

THE

# SPIRITUAL TIMES

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

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

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

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

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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.

## "A WARNING TO SPIRITUALISTS."

UNDER the heading—"a Warning to Spiritualists," our indefatigable opponent—*The Morning Star*, of September 8, extracts from the *New York Tribune*, an article which for Barnum-like audacity has scarcely a parallel, even in the press of this country, which may be said to be at least strongly bull-headed in its attacks on Spiritualists and Spiritualism. The article we allude to, tells us that a medium named Colchester, has been arrested and tried at Buffalo, for practising mediumship without paying the ordinary conjuror's duties. It is *not* proved, but *asserted*, that Colchester is a conjuror, consequently, the very sage jurymen who had to sit in judgment on him, gave a verdict against him; most wise Daniels! How must the American people honour their judgment?

"The defence of Colchester was that Spiritualism was his religion, and that according to the constitution, the Bible, and all known authorities, no man could be compelled to take out a licence to worship God as he pleases." But poor Colchester charged two dollars an hour for his services, and was considered venal in the extreme in his worship, and was virtually pronounced by the Buffalo jury "a juggler." But the only reason we can ascertain which brought about their decision was, that Colchester charged two dollars an hour for "his worship." Not the slightest evidence to prove that the medium was *bona fide* "a juggler" was produced—but the two dollars' argument was all-potent,—verdict accordingly. We do not argue against the genuineness of Mr. Colchester's mediumship. We take it for granted, he should not be adjudged dishonest—*i.e.*, "a juggler," until he has been proved to be such—but apart from all considerations of a personal nature—there is in the verdict of the Buffalo jury a principle involved, which ought not to be merely passively acknowledged by the Spiritualists, and lovers of fair play in America. Trials of the character of Colchester's have taken place before time in America, the Davenport brothers at Oswego, were consigned to prison thirty days for refusing to pay the juggler's fine. Since then, they have had six other trials for the same alleged cause in which they came off victors. Once let a medium freely pay the tax, and he virtually admits himself a charlatan. And where is there a true medium who is despicable enough to make such an admission? The opponents who follow in the track of the *Tribune*, would certainly triumph, could they point out mediums who voluntarily subject themselves to be taxed as conjurors. Better die in a prison, than sell honour in such a dastardly manner. Either some of the alleged spiritual-manifestations which have been reported of late years throughout

the length and breadth of America, are *bona fide* realities, or never in the history of any country, can there be found such a list of respectable liars who vouch for their occurrence. This is the difficulty which meets the opponent, not whether or not a solitary medium like Colchester is an agent of the spirits; but whether the whole of the witnesses who hold positions of the highest character in the State, and are recognized universally for integrity and intellect—are, or are not, all liars. Many may object to this, and say that they may be deceived—but virtually the jury who decided against Colchester, punished him not for being himself deceived, but for being a "juggler," which makes him a deceiver. The effect of this verdict is to jeopardise the action of *all* mediums who appear before the public, and to assert by penal enactments, that all spirit-mediums who do not appear before the public, are neither more nor less than jugglers. If this be not so—we are at a loss to comprehend the meaning of the Buffalo proceedings against Colchester. Of course, the multitude of clever writers who live by their lines of lies, as well as truths, imagine that this late trial gives presumptive evidence that appropriately becomes "a Warning to Spiritualists." But their imagination stretches infinitely, and serves them admirably for a belief in Spiritualism, as regards its phenomena merely, but not as regards its philosophy, for that involves ethics which are not always pleasant to their sordid consciences. We only allude, of course, to the venal scribes whose sins are at least on a par with Colchester's. In both cases, money is the culprit, and according to the sublime logic of the Buffalo jury, both should be called jugglers. Colchester is said to allege that Spiritualism is his religion; but the wise Daniels of Law in Buffalo, whose vision must certainly have been oblique, could only see the ugly two dollars; and how could they comprehend how a medium could make a religion of Spiritualism? Suppose, however, for the sake of argument, we admit the justice of making it an offence in the eye of the law, for men to make money by religion; what a terrible Frankenstein have these Buffalo jurymen created. Why they, or others appointed for the purpose, that is, if the law is allowed to do its work, will need to arraign the millions of ministers of all sects who make money by their religion—all the authors who write elaborate essays and books, on religion; in fact, every man or woman who is known to take a fee in the name of religion—and if they halt at this, finding it impracticable; we solemnly declare that the verdict against Colchester is a cowardly, disgraceful, and inhuman one, and ought to set the whole American states in commotion. If it can be proved that Colchester is not a medium, but a conjuror, there is no argument against the verdict which can reasonably be employed; and it has no possible interest whatever to Spiritualists; but if it remains as we believe it does unproved—whilst Colchester asserts that his manifestations have a spiritual origin, we are bound to defend the principle of equity, by giving the defendant the benefit of a doubt. We trust, sincerely, the American spiritual papers will not let this Colchester case pass, without asserting their protest against the mon-

strous injustice of fining mediums as conjurers—making them either cowards or martyrs. If a fine must be inflicted, let there be a special law passed, which shall protect the Spiritualists—not to do so, is tantamount to denouncing the 5,000,000 Spiritualists in America, not as men and women labouring under some hallucination, but as conscious humbugs and liars. We put it to our readers whether such a process of law is calculated to heal the already terribly lacerated wounds of the American people. A word about the *Star* which disgraces its columns whenever anything detrimental, as it thinks, to Spiritualism appears. It has quoted the report of Colchester's trial, and doubtless thinks it does its work bravely by so doing; but lest it should be charged with being incompetent to judge, or seriously splenetic, we hope it will give its readers its reasons (which doubtless are all-potent) for quoting the incomparable article we allude to, from the *New York Tribune*.

*Apropos* to the subject we are considering, we find the following in the *Banner of Light*, and are glad, likewise, to learn from the same paper that some resolutions of a very emphatic nature on the case of the trial have been passed at a meeting of Spiritualists in America. We are glad of this; and if a word from us, 3000 miles off, can be of import, we urge, with all our powers of persuasion, our Spiritualist friends across the Atlantic to press on to truthful issues in this disgraceful affair, and let no petty juries of twelve jeopardise them in their mission:—

The trial proceeded, and evidence was produced showing that some of the manifestations given through Colchester can be imitated, but the imitation is as unlike the genuine as chalk is like cheese, to quote a homely phrase. It was sufficient, however, for the jury to bring in a verdict of "guilty." The sentence had not been pronounced when we went to press. Whether Colchester will appeal to the higher court or not, we have not learned.

This decision no more affects the truth of Spiritualism, or the genuineness of physical manifestations, than it does the ebbing and flowing of the tide.

We are satisfied that a candid and unprejudiced investigation of the spiritual phenomena will convince any jury, whether composed of twelve or a thousand men, of the truthfulness of the philosophy.

The crowded state of our columns prevents our giving fuller details of the trial in this issue.

A correspondent, writing from Buffalo, under date of August 23rd, says, "The jury rendered a verdict of 'guilty' against Colchester this morning. We are not to wonder at this, and ought to congratulate ourselves that we live in 1865, and not 1690, when, in addition to the fine and costs, the pillory, or burning at the stake, would have been superadded."

Alluding to the decision of the jury, one of our new York correspondents remarks:—"The New York Spiritualists do not wish the readers of the *Banner* to think that Spiritualism is dead, because it is decided by twelve men that Colchester was a 'juggler,' they only pity and are ashamed that twelve intelligent men in the State of New York could be found, so ignorant of spirit-power, as to bring in that these modern manifestations are 'jugglery.'"

