

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. 72, Vol. II.

SATURDAY, AUGUST 19, 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.

## THE IDOLATRY OF FORM.

THE absence of evil may give place to a passive condition of soul, but the resistance against evil gives vitality and increasing strength to virtue. You may be considered "good" in quite the orthodox sense if you only bear the outside marks by which people generally appreciate the good, but, after all, that may be but the coating, varnish, or affectation of goodness. "Men are not what they seem," sings the poet, which is doubtless true of the *seeming* good, the "whitened sepulchres," "the wolves in sheep's clothing," who unfortunately are largely multiplied in this semi-Pagan age, which boasts of its learning and piety in the face of profound scientific Materialism and profane, shameless hypocrisy. The strength of virtue in a man's soul can only be tested by temptations. If it is never tempted it can never be tried. To *seem* good involves hypocrisy; to *be* good, actual fighting against temptation. The golden precept taught by Jesus, "Do unto others as you would that others should do unto you," contains the impulse to activity. We are taught to *do*, that is, to be active in well doing. The great power of Christianity is found in its lessons of service. No man having the capacities for service could allow them to lie dormant and be a Christian. The beautiful simplicity of the teachings of Christ relating to service is seen separate and distinct from all dogma. Shall those who bear His name ignore in their lives His own divine example, and forget His most emphatic utterances? Goodness, to be of worth, must be positive. It is like a piece of precious stone, all the brighter for rubbing. Let those who aspire to virtue and Christianity remember this, and, above all, let them know that true peace is not to be found in retirement, but in the midst of activity, that is, when the conscience and intellect co-operate. The desire for rest from life's duties betrays either an unhealthy moral condition, or the feebleness of extreme age. Religion relates the soul to all the active virtues. A brain misused involves a life un-lived, for we cannot be said truly to live without activity. Life is never more beautiful than when it is engaged in beneficent labours; hence, true service is the highest mission of existence. The man or woman who can work for humanity with self-abnegating devotion actualises the divine dreamings of the Christian prophets and apostles of all ages.

True, there may be misdirected effort, and little or no visible Christian virtue in consequence; this will result from a false idea of the legitimacy of Reason; but apart from any consideration of causes, we see the germ of righteous life in every sincere effort for the good of humanity and the glory of God. A pure life needs no vocab-

ulary of creed or paraphernalia of pomp. These may do for the self-righteous. Goodness is a seed that can only germinate in the soul; you cannot dress it as you would a doll, and expect to improve it thereby; it is a flower that shuns the tawdry and the mere ephemeral; it belongs to the spirit; you cannot transplant it in the flesh without risking the loss of its perfect beauty; and here men make a fearful mistake, they think to exalt the pure flower by surrounding it with exotics which poison it. Hence, to drop metaphor, they build tabernacles with charities, and write their names on them. They dress Religion in gorgeous robes of ceremony, and divine the most elaborate modes of displaying their own vainglorious assumptions of goodness. Their lives, alas! are only, as it were, like so much tinkling brass, and yet they ask the world to behold how *good* they are. Away with such mockeries! Let us cultivate Art for its own sake, but let us not really worship it while we assert our everlasting wealth of goodness. Man must either be in the true or false track; he cannot serve God whilst his soul bows down, to graven images of stone, wood, and gold, or to the ostentatious deities of Public Applause and Private Ambition. The idolatry of professing Christians, in this so-called enlightened century, infinitely outrivals the idolatry of the heathen world; and it is of a worse character, because the heathens were ignorant, and made no pretensions to enlightenment, whilst our modern idolators, even whilst "pointing morals and adorning tales," with illustrations from Heathendom, bow down to the golden calves and idol forms of Christendom. It is no use closing our eyes to this too patent truth. We must, sooner or later, deal with it. A moral plague directly produced by *seeming* goodness, which is neither more nor less than hypocrisy of the worst kind, scourges our country. Does any one doubt this? Let him turn over the pages of our book of civilization, and if he will mark each evidence he finds of the painful truth we allude to, we do not say that, like Hogarth's picture, he will find the pages blurred all over, but he will find a huge list of drunkards, swearers, liars, tricksters, thieves, and murderers:—a stately array of figures and facts to show that there are thousands of missionaries, teachers, Bibles, and religious books, and that millions of pounds sterling are expended in the work of Christianizing the world, and maintaining in the bargain, an immense corps of soldiers and policemen. Let him mark these facts, and study the causes of crime and its remedy, and we feel convinced, without prejudice blinds him, he will see that what punishment fails to effect culture may.

We do not deem society wholly and irretrievably bad; we have assurances beyond question that there is another side to the picture we have been presenting, or we should be hopeless indeed. We point to the ugly features of our civilization and ask, in all sincerity, those who are the acknowledged teachers of the people, how is it that so low a state of moral and spiritual life exists? Is it not high time they set about doing Christian work in the way of regeneration? and, before doing so, satisfied themselves that they, themselves, are not *seeming* good, not the ministers of self, but Christ; not worshippers in the public

places only, but in their secret chambers. Those who engage in the holy work of regeneration must remember self-regeneration—example before precept—are first requisite. Let them feel and act upon this, then will their service be acceptable to humanity, and they will, in working out the salvation of others, work out their own.

"Work is worship," says Goethe, but it must be the work of the spirit which is to aid in the regeneration of humanity, which is indeed a worship worthy of man and acceptable to God. Let us work with no selfish aim, but with the divine impulse of duty. Work for liberty of conscience—for the universal worship of the Truth—for the glorious realization of brotherhood and peace. Let us work in the present for the hereafter with a living consciousness that Now is the time for repentance and righteous endeavour; that *to-day* is related to eternity, and consequently that our present actions must influence our future. Let us work with a peaceful conscience and an unwavering faith in Immortality and God, and we shall worship as we are taught, "in spirit and in truth."

We want no sham formalities in lieu of vital Truths. The mockeries of the worldly sagacious, who go about in robes of piety, and trade on the sacred teachings of Religion, are but the daubs of Art, the tinsel of show; they have no affinity with life-fulfilling duties, or even with instinctive Christian feeling. The eye of Truth turns from them; only the earthy and grovelling natures, whose souls are heavy with material clogs, can find delight in them. These mockeries are but the transparent gauze through which the wise man sees the rottenness their owners vainly imagine they hide. Away with them! No set ceremony in which the heart is estranged, even while the body bows down to it—no formal expression of worship to which the soul does not respond amen, and which the life cannot endorse, can by any process of orthodox doctrine, be made to do duty for the vital, the everlasting, and the spiritual.

The mockeries of life are like showers of mosquitoes, dooming it to constant misery. There is no way of retaining them and being at the same time regenerate. We want no counterfeits, either in Religion or in Politics, in the Church or in the Council Chamber, in the high places or in the lowly. Pure and undefiled (not cant formalism or pretension) Religion is the one thing needful to true private, and social existence. Is this found in quarrelsome sects and monstrous doctrines which make the blood run cold through the whole system at the bare mention of them? Surely not. Is it found where the self-righteous thanks God that he is not so poor as some Lazarus whom he has kicked from his doorstep, or caused to be lodged in a prison, while, in his secret soul, he has said, "let him go anywhere out of the world" so that he is removed? Surely not. "Pure and undefiled Religion" can only be found with the genuine worshippers of Truth, who look upon all shams as "abominations to the Lord." Those who would possess it must seek it, not by repeating by rote in a stereotyped, mechanical way, certain collects and prayers, but by learning that *service* in the Master's Vineyard is required of them, in order that the idolatry of Form may be substituted by the worship of the Spirit.

