

# 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.

## EDUCATION.

PERHAPS no subject has been more discussed than that of Education. It has been the pet theme of pigmy sectarians and giant philosophers. Educate—Educate, is everywhere the cry; and, lo! schools spring up on all hands, and the work of Education is carried on.

Nearly all agree that Education is a necessity of our social existence; that, in fact, without it, our children would turn out, if diamonds at all, very rough ones, while the chances would remain of their becoming very commonplace stones. There is little or no dispute relative to the necessity of Education, but the *kind* of Education which shall be nationalized is the "bone of contention" with most of those who hold the subject at heart. Hence, much valuable time is misused in wrangling, and many people suffer as a consequence. It is reasonable enough to suppose that people who are knees-deep in theology should cry aloud for Education, and as loudly demand that it shall be passed through their dogmatic sieves, or the people shall have "none on't;" but then, seeing that Education is unnaturally strained in that way, and the people get less of it than they otherwise would do, it seems equally reasonable to ask the creedist to allow the schoolmaster freedom from all doctrinal shackles in order that Education may be a vital independent power in the State.

But whilst we argue for secular, we do not ignore religious Education. We should be sorry to see schools established where the soul's best interests would be unregarded; but we see a vast difference between teaching children to read and write and sum, apart from special doctrines, upon which the sects of Christendom are at war, and teaching them these things with an unsectarian regard for the "pure and undefiled." The human learner is not a simple machine which can be satisfied with Cocker, Euclid, and Lindley Murray; there must be provision made for the spiritual part of him; this may be done, it is true, in the pulpit, but it will scarcely have the effect intended, without a basis is made in the pupil's heart for the reception of pulpit teachings. There is danger if the youth is made to understand that he is to get his A, B, C, &c., from the schoolmaster, and the whole of his religion from the pulpit, of the pulpit exercising a doctrinal, instead of a religious, influence over him. And it should not be overlooked that it is this fear which keeps so many good men from sanctioning any national system of Education, but a purely secular one, because under the present ecclesiastical regime were a system founded upon any but a purely secular basis to be adopted, the schoolmaster would simply be the echo of the parson, and theology would, as it does

now in all the sect-schools, inoculate the souls of our youth. To avoid this we prefer a purely secular to a system, as at present, mixed with orthodox dogmatism. But we have faith in the might of Truth, and cannot help seeing that the world is losing its veneration for time-old dogmas, and gradually beginning to appreciate the Truth apart from its accessories.

The time will come when the world generally will recognize the importance of giving full and free life to Education without the slightest fear for the ultimate issues of Truth.

The parents, especially the mother, have the first work of Education to perform. If they have true ideas, and will only be dutiful to Truth, their children will go forth to school bearing with them seeds which will spring up into life, and be a source of perennial joy to them, that is, if the school master be not a dogmatist, and he performs his *own* duty legitimately.

Education is the foundation-stone of a man's moral and intellectual superstructure. It gives grace and dignity to his whole being; without it the very animal might claim to be his superior. But the word has a broader meaning than is generally supposed. Every man, more or less, is both a learner and a teacher; he receives, without asking, instruction from others, and, without desiring, imparts information.

A man may know no word of Latin, or scarcely be able to spell a single word in his mother-tongue, and yet he may morally and spiritually be educated to a refined degree. Socrates has said—"He that makes his son worthy of esteem by giving him a liberal education has a far better title to his obedience and duty than he that gives a large estate without it." But much more valuable than that which the world calls "a liberal education" are the heartfelt principles that make a man, as if by instinct, avoid the ways of vice, and walk firmly in those of virtue; the worldly estate which can only be valued by gold may ruin rather than benefit a man, whilst the estate, that is above all price, of moral beauty, which a man may possess without being educated in the accepted sense, is a possession no "liberal education" in all that is taught in the schools, apart from ethics, can supply. We hold, however, that ethics have a Christian significance, and should be inculcated by all who teach—by parents, schoolmasters, and ministers. Scholastic Education alone cannot improve the moral condition of the State; it appeals only to the mechanical and intellectual part of us, and is calculated to give the Reason license, but not to subdue the passions and transfigure life. But, in reality, no system of Education, secular or mixed, can be adopted which wholly ignores the lessons of ethics. Heroes are the pictures of history, and in some way or other they will inspire the student, and his heart will link itself to them, not altogether on account of the vast intellectual attainments they displayed, but their moral life. Thus the deeds of a Howard will win their love, whilst those of a Napoleon will only excite their wonder. In this we have an evidence that ethics are immortal, and that in spite of all our puny efforts at raising pyramids of creeds, the moral heroism of man shines forth even from the remote

past, as if to assert the deathless majesty of Truth. We are thankful that this is so; and are thankful, likewise, that Education enables the mind to commune with the great and good of the ages, and to feel the almighty supremacy of true nobleness.