#### THE DAVENPORT BROTHERS IN PARIS.

We are pleased to inform our readers that the Brothers have a permit to appear in public in the French capital. They have commenced in one of the largest halls in Paris, and have already produced amongst the *elite* the most intense interest. Amongst the fashionables who have visited them are the Marquis of Hartford and the Countess Kerr, cousin to the Emperor of Russia. We understand they are likewise to appear shortly before the French Emperor.

We had no sooner handed the above to our printers than the *Daily Telegraph*, September 14, contained the following:—

Paris, Sept. 13.

Yesterday evening, at a *séance* given here by the Davenport Brothers, great commotion was caused through the discovery of the secret by one of the spectators. The public loudly hissed the performers, and the police cleared the room, and compelled the Davenport Brothers to return the entrance money.

What does a permit mean if it does not afford legitimate protection to those possessing it? Can it be that an organized conspiracy has been got up in Paris to set a worse example than London has done? We wait for further particulars. How many times have the papers declared that the "secret" has been discovered? But the misfortune for them is, they never give the public the benefit of the discovery. Why do they not let us know what the secret is? Because they do not know themselves.

#### THOUGHTS AND THEORIES.

From the *Banner of Light*.

##### CAN SPIRITS PASS THROUGH WALLS WITHOUT DISORGANIZING?

Few question the fact. All spirits with whom I have conversed, that have been long enough in the summer-land to acquaint themselves with the laws and conditions of that existence, affirm that they can pass through walls, doors, &c., with the celerity that light seemingly passes and repasses through panes of glass. It is admitted that two substances cannot occupy the same space at the same time; and further, that a spirit of given form, passing a portion of door of the same size and form, there must be a displacement of particles. But must the displacement be with the positive or negative—the superior or inferior? Certainly the inferior, which would be the porous particles composing the door. Every particle of the said door is constantly undergoing the process of change, and no two particles thereof ever meet; while each particle that the physical eye can see, probably contains thousands that it cannot see. What vague conceptions multitudes have of the almost *infinite refinement* of the spiritual body! Prof. Lenzenhoeck tells us that *mould* is a forest, with beautiful trees, branches, leaves, flowers, and discernible fruit. He also informs us that animated organized insects may be seen with the microscope, of which *twenty seven-millions* would only be equal to a mite. And yet what relation do these insects bear to the ethereality of spirit substances? Let me further illustrate by electricity. Prof. J. B. Dods said, a few years since, and a recent German writer re-affirms, that it would take some four million particles of our atmosphere to make a *speck* as large as the smallest visible grain of sand; and yet electricity is estimated to be more than seven hundred thousand times finer than air. Magnetism, inconceivably subtle and rarefied, is considered to be many thousand times more refined than electricity: while spirit is doubtless millions of times more sublimated still. And yet 'tis asked how spirits can pass walls without disorganization! With more propriety ask how a mortal, without disorganizing can pass banks of fog, or smoky strata of atmospheres. It is a strange notion, this disorganizing and organizing of spirits—*making and unmaking* themselves at will! The inmost God-principle is the central *life*; the *magnet*; the *sun* of the spiritual body, and holds this spiritual body to it as an entity, or wholeness, by a law, if possible, more fixed and eternal than the magnet holds to itself particles of steel.

##### A VOICE TO THE RICH.

I have the personal acquaintance of several Spiritualists, who, during a few years, in the oil regions, Government speculations, and other enterprises have become wealthy; and with hardly an exception, this increase of wealth has seemingly in ensified in them a *selfishness, a shrewdness, a penuriousness, and often absolute stinginess*. Soon, however, they will pass from earth, leaving behind memories to *rot!* John J. Astor returns from spirit-life, and says, "Better—it would have been better for me had I been a beggar, pleading for crusts in the streets, than to have been wealthy as I was, *using it as I did*." Isaac T. Hopper, who died "owing nothing and *owing nothing*," returns an angel of love and wisdom, with garments all glittering and golden, symbolic of inward peace and purity. Still the rich increase their treasures for the love of them—speculations dazzle—houses and lots multiply. So the work goes on; the stupid world wondering with envy, and the miserly man chuckling over bonds and mortgages, deeds, bank-certificates and *coupons*, till a splendidly tupestried death-bed, a magnificent funeral, and direct descent to *hell*, close the scene. I use the term *hell* in no theologic sense, but as the necessary condition of earth's sowing.

##### NAMES.

I say it not boastingly, yet truthfully, that the most profound *scholars, jurists, and metaphysicians*, both of this country and Europe, either accept the facts of the phenomena or the principles of the spiritual philosophy. Of this, egotistic ignorance is not aware! The works of our ablest writers are all aglow with the teachings of Spiritualism; and it is a notorious fact, that our most original thinkers and best authors lie under the odium of infidelity. Brave souls!—they suffer the fate of all religious pioneers. Jesus in the first century, Origen in the third, Bacon in the thirteenth, Erasmus in the sixteenth, Priestley and Franklin in the eighteenth, Ballou and Theodore Parker within our remembrance—have all been stigmatized as Infidels. Sublimely grand is the constellation of Infidels, all glittering with intellect, and golden with immortality. The essential principles of Christianity, are beautiful; but I see not a gleam of them in Evangelical Churches. These the angels of inspiration have left. They are but monuments of bones and shells of fashion, perishing with the superstitions they inculcated. They were well in their time, as were wooden ploughs; but the progressive builder is ahead, and construction is the watchword of the age.

##### EXTRACT

From the *Memoirs of Alexander Dumas*.

##### ANIMAL MAGNETISM.

WHEN I was preparing my romance of "Joseph Balsamo," having an interest in thoroughly investigating the long-contested question of the power or the impotency of Magnetism, I resolved to make some personal trials, not choosing to trust to such as persons having an interest in bringing Magnetism into credit might make before me. I became, therefore, a Magnetiser. I remarked as follows. I was endowed with a great magnetic power, and this power had generally operation upon two-thirds of the persons upon whom I tried it. (I must observe here, however, that I never exercised it but upon young girls or women.) This

power, as far as physical phenomena were concerned, was incontestable. A woman who has once undergone the magnetic sleep is the slave of the man who has put her into it, even after awaking from it. She remembers what passed during her sleep, or she forgets it, according to the will of the Magnetiser. One might make her kill some one during her sleep, and, with the will that she should be ignorant of the crime that she had committed, leave her in ignorance of it for ever. She can be made feel such or such a pain, in such or such a place. It will be sufficient to touch her at this place with the end of a finger, of a cane, or of an iron rod. Her arm, leg, or whole body can be thrown into catalepsy, and rendered hard and inflexible as iron, or soft and flexible as a scarf. She can be made to feel a sensation of warmth from ice, a sensation of cold from fire. She may be made drunk with a glassful of water, or even with an empty glass. She can be made insensible to the point of a needle, the edge of a surgeon's dissecting knife, the biting pain of a cauterization—all these things, according to my knowledge, belong to the physical phenomena of Magnetism. One may even push the brain to such a degree of heightened power as to convert into a poet a man of ordinary mind—as to give to an infant of twelve years of age the ideas, sensations, and manner of expressing them of a person twenty or twenty-five years old.

