultural property; an evil which I have reason to believe is also widely spread through the country. I will, however, preface what I have to say on this matter by the undeniable assertion that horticulture is the most innocent and inoffensive of human recreations and enjoyments, and deserves more than any other, the protection of the State on that account, from the employment it affords in divers ways to great numbers of working people.

In the time of Malachi, the Jewish Church openly cursed her people for not bringing tithes and offerings to her, and sent "the devourer" to destroy the fruits of their ground, and made their vines cast their fruit prematurely in the vineyards, as may be seen in the 3d chapter of that writer. The Lord there says that if the people would bring all the tithes into the storehouse, in order that there might be meat in his house, he would bless instead of curse them. The Jews of old certainly knew, therefore, how to avoid their persecution, but that which falls upon us modern horticulturists (in my case as bad as that described by Malachi), is so secret and stealthy that one cannot tell to whom to attribute it. Does the church inflict it now for the purpose of extorting pecuniary offerings? Those of her members who enter into horticultural pursuits are usually particularly fortunate, and in gardening periodicals boast of their success. She should clear herself of so obvious a suspicion; she should assist in maintaining the security of horticultural property for all, showing that she loves her neighbour as herself; she should assist the sufferers to bring their malicious oppressors to public condemnation and public justice, and prove that she is worthy of the affections of her people, not by lordling it over them, but by acting the part of a good shepherd. T. E. P.

SPIRIT LIGHTS IN LONDON.

On Friday last we were invited to the house of a gentleman named Broad, of Bayswater, to attend a *séance*. After some strong demonstrations of table movements, and a few evidences of Trance Mediumship, the room was darkened, and we all sat spiritually directed, when there appeared some beautiful spirit lights about the size of a half-crown. These lights only illumine the space occupied by themselves, and possess an intense clearness and beauty which no language can describe. We were agreeably surprised, since the recollection of the lights produced at the house of Mr. Champenowne, Kingston-on-Thames, had caused us to wish to witness them in London.

SAFT BLAW THE ZEPHYRS ALANG.

Saft blaw the zephyrs alang,
Kissin' the leaf-laughin' trees;
Saft fa's the incense amang
The heather that nods i' the breeze.
Mavis, an' laverock, an' bee,
Winsome the Simmer day lang,
Joyfu' as joyfu' can be,
Gie Nature a laigh, luvin' sang.
Glesome the face o' the morn,
Dainty her glintin' sae fair,
Tingin' wi' gowd the hale corn,
An' smilin' at gruesome auld Care.
Mirthfu' an' winsome the day,
Waefu' to nane but the slave,
Nature in garniture gay,
Gies joy to the guid an' the brave.

J. H. POWELL.

TO CORRESPONDENTS.

CORRESPONDENTS will please to write legibly on one side of the paper only, and as concisely as possible. If this rule is not observed we may be compelled to reject even valuable compositions.

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.

SCALE OF CHARGES FOR ADVERTISEMENTS.

Two lines and under, 2s.; every additional line, 3d.; a reduction for a series.

All Advertisements, payable in advance, may be forwarded to Mr. J. H. Powell, *Spiritual Times* Office, 14, Newman-street, Oxford-st. 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, at the *Spiritual Times* Office, 14, Newman-street, Oxford-street, and by Job Caudwell, 335, Strand.

COMPLAINTS have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty should send to us at the office 14, Newman Street, Oxford Street, W., and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 8s. 8d. per quarter.

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:—

Copies.	Weeks.	Weeks.	Weeks.
1.	3d., or for 13.	3s. 3d.	26, 6s. 6d. 52. 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 Mr. J. H. Powell, at the Post Office, 26, Oxford-street, corner of Rathbone-place.

THE SPIRITUAL LYCEUM

14, Newman Street, Oxford Street.
This Institution is established for the advancement of spiritual phenomena and philosophy. It offers opportunities for investigators to collect facts and obtain proofs of Spirit Life. It brings together friends to the cause, and presents a platform for the freest Discussion. Its rules are such as to preclude no sectary, whilst it aims to eschew all sectarianism. Based on the cardinal facts of *Spirit Communion* and *Immortality*, it invites all who recognise, or desire to recognise, these truths.

The Lyceum has both religious and secular aims,—religious in the highest sense of eliminating truth, from spirit-fact and duty from truth. Secular in the sense of moulding the future by a wise realisation of the present and a spiritual conception of its uses.

The growing spread of Spiritualism in England renders a central institution necessary to organize means to give distinctive life to the various methods which abound in isolated forms all over the kingdom. To effect this most desirable object Mr. R. Cooper has established the Lyceum, and earnestly solicits aid from all friends. Many sincere and influential Spiritualists have already subscribed, some two, others one guinea each (the latter subscription being the minimum). Those who subscribe one or more guineas annually will be entitled to the privilege of attending all Lectures free. Spirit Drawings and Works of a progressive character will be added from time to time. Mediums of recognised integrity and power will be encouraged, and their faculties developed.

A printing press is now in operation upon the premises for printing of the *Spiritual Times* and Tracts and Pamphlets on spiritual topics. Friends desirous of spreading the truths of Spiritualism may aid the cause materially by purchasing such pamphlets and distributing them. All works of a spiritual and progressive character can be supplied by us. Friends will therefore kindly bear in mind this fact, as by purchasing their books of us they aid the Lyceum.

We feel persuaded our work will not be in vain, being assured amongst the many thousands of true Spiritualists in this country alone there are many who will gladly aid us.

APPLICATIONS FOR LECTURES WILL RECEIVE ATTENTION.

