

THE

SPRITUAL TIMES

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

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

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

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

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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.

DUTY.

THE end of duty is never seen. When it begins we know, but when it ends who can tell? The moment the child comprehends the meaning of its mother's commands it discovers its own duty in their fulfilment. In youth and age the circles of duty radiate and expand, stretching themselves geometrically wide. We find our life beset by difficulties and strong temptations and prove ourselves only worthy of existence by recognizing our devotion to duty.

The human mind is so constituted that it cannot absolutely rest—either it will suffer degeneracy by indulging puerile and flippant thoughts, or it will improve by allowing sensible and advancing ideas to engage its powers. There is no *status quo* state for the mind. Like a restless sea it moves on calmly and slowly as the ocean in a calm, or turbulently and quickly as the ocean in a storm.

The ship on the waters is under the guidance of a pilot, or it would speedily splinter on the rocks. Even so the human mind needs the guiding pilot of duty to save it from splintering on the rocks of sin which everywhere beset it.

Duty is the true philosopher's stone which is not hidden in the unfathomable depths where no excavator can dig, but which lies about us everywhere. Whatever of peace with man—whatever of holy fellowship with God we may aspire to, can only be attained through the ways of duty.

Duty begins, but it does not end with us here. It goes with us beyond the grave, binding our spirits in eternal bonds of affinities.

If this life were all, we might circumscribe our souls in the narrow limits of this lower sphere, and go on planning and building, making the plans the Alpha, and the building the Omega of duty; but then we should lose happiness by not recognizing the higher, holier duties belonging to our spiritual nature.

All moral and religious culture leads to duty,—we cannot escape moral and religious responsibility. Conscience—the laws of nature—of mind—and of truth, are instinct with the very life of duty.

Duty is a clause in the title-deeds of human life; yet, how many of us, forgetting the awful penalty which will certainly attend its violation—go on working out our own condemnation, and plotting for ourselves future misery, by simply taking no thought for the things appertaining to the spiritual. Without a full regard for duty, how can we find consolation in our life pursuits, or expect to look with satisfaction at the ledger of our actions.

There is no way of hiding the sun when it shines forth in its meridian splendour,—we may shut ourselves up in dark closets and refuse to gaze upon it, but in doing so we

hurt ourselves, for do we not lose cheerfulness and health in proportion, as we subject ourselves to darkness? If in a physical sense we cannot close out the sun without injuring our health and temper, neither in a moral sense can we seek the darkness and hide ourselves from truth and duty without being the sufferers. The sun shines in the firmament none the less brilliantly, because we deem it gain to garner dust for this probationary lower sphere, and forget that the higher spheres beyond are the loss which must be set as the counterpoise in the scale of our life actions.

Duty is a talisman that transforms existence and makes it run pleasantly along like a cool, clear, singing stream. It is the channel for letting fresh revivifying joy into the soul—the *elixir* which alone can elevate and sustain the spirit in its fitness for the elevated spheres of Heaven.

The world is moving in a whirlpool of excitement—its heroes are borne into high places amid triumphal banners, emblazoned with the words "war" and "gold;" and loud marches to the strains of conquest and power.

But the peaceable, unostentatious, loving principles of Spiritualism, with the mottoes, "God," "Christ," and "Duty," written on them, have only the consideration of those who care for the truth more than custom, and who love it for its own sake.

If we cared as much for the kernel as the shell—the soul as the body—we should elaborate the mere external part of ourselves less, and devote more attention to the hidden than we do. Whilst it is requisite that we bestow a due regard on the outside of our buildings and our manners; it is not essential that we allow them to occupy our sole attention.

Taking Christ for our model, we see in Him the exemplar of simplicity and truth. He practised gentleness, humility, patience, temperance, charity—all these virtues were concentrated in Him. That which was customary, if it was not a necessary portion of true social existence, He condemned. He came with a mission—a double duty, which made Him responsible to God, and bound Him by the ties of love to man. Being a universalist, He only distinguished men by moral worth. Thus He would render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. He came to save that which was lost, and to offer consolation and divine lessons of duty and truth to man.

If we would follow Christ we must forsake the dead carcass of Pagan forms, and associate ourselves with the living body of spiritual truths.

Our duty lies in this direction; woe be to us if we turn our feet, and abjectly bow at the footstool of Formalism.

Duty lies before us. Shall we blindly pursue a backward direction, and link ourselves, for untold generations, to the spheres of spiritual darkness? or shall we imitate Christ and follow in the path which will lead us to Him?

We must never forget that the battle we fight is one that will allow of no compromise. We must either serve the spirits of evil or of Christ—either follow the leaders of mere Pagan Formalism or those of Christian Spiritualism. There is no way of evading duty, or the consequences of

neglecting to be dutiful. It is well, therefore, that we look to it, lest we serve the dead carcass of Formalism, and not the living Soul of all existence.

EMMA HARDINGE.

This lady is still in Manchester, and we are sorry to say, suffering from the effects of her voyage. May she speedily recover and find herself welcomed on the platform of her native country. Each succeeding day only strengthens the conviction we entertain, that lectures on the spiritual philosophy are the great want of our country. Hitherto, few have been bold enough to battle for the Truth as it is in Spiritualism. Yet, when lectures have lately been delivered, except on the occasions of Mr. Robert Cooper's visit to Lewes, and Mr. J. H. Powell's visit to Kingston-on-Thames, the audiences have listened with marked interest. Mr. Cooper went through the greater portion of Sussex, and Hampshire, lecturing, setting a good example to Spiritualists of ability. Most of our readers will remember with gratification the effect produced on the minds of those who listened to Dr. Ferguson, whilst he was amongst us. We feel certain from our experiences of the past, that a lecturing corps must sooner or later be organized. In the mean time we look hopefully forward to Miss Hardinge. Nor do we anticipate any very rough proceedings at her lectures, believing that even amongst the mobites, who think nothing of smashing a cabinet, there exists a feeling of respect for the fair sex which will work favourably for our principles. In this fact, we see additional wisdom in the workings of the Invisibles. Few, who make themselves familiar with the career of Miss Hardinge, in America, will fail to rejoice that she is amongst us, and if conventional prejudices can be overlooked, to see that she (in consequence of being a woman), can better perform the work necessary at the present time than any man, however talented he may be. In our advertising columns we print a notice from Miss Hardinge, to which we invite our readers' attention.

SPIRITUALISM.

The spiritual doctrines (or so-called system of spiritrapping) is one which makes large calls upon the faith of man nevertheless, it is no new thing, although considered by some to be of trans-Atlantic origin, but it had been in existence thousands of years before Christopher Columbus

E'er trod the soil of western world.

If we are to believe the Divine record, upon a certain occasion, as Abraham stood at the door of his tent, he saw what appeared to be three men, and hastening to meet them, he offered hospitality to these messengers from the spirit-world.