I made an excursion into Burgundy in 1848. In the public carriage in which my daughter and myself travelled, there happened to be a woman, from thirty to thirty-two years of age. We had exchanged only a few words; it was eleven o'clock at night, and one of the things which she had said to me was, that she never slept in a carriage. Ten minutes afterwards, she not only slept, but even slept with her head supported on my shoulder. I awoke her. She was doubly astonished, not only at having fallen asleep, but at having come in that state to take the position in which she found herself. I tried my power again two or three times in the night, and it always succeeded, without my having occasion to touch my neighbour; my will alone sufficed. At the end of a stage, at the moment when the carriage stopped for change of horses, I woke her up hastily, asking her what time it was; she opened her eyes, and wished to take out her watch. "It is useless to take out your watch," said I, "tell me what time it is without looking at it." "Three o'clock, all but three minutes," replied she, immediately. We called the postilion, and by the light of the lantern we ascertained that it was exactly three o'clock all but three minutes. These were almost the only experiments that I made on this person; they gave the results which I have just related, which, except seeing the time without looking at the watch, belong altogether to the order of physical phenomena. At Joigny, I happened to be at the house of the public prosecutor (procureur) of the Republic, to whom I had to pay an official visit, and whom I saw for the first time. It was just at this date that I had published "Balsano," and that that publication had brought Magnetism into fashion. It was rare then that I entered a drawing-room without being interrogated on this great mystery. At Joigny I answered, as I have always answered, the Magnetic power exists, but in the condition of a fact, and not a science; it is exactly in that particular like aerial machines—balloons can be raised into the air, but no one has yet found out the means of directing them.

Some doubts were then expressed by the persons present, particularly the women. I asked one of these ladies, Madame B—, if she would permit me to put her to sleep. She refused me in such a manner as to convince me that she would not be very angry with me if I operated upon her, notwithstanding her refusal. I pretended to submit to her decision, but five minutes afterwards, having stood up, as if to look at an engraving placed behind her chair, I called to my aid all my magnetic power, and commanded her resolutely during five minutes to fall asleep; at the end of five minutes she was asleep.

Then began on this person, who was completely a stranger to me, in this house, which I had entered for the first time, and which I have never visited since, a series of experiments extremely curious. Madame B—, willingly or unwillingly, obeyed not only my order expressed in articulate speech, but also my mute will. For her all sensations were reversed; fire was ice, ice was fire. She complained of a severe headache; I bound round her forehead with a pretended bandage, which I told her contained snow; she allowed herself to give way to a delicious feeling of coolness, then, a moment after, she wiped from her forehead the water that escaped from the bandage (not really there) as fast as the heat of her forehead caused the imaginary snow to melt, but soon her handkerchief ceased to be sufficient for this purpose, and she borrowed that of a friend. At last, to the request of a handkerchief succeeded the request of a napkin, then, her dress and other clothing having become wet successively, she asked to go into a bedroom to change everything. I allowed her to experience this sensation of cold even to shivering, then suddenly I ordered her clothing to become dry, and it became dry. All this took place, let it be clearly understood, in the imagination of the somnambulist. She had a very fine singing voice of considerable extent, but which did not go beyond B in Alt. I ordered her to sing, and to ascend up to R<sup>e</sup> in Alt. She sang and gave out accurately the two last notes, which it was impossible for her to do in her ordinary waking state, and which she uselessly tried to do on coming to herself. A workwoman was at work in the adjoining chamber. I put a paper-knife in the hand of the somnambulist, giving it to her as a real knife, and commanded her to go and poignard this workwoman. Then, indeed, all that remained in her of free will revolted; she refused, twisted herself about, and clung to the furniture, but I had but to will and extend my arms in the direction I desired her to follow; she obeyed, and advanced towards the disconcerted workwoman with the knife raised. She had her eyes open, and her face, which, by the way, was very handsome, had assumed, as if in acting, an admirable expression. It was fine as Miss Fawcett playing the scene of somnambulism in Hamlet. The Public Prosecutor was disuayed at the idea of such a power, which could push people into crime, even against their wish. When by my will she had returned to a state of calm, I tried upon Madame B— the power of seeing at a distance. She had known, during a residence in garrison that he made at Joigny, Colonel S. M—, one of my friends. I asked her where the Colonel was at the present time, and what he was doing. She answered that Colonel M— was in garrison at Lyon, and at that moment at the officer's coffee-house,

that he was talking with the lieutenant-colonel, and standing near the billiard-table. Then suddenly she saw the Colonel turn pale, stagger, and go and sit down on a bench. The Colonel had just been struck with a painful rheumatism in his knee. I then touched her on the knee, and expressed the wish that she should experience the same pain. She uttered a cry, stiffened herself, and her tears began to flow freely. We were so terrified at this imaginary pain, which presented all the signs of a real pain, that I awoke her. After waking up, she remembered what I wished, and lost the remembrance of the things which I ordered her to forget. Then began another sort of experiments on the awakened woman. I inclosed her within an imaginary circle traced with a cane, and I left the room, forbidding her to go beyond this circle. Five minutes afterwards I re-entered, and found her sitting in the middle of the drawing-room; she was waiting for my permission to use her liberty. She sat at an angle of the drawing-room; I went and placed myself at the other end of the room. I asked her to use her utmost efforts not to cross over to me, and at the same time I ordered her to do so. She clung to her chair, but, attracted by an irresistible force, was obliged to let it go; then she lay down on the floor to re-act against the attraction, but the precaution was useless; she came to me, dragging herself along. Once at my feet, I had but to extend my hand towards her head and raise it slowly; she rose up obediently, and, against her will, found herself standing upright. She asked for a glass of water, and tasted it; it was really water; then, before she sat down the glass, I told her that the water was kirch (a spiritous liquor). She knew the contrary perfectly well, but, nevertheless, at the first mouthful she swallowed she uttered a cry; she thought that her mouth was burnt. Poor woman! young and charming creature, who since has gone to probe to the bottom another very different mystery, that of death, tell me have you forgotten yonder what passed here upon earth, or do you still remember it.

T. E. P.

## SPIRIT-ADDRESS.

(Through Miss D. Cogman.)

Dear Friends,—We meet to-night to say to you a few words on the subject of Spiritualism. We wish to tell you that the spirits of the departed do indeed visit this earth. If persons who are sceptics would take it upon themselves to look into this subject and its great phenomena, which they say appears so strange to them, and therefore must be false, they would soon discover its truth, for a man requires no other book or guide than the Bible to show him that this strange thing is true. We say unto you all, "Open your understandings, and let the light of the truth come in upon yourselves before you set anything up in the world for truth." Who dare deny that there are such things upon this earth as spirits of the dead? There are a great many passages in the Bible which will point out to you the truth of Spiritualism, but you will not be able to find one passage in that Book where it is said that the spirits of the dead are taken entirely away from the earth, never to return. How many of the prophets were there not inspired by divine influence when Jesus Christ was on earth, the greatest medium of all? And some would have supposed that when He was upon this earth in body, so many inspirations would not have been wanting; how much more are they required now to instruct and enlighten this people, who have lived and moved in darkness so long? Do you not think there need be some way open to men's minds, that they may see the darkness by which they have been enveloped so long? Ye who think this people do not want enlightening now, and the word of God made plain to them by some great power, which is not man's, but God's power. Ye who set yourselves up and say "They need not this power which has come about, even if it be true," cannot yourselves have had your understandings opened. Make haste, ye who are slow to hear; ask that your ears may be opened unto the words of wisdom; ask that you may be shown the great things which are before the world. And by what power do you think your ears and your understandings can be opened? Then you would reply, "by an unseen power, which we are unable to tell you." That would be your answer; but we say unto you, "Seek, and ye shall find; knock, and it shall be opened unto you." If you will ask in deep earnestness, faithfulness, and sincerity, these great and wonderful things will be shown unto you, you would then find what you sought after. And if you ask the Heavenly Father the things needful for you, and that He would open the way for you, and that you might not err therein, He would do so if you asked in a right spirit and of a right spirit. We beseech of you all, dear friends, to seek for truth as it is in Jesus, that is, to seek for true mediums, such a truthful one as he was, in whom there was no guile. We say unto you that you lack the greatest thing that a Christian and a believer can possess, and that is faith. We wish, also, to tell you that our power is limited according to the spheres we are in. If you would only look up with all your spirit and voice to higher, brighter, and more heavenly things, you would be able to converse with spirits of a much higher and nobler sphere than we are in. We say unto you, "Let your minds expand, and take in nothing but the truth; hold fast on that which is good. Whoever are good and true mediums are the ministers of the work of God."