#### EMMA HARDINGE'S LECTURES IN NEW YORK.

Miss Hardinge has been lecturing in New York, for the last six or eight weeks, to crowded and sometimes crammed houses, notwithstanding the very hot weather. The people everywhere would be glad to listen to her eloquent inspirational discourses again before she leaves for Europe.—BANNER OF LIGHT.

#### TO EMMA HARDINGE.

Oh yes! in our memory, dearest,  
Will Emma, "our Emma" still live;  
Words echoed by her were the sweetest  
That mortal or spirit could give.

Thou wilt still "be remembered,"  
In our heart's deepest shrine,  
Till our life-bands are numbered,  
And our spirit-bells chime.

Our hearts were all saddened,  
When you bade us "good bye,"  
But Emma, dear Emma,  
Do not leave us for aye.—BANNER OF LIGHT.

#### EMMA HARDINGE'S FAREWELL TO HER AMERICAN FRIENDS.

PART THIRD—CONCLUSION.

From the *Banner of Light*.

On the 4th of July, 1857, I was received in the open arms of an unknown friend, now a bright angel in the Summer land. Mrs. Margaret Bullard, beneath whose hospitable roof, despite of all her kind womanly cares and encouragement, I passed the most fearfully nervous day of my whole life.

General Bullard and his dear wife drove me to Troy the next day (the fatal Sunday) in a state of mind bordering on distraction, and contemplating the most convenient way of hurling myself from the carriage, so as to break a limb, at every step of the road.

Arrived at Troy, I was taken into the ante-room of the hall, and, by my own desire, left alone for a few distracting moments. I carried with me a little Bible, from which, I thought, in my desperation, I could read, if all else failed, and keep on reading, until the people got tired and went away. Left alone, the spirits desired me to open on a certain chapter of St. Matthew, and mark it for reading as the text of the discourse.

How can I read it, I savagely replied, if spirits will take away my sight?

Spirit-eyes will see for you.

As I sat on the platform a few minutes later, a tranquility such as I had never before experienced, in my life, stole over me.

The sweet voices of the singers seemed to be echoed by exquisite choral and instrumental performers on every side of me. My own head and body seemed very light, and enveloped in a thick mist, in which I was buoyed up like a swimmer on the salt sea wave. As to the audience, if I knew anything about them at all, it was that they were there—but, in fact, they were nothing to me. I was busy with my own thoughts, and, strange to say, those thoughts were of the most trivial and irrelevant character. I was happy, and perfectly free from care and sensation, yet instead of any realising sense of this happiness, I was busy counting numbers, drops on the chandeliers, and vaguely speculating on all sorts of trifling matters; and in the midst of this ridiculous waking dream, I found myself standing up and calmly reading some verses from the New Testament. I admired them very much, and thought I had often heard them before. There was a novelty in their meaning and application such as had never before occurred to me, and ere I had got over admiring and wondering at this, I found myself getting off a calm and composed lecture, and between dreaming and counting, and now and then listening myself, and wondering what I was going to say next, and then forgetting to attend to it, I got through an hour of what I was subsequently assured was "one of the best lectures that had ever been delivered on that platform." That evening I went through a similar scene with a similar result, and from that hour to the present, during eight years of incessant labour, averaging about five lectures a week, the same kind of control, with a slight variation, has possessed me, dispelling all fear, and carrying me on in the love and tender care of my all-sufficient, powerful, and wise masters, without one single occasion on which the carping critic or my own excessive sensitiveness could write the sound of failure.

The day following this (to me) memorable Sunday, I entered into a compact with the spirits, the terms of which have been fulfilled on my part with human, and on that of the spirits with super-human fidelity. I have never inserted, or caused to be inserted for myself and my spiritual lectures, a newspaper puff, or resorted in any direction to the charlatanism of popularity-seeking. I have never sought or made efforts to obtain a single engagement, or until, in the stringent time of war, I found some Committees were taking a mean and unjust advantage of the mediums, and starving them out of their field of usefulness, I never made a bargain for fees, or remonstrance against lack of compensation. And yet I started on my untried career with but one human being to aid me, to wit, Mrs. E. J. French, my earliest and longest tried friend in this country. With no one but her to aid or encourage me, with newspaper critics sneering at my "theatrical gestures and French airs," with many a cruel and slanderous comment on my English origin, complexion, and manners—a stranger, foreigner, and alone, I set out on my wild and thorny path with an invisible pilot, an unseen engineer, a crew of "the dead," and a Captain from the land of "Hades." I have travelled with these, and by their direction, East, West, North, and South. On hundreds of occasions I have permitted Committees of strangers from among the audience to select any subject they chose for me to speak upon. In this way, and by the desire of the spirits, I have spoken upon almost every science and subject that could be given to public audience, without one moment's preparation, premeditation, or study, either of the matter or manner of my theme.

Until the exigencies of the war, and in protest against what I

believe to be great injustice practised on the mediums generally, by many of their employers, I have never made a bargain for fees, simply contenting myself with whatever compensation my employers could afford, and thus often exceedingly ill-paid, I have never lacked anything, nor felt a want whose supply was not anticipated.

The hearts, arms, and homes of the most precious of friends have been open to me throughout the length and breadth of the land, and their tender care has followed me everywhere, from Plymouth Rock to the golden sands of the far Pacific Coast—from the arctic shores of Canada to the tropical shores of the Gulf of Mexico. Through all the vast expanse of this wide range of country I have travelled alone, as far as human companionship has gone, going from one strange place to another, at the invitation of unknown persons; lodging, working, living, and travelling always amongst strangers, and yet I have never hardly bespoken an appointment, though made sometimes two years in advance; never been insulted, robbed, or annoyed; made no mistakes or suffered any loss; encountered no accidents, or ever failed to recognise the parties, strangers as they always were, that met me at the stations. I could always read the true characters of my correspondents, always recognise the same in my associates, and never failed to receive words of warning, encouragement, sure prophecy, and wise counsel from the faithful and beloved masters whom it has been my joy and fortune to serve, invisible to mortal eye, and often unknown to mortal senses, though they were and are.

Such is a very faint and imperfect sketch of my career, the details of which are full of marvels, romance, and subjects whose strangeness would overmatch many a popular tale of fiction. Should I ever be moved to weave these into the form of consecutive biography, the many dearly remembered friends who have shared my eventful fortunes, and witnessed with me the passing strange events of my mediumistic life, may look to see them selves, and many a magic link in our thread of destiny, fully recorded. In these briefly sketched words no more minutæ will be admissible; and I must close by alluding to the only point in my chequered path that re-acts on my memory with shades of sadness—and this is the at present unsuccessful effort I have made to found a home for poor outcast women.