The masses of mankind, in this enlightened generation, will not give ear to signs which our Lord himself said should precede His second coming, proving that we are quite as careless of the Divine prediction, as were our equally bigoted but more zealous ancestors about the coming of Christ. Because Christ did not come in a manner and assume a position which dictatorial man thought proper, his teachings were refuted, and He Himself was subjected to an ignominious crucifixion.

The Jews, whose prophetic judgment on this matter was favoured by a majority of the population of the east, said that their Messiah was to come as a great earthly king, and subdue their enemies.

This bears a striking analogy to the present state of Spiritualism. The action of this superior power not being made manifest in the manner prescribed for it by arrogant man, its doctrine must be discountenanced as false.

Are we to think that the power which is able to afford us such wonderful information, will condescend to humour every whim or fantasy of our sceptical imagination, thus disrobing the subject of its Divine nature? No! we must consider that we ask, not demand that it may manifest in our way.

It may be true, that mediums can generally command a demonstration, such as moving or tilting a table, but it must not be inferred from this that the denizens of the spirit-world are bound to reveal anything.

The above may be partially accounted for by the electro-

magnetic influence being brought to bear upon the table by the body, but seeing that it requires the mind as well as the body to produce the wished for communication, it is no wonder that the sceptic who places his hands upon a table and allows his mind to be otherwise employed, can produce no manifestation of spirit presence.

In consequence of this, he openly asserts the imputability of the subject, and ridicules with the utmost contempt any theory in favour of it.

This shows the vanity of human nature, because he cannot find within himself that God-given principle with which the medium is endowed, making him sensible to his own inferiority, he spurns it.

No true believer will venture to throw the slightest discredit upon the accounts of those spiritual manifestations so frequently mentioned in the Bible:—Instance Manoa's sacrifice, Ezekiah's wheel, Daniel's vision, Jacob's wrath with the angel, or the terrible things revealed to Belshazzar: or, coming to more modern times, the loosing of the bonds of Peter, as he lay in the Phillipian prison, and the glorious views portrayed to John in the lonely isle of Patmos, and many other instances of a similar nature recorded in the very book which is placed at the head of our religion, and which is looked upon by many of its readers as being directly against Spiritualism, or more plainly speaking, against itself.

Some may say that the miracles performed then were of a different nature to those we experience now, but if they accomplish the desired end, why should we wish them to resemble those which took place aforesaid.

Nothing shows such flagrant ignorance as the theory that spirits are never anything more than shadows, since we are aware that it must have acquired something more material than a mere shadow to dislocate the thigh of Jacob.

The phenomena produced in the presence of most mediums, may appear of a lower type, but as they tend to overthrow that rigid materialism which is so prevalent, we cannot find fault with them.

Many there are who cannot conceive why darkness is so essential to spirit performance; and yet, who will dare to deny that there is a grand secret in the power of darkness, of which we are at present in ignorance, and which may be noticed in the tendency of man to sleep, and the growth of external nature during those hours when the thick veil of night overspreads us?

From what is already said then, it follows that a belief in Spiritualism is quite as rational as a belief in the holy Scriptures themselves; and nothing more need be said to convince even the most sceptical of its reality, of its propriety, and of its practical utility to the requirements of man.

WALTER E. FOX.

THE DEPARTURE OF EMMA HARDINGE.

Among the passengers by the steamer "City of London" which left for Europe on Saturday of last week, were Miss Emma Hardinge and her mother, the latter of whom goes to England for the purpose of looking after a legacy which has been left her by a relative. Miss Hardinge has been very favourably known in this Country and California for the past ten years, having devoted her life and best energies for the benefit of different benevolent and charitable enterprises, chief among which was the establishment of reformatories for fallen women, and latterly she has become prominent as a lecturer and writer upon political subjects. She travelled through California during the last political campaign, ardently espousing the Union cause, and doing much toward the re-election of President Lincoln. She also undoubtedly set the ball in motion on the far Pacific coast which rolled up that hundred thousand dollars for the Sanitary Commission, and her friends claim for her the credit of having by her personal exertions added much to that useful fund. She originated the famous bag of flour sale, which was so remarkably successful in aiding the sick and wounded of the Union army in the hospital and on the field. She is a writer and speaker, who has done and is calculated to do good in the world. For many years she has been devoted to the promulgation of the spiritual doctrine, in which she is undoubtedly a firm believer and who has put all her strength, mind and soul into what she has said and written upon the subject. In fact, she always does that, whatever her theme; and her theme has generally a worthy object in view. Her reformatory enterprise will yet prove a success. The large fund raised by her in different cities of the Union by her lectures and the sale of her works, is in the hands of trustees, and must eventually be used for its intended beneficent and praiseworthy purpose. It is expected that Miss Hardinge may soon return to America and personally attend to the consummation of her life-labour—the salvation of at least a portion of the fallen and unfortunate of her own sex. Miss Hardinge came to this country from England, August, 22, 1855, having already attained some reputation as an actress; but shortly after her appearance at the Broadway Theatre, she gave up that profession, from some disagreement with her employers, and soon afterwards came out as the advocate of the Spiritualistic doctrine. The fallen women, whom she saw existed to so large an extent in all our Cities also early claimed her best attention. Should the good wishes of her friends of the First Spiritual Society of this city meet fruition, she will be successful in whatever she may undertake.—NEW YORK HERALD.

Aug. 7.

PHYSICAL MANIFESTATIONS RECORDED FROM THE
"BANNER OF LIGHT."

"Mr. FOSTER at his own house in Salem, Mass., last week, in the presence of Mrs. Barker, Mrs. Foster, Judge Waters, and others, was raised from his chair and carried around the room above the heads of those present, and laid on a table opposite to the chair in which he had been sitting. This was done in the light, and visible to all present."

THE ALLEN BOY AT HOME.

Mr. Chase says,—“In company with a friend from Central New York, I visited Dr. Myron Brewster at his house and farm about two miles from the village of Morrisville, Vt. Dr. Brewster is a healing medium of well known and remarkable powers in the vicinity of his home, and is often sent for from towns many miles distant, to save patients the regular physicians cannot cure; but he has a large farm, and works too hard for the health and success he might have as a medium. This is the home of the celebrated Allen Boy, who travelled with Dr. Randall, and is so well known. The boy and Mr. B. came in from the hayfield, and after the spirits had given us a short speech through Mr. B., we piled the musical instruments in the box used by Mr. Randall and the boy when travelling, and with the top and part of one side open and in full daylight, we seated a large chair back to the aperture, and put a quilt over the chair back. I seated myself in the chair, and held both hands of the boy, so I know they were not used. The instruments were played and passed out into the room, as were also hands so as to pat my head and be seen plainly by all in the room, and one of the most exquisite tunes, of which the dulcimer is capable, was played, sounding as if the instrument were carried slowly beyond the reach of our ears, and then as slowly returned. The performance, being in broad daylight, was among the best I have witnessed, and could not have failed to convince any candid person of supernatural power and intelligence.