The universe is one vast school-house, with the over-arching firmament of stars, the grand broad sea, the everlasting hills, the tenants of the air, the beautiful flowers, and everything, however small or great, for teachers. Truly, man is nobly endowed that all things should be made to minister instruction to him. Yet how many men heed them not, and feel little or no impulse to work out their salvation from ignorance and vice, which fascinate them with serpent-like powers.

All of us are learning, but are we really learning that which will fit us for the present and the future? If not, we had better begin at once to unlearn all that is useless, and learn only that which is requisite to our happiness here and hereafter.

The sects have long enough divided the human mind, and kept their followers in leading-strings, subordinating Wealth and Education to their purposes; and who does not mourn the sad immoral condition of society at the present hour? Something is wrong, or the world would be better. We charge the sects before the bar of Common Sense, and challenge them to show that they are not culpable for the state of things we deplore, through striving for the supremacy in teaching dogmas, which are only the dry husks of faith.

Educate—Educate—but be sure you do not trammel the minds of those who learn with rituals that are more useless than dead leaves; let the youth be free to receive the lights of knowledge, but be careful to instruct them in the first principles of ethics, that they may *know* how to improve morally, as well as intellectually. Really there is much unnecessary zeal bestowed in making converts to particular sects, and whilst this is allowable in ministers (who doubtless might profitably learn better), it is essentially a bad practice in schoolmasters. Truth is as universal as light; it is no respecter of persons or sects; if all men aimed to be simply truthful, they would betray a moral power no mere sect can supply. Education, like Truth, should be universal, and would be so, if the sectists could be persuaded to confine their operations to the pulpit. Pity it is that the human mind should be overrun by the weeds of sectarianism, and, in consequence, that little or no room should be left for the growth of healthful, thought-flowers, that men should be so deep down in theology, that they are lost to the glories of Paradise—the Paradise of unfettered Truth. Educate—Educate, but make *men* by causing them to realize the inalienable liberty of thought and the eternal life of Truth which radiates above all sectarianism, and is the sun of spiritual existence. Educate—Educate, with Truth in view, and then man will *know*, in order that he may dispense the blessings of knowledge abroad, and be fitted for true citizenship. Whilst, therefore, we would aid any wise system of National Secular Education, we hope we have made it clear, that we do not comprehend the possibility of ignoring ethics therefrom, whilst we mark the fact, that such a system would abrogate theology, which to our thinking, would be not the least of the good things that would flow to us from it.

Train up a child in the way he should go, and when he is old, he will not depart from it, says Solomon, and a wise aphorism it is; but people fall into the error of thinking, that the early teachings of the parents are the sole teachings the child receives. It is not so, the positive influences of society constantly act and re-act on children; and as they grow old, they are attracted more or less by one influence or another—sometimes, alas! to the destruction of its parents' most pious teachings. Yet it is, nevertheless, necessary that such moral lights shall be set burning in the child's temple, as shall illumine its path through the dark ways of earthly existence, and such is legitimately part of the work of Education.

#### MODERN PROPHECY—KOSSUTH.

THERE is abundant evidence that true prophets belong to no particular age, nation, or race. The prophetic spirit, in its divinest moods, was never locked up under or over the altars of any one religion or sect. It has not been solely the Hebrew's possession. Wide as the habitable globe, wherever man has existed—enlightened, civilized, or savage even,—God has revealed Himself among innumerable other ways, by imparting to some of his earth-children the spirit of prophecy—a portion of His own divine prescience, whereby mankind have been permitted glimpses into the future—permitted to enjoy a something of that omniscience which, from creation's beginning, saw to its end, and oversees, as though all time and eternity were an ever present Now. Much of the world's most precious knowledge has come from prophetic lips—from God-inspired souls, chosen here and there in all lands and ages—great revelations of the YET TO BE, unperceived, undreamed by the mass of mankind, but written in the souls of prophets, and thus made manifest to the world. And far back as history can trace earth's record, mankind have accepted and revered prophetic souls; if not in their own lands and lifetimes, yet somewhere and at some time accepted and revered them: God does not, in this great measure, impart His Spirit to perish and die out, like seed cast in unfruitful ground.