In the commencement of this attempt I frequently appealed for aid to my fellow workers in the spiritual ranks, and I still feel that I as frequently complained, with justice, of the coldness, lack of zeal, and unpractical character, of the responses I met from persons of my own faith. From the opponents of my religion, I experienced, as a general thing, just the amount of intolerant opposition I might have expected; but from Spiritualists, generally, with their large profession, and, in many instances, large means, the history of my movement, if fully known, would reveal a lack of reality in their professions painfully discouraging, and full worthy of the sneer with which the Orthodox have so often taunted me, asking, "Why I did not go to my own people and creed, to do the work; and why five millions of people could not raise amongst themselves fifty thousand dollars for such an undertaking." But alas! for two years, in which I devoted all my own week-night earnings to the fund, after carrying petitions about, and almost begging from door to door for aid, and devoting myself with ceaseless labour to this work for five years, collecting, too, at least one-fourth of the sum in petty amounts, at my own lectures, I only succeeded in raising from all this—and amongst a class numbering five millions of persons—the magnificent sum of two thousand and eight hundred dollars. That I should have succeeded in carrying out my plan from the outside world, I am confident, had the times not so lamentably traversed my efforts. Committees of practical persons were formed to aid me in this work, in St. Louis, Boston, and New York, and well digested plans had already been laid for the ultimatum of the scheme, when the dreadful exigencies of the all-absorbing war scattered my committees, traversed my every effort, and laid my plan in ruins.

For the principle part of the first three years of the war, I still worked on alone, but worked in vain. A legacy nobly bequeathed to this object, in Oregon, has been withheld, and nearly all squandered in law, on the plea that the home, or institution for which it was intended, not being chartered, could not, by the laws of Oregon, become recipient of the bequest. But the details of this undertaking have been laid before the public in several local papers, and the *Banner of Light* of some six weeks since, and to that I refer, to justify my assertion, that though in the world's acceptance of the term, success has not, in this solitary instance, crowned my efforts, my own soul had been stimulated by unremitting labour, by sacrifices of time, health, and means, and every available human effort. The public have been moved in favour of my poor clients by numberless appeals in their behalf; their case, in all its dark and ghastly realities, has been widely agitated, and the little sum collected has been made the instrument of prevention of the terrible evil of prostitution, by being bestowed on the noble Philadelphia Institution, the receipt of whose managers I had published with the above-named statement. Can I, then, call my plan a failure, because it did not realise the full measure of intention which

stimulated me to its commencement? I know it is not; and feel assured, if I am ever privileged to revisit these shores, the influence that my past efforts have created will enable me to renew my applications for State patronage of my plan to the New York Legislature, with a far more hopeful chance of realising success than ever.

And now my record ends—at this time, and in this place, at least. I shall go hence to labour on, and if not for the inhabitants of this Continent in very personality, for them in the aggregate as a part of the great family of mankind.

The lessons of Republicanism, Liberty, Progression, and Spiritualism, I have learned in America, will all be cast into the great crucible of transformation, in which all nations are following each other, in the lead of that which is highest, best, and most beautiful. And if America has, and does, in my estimation, hold this position, and has instructed me in nobler truths than older lands have as yet recognised, her own glorious teachings shall come back to her again, with all the wealth of polish and refinement that practice in the Old World can impart.

Europe, land of my birth! America, country of my love! No divided interest estranges me from either of you! Both are the homes of my brothers and my sisters; and if the noble pioneer land of the setting sun has been more swift to recognise and acknowledge the tie of a common humanity than the slow conservatism of the older world, why, it is for the Spiritualists to take the coal of fire from the altar of inspiration, carry it to the Old World, and strive to quicken into emulative life the yet unkindled flame of spiritual light, whose torches are, now blazing throughout the length and breadth of America.

Whatever be the result, I have lived and laboured here in the pathway of a duty mysteriously incurred to an invisible, but all-powerful, world. On the same track, so shadowy to the eye of mortality, so radiant to the soul's vision, I again set out, on the 5th day of August, 1865. They who lead me forth once more will not fail me. The Great Spirit sustaining me, I will not fail them. How is it with you, my American friends? Will you keep the departed one's place still open among you? Will my memory be held green, and my name sounded in your midst, and spirit-prayers, and soul-blessings, and heart-aspirations, follow the stranger, though she works no more amongst you? I shall claim you all, my loved ones, as one by one we gather together beneath the starry, over-arching roof of the eternal Temple of the better land. My hand shall be outstretched the first to welcome many a voyager, who in the twilight dim, crosses the river to the shores where I hope I may soon exchange earth's Old and New Worlds for the better one—the best of all. Will you remember me till then? and "when we meet at compt"—renew the old familiar greeting, as a phrase that has never grown cold on your lips, or dull in your ears, "OUR EMMA HARDINGE!" Farewell!

## SECRETS.

[ORIGINAL.]

Ocean's buried treasures may not reach the light;  
Daylight's radiant glories cannot greet the Night  
There are secrets hidden in the earth and sky,  
Which the eye of Science never can descry—  
Secrets in the stars that shine—the birds that sing—  
Secrets in the grass—and leaping, laughing spring.  
Secrets in the dew-drop glistening on the flower—  
Secrets in the blinding sun, and the gentle shower.

Beauty's wondrous features.—Pilgrims towards the Truth—  
Virtue's loving whispers in the ear of Youth—  
Ugly forms and fancies.—Selfish dreams and aims—  
Vice's siren arts and bold deceitful claims—  
Coldness—warmth of feeling—displayed towards our kind;  
Wise remarks and foolish—weakness—strength of Mind.  
These are tell-tale tokens of the secret soul,  
Parts of Human Nature—imprints of the whole.

Man may hide from man some secrets of his Being,  
But he cannot lock his soul from the All-Seeing.  
There are secret angels who can read our hearts;  
Heaven-sent to punish Guilt with unerring darts.  
Woe to him who murders and who thinks his crime,  
Tho' unavenged now, will not be so in time:  
For no sin is hidden from the angels near,  
And no sin's forgiven till the Sinner's clear.

Man may hide his talents in the secret earth;  
Holding trifling toys as things of priceless worth;  
Worldly lusts may lead him far from Heaven and God,  
But the Soul's Nemesis will beat him with its rod,  
Secrets may lie hidden in ocean, air, and sky,  
Which no subtle skill of Science can descry;  
But the Human Soul, with all its mystic might,  
Fails to hide its secrets from the angels' sight.

J. H. POWELL.

## CORRESPONDENCE.

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

"WHO SHALL DECIDE, WHEN DOCTORS  
DISAGREE?"

To the Editor of the *Spiritual Times*.

Sir,—I venture to request the insertion of the enclosed printed paper in the *Spiritual Times*, accompanied by the following remarks from myself, as it is of a singular and startling character, well calculated to excite reflection, and shews, in a concise and graphic manner, the extreme oppositions of opinion which exist in the religious world, suggesting the necessity of a new or further revelation to bring the minds of men again into union, which office, I believe, as I have mentioned in two or three of my speeches at the Spiritual Lyceum, the spiritual manifestations of the present day, combined with philosophy and science, are destined to perform.