There are also two other good test mediums of the same character in this vicinity—at South Hardwick—known as the Payne children, son and niece of Mr. George Payne, and niece and nephew of Mr. and Mrs. Samuel A. Tuttle, all of whom are well known in this part of Vermont as among the most honest, earnest and intelligent Spiritualists of Northern Vermont. These children, by some mistake which was no fault of theirs, have had some injustice done them, which has, however, not injured them where they are known, as every Spiritualist in this section who visited them at their home or had sittings with them in the vicinity, has borne testimony to the honesty and genuineness of their mediumship. I have been two months stopping with their relatives, and had ample opportunity to test them, which I have done; and I can give my testimony unqualifiedly that these children are more remarkable and better mediums than the Davenport Boys were when they had been three years before the public, and better than Mr. Home was when he first went to Europe; and, taken together, the tests are as perfect and the facts more remarkable than with the Allen Boy, or, in some respects, even the Davenports, as the music is more perfect than with any of this class of mediums which I have met, and I know most of them. These children will be before the public, and travel and give thousands a chance to test them and the presence of spirits, as soon as arrangements can be made for travelling, and those who know me can have from me a full endorsement of their mediumship, honesty, and capacity for proving spirit-presence and power.

“There are other mediums less known in this part of the State, but who do not design to travel nor wish to be known to the public.”

South Hardwick, Vt, July 27, 1865.

NEW PHYSICAL MANIFESTATIONS, &C.

Mr Olmstead says,—“Messrs. E. H. Eddy and C. Schlimme (the gentlemen who preside at our *séances*), are creating quite a furor in sceptical circles. They are the instruments through which the invisibles are making manifestations of the most astounding nature. A communication was published in the *Banner* some time ago, setting forth an enumeration of these demonstrations; but, agreeably to “the law of progression” these mediums are being developed, and *new* tests are being presented at every sitting. While the mediums are secured in chairs, with hands filled with flour, a sewing machine in the room is set running, and the names of the operating spirits are worked on muslin, with black thread; the names of John King, Katie and Flora Watson being most frequently spelled out. After the mediums are released from the ropes, they are re-secured (by the spirits,) and the knots sewed with a needle threaded in the dark. All this time voices converse through the trumpet, hands are grasped, faces stroked, and communications written, showing the use of more hands than the mediums possess, while all measures are taken to guard against collusion with any members of the circle.

“Such striking manifestations as these, added to the coat test and more common demonstrations of our circle, are facts which many endeavour to account for by crying “Jugglery!” but when asked to produce the jugglers who can accomplish these things, where are they? No. A force superior and above man’s, *must be* the agent which causes such phenomena. Mr. Eddy, one of the gentlemen through whom these are produced, is a young man who, until recently, has practised his mediumship in private, but through the wishes of his spirit friends, he has engaged himself, as above stated, to promulgate the proofs of spirit-communication. Mr. Schlimme’s peculiar forte is the drawing of crayon pictures and life charts, but he aids Mr. Eddy in drawing around those spirits who assist in the physical manifestations, and by his association with him adds strength to the demonstrations.

PHYSICAL MANIFESTATIONS.

Benjn. Lewitt, says,—“I shall do all I can to sustain you in getting new subscribers for the *Banner*, as I am well pleased with the paper. I have been a confirmed believer in Spiritualism for several years. From close investigation, I became convinced of its truths. I have had writing done by spirit-hands; have seen the hand take the pencil and write without mortal aid; have had writing done upon a slate with a small particle of pencil, when the slate was held close up under the top of the table. We have had musical instruments tuned and played upon in our own houses by spirits.

I consider that the spiritual manifestations of our day have done more to demonstrate the immortality of the soul than all the priests of Christendom have done in eighteen hundred years; and I shall always feel under lasting obligations to Judge Edmonds, of New York, and my old friends Jonathan Koons, and John Tipper, of Athen Co., Ohio, for the convincing proofs of spirit power and presence, during a visit at their hospitable homes near ten years ago, which put me first upon the cheering track of Spiritualism, in the place of Materialism, to which I was fast hastening from a gloomy theology, that a reasoning mind must reject.

Fallasburgh, Kent Co. Mich., July 25, 1865.

SHOOTING A GHOST.

The following circumstances have been reported by the caretaker of a residence having a tale of suicide connected with it, and situated in a somewhat lonely position, surrounded by trees, in the vicinity of Blackrock. Recently, between twelve and one o’clock at night, the narrator was alarmed by hearing footsteps ascending the house stairs of the mansion, of which he was for the time being, the sole occupier and care-taker. Striking a light, and taking with him a double-barrelled gun, loaded with bullets, he entered the corridor whence the sound of footsteps appeared to proceed, and there, at the end of the stairs leading to the corridor, he perceived, by the dim light of his candle, the figure of a man dressed in dark-coloured trousers and coat, and wearing a broad-leaved slouching hat. He called out, but receiving no reply, he laid down the light and discharged both barrels at the figure, which disappeared. As he reports, he then proceeded to examine all the doors by which the staircase or corridor could be entered, but all were found securely fastened. After about an hour, continued and loud noises were heard by the caretaker, proceeding as from the kitchen of the residence in question. Going in that direction he again distinctly perceived the same figure standing motionless in the kitchen passage. Now greatly alarmed, he again discharged his gun, which he had reloaded, and in his confusion dropping both light and gun, ran from the house. Two police-constables of the L division were promptly on the scene, and a minute search was made throughout the premises, but nothing unusual was discovered save the dropped gun and candle, and bullet-holes in the walls where the caretaker indicated having fired them. These circumstances, with the necessary reservation of names, are here given precisely as they have been related by the actors in them. Those who are fond of unravelling mysteries and accounting for these stories will probably easily arrive at the elucidation of this particular one.—*Dublin Express*.

VERY STRANGE.

ACCORDING to the statement of a Cincinnati paper, a young man in the employ of a well-known grocer in that city, while writing to his sister at a desk at the end of the counter, saw distinctly the form of his deceased father pass around the counter towards him, and heard his father accost him in an affectionate manner. They conversed together for the space of ten minutes, among other things the father stated that the youth’s grandmother had died on a certain day, and wished him to communicate the fact to his sister. He resumed his letter, and stated the fact that had thus been communicated to him. While finishing the letter his father disappeared. On recovering his normal condition, it seemed to him that he had been in a profound reverie. Being an unbeliever in spiritual intercourse, and understanding nothing of its philosophy, he was overcome with fear on fully realizing the idea of spirit presence. His first impulse, after he had regained his self-possession, was to erase from his letter the alleged fact of his grandmother’s death, but its verity was firmly impressed upon his mind, and he at length permitted the letter to go unchanged. In a few days after he saw the announcement of the death of his grandmother, in the “New York Tribune,” as having taken place on the precise day mentioned by his spirit father.—*AMERICAN UNION*.