Dear friends, we would advise you not to crave after the tipping mediums' society, but endeavour to be acquainted with every trance medium there is, and get mediumship. Tipping mediums are principally for convincing the unbelieving. We do not object giving you manifestations through tables when there is an unbeliever who would not be convinced otherwise, but when a medium has the gift of both tipping and trance, we do not wish you to prefer the tipping manifestations, for we wish to bring all mediums' minds to see the rich and the beautiful which God has prepared for all those who keep His commandments. When the medium sits, do not devote more than two nights a week to tipping manifestations, as we wish to show them such things as will lead their minds upwards; but we will pledge ourselves, if you wish it, that she shall retain her gift of tipping mediumship all the same. We will now conclude this evening with—"Farewell, to night!"

## UNITARIANISM, UNIVERSALISM, AND SPIRITUALISM.

For myself I would candidly say, I do not believe in the eternity of punishment for any creature of God. I did once accept this doctrine, but could never state it with the earnestness of conviction, and in my early ministry generally avoided it as a subject to be further examined. But my convictions are now matured, and I hesitate not to avow most solemnly, that I believe the idea of an eternity of torture has no basis in a just interpretation of any revelation of God, that it is opposed to the characteristic principle of Christianity, repugnant to right reason and every pure instinct of the soul of man. With me, with the truths before me that my recent conflict with volunteer opponents has disclosed, as well as from previous and recent investigation, it would not be to believe in God, did I believe in the eternity of evil. I can worship but one God—the origin, defence, and end of all things. I cannot divide his empire with evil or devil, and hence must regard all forms of evil as confined to changing and terminating conditions. In other words, it is as well settled in my convictions that if God be absolutely and eternally good, good things can only be absolute and eternal, as it is that I have my being from His Almighty hands. Hence I have proclaimed so often my unwavering faith in the immortal life as a life of progression in knowledge, power, and happiness to all souls; and that I so interpret all ancient writings claiming to be revelations from God. To regard Him as infinite in Power, Wisdom, and Goodness, is with me a rejection, in that very regard, of the doctrine of endless misery: and I cannot see how any man can hold these ideas in consistent harmony. If God is perfect in goodness, if His nature is the very essence of love or benevolence, He must have designed the happiness of His creatures. In giving them existence he must have given it as a blessing. If perfectly wise, he must have adopted the best possible method of securing that existence as a blessing; and if infinitely powerful, every circumstance must have been so guarded as to promote and not defeat that purpose. A being of absolute goodness cannot form a creature for unending wretchedness. Through the evils, then, of our present lot, by which alone it was possible to give us such an existence as we have received, he is leading us from immaturity (not natural depravity) to maturity, and as our earth-life does not, could not, secure His end, He has made us heirs of another life, where He also reigns supreme—supreme in goodness to design, wisdom to provide for, and power to secure the farther and eternal advances of His offspring.

While such is my constant faith, I enforce it upon no one by the authority of any position I may occupy in the Church. It is an inspiration to my own duty and enjoyment in each and every position in which I am called upon to labour for my own improvement or that of my fellows. Hence, does anyone ask me how I can have the heart to visit the outcast, the criminal prisoner, and those supposed to be hopelessly miserable, I answer, they are God's creatures, and, as such, improvable; aye, and if I fail to improve them, it is only the failure of one erring mortal to help another. It does not follow that God has failed, nor that another wiser and better mortal would fail, or that the infinitude of Divine agencies is exhausted. Human governments, because human, fail, and from spiritual weakness are compelled to execute severe penalties; but where the human fails, a devout faith commits to the Divine, which with me is a government infinite in its extent, everlasting in its duration, irresistible in its power, and inconceivable in its glory. You will pardon me, therefore, for stating another ground on which, heretofore, I have predicted the idea of a progressive present and future life, so as to harmonize the Scriptural teaching upon the subject.

The idea of the eternity of hell torments, by which, were it believed, not merely traditionally or accidentally accepted, life would be made an agonising burden, is founded upon false and superstitious views of the universe. Immature and traditionalized minds, such as we all too willingly possess, readily receive such views, for they save the labour of thought. They have grown out of the ignorance and necessarily inaccurate observation of the ancients, and are perpetuated by unjustifiable servility to the mere forms of knowledge that have come down to us as part of our inheritance of the past. For example, the ancient idea of the universe was, that God and sinless angels existed above the stars, in a localized and glorious habitation there; that the spirit of evil and his party had fallen from that high habitation to the region of our atmosphere, where he brought on storms and pestilential influences to afflict poor man and harrow his earthly home; that the dead, good and bad, were confined to the nether parts of the earth, where they were divided into classes, according to the ideas of rank of those who held them in remembrance. Now all this we know to have been a vulgar mistake, and, like the notion that the earth is the centre of the universe, and that sun, moon, and stars revolve around it, has no foundation in eternal truth. But the idea of

a future life is not a mistake. It is an instinct with man, and is provided for in his nature. Like the idea of God, it is universal, and the rude forms in which it clothes itself, according to the culture of the individual and the times, are no mean evidences of its universal existence. Minds truly illuminated, such as the prophets of Israel and the apostles of Christianity, taught their religious truths concerning human duty and Divine worship in the forms of their prevalent culture. Hence it would be as rational to believe God a great man, because the Scriptures describe Him as having eyes, ears, hands, and human passions, as to believe in the eternity of fire and torment in an under world, because the overthrow of governments and the issues of false conduct in individuals are so described. Any truth, therefore, which they address to our intuition and the existing state of our culture, we receive, not because they deliver it, but because it is truth, and we find a response to it in our own development. Here, as everywhere, we must distinguish between the human and Divine. Men who, in the strong language of their times, called the conclusion of the Jewish age "the end of the world," spoke of spiritual communion as "eating the flesh and drinking the blood" of Jesus, of Him as a Rock, Shepherd, Vine, King, Judge; of Christians as sheep, branches, stones, subjects; of the downfall of States as of the darkening of the sun, moon, and stars; of civil and religious convulsions as the shaking of the heavens and removal of the earth—I say writers and speakers who use such extravagance of imagery for the commonest ideas, would be expected to describe the future invisible and immortal world with the same extravagance, and they have done so. But in all that extravagance they speak of the most obdurate of men, such as Pharaoh and his hosts, the antediluvians, &c., as being "comforted," "preached unto," in what they called the "nether," "under," and "lower" parts of the earth, and they contemplate through Christ the final acknowledgment of God by them all. So that the idea of progression and final victory finds its expression amid all the apparent confusion and real extravagance of description.