I esteem it a great honour to be acquainted with Mr. Mulock, who is a distinguished public writer, on account of the independence and originality of his ideas, and the purity and sincerity of his intentions; but on several occasions, as in this instance, I have felt myself unable to cope with his flow of eloquence, or to follow him to his extreme conclusions. On the matter in question, although I agree with him in his denunciations of, and contempt for, Popery, in which we see the awful doctrine of the supernatural agency of the power of the Deity, often fearfully and wilfully perverted to enhance a superstitious reverence for the priesthood, and to uphold childish and absurd superstitions; and though I also admit that the Protestant religion, as it is formally accepted, however much more correct it may be in the interpretation of the Scriptures, is defective in its general repugnance to, and even denial of, all supernatural manifestations in the present age; I cannot believe that either of these professions are devoid of virtue and true religion, or in themselves anti-Christ, however anti-Christian many of the hierarchists and members of them may be. Though the priestcraft of the Church of Rome may be more liable to this charge, as the priests are subject to one head, and bound to inculcate all its narrow-minded fallacies and absurdities. With regard to fanaticism, though Mr. Mulock disclaims all fanatical partizanship with any of the Churches or sects, it does not follow that he has not any fanaticism of his own. There is such a thing as a fanatical subjection of the intellect to the authority of the Scriptures, without discrimination, and I think Mr. Mulock betrays this, in his quotation of 1st Cor., c. xi., v. 10-16., in which St. Paul—if he wrote the epistle—evidently gives way to the blind prejudices of his Jewish education and habits, when he alludes to the tale in Genesis of the formation of woman from a rib of Adam—so ridiculous, unless it is a myth or allegory, arguing as one reason why a woman should not prophesy or preach, without "power" on her head—a poetic figure for a veil or a bonnet, that "the man is not of the woman, but the woman of the man;" and the man was not made for the woman, but the woman for the man, as if they were not made equally for one another. And in the 14th verse—"Does not nature even teach you that if a man has long hair it is a shame for him?" whereas, nature supplies men, at least of certain races, with long hair as well as long beards, and reason only, or the necessity of their occupations, or the caprices of taste or fashion, justify them in curtailing them.

It may be contentious to argue that men have a right to wear ringlets, as they did in the time of Charles I., but certainly nature has nothing to do with the question; but to the Jew "use was second nature." It is amusing, also, to see how illogically the writer, feeling that there was some absurdity in his argument about the women, afterwards tells us, what we all know, that nevertheless the man was not without the woman, nor the woman without the man, for as the woman was of the man, so the man is by the woman—which is a confusion of ideas. For the man Adam, of whom he first speaks, was, according to the tale, without the woman; and the son of Adam, to whom he next refers, though by the woman, was not made of the woman's rib, as the woman of the man,—though perhaps here he mystically alludes to the man, Jesus Christ, and to His alleged miraculous conception, whereby woman is exalted from her supposed primeval degrading carnal or ossal condition.—I have the honour to be, sir, your obedient servant,  
London Aug. 14, 1865. JOHN PERCEVAL.

THE FINAL CONFLICT BETWEEN POPERY AND  
PROTESTANTISM.

All observing and reflecting persons who have eyes to see and ears to hear, must feel conscious that a war to the knife is about to be waged between the pretended infallibility of the Romish Church, and the swarm of sectarians which have issued from the respective hives of Luther and

Calvin. An ultra-Protestant of great ability and white-heat zeal, having recently published a work on his side of the subject, I am furnished with a fitting opportunity for condensing the whole controversy into a narrow yet clear and comprehensive compass, so as to render the wide theme that involves the present state of religion throughout Christendom intelligible to men's minds. As I am, so to speak, an outsider, devoid of all conceivable or possible adhesion to the lying tenets of the Roman Catholic Church, or to the endless variety of contending doctrines spawned by Protestant theologians, I think my total freedom from fanatical partizanship qualifies me to put forth truthful views, derived exclusively from the sacred Scriptures.  
T. M.

Stafford, August 3, 1865.

LETTER TO THE REV. P. R. CROLE, PRESBYTERIAN MINISTER, STAFFORD.

Stafford, August 1, 1865.

Dear Sir,—I return, with thanks, your copy of our esteemed friend, Dr. J. A. Wylie's Essay entitled "Rome and Civil Liberty"—the large and fuller Edition. Of the literary merits of the book I cannot speak too highly. In logical arrangement of the subject; in correctness and beauty of style (bating a few unconscious Scotticisms); in lucidness of exposition; and in warrantable power of sarcasm—the doctor is unsurpassed by any living prose writer.

But when I have willingly conceded thus much, I have said all that a believer in Jesus Christ, the Son of God, is justified in admitting. In my impartial judgment, the contents of "Rome and Civil Liberty" lie wholly out of the pale of true Christianity. Romanism and Protestantism are equally remote from the pure truth of Christ's glorious gospel—for although the PROTEST of the Reformers against Popery was a true exposure of that gigantic, Satanic imposture—the Roman Catholic religion; yet Luther, Calvin, and their respective followers, entirely failed to set forth the Faith taught by the Messiah, and witnessed by the Holy Ghost. The Reformers in effect, propagated the *Law*, not the Gospel—which form of teaching is Antichrist, not Christianity. As to what is called "Civil Liberty," no faithful Christian man need care a rush about it. It is a worldly device of crafty Infidel lawyers to secure for themselves a source for perennial litigation—and, consequently, in this vaunted land of Civil Liberty there is more cruel bondage than in the most savage communities. England, from her contemptuous rejection of Christ's gospel is hopelessly enslaved to perverted Law, and mercenary, unbelieving lawyers. The only real liberty on earth is the liberty wherewith the Lord Jesus maketh his people free. All other forms of liberty or liberalism are mere shams—the product of falsehood and fraud—widely spread by the Father of lies to conceal Truth from the misled masses of mankind.

I must now add that I notice with regret that Dr. Wylie puts forth in his popular work, propositions which no believing follower of Christ can ever admit or sanction in the least degree. In pages 5-6 he affirms "he who does not know Popery, can scarce be said to know the gospel." "Nor can any one devoid of a knowledge of Popery, be a faithful minister of the New Testament. Truth in its height and depth he cannot know, except he knows error." These propositions I maintain to be entirely and mischievously wrong, and that their converse is right, namely, that man can never detect error to any useful end till he is rooted and grounded in the truth as it is in Jesus by faith of the operation of God. See John viii 12.—1st Cor. 11-10 to 16.—3rd Cor. 4,5,6. I am bold enough to proclaim that Protestantism will, in all likelihood, succumb to Popery, for the latter abominable superstition appeals to man's senses and sensuality, whereas Protestantism is now become a cold, heartless, argumentative logic, which addresses itself to man's intellect, which has no chance against the confessional and the diabolical deceptions practised by the pseudo-priesthood of Rome. In page 51 a doctrine is put forth of which it is but right to say, that the practical application will be best seen in the records of the French Revolution—and its reign of Terror. I advert to Doctor Wylie's declaration that the Scottish Reformers taught that "the true source of Authority is in the people." A more anti-Christian and anarchical proposition was never set forth. It is in fact the all-including doctrine of Thomas Paine, Marat, and generally of all radical reformers. But I observe that in the abridged Edition of Doctor Wylie's book—the "Scottish phase of the Reformation" as he styles it—is almost omitted—a little bit of Caledonian canny expediency to propitiate readers on this side of the Tweed. In the bulkier book England has a very subaltern place assigned to her Reformation and Reformers.