THE Editor of the “Southport Visitor,” quotes the account we lately reprinted from the “Banner of Light,” of the physical manifestations of the Eddy Brothers, and says, “If true, they go far towards proving that Ferguson, Fay, and the Davenport Brothers are not the humbugs which they have been generally accounted.”

SPIRITUALISM NOT ODYLIC.

(A Letter Addressed to the Rev. G. H. Forbes)

Dear Sir,—You ask me to give you a few facts witnessed by myself which support the position in your essay, "No Antecedent Impossibility in Miracles," as directed against the reasonings of the late Rev. Baden Powell, in his article in the "Essays and Reviews." In your note you suggested that we may differ as to the nature of the power which is called spiritual. You have adopted the theory of the Rev. A. Mahan, of America, that this power, or agent, is the Odyllic Force, and not spirits, to which you say "those ignorant of the real cause" ascribe this agency. Now I am one of those—one of many millions—who ascribe the phenomena called spiritual to spirits; whether in ignorance of the real cause remains to be seen.

Under these circumstances, namely, that you entertain this, in my opinion, erroneous notion, and that you wish me to give my name, I willingly comply, on the condition that you give my statement complete, and also that you put your name to the edition in which this statement appears. I think this is only fair: he who asks others to give their names should give his own. I, for my part, have resolved to fight the battles of the truth under no mask. If there be one prominent mark of the decadence of the Christian Church, it is the utter absence of that spirit of martyrdom which distinguished every age of it, except this. Amongst the early Christians; at the Reformation; in every revival, whether of Quakerism or Methodism, men stood boldly and to the death for their faith. We, in the words of Lord Byron, are now merely—

"Minions of splendour, shrinking from distress."

The Christian Church has become dead, the heritage of cowards. The sect of Nicodemians has become universal; men who would fain come to Christ, but only—by night. If all those who know the Truth would speak out for her with open face and name, it would be a cheering proof that there is life in the iron-bound stump in the earth, and Truth would wipe away her tears, and joyously renew God's mission.

I am glad to see Mr. Hughes—"Tom Brown"—in a "Tract for Priests and People," speak brave words for the Bible. He admits the frightful growth of infidelity amongst our youth, and he thinks that he can charm them back to belief without a faith in the historic evidences of Christianity. I admire his enthusiasm, but I prophecy his failure. I, too, have mixed a great deal with the young, both in this country and abroad; I have gone, too, much amongst the working classes, and found at home and abroad the same deadly infidelity. A Church spiritually dead has brought forth dead children, and I never yet found the magic word—that music of Amphion—which could rebuild the temple of faith when its historic foundations were torn up. Men of this age are not trouts to be tickled, or to be caught with artificial flies. They demand not logic, but facts. They are true Baconians; they care nothing for the postulates of any Aristotle; they demand nature, that they may draw their own inferences. As I stated in the *Critic* long ago, "Sceptic materialists always turn round with this pertinent remark, 'It is all very well to tell us of miracles and a history occurring nearly 2,000 years ago, but if God then condescended to convince souls of the reality of a spirit-world, by unquestionable physico-spiritual manifestations, why should He not now? Is God grown old? Is He less regardful of humanity? Don't preach to us, but give us proofs.'" And men not being able to produce those proofs, never did convince the sceptic; and, till they do produce them, never will.

I rejoice, sir, that you and other clergymen are now disposed to approach these proofs in any degree. It is not for me to say how long, or how carefully, or with what opportunities you have examined these phenomena, but I have examined them steadily, cautiously, perseveringly, and with ample opportunities, for several years, and I am prepared to say and to prove that the so-called spiritual phenomena are produced by direct spirit agency, and that the odyllic force is totally inadequate to elicit them. Whilst, therefore, prepared to support your proposition that there is a power proceeding from the world of mind which does control the action of matter, and completely knocks on the head all the reasonings of the Rationalists, I am equally prepared to shew that the ignorance does not lie on the side of the Spiritualists, but on that of those who, yet bound in fetters of materialistic education, tremble to advance beyond the precincts of physical law.

Amongst the facts which I have to give you, let us first determine this. The odyle force, then, is a mere physical, unreasoning force, and consequently cannot adduce or refute arguments. They who ascribe the powers exercised by spiritual agency to odyle force, betray an equal ignorance of the real properties of that force, and of the present status and facts of Spiritualism. Search through Reichenbach's essay on this force, and you will find no trace of a reasoning power in it. He ascribes no such properties to it. He says it throws a flame in the dark, visible to sensitive persons, such as the Spiritualists call mediums; that

this flame is thrown from magnets of great power, from crystals, from the light of the sun, &c. That by passes made with magnets, or crystals, or by water impregnated with the sun's rays, certain sensations, agreeable or disagreeable as the power is applied, are induced, but not a trace of any reasoning in this power, of any revelation of facts, of any pictorial vision, of any faculty of prognostication. It cannot tell you what will take place to-morrow, much less at the Antipodes, or in the spiritual world. But spirits do all this, and more. It does not attract iron, or other physical substances, which, as far as iron goes, its cognate, magnetism, does. But spirits lift iron or any other body of very great weight, and not in one direction only, but carry them about from place to place. Spirits lift heavy tables; I have seen dining-tables, capable of accommodating more than a dozen people, lifted quite from the ground. Spirits play on all musical instruments: they can carry about hand-bells, and ring them in the air, as I have seen them. The music which they produce is often exquisite. Spirits will draw or write directly upon paper laid for them in the middle of the floor, or indirectly, through the hands of people who never took a lesson and never could draw. I am one of them. These are things which are not only going on in England and amongst my own friends every day, but have been going on for these forty years, since 1848 in America, and thirty years before that in Germany. But in America the wide diffusion and constant repetition of these phenomena have convinced some millions of people, and some of them the first men of scientific and legal ability in the country. Those persons have not believed on mere hearsay, or mere hocus-pocus and delusion, but upon the familiar evidence of facts; and, as I have observed, for thirty years before that in Germany, there existed a considerable body of the most eminent philosophers, poets, and scientific men, familiar with most of these things. Amongst these, no less a man than Emmanuel Kant; and also Gorres, Ennemoser, Eschenmayer, Werner, Schubert, Jung Stilling, Kerner; and pre-eminent amongst women, Madame Hauffe, the Seeress of Prevorst, whose history Kerner has written. The Seeress of Prevorst is a sort of antitype of everything which has occurred in Spiritualism since; and, after intimate observation of the laws and phenomena of this power, now again, through ten years, every Spiritualist recognises the truthfulness of her statements. She always professed, not merely to have spiritual communications, but to see and converse daily with spirits, and she gave continual proofs of it, as any one may see who reads her history.