Let it be remembered that Jesus never wrote a book, and that we have His teaching in the imperfect language of His times, and we will have no difficulty in finding the origin of the crude ideas of God and absurd notions of the future that still cling, as the debris of revolutionary ages, to many of our Churches, who, in profession at least, receive the Scriptures only too literally. In the language referred to, we find those great truths that have ever moved the world when received in their vital power, and have never failed to satisfy the conscience of any enlightened man. The universal Fatherhood of God; the brotherhood of man; the life of the affections, directed to God and carried forward to every creature and creation of His hand; the immortal or deathless nature of that life: these truths were taught, and it requires but a little honest reflection to see their utter incompatibility with the eternal misery of any creature of that universal Father, common brotherhood, and constant, eternal Providence that suffers not even a sparrow to fall without the Divine notice.

J. B. FERGUSON.

## WHY ARE THEY SO ANGRY AND SO FEARFUL?

SOME very nice pious people that we know are so bitterly incensed against what they call "Spirit-rapping," that they will not allow it to offend their ears polite. They are, withal, so respectable that no one could think of trespassing upon their long-facedness. They have formed in their mind's eye such a horrid idea of the spectre called Spiritualism, and they seem to exhibit such a mixture of fear and anger combined, that it is rather cruel in any one to force it upon their attention.

But as truth is truth all the world over, and as facts are such "stubborn things," that won't be pooh-poohed out of existence. What are we to do if we are honest to our consciences but strive by all legitimate means to force it upon their attention, so that they may be enabled to take a fair view of it, and see it in its fairer light, as a great, beneficent, and important truth? Why are they so bitter and so angry at Spiritualism, and yet why so fearful, that the very mention of it throws their minds out of equilibrium as if a demon had entered them, and implanted his fears for his empire, and made them the unconscious mediums for its utterance? And, on the same principle that a patient expecting the surgeon with his instruments to perform some painful operation, labours under cerebral excitement, and prefers to keep his gangrened limb, though it cost him his life, rather than submit to the needed amputation, so many well-meaning, respectable, and religious people are so frightened at this advancing Spiritualism, that they hug their prejudices the closer, and, rather than have a fond superstition invaded, or one limb of their artificial theology cut off, they cry out—

"Better to bear those ills we have  
Than fly to others that we know not of."

We could understand this feeling, and sympathise with it, if Spiritualism came with bad tidings to mankind. If it came with priestly terrors or with ghostly fears; if it came with the black standard of treason, or with war, superstition, and ignorance in its train; if it came to make men worse instead of better; to give them false hopes in the future, or to darken their path and becloud their happiness; if it came to pull down all the past, and proclaim spiritual anarchy for the future; if it came to help the reign of demonology, or to sustain the craft and subtlety of devils in their too-long established reign upon the earth; then, we say, we might sympathise with the fear of its progress.

But when Spiritualism comes with the proofs of immortality—comes as an angel, holding in one hand proofs of the “eternal mansions,” and with the other scattering consolations and encouragements to poor earth-bound mortals, and from its lips giving forth “words of truth and soberness,” pointing man from earth to heaven, bidding him with truth and earnestness to—

“Look beyond this vale of tears,  
To that celestial hill,”

and in its mission to earth condescending to man's spiritual blindness, to his hard materialism and his apathy. Spiritualism is now illustrating and making known to us the laws and conditions of man's mental and soul life, of angelic and spiritual existences, and is opening up new, glorious, and interesting regions of discovery; and that Spiritualism in its legitimate action does this, we appeal to thousands who have mentally and morally benefited by it. Why, then, should the timid Churches fear and tremble? Why should good men fear its approach, and call out, “Demonology, run away?” We think it is the evil need only fear, for “devils only believe and tremble.” The proud, the hard-hearted, the wicked, may indeed run from it, for Spiritualism brings no consolation to them, but unfolds “a fearful looking for of judgment,” “a dread hereafter,” that no mock masses can avoid, and no mere outward repentance avert. With the spiritually blind and wicked, it is “a leap in the dark,” with all the chances of the change being for the worse, therefore they only need be afraid.

Why is it, then, that many good religious people are afraid of it, and seem to dread its advancement? Because it is not true? No, no, but because of its truth. The materialist part of the religious and irreligious world say, “It can't be true; we won't believe it; it is impossible;” whilst the other part, the superstitious part, as they cross themselves with holy water or with pious look, say, “It is true, too true; we have denied the truth long enough, but we cannot deny it any longer. It is terribly true, for it is of the Devil.” Verily the latter end of such a believer is worse than the first.

Now, if Spiritualism be not true, then the Devil party need not be afraid, and have been themselves sadly deceived. And if it be true, as they say, then the materialist party are very sadly deceived, but neither of them need be much afraid or angry—though both are mistaken in the appreciation of the truth—for the “truth will make them free.”

Spiritualism has given numberless proofs, so that he who cares for the truth can have evidence enough and to spare; but where is the sign of the demon in it? Where are the footprints of the Devil, except that when good is being done he will sure to trespass; and demons have left footprints enough in the preserves of the Church, as in the wide, wide world, through days gone by for us to ignore the fact. But God has not left himself without witnesses, or left the world to demons only, for angels stoop to be visitors also—

“Poor children of earth,” said the pitying spirit,  
“Dearly you've paid for your primal fall;  
Some relics of Eden ye still inherit,  
But the trail of the serpent is over them all.”

If demons have through the world's history “gone to and fro in the earth, and walked up and down on it,” so have angels and the sons of God, so have the myriad messengers of Heaven who crowd the upper sanctuary, who do God's work and bidding, ever “hearkeuing unto the voice of His word,” who

“Pass from earth to heaven, from heaven to earth,”

and who, according to the clear teachings both of the word and spirit of the Bible, have ever had their labours of love, of work and worship in heaven above and on earth below. That the angels and departed spirits are heaven's own missionaries, ever busily and joyfully engaged in carrying out God's laws, doing His work and will, and in carrying out the behests of His providence.

Spiritualism simply claims to prove this as a matter of fact and experience. Why, then, should the most timid fear, especially those who profess to love God and man? Why should they be afraid? Is there existing a theology so dark as to proclaim that all the world of saints and sinners are left entirely in the arms of the wicked one, without one smile from heaven; all left to war and evil and darkness, without one rainbow of hope, to arch this world. If such there be, so blasphemously dark and dreary

in their theology, Spiritualism comes to drive the demon from them, and to let in the light of God's eternal truths. It is literarily true

“That angels visit our dear homes,”

and in every case it is only our own darkness, our poor miserable materialism that keeps them away, or, rather, we are so shut up in this prison of earth, so chained down by fashion, prejudice, and a materialistic education, that, as the Rev. Ward Beecher says, “they cannot make themselves known to us, and in very sorrow they are obliged to flee away.”

The privilege of spirit communion is open to us, and it is our own fault if we cannot or do not commune with heaven and angels, and the glorious departed.

Why, then, should some people be so afraid of it, and turn on it so angrily?