I am, dear sir, yours faithfully,

THOMAS MULOCK.

AN ORANGE CUT IN TWO BY SPIRITS, &c.

To the Editor of the *Spiritual Times*.

Sir,—Day by day brings fresh knowledge to all who become investigators of Spiritualism. Most gratifying is it to find that, having once tasted of the Living Stream, deadening teachings become useless, and the great and ever present spiritual instructors are leading their converts on to the fountain of Truth, where mysteries are done away with, and the mind is let into an eternal day of light, which, we do believe, must ere long dispel all darkness from this our beautiful world. And while we are obligated to wait for this happy period, when we shall "see, yea, even as we are seen," I think it a delightful duty to assist in offering inquirers facts thoroughly attested, as by their variety the judgment may be strengthened to arrive at correct conclusions by "trying the spirits," and learning to judge of what class they are; for most true has it been found that, as in our various classes among each other, so is it in the associations of spirits; and once having become familiar enough to be assured of this, we see that we can move on from light to light, until we can hold communion with the truest of all Spirits.

With your permission, I shall offer a few facts taken from my memoranda, all of which occurred at Mrs. Marshall's.

Just before the breaking out of the American war, I was one of a small party. Mrs. Marshall, her niece, a gentleman unknown to me, and Mr. Daniel Jones formed the circle. Mr. D. Jones put the question, "What might we expect would fall upon the nation?" The alphabet was called for, and the powers present spelled out that "they wanted fruit." We all thought that we were being mocked, and that fruit could have no possible reference to the question. Again fruit was demanded. Mrs. M. said she had no fruit, and we all said the same, until Mr. Jones recollected that he had purchased two oranges—one of which he intended for a little girl. He took the oranges from his pocket, and, in a joke, said he would not give the spirits both, and then threw one on the floor, and it rolled across the room. There was then no carpet. The table instantly rose, as in a passionate manner, and in sword-like fashion, turning itself edge-ways, first made deliberate aim and then a dash upon the orange, and cut it precisely in two; one half flew away to the other side of the floor, the other remaining near the edge of the table which smashed it, and pounded it, and ground it, until all the juice was worked out, and this half of the orange was become a complete piece of destruction. Then the table threw itself legs uppermost, and about three feet high from the ground, and in this attitude went across the room, and with its flat top, as completely demolished the second half of the orange, squeezing it and pressing it until its condition was like the first half.

This, indeed, was a most remarkable work. The extraordinary power was shown of cutting with the edge of the table as clean a cut through the centre of the orange as the sharpest and most slender blade could have done, and making an exact division of the orange. Here we have a display not only of spiritual power, but of knowledge of coming events, which have been, indeed, but too fatally proved to be true. From what other source could all this be traced but from intelligent beings, fully conversant with facts and intentions unknown to us?

Another very simple fact was this. I visited Mrs. Marshall, and found her at the table. I was unwilling to interrupt, but the spirits insisted upon having my ring. I was advised not to attend to such nonsense, but I soon got a ready promise that they would not hide my ring or do it damage. I then threw a ring under the table. Presently we all heard a jingling sound, and I had a touch on the foot, when, on looking under the table, there was my ring placed in a tumbler.

I had once provided myself with some pocket handkerchiefs. Mrs. Marshall told me that I was in good time, for the spirits had just taken a fancy to tie up very pretty forms, and to plait and knot very curious devices with handkerchiefs, and some were so interesting that they had been photographed. I then got several handkerchiefs very cleverly tied.

I can tell, too, of the ability of these spirits in arithmetic and money-counting. I had returned from a journey, and on passing, made a call upon Mrs. Marshall. A party was on this occasion assembled, who were anxious for tests. I was requested to try one. After conversing with the spirits for some time, telling them, of course, what they well knew before, that I had just returned from a journey, and now I wanted to know how much money I had left, as I had many expenses, and had not kept any calculation—and I actually did not know what my purse contained. The reply was distinctly rapped out—nine, and a sort of a half r.p. I became impatient at this hesitation. Mrs. Marshall advised that I should try again. My question, then, was put in another way. "Now, do be careful, and please to tell me how many shillings I have?" It was then rapped loudly out—five. Altogether this looked foolish and contradictory, and we all began to blame the spirits, but they still insisted they were right. So to settle all dispute I turned out my purse, and there were five shillings, a half-crown, and a two shilling piece, thus making the spirit's assertions perfectly correct—nine shillings and sixpence in the whole, but five in shillings.

How thoroughly does this prove that it is sometimes for the want of properly comprehending, and the imperfect manner in which experiments are conducted, that causes many a mind to become reluctant to be convinced, and to condemn the tests as failures.

Another very similar fact arose at the same table, upon another occasion, with some small biscuits. The question I put was, "How many biscuits have I?" The answer, readily given, was "Six." This, it appeared to me, must be wrong, and the question was put again. "How many biscuits are there?" Answer by raps, 16. We all felt rather vexed, but I turned out my bag and there were six; but I had, before we began to ask, shaken my bag into a plate that was on the table, and when we counted all together they made sixteen. It sometimes seems that such easy and familiar ways of reaching the truth as to the real presence of spirits, brings more clear evidence than when graver tests are suggested.

RUTH.

#### REVIEW.

### SUPRA-MUNDANE FACTS IN THE LIFE OF THE REV. JESSE BARCOCK FERGUSON,

Edited by T. L. NICHOLS, M.D., Author of *Forty Years of  
American Life*, 7s. 6d. post free.

Spiritual Lyceum, 14, Newman-street, Oxford-street, W.

#### Second Notice.

MR. FERGUSON is now in America, doing, we believe, good service in the cause of Spiritualism. His book has met with little reception by the English press, as might be expected, since it deals fully with Supra-Mundane rather than Mundane Facts,

of which the press are mostly cognizant. If we could have wished an improvement in the book, it would be that Mr. Ferguson should have written it entirely himself; not that Dr. Nichols has failed to do his part of the work as well as possible under the circumstances, but because we have an idea that no man can write another's life so well as himself, that is, if he is given to authorship. Plenty of elaborate skeletons without souls are presented in biography, from the simple cause that only the enactors of events are capable of giving vitality to the description of them.

The book before us does not aim at the zenith of literary success, but at the acme of philosophical truth. Mr. Ferguson's marked characteristic earnestness stands prominently forth in these pages. Whilst we admire Dr. Nichols' part of the work, we love Mr. Ferguson's, for we see under the crust of diction a grand and glorious purpose. What would become of humanity were there no such heroes as Dr. Ferguson? He not only thinks, but he acts the truth, as it is in him. He is not to be judged, or rather misjudged, from the mere book platform, because he is an inspirer—the priest of a divine and progressive philosophy; hence his utterances have not only a truthful, but stimulating significance.

The following list of Contents will give the reader an idea of the subjects treated in "Supra-Mundane Facts"—

A Biographical Sketch of Rev. J. B. Ferguson. Early Observations of Physical and Psychological Phenomena. Spiritual Communications, containing Proofs of Personal Identity. Mr. H. B. Champion as a Medium.—Indian Spirits and Spiritualism.—Identity of Spirits.—Modes of Spirit Influence. Spiritualism among the Shakers. Supra-Mundane Facts connected with the Brothers Davenport and Wm. M. Fay. Formation of Matter by Supra-Mundane Power. Psychometry. Spiritual Intelligence.—Sympathy and Trust. Supra-Mundane Powers of Healing. Education by Supra-Mundane Influences. Sympathies and Antipathies. Of Providences and Guardian Care. Prophecies of the Revolution. The Philosophy of Spirit Intercourse. The World of Spirits. Specimens of so-called Spiritual Communications, Selected from Mr. Ferguson's "Records."