Now, it is useless to tell us that the odyle force, acting somehow mysteriously on the brain, can produce these results. It cannot enable people to draw, and write, and play exquisite music, who have no such power or knowledge in their brains; for on the old principle, *ex nihilo nihil fit*, no such things being in, no such things can come out. It cannot come from other brains, for often there are no other brains present. If it could do such things it would be *spirit*, endowed with volition, skill, and knowledge, and there would be an end of the dispute. The condition, therefore, of those who ascribe these powers to odyle force, is that of one ascribing the telegraphic message to the wire, and not to the man at the end of it. Odyle force may be the wire—for spiritual communications are, and ever have been made through and under certain laws, as all God's works always are—but it certainly is not the intelligence at the end of it, as I shall soon show. They who believe in the odyle force, and not in spirit operating upon or through some such force, believe in the staircase, but not in the room for which it was erected.

I should have said that not in Germany alone, fifty or more years ago, were there great Spiritualists, but in many countries of Europe. In Switzerland, Lavater and Schokke were Spiritualists. In France, the pious and learned Oberlin; when he went to his living in the Ban de la Roche, his parishioners used to talk of spirits and ghosts, and he told them it was all nonsense and superstition, but after his wife died she reappeared to him, and he used to sit an hour with her nearly every evening, for, I think, nine years. Then the tables were turned upon him, and his friends told him it was a delusion. "You are welcome to think so," said Oberlin, quietly; "I know that it is as real as any other part of my life." In fact, is not the world full of Spiritualists? Is there a man who does not from education ridicule the belief in ghosts? Is there a family that has not its authentic story of one? Scholastically they disbelieve; in their inner hearts they believe and tremble. Thus the world goes on living in a laughable see-saw betwixt the influence of a false education and the omnipotent power of nature in the human heart; blowing hot and cold; believing and disbelieving; without courage, from the bugbear of superstition, to come out of this fool's labyrinth, and admits that God's eternal laws are for ever in the ascendant above all school theories.

And, in fact, are you not all Spiritualists? Does not your Church and creed call upon you to believe in the direct influence of the Holy Spirit, and in the communion of saints? If you do believe that God—a Spirit—influences your hearts; that He hears your prayers, and turns events in accordance, as He has promised; that by the supernatural power of the Holy Spirit you are actually born again; that by the vitalizing and

detergent essence of this Spirit you are made "new creatures," or have no hope of entrance into heaven; then you are essentially Spiritualists, every one of you. If you do not believe in this constant living influence and celestial metamorphosis, then you are no Christians. Your religion is a dead religion, not a vital principle; not a transforming, renewing, divinely creative principle, but a mere dry husk, a mere hopeless and worthless tradition. Do you believe that all God's angels are "ministering spirits, sent to minister to all those who are heirs of salvation?" Then where is the difference betwixt you and those at whom you say your friend will "smile,"—betwixt you and the avowed Spiritualists? The only difference is, that Spiritualists are consistent with themselves and their professions, and whilst you take these broad and substantial declarations in a vague metaphysical sense, they believe and know that they have tangible evidences of the fact; and have not all good men and women in all ages been, more or less, believers in these open evidences of the fact? What say the works and lives of the Reformers—of Luther and Melancthon? Of your own bishops and clergy, many of them educationally denying present miracles in their works, but recording them as special providences in their lives? What of a Bishop of Gloucester, who records an apparition? What of Bishop Searle, of Norwich, with his "Invisible World?" What of John Wesley's father, and the occurrences in his parsonage at Epworth? What of Wesley himself, and all the records of his Arminian Magazine? What of Fletcher of Madeley? What of the avowed doctrine of continued miraculous power in God's Church, in Hooker's "Ecclesiastical Polity?" Are not all these full-length Spiritualists, admitting and showing evidences of these things? New modes of evidences may have been added to meet the stern necessities of the times, but the principle is absolutely the same. And, let me ask you, do you think that the five millions of Spiritualists in America, and the many millions in Europe and elsewhere, including the whole population of the East, the native region of revelation, who have been always, and are, confirmed, unshakable Spiritualists—are likely to be all "ignorant;" so ignorant as not to be able to distinguish between the operations of a magnetic fluid, and those of living and intelligent souls?

You say that many religious persons think that the devil is seen in these phenomena, but that "it is God and not Satan who rules in this world." But these religious persons are nearer the truth than you suspect, for undoubtedly the Devil takes care to have a finger in this matter, as he does in everything on earth. God rules, indeed, but the Devil rules, too; and such is the marvellous patience of God till His own good time shall come, that many think that the Devil rules in this world more than the Almighty. Look at all the wars in which the *soi disant* disciples of the Prince of Peace are engaged all over the world. Does God or the Devil rule in them? Spiritualism, therefore, claims no exemption from the inroads of the Devil. It is an open general influx from the spiritual world as universal, as inevitable as the influx of light from the sun; but, like the world, it has its two sides, its day and night; and the dark side is the Devil and its sorcery, the light one is the power of God teaching Spiritualists by prayer and faith in the Cross to trample Satan under foot.

Whilst the odylists and automatists speculate about an action on the brain, we cut the matter short, and say, there stand the spirits themselves, seen, heard, felt, and conversed with. As to Mr. Mahan's theory, Professor Hare, the great American electrician, has completely demolished it. Using almost the words of the celebrated treatise of Andrew Baxter on "The Nature of the Human Soul," he first demonstrated odyle to be matter, and then, as a consequence, "that no inanimate imponderable principle can be, *per se*, a moving power; that inanimate matter does not move itself." To satisfy himself whether he was dealing with odyle force or a spirit, Hare took this course; being at Cape May, nearly a hundred miles from Philadelphia, and a deceased sister having repeatedly announced herself to him, he asked her to go to Philadelphia, and request Mrs. Gourlay, a medium, to get her husband, Dr. Gourlay, to go to a certain bank, and inquire whether a certain bill had regularly passed through it. The spirit promised to do so, and in half an hour came back, and said that it was done. On Dr. Hare's return to Philadelphia, some weeks afterwards, he asked Mrs. Gourlay whether she had received any message from him during his absence? She said, "Yes, and under very extraordinary circumstances;" that she was holding a *séance*, and receiving a communication from a spirit, when it suddenly stopped, saying that another spirit was anxious to deliver a special message; that his sister announced herself, and gave the message about the bank, to which Dr. Gourlay attended. Dr. Hare then went to the bank, and found this quite correct. This quite satisfied him that he had been dealing with a spirit, and not with a fluid and lying force.