S. WILKE.

#### CELLINI'S VISIONS IN THE COLOSSEUM.

DURING this period of his residence at Rome, Cellini witnessed an incantation conducted in the Colosseum by a priest of Sicily. His description of this incident is one of the most powerfully written passages of his memoirs. The conjuror and Cellini, accompanied by two friends of his, and by a boy who was to act as a kind of medium, went by night to the amphitheatre. The magic circle was prepared; fires were lighted, and perfumes scattered on the flame. The necromancer began his charms, calling in Hebrew, Greek, and Latin, on the leaders of the infernal legions to appear. Immediately the whole of the amphitheatre was filled with troops of phantoms, surging up on every side, rushing downwards from the galleries, issuing from subterranean caverns, and making hideous signs of fury. All the party were thrown into consternation except Cellini, who, though terribly afraid, kept up the fainting spirits of the rest. At last the conjuror summoned up courage enough to ask the demons when Cellini might hope to be restored to his lost love Angelica. They answered—how we are not told—that he would find her ere another month had passed away. Then they redoubled their attacks; the necromancer said the danger was most imminent; and morning broke upon them cold with fear. In order to understand the full effect of this scene, we must remember how profoundly even the most scientific men believed in magic at that time, and how the spirits of the dead were thought to haunt deserted ruins. The multitude of the Colosseum, the mystery of its origin, and the terrible uses to which it had been put in Roman days, invested it with peculiar superstitious horror. It was believed that when it fell Rome would perish and the world would end. Robbers haunted its huge caves. Rubbish and dead weeds choked up its passages. Sickly trees grew among the porches, and the moon peered through the windows of its galleries. Nor had the palaces of the Farnese and the Barberini yet been built up from its ruins. It was even more gigantic then than it is now. Place the necromancers and their fire in centre of this space. Let the wind sweep clouds across a stormy sky, and moan among the lairs from which the wild beasts used to rush. Fancy the priest's muttered spells, the sacred names which he pronounced in his unholy rites, the shuddering horror of the conscience-stricken accomplices, and Cellini with defiant mien but quailing heart—and we can believe he saw more than the amphitheatre contained. It has been conjectured that the phantoms were projected by the conjuror from a magic lantern or the smoke of that issued from his heaps of blazing wood. These volumes of vapour, agitated by the wind, and rolling upward in thick spiral, were well fitted to reflect the images thrown upon them from a lantern, and to show them as receding and approaching, and varying in number and in shape. Whatever was their cause, Cellini certainly believed in their reality.—*Cornhill Magazine* for September.

#### THE CASTLE SPECTRE.

To the Editor of the *Spiritual Times*.

Sir,—A recent visit to Castletown, Isle of Man, has caused me to become acquainted with the following legend respecting an apparition which has been seen there at various times. The spirit was believed to be that of a woman who was executed for the murder of her child many years since, and it has been seen at Castle Rushen by various persons, including soldiers, and debtors, and a gentlemen of veracity, who, while returning home one evening, clearly saw a woman standing near the castle gate during a nocturnal storm. He approached this figure, which retreated towards the closed gate, and then it suddenly vanished. He mentioned the circumstance to some persons who lived in the castle, and who told him that the figure had been seen frequently, by the soldiers on guard, to pass through closed doors and gates.

There is also a curious legend respecting a spectral dog visible at Peel Castle formerly. It came into the guard-room frequently, and the soldiers were accustomed to the sight of it. Sir W. Scott has immortalized it in his “Lay.” In Manx language it was called the moddey dhoo, and it was observed to come out from a certain passage near the church at the close of day, and to return to it at dawn. An old soldier assured Waldron, the historian, that he had seen it “oftener than he had hairs on his head.” It disappeared suddenly, after an encounter with a drunken soldier, who is stated to have died, soon afterwards, “speechless, ghastly, wan.” The ruins of the old chapel and guardhouse are still visible, but there seems to be no information respecting this moddey dhoo. The spirit at Castletown was mentioned by Waldron in 1731, but I cannot aver that the spirit has been visible recently. Perhaps some of your correspondents can give information.—I remain, yours obediently,

London, Sept. 9, 1865.

C. COOKE.

## CORRESPONDENCE.

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

## SPIRITUALISM ALL OF THE DEVIL, ETC.

To the Editor of the *Spiritual Times*.

Sir,—It would seem that Spiritualism is needed, if only on account of the narrowness of mind and feeling manifested by those who deem themselves to be true and orthodox Christians, and who, because it may happen to teach what is not in accordance with their notions of Scripture statement, have no hesitation in pronouncing it to be all of the Devil. There is not a little of presumption, and, therefore, of ignorance, in such conduct.

In a late number, which I have only lately had the opportunity to read through, Mr. Thomas Mulock seems thus hastily to jump to conclusions, stating that he has "no doubt whatever that in every case the Devil and his host of evil spirits are the promoters of the entire system."

The Devil must be much changed for the better to teach through his agencies the doctrine of a supreme love for God and of love to our neighbour so emphatically as spirits are now teaching it; because of the deficiency of this as the ruling principle of men under the forms of teaching adopted by the ministers of Christian Churches.

Perhaps your own writings may have helped him to such a conclusion, for he states, "not knowing what regeneration is (viz., a new birth in the soul, effected by the almighty agency of the Holy Ghost), (you) the editor earnestly urge men to regenerate themselves, upon which I venture to remark that people might as well be requested to make a new sun and moon!"

I daresay that while you advocated personal regeneration of character, you never deemed that this was to be done independent of inherent spiritual power, with the additional aids brought to man from the spiritual realms.

I am not so sure that regeneration, or the new birth, of Scripture teaching, is to be considered as coming only through the almighty agency of God's Spirit in the sense commonly supposed of an arbitrary action of God's Spirit in and upon the soul, independent of any inherent spiritual capacity belonging to our natures.

The Scriptures teach us to "work out our own salvation." What is this but to develop ourselves up to God—to regenerate ourselves through acts of repentance; which means a turning from the love and practice of evil into the love and practice of good, and in which state, seeking to are God supremely, &c., we are said to fulfil all Divine law, are in regenerating conditions, and as commanded by Jesus.

The nature of that Divine law as the "righteousness of God," which we are to seek that all other things may be added unto us, Jesus beautifully sets forth in His sermon on the mount. Did He then teach men to do and obey, as a way to salvation, what by nature they have no spiritual faculties imparted to them for accomplishing; and, for that reason, should have forbidden the presumption of attempting in their natural state, and be taught to wait an entirely independent action of God's Spirit upon them to be made able to do so?

The Scriptures also say that the flesh warreth against the spirit. What spirit? Surely the God-principle, or spirit placed within us, and in virtue of which we are the temples of the living God. God dwelleth in such spiritual temples, not in temples made with human hands. When the inordinate desires of our earthly or fleshly nature are allowed to be in the ascendancy, and to supersede the action of the Divine or spiritual principle within, we stand in need of a new state, or new birth of the spirit; that is, we stand in need of a return to true spiritual conditions, in which the spiritual within shall be enabled to control the natural, the immortal principle to subdue the mortal; and when we, through repentance, seek to accomplish this, we not only bring into action, and thereby strengthen, our spiritual conditions, but in thus turning ourselves to God, as to the sun of a spiritual light and life, we become receptive of the magnetic and purifying influences proceeding from Him and through the angelic world down to man.

While in the love of evil we cannot partake of these holy influences, because we then, as it were, turn not our faces but our backs towards God and His angels. If we live not in the light of spirit, it is because our feet are evil, because we love darkness rather than light.