The prophetic spirit is given for a divine purpose—not to fail, but to be surely accomplished. Often the lesson of prophecy is spurned until its fulfilment, but it is not, therefore, lost. Men and nations are not repeatedly truly warned without becoming wiser, larger faithed, and more respectful toward the human oracles of God. The prophet may be stoned—but the prophecy lives—and mankind may neglect their common record—but may forget whatever of their current history—but they seldom or never lose sight of whatever prophecy relates to their good or ill. Many true prophets have won, perhaps, no more than the fame of wise men, remarkable men, or sages. Much of true prophecy, that has worked out its good, has been written down as strange foresight, striking coincidence, or fortunate prediction. The Divine Spirit moves in the souls of his children in more ways to teach, and warn, and guide, and more constantly and familiarly than mankind have believed or been conscious of—hence much that is clear prophecy to the highly inspired soul, has passed to the credit of superior common knowledge and only the great revelations have been generally accredited as the special interposition of Heaven.

More than this, the sect and creed men have, in the name of one religion or another, aspired to be the custodians of the prophets and of prophecy, and whatever divine light shone through the human soul away from their altars, has been banned and battled as impious fancy, sorcery, or the work of the "evil one." In the name of religion many prophets—ah! many devout, true prophets—have been stoned. Their blood has crimsoned the sacrificial altars of the "church." Old Galileo, whose revelations were a prophecy of a universal belief to come, and which has come; and Friar Bacon, moved by the Spirit of God to widen the boundaries of men's knowledge, and who saw, like Worcester, through dark centuries, chariots coursing the earth without steeds, and ships cleaving the seas without wind or tide, and man traversing the air, without wings—these and many more noble souls, won by their prophecy the Church's ban and scourge. But their prophecies are fulfilled, and the prophets are not forgotten.

And in our day, among "others of less note," the great soul of Kossuth, equaling in prescience the noblest of the Church's "canonized," and expanding to grasp not only the Present but the Future, has as truly and divinely uttered prophecy as ever did Jeremiah or Isaiah. More remarkably, perhaps, for he has prophesied for his own day and generation—has prophesied to live and behold the fulfilment, and not cast his luminous vision vaguely into the future, imitating the equivocal oracle, whose prophecy might be interpreted this way or that, leaving the question of its fulfilment a matter of argument or doubt. It seems to us that, if God ever inspired man to speak to His age or to the ages—to lesson with the clearest wisdom, founded on the record of the past, or with that spirit of prophecy which, in its prescience, seems to spurn the groping path of common knowledge, and with divine certainty grasp the future and lay it bare, Kossuth has been thus inspired. A loftier, purer, and sublimer soul moves not among men, being of them. With the deep spirituality of his nature, as manifested in all his thoughts and deeds, since he appeared before the world, our readers are too familiar to require proof from us. Nor need we, nor will we, gather up the golden threads of prophecy he has woven in the web of his various speeches to the world. They gleam there with ineffaceable splendour; in tender light often, sometimes in a sad light, but ever with a light shining and pointing, like the "cloud and pillar" of the Israelites, a brighter and better day for humanity—a better day on earth, and a broader and brighter day in the Spirit-land.

But there is something special—something so pointed and direct of Kossuth as a prophet—that we can not pass by it. We allude to the prophecy uttered in his speech at Glasgow, some months ago. His spirit, yearning over prostrate, sorrowing nations, broke forth in that speech, and he prophesied to England and the world, that the proud alliance armed against Russia could not triumph while its goal was but the propping of old despots, and not the freedom of enslaved peoples. He prophesied that the great fleets and armies would fail; that the steppes of the Crimea would become the sepulchres of Briton and Frank; ere victory should crown the lioned and eagled flags; that of all the brave souls sent, up to that hour, from Albion's shore, to war to a false end, and not one in five would ever return. Many believed his words, and even the heart of throned power trembled at the prophecy; but the alliance kept on its way. A few months have elapsed, and every line of the prophecy is fulfilled. The alliance is baffled—more than four out of five of "England's braves" have fallen—eleven thousand widows, brooding over their semi-orphan and desolate homes, wail aloud in confirmation of the prophet. Much, indeed, yet remains to be fulfilled, for the prophet said, if we may transpose his utterance to something of Scripture style, "Verily, God has spoken unto me, His prophet, saying, 'This war have

Protestantism, too, is the work of a prophet, the prophet-work of the sixteenth century, the first stroke of honest demolition to an ancient thing grown false and idolatrous; preparatory afar off to a new thing, which shall be true and authentically Divine. CARLYLE.

I visited upon Europe to punish her national sins and crimes; to shake her thrones and fill her kings with terror; and behold, it shall not cease until justice is done unto my peoples—until liberty is restored to Poland, and Hungary, and Italy—lands wherein I desire peace, freedom and righteousness to flourish. Declare unto the banded men—the warriors and kings—these my words, for I am the Lord thy God, and their God, and I will cause justice to be done.”