Having now shown you why I reject odyle as the agent in these transactions, I will proceed to the facts from my own experience. In the year 1855 I began to examine the phenomena of Spiritualism. I did not go to paid, nor even to public mediums. I sat down at my own table with members of my own family, or with friends, persons of high character, and

serious as myself in the inquiry. I saw tables moved, rocked to and fro, and raised repeatedly in the air. I saw a small round table, whenever touched by a medium, lay itself down, and crawl, as self-moved, all round the room; and this was continued daily for a fortnight, the table refusing to perform any other motion. The absurd spirit which was supposed to be moving it was then solemnly exorcised in the name of God, and the table was immediately all right. A most sensible and obedient odyle, you must think. I heard the raps, sometimes a hundred at once, in every imaginable part of the table, in all keys, and in various degrees of loudness. I examined the phenomena thoroughly, though I knew every person present treated the inquiry not only with a serious but sacred feeling. Silly, but playful spirits, came frequently, and drew the most laughable life-scenes on paper, and told the most rhodomontading stories. I heard accordions play wonderful music as they were held in one hand, often by a person who could not play at all. I heard and saw handbells carried about the room in the air; put first into one person's hand and then into another's; taken away again by a strong pull, though you could not see the hand touching them. I saw dining and drawing-room tables of great weight, not only raised in the air, but when placed in a particular direction, perseveringly remove themselves, and place themselves quite differently. I saw other tables answer questions as they stood in the air, by moving up and down with a marvellous softness. I heard sometimes blows, apparently enough to split the table, when no one could have struck them without observation, and breathed perfumes the most delicate. I saw light stream from the fingers of persons on the table, or while mesmerising some one. As for communications professedly from spirits, they were of daily occurrence, and often wonderful. As I have said in my note to you, our previous theological opinions were resisted and condemned when I and my wife were alone. This, therefore, could be no automatic action of our own brains, far less of the brains of others, for they were not there. We held philosophical Unitarian opinions, but, when thus alone, the communications condemned them, and asserted the Divinity and Godhead of our Saviour. When we put questions of a religious nature to the spirits, they directed us to put all such questions to the Divine spirit alone. They recommended us, in opening our *séances*, to read a portion of the New Testament, and promised to select passages, and they did it through the means of the alphabet, naming the book, the chapter, and the particular verses and the selections were most *apropos* to the communications which followed. They exhorted us not only to constant reading of the Scriptures, but to constant and earnest prayer. Many persons that we know, draw, paint, or write under spiritual agency, and without any effort or action of their own minds whatever, some of them having never learned to draw. Some of my own family drew and wrote. I wrote a whole volume without any action of my own mind, the process being purely mechanical on my part. A series of drawings in circles, filled up with patterns, every one different from the other, were given through my hand, one each evening; the circles were struck off as correctly as Giotto or a pair of compasses could have done them, yet they were made simply with a pencil. Artists who saw them were astonished, and, as is generally the case in such matters, suggested that some new faculty was developed in me; when, lo! the power was entirely taken away, as if to show that it did not belong to me. The drawings, however, remain, but I could not copy one of them in the same way if my life depended upon it. A member of my family drew very extraordinary and beautiful things, often with written explanations, but exactly in the same mechanical, involuntary manner. In fact, most of these drawings are accompanied by explanations spiritually given, showing that every line is full of meaning. I may add that I have never visited paid mediums, but I have seen most of the phenomena exhibited through Mr. Home, Mr. Squire, and others. I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits by laying a pencil and paper in the middle of the floor, and very good sense written, too. I have heard things announced as about to come to pass, and they have come to pass, though appearing very improbable at the moment. I have seen persons very often, in clairvoyant trances, entering into communication with the dead, of whom they have known nothing, and giving those who had known them the most living description of them, as well as messages from them. And to put the matter at rest, whether they are actual spirits who make these communications, though not clairvoyant myself, I have tested two ladies who from childhood have professed, in their normal state, to see spirits, and have always found that they could prove what they asserted beyond doubt.

One of these, the first time that she was in our house, said that she saw the spirit of a young man, and described his dress and person, which corresponded so exactly with the gentleman who had occupied the house before us, that we all instantly recognized it. On another occasion we showed her several portraits—amongst them that of the young man whose spirit, according to her description, she seemed to have seen—but without making any remark. The moment she saw this portrait

she said, "That is the young man that I saw when here before." In a dozen other ways I have seen her prove the reality of her assertions; besides that, she is a person of a most truthful character. She is the same lady who saw the apparition of Captain Wheatcroft the day he was killed at Lucknow, and was told by him that he was just killed there, though she never knew him before. On the same day Captain Wheatcroft's wife, in a distant town, saw the same apparition, these ladies being unacquainted with each other. The fact, well known to us and all her circle of friends, is related by Mr. Dale Owen in his "Footfalls on the Boundary of Another World."

The other lady, a very extraordinary medium, saw the spirits at the old house at Ramhurst, mentioned also by Mr. Owen, and that when no one in the place knew that such person had lived there, for they had lived there only in the reign of Queen Anne or George I. Now, it is idle talking of odyle force in the face of facts like these, which are occurring all over America, and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and nations. In Greece, Plato, Socrates, Pythagoras, and hundreds of others asserted this spirit-action. In Rome, India, Egypt, Scandinavia, and aboriginal America, as well as in Judea and amongst the most eminent Fathers of the Church, the leading minds of every age but this have but one voice on the subject. It is the last, vain clutching at shadows to avoid coming to the substance, which makes those educated in the anti-spiritual theories of the century past, seize so eagerly on the odyle as their forlorn hope. It will be torn by advancing truth from their grasp. The cry that all is imagination is gone already; odyle is the present stage, and it must go too.

And here I could give you a whole volume of the remarkable and even startling revelations made by our own departed friends at our own evening table, those friends coming at wholly unexpected times, and bringing messages of the most vital importance, carrying them on from period to period, sometimes at intervals of years, into a perfect history. But these things are too sacred for the public eye. All Spiritualists have them, and they are hoarded amongst the treasures which are the wealth of the affections, and the links of assurance with the world of the hereafter.

Now, I ask, what right have we, or has anyone, to reject the perpetual, uniform, and voluntary assertions of the spirits; to tell them that they lie, and are not spirits, but merely odyle, or some such blind and incompetent force? Nothing but the hardness and deadness of that anti-spiritual education which has been growing harder and more unspiritual ever since the Reformation could lead men into such absurdity. As I said to you in my former note, Protestantism, to destroy faith in Popish miracles, went, as is always the case, too far in its reaction, and, not content with levelling the abuses, proceeded to annihilate faith in the supernatural altogether. Now, it is a striking fact that Protestantism is the only faith, Christian or Pagan, that has systematically combated and rejected the miraculous. The Old and New Testaments are built altogether on the miraculous—they are that or nothing. Christ appealed to the miraculous of 4000 years as true. If they were not true, then He is not true. If He be not true, then our faith is vain, and, as the Apostle says, we are of all men the most miserable. The early Fathers appealed to the miraculous of Christ and His Apostles as true, and to the miraculous still existing amongst themselves. The Greek and Roman Churches, the Waldenses, the Vaudois, the Cevennois, have to this day maintained the existence of the miraculous in the Church of Christ. What mean, then, these "Essayists and Reviewers" thus limping up half a century after Paulus and his disciple Strauss, and, clad in their worn-out rags, talking of "the course of nature?" If the Bible be true—and surely the Jews must have been rather more competent judges on this point than Strauss or Mr. Baden Powell—the course of nature for 4000 years was regularly miraculous. This was clearly perceived by Bishop Butler, who, in his "Analogy," (Part ii. chap. 2) says that "it might be part of the original plan of things that there should be miraculous interposition." That there is an ordinary and an extraordinary course of nature, to the latter of which miracles belong, as comets and the imponderables do, being so contrary to the properties of other bodies.