All our individualized spirits are of God, and are life; and being actual life, are eternal. Man is composed of body, soul and spirit; the spirit never dies, it being a part of God; so neither can it be polluted; but the soul standing in relation to bodily constitutions and influences may become polluted, and therefore die; but, as death is the gate to life, at the death of the sinful soul, the spirit being emancipated, it afterwards enjoys its own pure and immortal condition. It is said, "As in Adam all die, so in Christ shall all be made alive." And God will yet "be all, and in all," for, "of, and through, and to him are all things."

As, then, He is the only Omnipotent Power, loving not death, but life, is the supreme life of and in all things. He is destined in the coming ages to overcome all evil with good, and finite imperfection with infinite perfection.

Thoughts of Him less than this seem to deny the supremacy of His goodness and power.

The foregoing remarks will, I think, serve to explain the Scripture philosophy of being "born again of the Spirit," which I venture to give as a Spiritualist, but not in the sense of being "orthodox," or, in other words, "infallible."

Usually, no doubt, repentance comes of suffering, and leads to the purification of our natures.

Frequent mention is made by "orthodox" minds of the Devil and his angels being constantly about us with power for evil, while little is said of God and His angels for purposes of good. If Satanic agencies make us evil through a development in the love thereof, the opposite development into good must be the way of return to God.

Why should we suppose these evil agencies are the only ones permitted to be about us, that God has no care or affection for us, in permitting the agency of spirits and angels in like manner to influence and communicate, in opposition to them, for our good? If there be powers of being belonging to the evil ones, enabling them to impress and communicate, these powers must belong to all others, and, being powers of life, must be designed for use in good, although not for abuse in evil, as when in ancient days wizards and witches held communications for selfish and sinful ends, and were properly forbidden to do so.

It is pretty evident spiritual communications were common in apostolic times, for Christians were admonished to "try the spirits," and not to give themselves to any "voluntary humility in the worship of angels."

It was said that women had power on their heads because of the angels. The meaning of this may be comprehended through Spiritualism, but which orthodox minds cannot attain to.—I remain, sir, yours, &c.,

London, September 10, 1865.

B. D.

## JOURNEY TO THE NORTH OF ENGLAND, SCOTLAND, AND LIVERPOOL.

To the Editor of the *Spiritual Times*.

Sir,—Feeling that it may be of interest to your readers to know something of Spiritualism in the northern portions of this kingdom, I improve a moment on my return to London to give a slight sketch of a late journey.

Invited to attend a spiritual convention to be held on the 26th and 27th of July at Darlington, I left London on the 22nd, and, by arrangement, reached Birmingham to attend meetings on the following day, Sunday. Mr. Underwood, an earnest friend, had obtained a small room in the city. A good meeting being there held, other Conferences were had at Mr. Underwood's house, a few miles from Birmingham. Leaving that city, I passed on to the Convention, and was welcomed to the house of Mr. Hodge, through whose instrumentality the Darlington Convention had been called. It being mainly a business convention, it was deemed inexpedient to invite the public. All present, therefore, were Spiritualists, or, at least, were friendly to their leading thought. Although not a large body, yet it was harmonious, and eminently of a practical character.

As the proceedings are soon to be published in pamphlet form, I need not detail its doings.

It was my privilege to attend the first Spiritual Convention in America, and it was a great satisfaction to be a member of the first held in this kingdom. It adopted what seemed to me a good name, viz., "Progressive Spiritualists," and my hope is that many who are now interested only in the phenomenal phase of the subject, may pass on to an acquaintance with its philosophy, and thence to its third stage, its practical uses. Moved by the spirit, I was constrained to go into the Friends' Meeting on Sunday, and speak of the bonds of the spirit. Accepting an invitation to visit Sunderland, Northumberland, tendered me by my friend, Mr. Morgan, I left Darlington, feeling that labours there had been blessed, and remembering with gratitude the kind friends who had contributed to my comfort and that of my companion who had there joined me.

At Sunderland, some select meetings were held, and I passed on, still guided by the powers above, towards Scotland, taking a hasty breakfast with my friend, Dr. McLeod, at Newcastle-on-Tyne, who, with his companion, gave me a token of their interest in my mission.

After spending an hour or two with an accomplished lady at Riding Mill, and an evening in conversation with friends at Carlisle, I reached Glasgow. Of Scotch descent, it had been an earnest wish of my life to see my fatherland. I was now there, at the Cobden Hotel, with small means, and slightly acquainted with but one person in the city, and he had some months before, in all good conscience, advised me not to come to Glasgow. I passed a season in sacred quiet and devout prayer for guidance. Mr. Burns, of the "Progressive Library," had given me the names of some friends of Spiritualism; I looked at these with prayerful waiting, that I might be guided in wisdom. I had told the landlord of the hotel that I was a Spiritualist, and that I was sent to Glasgow to do a work, the precise nature of which I did not know. He laughed at, and doubtless pitied me, and said that Spiritualism had been killed in this country through the exposure of the Davenports. I expressed my thought of his mistake, but felt my words did not make much impression on his granite Scotch mind.

Heaven guided me to the right man, Mr. Nesbit, who introduced me to the secretary, and also to J. W. Jackson, Esq., the President of the Mesmeric Institute, and through their kindness two large public meetings were held, at the first of which I was cheered by the presence of our valuable coadjutor, Andrew Leighton, Esq., of Liverpool. At the second there was considerable bitterness of feeling manifested on the part of a clergyman and some three or four others, but before the close it subsided into a quite courteous expression of difference of opinion. Besides these public meetings, many private family conversations were held in Glasgow, and some in Port Glasgow, where I was warmly welcomed by a most earnest friend of progress, Mr. Glendinning.

The dear brother who had advised me not to come to Scotland, when he understood more distinctly the purposes of my mission, became, with his excellent companion, our most devoted friend, for which we bless the Lord.

Without narrating the numerous incidents that occurred to encourage us during three weeks of constant labour in Glasgow, I may add that we encountered, during our first week there religious bigotry and persecution in the form of being expelled from our lodging because of our opinions and purposes. After a day spent in the city of Edinburgh, we took steamer down the beautiful Clyde, accompanied by our dear friends, Mr. and Mrs. Fowler and son, to Greenock, where we were joined by Mr. Glendinning. Partaking of a cheerful meal, we took leave of them, and passed on to Liverpool, where again we made valuable acquaintances.

We were furnished with rooms by a staunch advocate of truth, Mr. Wason, where we held seven select meetings, and thence by invitation to his home in Chester, where he contributed still further to our comfort and delight by showing us the ancient sights for which Chester is memorable. Passing through a section of Wales, we reached London after an absence of seven weeks, feeling that we must almost immediately leave for the continent, to do what friends in spirit-life have in mind. How long we may be absent is not made known to us; neither do we with distinctness see the places we are to reach beyond Paris.

During this protracted and somewhat expensive journey, we have laboured day and evening, accepting such providential aid as friends have been impressed to place in our hands, and we can truly say that all our necessities have been met, for which we desire to express our gratitude to God, and to those from whom our aid has more directly and apparently come. We feel that one important purpose of this mission has been to make the acquaintance of Spiritualists in this kingdom, and trust that the time is not far distant when they will co-operate more than they have in the past to promote the great thought of this age, that a conscious communication is opened with the spirit-world, and that from that quarter there may be revelations which, with those in the past shall ultimate in the regeneration, sanctification, and redemption of the inhabitants of this planet.