We present a specimen of the kind of spirit-communications given through Mrs. Ferguson—

Men think were they to embrace spirit intercourse, it would dethrone their reason; it would do away with the inspiration of the Holy Bible; break up their churches; and disorganize society. We see that these are the fear of large and benevolent minds around you. To them we say—Not so. We would build up all that is noble in man, pure in the Bible, and useful and improving in all organizations of society, religious or otherwise. We would have even those who think thus of our teachings cast off much of their fleshly nature. We would search the inmost depths of their thoughts. We would make them familiar with their own souls. We would ask, Do you believe in the spiritual communion of the ages past? Is not the mind of man the same? Is not God the same now as then? Are spiritual intelligences degenerate in their interest in their human brethren, that they will not impart light to any age, or people, or man that will receive it?

You may well fear for the position of many churches. They stand upon a trembling foundation—the foundation of arrogant assumption over free thought, and action, and aspirations. We would not destroy but rather purify your communion. We would not tear down, but build up your churches. We would enter them, and make your worship a true and holy worship. We would not desire to create a new Church. We have sects enough in humanity's name. But if you cut off from your church fellowship the men we have enlightened for your good, what is left for them but to form other societies? We will elevate man. We would inspire his teachings with heavenly aspirations. We would enlarge his mind and spirit; and if your churches are too narrow, or too fleshly to permit this God-ordained work, rest assured the present generation will look upon their fall. They need elevating thoughts, duties, hopes. They need more; they need communion with the divine influences that lead the upward way of an infinite universe to its great centre—God. They must have it, or no power of money, ministers, or fleshly energy can prevent their ruin.

Can the supply of this need of spiritual communion destroy the mind of man? No, sirs; it alone can make and preserve the mind; it points out and exposes the insignificant mummery that destroys all free and inspiring association. But, do you say you cannot believe? Then we would say, Do not ridicule. The time is not far distant when you will have to embrace it. Your teachings are so fleshly, so low, so unworthy, they must be, and they will be displaced by the pure embodiment of spiritual truth. The high-born spirits—flesh once of your flesh, and spirit still of your spirit—now call to you from their elevated homes, saying, HEAR US! HEAR US! Do not denounce us till you have investigated what we say: You doubt from the influence of your fleshly and not your spiritual nature. Throw this off, and you will appreciate our teachings. We will call upon you to think of your departed ones. Think of those God made you to love with an everlasting love, but who have gone from earthly vision. Think you they ever forget you? Think, rather, they are ever near you, and learn to bear their remembrance and image within you. These loved ones are now trying to communicate with this people. Let your desires be purified, your thoughts devotional, and you will realize this truth. Could you see how calmly your best thoughts are wanted to the spirit-world, to give hope to our longing desires that we may yet create within your minds more noble and spiritual power to correct the fleshly and imperfect, you would often think of us.



## SUPRA-MUNDANE FACTS.

We have received a highly satisfactory letter from a literary gentleman in acknowledgment of Dr. Ferguson's book. The writer, it is worthy of note, was, a few months ago, denouncing Spiritualism in the public press. We trust the same salutary change will come over his brother scribes. The following is an extract from the letter:—

I have read "SUPRA-MUNDANE FACTS" with delight and instruction, and now beg to tender you my cordial thanks for the same. The mass of facts recorded in that volume far exceed all that I have ever heard or read of Spiritualism, and have succeeded in removing the barriers which defended my incredulity upon this subject. The book bears the impress of truth upon every page. The writer may have been sometimes deceived or drawn false conclusions, but I am certain from the tone of the whole book that if he errs, he does so truthfully. The work of an author is to me what is his face—an index of his whole character, and I am certain that Dr. Ferguson is not only a great but also a good man. Often did I exclaim in reading the book, would I could see what the author so eloquently relates. Dr. Nichols is also a man among men, one who does not shrink from stating and defending truth when it is most unpopular. I feel there is much in his mind, mentally and morally, like my own, for I sympathize most heartily with what he writes and feels. I long for the opportunity to give Edmund Yates a drubbing for his falsehood and bigotry. Nothing would please me better than attacking that self-important, know-everything individual. A blind bigot like him, whatever may be his talents, is a disgrace to literature. A very poor review, but strictly in accordance with the intellectual light possessed by its editor, appeared in the — on Dr. Ferguson's book. It was of that namby-pamby sort, neither good nor bad, a retail of common-places, quite worthy of the editor, who, in his sublime ignorance, cannot believe his own eyes or pen a grammatical or readable sentence. He, in common with all the know-everything editors, of course, ignores and snubs what he has not the sense to understand, or what the great public disbelieve. It would not, of course, pay to differ from the sublime mob!

I met a clever, religious person the other day who believed in Spiritualism, but considered it emanated from the devil! I laughed him out of it. How strange is the combination of wisdom and folly in some minds; yet it is quite natural in a world where opposites meet and mingle.

## BRITISH FAIR-PLAY—THE DAVENPORT BROTHERS.

LETTER FROM MR. HENRY D. PALMER.

from the *New York Courier*.

Will you grant me a little space to lay before your readers the actual facts with regard to the outrages committed on the Davenport Brothers in England. My object in asking this favour is simply to show what a beautiful myth boasted English fair-play is.

The Davenports gave their first private *séance* in London on the 21st of September, to a party of gentlemen of the Stock Exchange. After one or two of these private affairs, it got whispered over the metropolis that there were two Yankee wonders in London, who would startle the world. The applications for *séances* became so numerous that I could have held half-a-dozen a day, and not fulfilled the demand. I refused them all, and would not permit the young men to appear at all for pay, and confined their appearances to two or three select *séances* at the houses of personal friends, among whom were Mr. Dion Boucicault, and it was at his house that three or four of the leading journalists of London witnessed the phenomena, and they all concurred in pronouncing the exhibition the most marvellous they had ever beheld.

Upon this *séance* followed articles in the *Times*, *Post*, *Standard*, and *Herald*, none committing themselves as to theory, but all asserting that the wonders they had witnessed were unexplainable. These notices of the exhibition created the most intense excitement, and every journal in London devoted columns to the discussion of the subject. I then proposed that there should be given a test scientific *séance* in the presence of twenty-four gentlemen. To this I invited two jugglers, named Tolmaque and Anderson, who professed they could not only detect, but perform all that the Davenports did. These two worthies declined to appear, and only committed themselves to the "exposure" which they asserted they could make in their own halls, not daring to come forward and test the matter fairly before this committee. Professor Faraday was also requested to be present as the champion of natural science, he also declined.