But why ask the question? Here stand the phenomena of the higher course of nature, ready to put their stamp of verity on all the past—to grind to dust all this sophistry. The angel of God stands in the way against it. The Balaam of imagined sagacity does not see it yet, but his ass does. Common sense swerves aside, and seeks "a more excellent way." Spinoza declares that if he could have been persuaded that Lazarus had been raised from the dead, after lying four days in the grave, he would have broken his system to pieces, and have embraced Christianity. The late Baden Powell, it has been said, made a similar remark in regard to the present spiritual phenomena. But whether he said so or not is not of the slightest consequence, for these phenomena do break the systems of Spinoza and Mr. Baden Powell to atoms. Their conviction would, after all, have been but that of two individuals; these phenomena have

convinced millions, and, therefore, stand broadly independent of any isolated cases of belief or unbelief in them.

Instead of your philosophy, that there is a law which does control matter, being broken, I trust that you will find it greatly invigorated; that a deeper insight into Spiritualism will show you that you have in it a more efficient weapon against scepticism than you imagined.—Yours faithfully,

WILLIAM HOWITT.

The Rev. G. H. Forbes.

CORRESPONDENCE.

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

THOUGHTS ON SPIRITUALISM.

To the Editor of the *Spiritual Times*.

SPIRITUALISM is struggling for birth, through the darkness and oppression of the age, that it may awake the dead to a sense of the danger into which time has brought us.

God is sounding the spirit trumpet to call all the Churches to judgment, one way or the other, either to divine spiritual life, or to that fatal judgement of the grave, where darkness reduces all to their native dust. God created the world out of darkness, and by His divine light and life brought a similitude on earth of heavenly things. In the person of man we see the image of the Creator, and, as the Creator formed the outward man of the dust of the ground, so by breathing in his nostrils the breath of life, man became a personification of heaven and earth, and by his female partner, increased the creation in numbers to fill the whole earth as we see it at this day. Six days ago only one man appeared, now perhaps there may be one thousand millions all struggling into existence. Every day brings a new creation in infant birth, while the youth and the aged are passing to the non-created darkness of death and annihilation. Who dares to bring all these into judgment? What right is there to call up the dead, and to bring them to judgment; has not every one of these who has had his day in this world gone to judgment? Why, therefore, call Adam or Jesus Christ to come again to us, and stand before the bar of human judgment, to be again arraigned, found guilty, and cast out of the kingdoms of this world to that prepared for them? Why cannot man let the dead bury the dead, and let the darkness of the grave alike hide the virtues and the vices of all past generations? But we cannot hide the dead, because it is not just judgment to do so; we must rather bring every living spiritual man again down to earth to bear witness of what he has been, what he now is, and that which he is to be. The spirit-worlds must therefore come down and manifest themselves individually to their children, who we certainly are; not merely in the personal appearance, but spiritually as well; born for the same purpose, existing with the same power, to come to the same day of judgment with them; therefore, all efforts to separate the dead from the living must prove an impossibility. We are all of the same family, of the same material, and of the same God, and the day of just judgment is set for all. God has by His Spirit sent true prophets to every age of the world, from Noah to Jesus Christ, and from thence to our day, saying, "Come to judgment," and, one way or the other, in death, or life, or in both, man has always been obliged to obey, and as it has been, so it is now. When God intended to destroy the old world he raised Noah to announce the event, and when He intended to destroy Jerusalem he sent His Son, Jesus Christ, to say so; and now He is opening the kingdoms of the heavens, he sends his spiritual beings to explain how, when, and why this world universally is on fire, as a just judgment to cleanse it from all sin and death. The SPIRIT WORLDS carry on the business of this world, to teach it creation, preservation, and redemption; to teach it life, with all the evil passions thereof; preservation in a succession of generations, from father to son; and redemption by a conquest over sin and death. The seventh day of a thousand years of spiritual reign in the person of Shiloh, the son of Jesus Christ, is appointed for this purpose, the day of rest for the spiritual children of God. In 1800 A.D., which was A.M. 5800, it was revealed that the nations were then come to the beginning of the last century of Satan's reign, and that in this century there would be ten kingdoms, and ten plagues, each kingdom in duration about ten years, and that during this time God would pour out His Spirit upon all flesh, either to lead them to a knowledge of a spiritual life on earth, or to summon them before His tribunal for rejecting what the spirit saith to the Churches. The Churches, therefore, which profess to be taught by the Spirit of Jesus Christ, or those of the Jews, which profess to believe in one God, the Almighty, have to prove their condition by worshipping their God in spirit and in truth, and this they cannot do unless they bring down the spirits of their fathers and

prophets to testify that the members of their respective Churches are happy spirits in the realms of bliss. All evidence, therefore, depends upon the opening up the spiritual worlds, to bear witness for or against the members of the existing Churches. For the Books of Life and Death must be opened, and from these judgment must be argued and sentence passed, that those who have done right before the face of the Creator may be rewarded with eternal life, and those who have done evil must be chained in death with the prince of darkness and death for one thousand years. Jesus Christ and His millions of spiritual beings who come and go to and from this world continually, to testify unto man that the word of God, the Creator, is true in all its bearings, from the day when he said, "Let us create man," and it was so, until the day when He has promised to redeem man, and it must be so, must fulfil these promises to man. The powers of the opposers will be made known, the mysteries of iniquity will be fully developed by the spiritual beings, who will be sent for that express purpose.

Satan, the prince and power of this fallen world, has also to lay his plans for conquest against all opposers, nothing daunted by threats or contending spirits, but rather strengthened by rage and folly, will bring down his tens of thousands of evil spirits to deceive the elect to the last hour of his reign, and will gather together his armies of men to fight against the truth. But truth is the strongest of all things. Kings are strong and powerful, but are overcome with wine; women have born kings, princes, the Saviour, and Shiloh into the world, which the sword of Satan has slain, therefore, truth is the strongest of all things, and is the unspotted mirror of God to man, to bear away the palm of victory. Man is in the midst of millions of contending spirits, without knowing one from the other; each world comes professing holiness, and developing new and wondrous creations, which are not to be understood by man in his fallen state. The knowledge of life in his own person is kept back from him. Who can say what life is, or from whence it comes, or whither it goes when it escapes from the person of man? It is this spirit-life that good spirits are to develop to man, and which the evil spirits oppose by contending that this world is theirs, and that they are gods in whom all power is concentrated, that they are kings, princes, priests, and rulers of this world.