August 10, 1865.

J. M. SPEAR.

### SPIRIT-PROPHECY FULFILLED.

To the Editor of the *Spiritual Times*.

Dear Sir,—A striking instance of the fulfilment of a prophecy given by a departed spirit has just come under my notice, and I think it deserves recording in your columns. I am in the habit of attending *séances* held at the residence of a gentleman living on Park Terrace, at which communications are given through a trance medium. On the evening of the 30th of July, as the medium was about to be demesmerised, he told us that the spirit of Humanitas, with whom we had frequently communed before, wished to say a few words. The following prediction was then given:—

"The cholera is only the commencement of the troubles in Turkey. You will soon hear of a large fire in the Sultan's dominions. Great troubles hang over the land of Turkey."

Time passed on, and I began to despair of the fulfilment of the prediction, but its truth has been only too fully realised, as recent accounts of the terrific conflagration in Constantinople plainly demonstrate. Last Sunday evening a question was put as to how the spirit could foretell such an event as the breaking out of a fire, and the reply was, "I could trace the connecting link; I could judge from existing circumstances."

Another prediction was voluntarily given on Sunday evening last, as follows:—

"Ere two moons have fled  
One shall mingle with the dead  
Who now wears a crown upon his head."

Whether that comes true or not remains to be proved. The name of the monarch alluded to, the spirit would not disclose.—

Yours truly,  
GEORGE WRIGHT.

16, Clarendon-street, Nottingham, Sept. 11, 1865.

### ORGANIZATION.

To the Editor of the *Spiritual Times*.

Sir,—In all organization there is a combined or organized responsibility, which is one of the greatest elements of discord everywhere, at the same time that it annihilates individual responsibility that is tangible. One may get credit as an individual which does not belong to him as an individual, merely because he belongs to a lodge or a church in good repute, and his shortcomings may disgrace them, or he can impute them to the "will of the majority," so that really responsibility, which is an indispensable regulator of life, becomes extinct in any organization to the extent of its scope of action. These are insurmountable objections to even the simple organization you propose, although it involves scarcely anything compared to common ones. But the most fatal consequences of all artificial organizations is this, that the natural diversities or individualities of minds make it impossible for all to think alike, and there-

fore they are obliged to delegate the deciding power to a majority (which is republicanism), or to a few, or to one. This power must now rule, or there can be no order. Now, the body is divided into ruled and rulers—into those who have their own way and those who do not. Of course, according to the instinct of self-preservation first mentioned, each is prompted to become the governing, or ruling, or gratified party, and here commences the eternal strife found in all organizations, from the first beginnings of human tyranny through all succeeding schemes of government and so-called free republics, to the very last attempt at a reform organization. In every instance organization has proved the grave of freedom and harmony. As individuality is inherent in every one, and cannot be overcome, artificial organizations must be abandoned entirely, before peace, and security, and true order, or natural organization, can commence. Organizations not only will not assist in the required remedies, but they are a positive element of discord. Spiritualists, then, to do good, must begin at the root of the evils. When a combination of speculators (such as those hinted at by Mr. Brevior) have the complete control of money and of the railroads and telegraphs, what price should be set upon flour per barrel? The speculators have the only power to give a practical answer, and that is, "Whatever the flour will bring," and it will bring all the people can pay, if it is their last farthing. The next step is into impostures, thieving, robberies, and suicides. A friend at my elbow makes the remark that "statistics of the last seven years show such a frightful increase of these crimes in France, Germany, America, as well as this country, that without a radical change in the whole money system, civilization will present only two classes, not as now, capitalists and working classes, but capitalists and criminals."

No remedy, but only a perpetuation of evils, will be found in organization? The common, vulgar object is to make places of power and profit for those who prefer to "rule in hell rather than be an equal in heaven;" but the real necessity for an organization grows out of having, in common, or combined interests. Let all interests, then, be individualised, and we have the remedy required. Let there be no national or state business; let the post-office be conducted like mercantile interests by individuals, like bills of exchange, railroad tickets, or theatre tickets, &c. Let the miscellaneous intercourse of nations be conducted on individual responsibilities, instead of, as now, on national responsibilities, yet not by individual caprices, passion, interests, and vulgar ambition; then we should have peace among nations, and prosperity and security at home. Nothing short of the same principle will put an end to the frightfully increasing confusion in this country. Organizations are everywhere pitched against organizations. All history points to this fact. There is only one alternative, and that is individuality of interests.

The difference between organization or combination and co-operation, is vital, but not many can see it. All the parts of a steam-engine co-operate to produce the power, though no two parts are perhaps exactly alike; they are all separate, distinct individualities. If these parts were combined, so that each part lost its individuality in one mass of iron, it would be no steam engine.

So, too, just in proportion as the individuality of persons and property and responsibilities is combined or lost in masses of men, so are their true interests and legitimate aims defeated, and society becomes, as we see it, a hideous abortion. Individuality, then, is the true and harmonic basis for society, and all combined or communitarian interests, whether national, state, or domestic, are necessarily discordant, just in proportion to the magnitude of the interests involved.

Those who cannot see this, or who will not or cannot disentangle their interests will meet with discord, confusion, disappointment, defeat, and violence, as the natural consequences of combination.

The great problem is to preserve individuality inviolate, and, at the same time, to produce harmonic co-operation. This is naturally effected by the principle of "Equivalents" and "equitable money;" but this is a new subject, and requires time and study to be thoroughly evolved. In conclusion, I would say, HARMONIZATION *versus* ORGANIZATION.

G. E. H.

The *Religio-Philosophical Journal*, No. 1, has come to hand. It is in every respect a worthy successor to the *Progressive Age* and the *Friend of Progress*. It is issued by a company, the "Religio-Philosophical Publishing Association." Twenty thousand subscribers have been obtained for the paper, which, by the way, is to be suspended until twenty thousand more are obtained. At present we can only express a hope that this new American venture will succeed. We quote the opening editorial:—

The name of our paper attracts considerable attention; to some it has an unpleasant sound. With a few the query is: "What does it signify?" Others ask do we discard the name Spiritualism, if we fear to have the public know that we are the followers of the good angels.

We accept the name for its expressiveness. No words sounded so *apropos*. They embrace all of Spiritualism—its religion, its philosophy. The human soul, in its present unfolding, asks not for facts only, it demands a philosophical and religious basis—a scientific cause for the mysterious phenomena that have so long challenged our investigation.

Are we so chary of the bubble reputation, that it is needful to disguise our true name? No, not recreant to the holy principles we have espoused—not disloyal to the blessed immortals who are faithful guides and teachers. The very name, to some so odious, was suggested by one in the other life. The president of our corporation was the President of the first National Executive Committee, and, wherever known, is understood to be an earnest defender of Spiritualism. The editorial corps are known as out-and-out Spiritualists; most of our contributors are widely known, and openly avowed Spiritualists. Nobler, truer men and women do not walk the earth. We are honoured by their friendship, and are proud of their principles. No, no, friends, we wear no masks. We are honest, working Spiritualists, and hope to present to our readers proofs of our faith, so clear and conclusive, that no one will doubt our honesty or depreciate our religious, philosophical Spiritualism.

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C. T.—Thanks for your communication. Owing to the pressure of other matter we are unable to use it; besides, we think the subject it treats on has been sufficiently dwelt upon in the *Spiritual Times*, unless other facts should call for a fresh rejoinder.

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