This test *séance* was given, and the jury was composed of some of the first literary and scientific men of England, among whom were Viscount Bury, M.P.; Sir Charles Wyke, G. C. B., the astute Ambassador to Mexico; Sir Charles Nicholson, the Chancellor of the University of Sydney; Mr. Robert Bell, Mr. Robt. Chambers, D. C. L.; Captain Inglefield, the Arctic navigator; Mr. Chas. Reade, the novelist, and Mr. Dion Boucicault, the dramatist. The verdict of the jury was—"That after a very stringent trial and strict scrutiny of their proceedings, the gen-

tlemen present could arrive at no other conclusion than that there was no trace of trickery in any form, and certainly there were neither confederates nor machinery, and that all those who witnessed the results would freely state in the society in which they moved that, so far as their investigations enabled them to form an opinion, the phenomena which had taken place in their presence were not the product of legerdemain."

Having thus tested the matter, as I thought, to the satisfaction of a large majority of the thinking portion of the public, I commenced my *séances* at the Queen's Concert Rooms, Hanover-square, the price of admission being one guinea each person. I continued these performances with great success, and gave nearly three hundred public and private *séances* in London; and I can truthfully assert that during that time no one can say that they detected the Messrs. Davenport in any trick or fraud.

After giving successful *séances* in Manchester, Dover Folkestone, Southsea, Canterbury, Wolverhampton, and Bradford, we visited Liverpool. The "Lidderpudians" fancy that they are the cleverest creatures upon that small island, and, with a laudable desire to keep up this reputation, they asserted they would not let these "Yankee humbugs," as they facetiously call us, "do" them. Oh, no! So they formed a conspiracy among themselves, that if they could not "bowl us out" by fair means they would by foul. They engaged as their tool a person named Cummings, who was assisted by an ex-prize fighter called Hulley. These two individuals got up a mob of some thousand blackguards, and they, acting as their leaders, deliberately destroyed our property in the presence of the police, to whom we applied for protection, which was denied us.

I have been asked by friends if the Messrs. Davenport objected to the "Tom Fool's Knot." I assert most positively that they never objected to any particular form of knot that did not give them pain: and as to this knot they have been fastened with it at least fifty times and released, and upon two occasions they were tied with the Tom Fool's Knot by this same person (Cummings) and a friend, and released in a few seconds.

These parties followed us from town to town, their expenses being paid by the conspirators, and they succeeded in getting up mobs against us in Huddersfield, Leeds, Hull, Leicester and Cheltenham. Finding that these organizations were deliberately planned for the purpose of driving us out of the country, I was forced to give up my provincial tour and confine our *séances* to London, where at least the police protected us from open violence. I gave thirty more successful *séances* in London, and then concluded to return to America, having disposed of my interest to a French speculator, who has the young men at present in France.

I ask for what reason all this brutality and violence? We did not offend any law, nor was our exhibition considered unlawful or immoral. No; the one great paramount offence was that we were Americans. Had we been Englishmen we should not have been subjected to these cowardly assaults. We had no opinion to maintain or creed to promulgate upon the subject of the exhibition. We simply presented the curious manifestations that took place, and permitted all to form their own conclusions as to their cause. The word "Spiritualism" was never used by us in any way in connection with the exhibition. What our private opinions were affected no one, and, publicly, we asserted nothing. Had we been transgressors against the law of the land, we at least would have been offered protection, and would have been considered innocent until proved guilty. This they failed to do.

There was no excuse for all these outrages, which were of the most cowardly and brutal nature, and they will ever rest as a lasting disgrace upon the "enlightened" organs of public opinion that incited and excused them.—I am, sir, yours, &c.,

H. D. PALMER.

## SPIRIT COMMUNICATIONS.

Received by Mr. Pilborough, at Twickenham, from his Father, Sunday, 9th July, 1865.

My dear son, you will not travel so far in vain. Seek and you will find. You have sought and travelled, and so you found. Always believe in Jesus, and I love your belief. Be patient, awaiting a fulfilment of His promises; for I say unto you, His promises are sure to be fulfilled.

You are very anxious, and I am happy to say you mean well; but do not trouble yourself about some. Use discretion—use wisdom. Do not be too open; caution is required. There are many wolves in sheep's clothing. Be on your guard, they are trying to make you look small in your neighbour's esteem.

Ask God to give you more light, that you may see clearly, that you may judge correctly, and that your spirit father may ever be permitted to be near when you are in want of judgment and clear sightedness. God Bless you all. B.

On the next Wednesday, 12th July, the following was

received by me and Mr. Pilborough, at a sitting held at a friends house, at Hampton Court:—

Let progression be your motto. We are come to-night to teach you truths from the Summer-Land. We are attracted by your desire for knowledge. We are in no way related to you. Read what we have written! (which having been done the following was given):—

We come to tell you not to mind opposition. Christ was persecuted when he was on earth, and truth is always opposed by the worldly-wise. Those who try to tell truths, must learn to bear their cross; not stand on the threshold, but go boldly forward. Spirits come to their brethren on earth to prepare them for the next life. Don't fear the scoff and jeers of the multitude, but stand and proclaim the truth, and let the world see that you are born in God's own image, and that is why you do it, as this is man's heritage; and the time will come when all the children of earth shall come to claim it as such. We love you much, and nothing is so pleasing to your spirit sisters and brothers as your desire for information on these matters. It is not this life that we think of, but the next. Let your spiritual matters mature themselves here; it will help you hereafter. Do your duty. You are not sent on earth to be idle, but to work. Don't draw back and say you can't! but do it.—Your spirit BROTHERS and SISTERS.

To Mrs. Jane Sauson, of Twickenham, 8th January, 1865,  
from her deceased husband.

Dear Jane, O, I come to give you and all of you my blessing, and to bid you hope. O, your troubles will have an end when you leave this world of yours. It is not such an awful thing to die, as you upon earth call it, as you think. Fear not death! I, as a good holy spirit, tell ye all it is not to die, but to come to live, aye! to live in happiness.

O my dear friends, cling not to material things so much, for ye will cast them aside as ye would trash, and wonder how it was you should have thought so much of them. Work now with God for your own glory. Your Saviour says, "Come unto eternal peace and joy."

God bless you all.—Your loving spirit friend, a truthful SPIRIT OF GOD.

At Mrs. Sauson's, Twickenham, to Mrs. C., 8th January,  
1865, from her deceased husband.

O my dear wife you will find many friends in this glorious circle waiting to instruct you in the ways of God, and ever ready to do God's works of charity, ever ready to show you the works of God. O my dear friends be not dissatisfied with what we give you; it grieves us to see some hankering after something wonderful. Therefore what they call strange, and when they get it, what do they do then? Why, they want something more wonderful; so they go on never contented, because they have learned really nothing, only that spirits can, with God's permission and circumstances suiting, move a block of wood or other material substance. These little minds never get any further; they do not want any more; but, my dear friends, when they enter the world of life they want something more. Seek, my friends, unto such spirits as will teach you how to earn the eternal gratitude of God. Verily you will not loose. S. C.

This, at the same time and place, was given to Mr. Pilborough.

Zig-zag is your path. Stumbling-blocks in your way perpetually. It is well it should be so. It tries your faith. It tests your strength in God; then you will walk the path easy, as easy as if it were a straight line. Never vary or turn to right or left. Aim high, my son, however rich the treasure you may get. God has some richer ones in store. Be ambitious in this alone, in looking upwards after God's best gifts. God bless you now, my boy. God bless you all. Turn to Jesus ye poor wanderers, ye poor misled ones, quickly. Come at once.