All communications and remittances to be forwarded to Mr. J. H. Powell, Spiritual Lyceum, 14, Newman-st., Oxford-st.

The payment of 2s. 6d. per quarter will admit persons to Lectures and Discussions only.

Just ready. In one volume, Demy 8vo., Post free, price 10s.

SUPRA-MUNDANE FACTS, IN THE LIFE OF J. R. FERGUSON; Including twenty years' observation of Preternatural Phenomena.

Edited by T. L. NICHOLS, M.D., author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

This book contains the personal experiences of Mr. Ferguson, and his observations, during twenty years, under favourable circumstances, and over a wide range of territory, of very remarkable phenomena, from the most striking physical, to the higher forms of psychical or spiritual, manifestations. It will also present, from the copious records of Mr. Ferguson, specimens of wisdom and philosophy given from the interior, and many facts orally related. The work of the editor will be the selection and the arrangement of the records furnished him, and the orderly narration of the facts, and he has reason to believe that no work of the present time contains accounts of more remarkable, varied and important phenomena than will be found in this volume.

All orders to be sent to Mr. J. H. POWELL, Spiritual Lyceum, 14, Newman-street, Oxford-street, W.

Now Ready, PUBLIC DISCUSSION ON "SPIRITUALISM and the CHARACTER of the MANIFESTATIONS of the BROTHERS DAVENPORT," between JOHN BEDFORD LENO and J. H. POWELL.

Full Report, price 3d., post-free, 4d.
To be had of Mr. J. H. Powell, Spiritual Lyceum, 14, Newman-street, Oxford-street, W.
Job Caudwell, 335, Strand.

Price Twopence. Post-free Threepence.
"WHAT SPIRITUALISM HAS TAUGHT." Reprinted from the *Spiritual Magazine*, may be had at the Spiritual Lyceum, 14, Newman-street, Oxford-street, W.

This pamphlet is one of the most vigorous of Mr. Howitt's numerous writings on Spiritualism. It is in every way suitable for circulation.

PRINTING.—CIRCULARS, PAMPHLETS, BOOKS, &c. printed on moderate terms, at the Spiritual Lyceum, 14, Newman-street, Oxford street. Country orders punctually attended to.

Just Published, Extra Cloth, Price 5s., SCEPTICISM AND SPIRITUALISM: THE EXPERIENCES OF A SCEPTIC. By the Authoress of "AURELIA," with Preface by BENJAMIN COLEMAN. London: F. Pitman, 20, Paternoster-row, E.C.

GUIDED AND ASSISTED BY Beneficent Spirit Intelligences, J. MURRAY SPEAR examines and prescribes for disease of Body and Mind.

He also delineates character by personal presence or handwriting, and sketches the capacities of young persons as impressions are made on them. He will answer questions on the

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 otherwise than advise the public to consult the work. * * * Many persons will read Mr. Powell's narrative with interest, for it has no lack of the marvellous set forth in vigorous language.—*Public Opinion*, March 12th, 1864.

The sum of the matter is, that if one has a curiosity to know what Spiritualism is, and what it actually aims at, he will gain a better and clearer view of it from Mr. Powell's volume than from any other that has yet been published, not even excepting that of the great apostle medium, Mr. Home himself.—*Caledonian Mercury*, March 12, 1864.

This is the fourth book that has recently come to our hands on the same subject, and, whilst it is the smallest, it is yet the most striking of all the former, perhaps, from the brevity with which the subject is presented, and the nature of the facts or assumptions with which it is crammed from first to last. * * * There is much, very much to excite thought, whether to compel conviction, or not. The enquiry is by no means the contemptible thing that many people wish to consider it. It deals with alleged facts, which, if true, are astounding; and, if false, still they are objects of interest, and they ought to be disposed of.—*British Standard*, March 18th, 1864.

To be had of the Author at the Lyceum.
Price 2s., post free.

HYDROPATHY!

Priessnitz House, 11, Paddington Green, W. and

Grafenberg Villa, New Barnet, Herts.

MR. METCALFE GIVES THE HYDROPATHIC TREATMENT on the Most Improved Principles. Invalids are received into the establishment on moderate Terms.

See "Journal of Health," monthly, the same medium for Hydropathy as the "Lancet" is for Allopathy.

Job Caudwell, 335, Strand. Price 2d.

MRS. MARSHALL.—MEDIUM. Removed from 10, Upper King-street to 7, Bristol-gardens, Warwick-road, Maidenhill. Séances after 2 o'clock. Private Séances by appointment.

MR. AND MRS. WALLACE beg to announce that they have taken the Lyceum Hall, 14, Newman-street, Oxford-street, for a series of Friday Evening Séances to commence on Good-Friday, April 14th. Séances to commence at half-past 7, p.m. Admission 1s.

Just Ready. TANGLES AND TALES; BY EDWARD CHARLES MOGRIDGE. Price 10s. 6d. May be had at the Lyceum.

THE TRUTHSEEKER for JUNE, Edited by the Rev. John Page Hopps. Contains:

The Dead Letter and the Living Spirit of the Book of Genesis (by the Rev. John Page Hopps): The rejection of Cain and the Death of Abel.

Ancient and Modern Forms of Christian Faith. Sects of the Early Christian Church. Against Hero-making in Religion. Evangelical Dissent.

The Text of the New Testament. A Paraphrase of the First Fourteen Verses of St. John's Gospel.

Brief Notices of Books.

Notes by the Way.

PRICE THREEPENCE.

London: Whitefield, Green, and Son, Strand; and C. Fox, Paternoster Row; and through all Booksellers.

Printed and Published by the Proprietor, Job Caudwell, 335, Strand.