The good spirits must, therefore, show to man the origin of his existence, the condition on which life is lent to him, and the consequences of losing that life; for, unless they do this, man can have no continued existence. Life comes and goes, and we know not why it is so, and yet we are held accountable from one generation to another; that we may see the necessity of the appointed day of just judgment, when all things that have been done on earth may be fully investigated, to find out the authors of every crime; for, as things now stand, the most wicked are the most triumphant, while those most given to divine instruction have been the first to be slain.

Isaiah, Jeremiah, Christ, and the Apostles had scarcely time allowed them to declare their missions before they were cut off by death from the hands of the Assassins. Now, unless the spirits of these just messengers can be brought into communion with man on earth, the works of God and man cannot be brought to a fair trial, and the guilty expelled from this world by the dawn of the Sabbath, or seventh thousand year, the time appointed for the binding of Satan and the commencement of the glorious reign of Jesus Christ.

DANIEL JONES.

Bradford-on-Avon, September, 1865.

OUR EDDISON LIGHTHOUSE.

To the Editor of the *Spiritual Times*.

Sir,—I have read with great interest the letter of your correspondent, Edwin Eddison, in the "*Spiritual Times*" of this day, written in reply to, or rather examining, Mr. T. Mulock's rash universal affirmative proposition respecting modern Spiritualism, that "in every case the Devil and his host of evil spirits are the promoters of the whole system." This letter reminds me incidentally of the concluding lines of an epigram that I wrote in the French language when I was in Paris with my wife and family in 1835, and had been reflecting on the free use made by all Churches and sects of the Devil's name, and on the manner in which timidly superstitious persons were so often deterred from the theatres, from games at cards, and from other innocent amusements and pleasures, by the preachers ascribing them, as Mr. Mulock does Spiritualism in all its phases, to the Devil!

"Ce pauvre Diable!
Ce miserable!
Qui est au fond,
De tout ce qui est aimable."

But the reasons why I desire more particularly to notice Mr. Eddison's letter are, first, on account of its double-edged irony—for when I had received Mr. Mulock's letter, being anxious to convince so old a gentleman, and one for whose sincerity I felt so much respect, however much he might err in judgment, I applied in my thoughts and wishes, as I constantly am doing, to the Almighty, and the reply given to me was, that he must be answered by irony. This I hesitated to undertake, for

I doubted if I had the talent, and still more if I should have time to do so carefully and correctly; and, besides, I myself dislike irony in religious matters, and particularly in argument with aged people, fancying that it savours of want of charity, and being inclined to exercise our common prerogative alluded to above of using or abusing the name of our arch-enemy, in my own way, by condemning even the delicate irony of Pascal in his "*Lettres Provinciales*" as having some spice of the Devil in it. I cannot help, therefore, being struck with the coincidence that Providence has provided, through Mr. Eddison, that reply to Mr. Mulock which was wanted, in the style that I was too diffident and too reluctant to undertake, and, at the same time, has shown me that irony can be used on such a subject, without an offence to charity, by the beautiful and candid manner in which Mr. Eddison has handled it.

This remark leads me, secondly, to justify the application of the motto which I have chosen for this letter. For I cannot help congratulating the readers of the "*Spiritual Times*" on the prospect of their having a light like that which dwells in the temple of Mr. Eddison's body, to guide their frail vessels, when need requires it, by its frankness and its two-fold irony, through the shoals and quicksands of infidelity and superstition.

Lastly, I desire to supplement, if I may so call it, the letter of Mr. Eddison by the expression of the following serious observations. If the attributing good to the author of evil is, as it appears to be from the occasion on which Christ alludes to it, the sin against the Holy Ghost that cannot be forgiven (and, indeed, there seems to be in the very fact reason for this, for how can any person labouring under such perverse obliquity of intellect be by any possibility converted to a *faith* in a benevolent Providence?) if, as I say, such is the case, how fearful may be the state of Mr. Mulock, and of many others nearer and dearer to us, who either rashly, and without exact information, or still worse, having heard or read of the beautiful, wise, and merciful instructions given by and to Spiritualists, of the wonderful cures performed by them, and of the conversion of many persons affected by them from infidelity to a belief and hope in the future, illogically blate out this is either all humbug, or attribute it, in every case, to the Devil—salvation to the destroyer! Hoping that these reflections may arrest many conceited or flippant minds in such a headlong and profane course.—I have the honour to remain, yours obediently,

JOHN PERCEVAL.

London, September 2, 1865.

ON ORGANIZATION.

To the Editor of the *Spiritual Times*.

Sir,—On reading your valuable paper, I was struck forcibly with the address of Thomas Brevior, which though it bears on the face of it arguments calculated to impress men's minds with fear concerning Organization; yet it admits the weakness of his argument against Organization, by stating, that the facts quoted are only an *abuse* of Organization. We might contend against eating and drinking, because our fellow-men abuse that which is necessary for the support of the body. Because others have abused Organization, it is no rule why one cannot be established without being abused; and it gives power, as is admitted, so that "an Organization existing," "no human force can successfully resist, save by an Organization similar to its own." Error is organized. Then truth must be, to overthrow error; and if Organization is so powerful, as to cause kings to tremble on their thrones, and an army disorganized is powerless, and but a military rabble. Is not this proof of the necessity of Organization? If we look through our country, we shall find many honest-hearted Spiritualists, isolated from the great mass. Truth has dawned on the mind of one individual. He labours on for a time against wind and tide, meeting with insult and ridicule, because he has dared to step aside from the beaten track of sectarianism, and a false and rotten theology. Were it in his power he would speedily remove some of the prejudices in men's minds, by the distribution of spiritual literature; but being a working man, he has not power to do so. When this is accomplished they at once organize, though they be but few in number, to obtain spiritual light, either from the spirit-land, or from the writings of men. Thus, the few feel they are comparatively strong when united; but let them refuse to organize. The consequence is, by not combining their efforts, they still remain like ciphers, and because they cannot help themselves, and will not let others help them, they deprive themselves and their neighbours of spiritual light. Some may contend this is co-operation, but co-operation, without Organization, is of very little benefit. If, sir, there were no Organization in your printing office, I apprehend it would be something like the Babel of confusion our friend speaks of. If there be no Organization, we are weak indeed. If organized we are strong. "Organization," says our friend, "is a sign, not of strength, but of weakness." I cannot comprehend what is meant to be conveyed by these words, unless it is, that being organized is a sign, that divided, we are weak; and, therefore, being weak, individually we unite our weaknesses together, and become strong; for it is admitted in the address, that Organization is strength.

Bursford, near Nottingham.

T. C. STRETTON.

[This letter has been in type some weeks, and is applicable *only* to the "address" which it aims to criticise. Mr. Stretton will, of course, have seen Mr. Brevior's last reply, which narrows considerably the points of difference between us.—Ed. S. T.]

HAPPINESS.

ALTHOUGH the notion of happiness be intricate and obscure, yet the means of attaining it are plain, and, therefore, it would be most advisable for us to apply ourselves to the latter here, and we shall understand the former with the best sort of knowledge, that of experience, hereafter.

J. NORRIS.

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.

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