We ask not for our interest—no; but because we love you, and wish to help and save you from the pitfalls and snares man has put in your way. Come to Jesus, Jesus your friend, your brother. God's Holy Son continually begs of you poor miserable sinners to come to Him, for He will do you good. He will give you rest.

Good night, my dear friends, I go home with my son—your loving Spirit Father,  
J. V.

At another friend's house, 20th February, 1863.

The truths of spiritual manifestations are never doubted, or are capable of being stimulated or commanded at the will of man. Our powers, great as they may appear to you, are nevertheless sometimes far less than even we could desire.

Have faith in the promise, and obey the command of God. Serve Him, not with loud lipped service of outward profession, but let not even the inmate of thy temple dare to take glory to himself, that he is better than his neighbour. Do all the good thou canst on earth, nor sin against mankind. That is religion.

May you believe and receive as truth, not all you may receive

from the spirits, but by its fruit know whether it be good to do so; for by that must you guide yourself.

Several communications having been received from a spirit, signing himself "Thomas Garth," who was unknown to any of the party, and as the name could not be obtained by the question being asked, a young lady left the table, and wrote on a slip of paper the question, "Who was Thomas Garth?" which she, without saying a word, quietly dropped under the table, when the medium wrote the following answer:—

T. G. was on earth a true follower of Him whose name is Love. In this ethereal sphere he is a mighty chief among the chiefest of his saints, and having by martyrdom gained a crown of exceeding glory, is still an humble executant of God's will on earth.

The following was to Mr. Pilborough, 11th May, 1862.

Dear son,—I will but add my blessing to the other holy spirits, and beg you not to be downcast about getting my name to-night. You shall have it and more. It will make you seek further. It is fit you should not get all you wish at once. Think how much knowledge you already possess. Cheer up. God bless you and protect you.—Your loving FATHER, who will join you in the spirit.

To My Dear Son.

Twickenham, 25th May, 1862.

O God, pour forth Thy holy blessing on his head and his household. O God grant that his days may be spent in peace and happiness. Fill his home with Thy holy love, and give to him all that he stands in need of. Give health and strength and guard him from all evil influences. It is the prayer of one who knows what trials are, it is your ever loving father.

The name was given by the tilting of the table as "Pilborough."

To the same, at Twickenham, 5th October, 1862.

Dear Son, accept a Father's blessing.

O, my dear son, I am so pleased to see you walking in the light of spirit-teachings, praying to God ever to give you as much light as you require to bring you to glory (here a road was drawn.) The path is long and intricate, but you will walk straight by the light we will show you.

Seek your conductor when in doubt, and I will come to your aid.

Be ye followers of Christ in all things. God bless you, God bless you, my dear John, and you, my dear friends.

Your loving SPIRIT FATHER.

The following came from Mr. Pilborough's son, who left the earth at three weeks old, twenty-five years since.  
February, 1863.

This is the truth; there will be some who will mislead; they are not evil spirits, but goodness and loving-kindness, and loving-kindness alone are the attributes of those that surround you. Be not afraid of evil spirits, you have no enemies among us. There is limitation, and there are boundaries, though we cannot do all we wish; do not forget.

Your eternal friend, E. PILBOROUGH.

Kingston, 25th January, 1863.

What the gift of a fore-knowledge would be to you, the power of meeting at the table is to us.

It is both a pleasure to us, and a source of profitable information to you; but it is no less useful to us. We cannot only impart, but to some extent receive such; but, though such is the case, it is not less needful not to abuse or misuse it.

I do not say you have. If you have, you know of your own sense.  
W. J. CHAMPERNOWNE, Kingston.

#### VISITS OF SPIRITS.

ONLY a few evenings ago, I was sitting alone in my library, profoundly thinking upon a great moral question on which I had some perplexing doubt. I looked up, and my only brother, who died about a year ago, stood by my side, within three feet of me. He told me he came as the messenger of a higher intelligence to solve that doubt; and he did so, with an expression of countenance, a manner, and in language, entirely characteristic. We had a brief conversation on the subject, and as soon as he perceived that I understood him, he vanished. I saw him as plain as I ever saw him in life, and if I could ever identify him I could then. Now if this was not the spirit of the departed, what was it? and whence came the clear wisdom of his teaching, far as it was beyond my capacity to originate? Fifty years ago this would have been a ghost story, and the silly education of my childhood would have caused me to be frightened; and now it has been of such frequent occurrence with so many people, and under so many various circumstances, and it has come to be so well understood, that it excites no alarm, no agitation, even. Why, even our children laugh and play with the spirits! Men believe in the Bible! Then they believe that in the olden time mortal men saw the spirits of the departed. Who was it that Peter, and James, and John, saw with Jesus on the mountain? And who was it that John saw in the Revelations, but one of his brethren, the prophets? And wherein, pray, has the nature of man so changed, that what was possible to him eighteen hundred years ago, is not possible to him now.

JUDGE EDMONDS.

## 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.

WALTER E. FOX should send his article complete, to enable us to decide as to its fitness. D'ESPRIER's letter is received. He should not trouble himself to write letters to us on the supposition that others are making charges against him. We have no time to deal in scandal. Respecting his articles, they were discontinued on account of the numerous begging letters he sent to Spiritualists whom we know, in which he never failed to trade "on my articles in the *Spiritual Times*."

## 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-st. 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. 3d. 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. 3d.	" 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, 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 Communism & 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 it is hoped facilities may be afforded for the development of such connected with the Lyceum.

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. B. 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.

## PUBLIC DISCUSSION ON "SPIRITUALISM and the CHARACTER of the MANIFESTATIONS of the BROTHERS DAVENPORT," between JOHN BENFORD 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.

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 given him. He will answer calls to lecture or to hold conversations on Spiritualism.

Address—146, ALBANY STREET, REGENT'S PARK, N.W. Hours from 12 to 3.

## 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!

Priesnitz 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.

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.

NEW PSALM and HYMN TUNES, TE DEUM, and TWENTY-FOUR ORIGINAL CHANTS, Composed and Arranged, with voice parts complete, for the Organ, Harmonium, and Piano, by ROBERT COOPER.—Price 2s.; cloth, 2s. 6d. London: Novello & Co., 69, Dean Street, Soho.

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

## SPIRITUAL LYCEUM TRACTS.

NO. 1.—NICODEMIANS AND THOMASIANS, by WILLIAM HOWITT. NO. 2.—SPIRITUALISM IN HARMONY WITH SCIENCE, by Dr. J. B. FERGUSON. NO. 3.—AN APPEAL TO THE CLERGY FOR THE INVESTIGATION OF SPIRITUALISM, by ONE OF THEMSELVES. Now ready. Price Threepence. An assortment of the above, with others, 1s.

A few copies of ADIN BALLOU'S MODERN Spirit-Manifestations, published at 1s. 6d. May be had at the Spiritual Lyceum. 1s. each. Post free 1s. 2d. This Work contains a Preface, written by Mr. Andrew Leighton.

Printed and Published by the Proprietor, ROBERT COOPER, at the Spiritual Lyceum, 14, Newman-st., Oxford-st. in the County of Middlesex, Saturday, August 19th, 1865.