This part of the prophecy remains to be fulfilled. Let us watch the issue. Kossuth has not, as yet, failed to prove himself a true prophet. Well might such a soul, as its external vision saw on English walls—in the midst of a great ovation to the orator and prophet—the names of his country's martyrs, behold them pass in solemn spiritual procession before him. But enough. We trust in God that Kossuth may live to see the uttermost tittle of his prophecy fulfilled—live to triumph and rejoice with the liberated nations, and to pour his burning prophecies broader and deeper upon the world's heart. Orator, sage, statesman—and warrior, perchance, in days to come—Kossuth is not least significant and glorious as a prophet. And all things are a prophecy—time, history, human aspiration—all point on and up, teaching man more and more of his spiritual being and power; more and more of his affinity with the spiritual world and with God, and more and more that it is not wrong and violence, but love, and wisdom, and truth, that are to reconquer Paradise on earth, and bring to living man the felicities of Heaven.—SPIRITUAL TELEGRAPH.

EXTRACT FROM A WORK PUBLISHED BY J. PERCEVAL, ESQ., IN 1840.

HAVING proceeded thus far, I must now again interrupt the Diary to approach the more difficult, and, in a scientific point of view, the most important part of this work. So difficult, that I acknowledge that I have hitherto shrunk from, and feel unequal to the task; and I suspect that this has been a great cause of my delay in bringing it to a conclusion. I began about this time (April 17 to May, 1832) to declare that I was of sound mind; I will endeavour to explain how I became so, and to show, at the same time, the origin and nature of those delusions under which I laboured, and under which I was destroyed. In doing so I shall make known spiritual or mental phenomena which will hardly, I am afraid, find credit, but I bear testimony to them with an honest and upright heart, striving only to express myself accurately, and to report faithfully what I have experienced. They who give credit to me will find, perhaps, the foundation of a new system of metaphysical and moral faith and practice. My first and chief difficulty will be so to order my ideas as to be intelligible; my second, so to describe what I have witnessed as not to be turned into ridicule. I fear I may fail in the first, for even the memory of the past is very painful to me, much more to dwell upon and arrange the ideas that present themselves to me. I am conscious, too, that I am exposing my own follies and my dulness of apprehension.

Having adopted at an early age the opinion that the religion of Jesus Christ was a true religion, I resolved to look to the New Testament alone for a knowledge of the doctrines of that religion; and I was confirmed in my purpose by the suspicion which arose (from comparing the conduct and expressions of society with the standard of faith and practice contained in the Scriptures), that the style and tone, the thought and practice of modern Christians were not correct. At the same time, being aware of great and repeated faults in my own conduct, and being, as I thought, unable to find in my own mind any sense of the fear or love of God, of the reality of heaven or of hell, and particularly any fear of death, but fancying that my life was not regulated by any such ideas, I was unable to decide whether I might not be mistaken in my suspicion, seeing or imagining that others I condemned lived so much more regularly than I did, and with so much more propriety, and having to censure all whom I respected. Continually accusing myself of being without faith, and of being full of insincerity, I suffered extremely; for who was I, that I should find fault with others? Yet the Scripture to which I clung seemed to condemn both them and me.

In those Scriptures I found the promise of miraculous gifts by the Holy Spirit to those who had faith, and I could not agree with the received opinion of the Church, or admit that there was any reason why those gifts should not be now received, but want of faith; and in the habit of Churchmen not to believe that they were any longer possible, or to be expected, I saw excellent reasons for their not appearing, as they were gifts to faith and not to unbelief. I do not now allow that I was wrong in this view of Christian doctrine, for though I acknowledge it is written that gifts of tongues and of prophecies should fail, when that which is perfect should come, yet let me ask any sober and unprejudiced man, is the present divided and degraded state of the Christian Church a state of perfection? or does he suppose that the bare establishment of Christianity is that perfection alluded to by the apostle?

I used then with great fervency to apply to our present wants that beautiful prayer, “O Lord, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them. O Lord, arise, help us, and deliver us for thine honour.”

At the commencement of the year 1830, I was proceeding to the Continent on a visit to one of my brothers, who was at Ghent. It so happened that I was very anxious whether I should cross from Margate to Ostend, or go to Dover to join a friend, and from thence with him through Calais and Dunkerque to Belgium. I was alone in the coach on my way to Canterbury, and I knelt down for guidance, unable to determine for myself, and I prayed in an agony the Lord's prayer. Whilst praying, I saw a vision of three countenances in travelling caps, which succeeded one another. At the appearance of the third of these countenances I shuddered with horror; but my mind became troubled; I was astonished; I seem to doubt at which I had shuddered; I became disturbed, and it seemed to me that in consequence of my being so puzzled and doubting, the vision was taken away.\* I resumed my seat in the coach, wondering and stilled. I resolved at length, when I left the coach at Canterbury, to go by Margate. I got into the coach at night; we were delayed a great deal by the snow, and when daylight came I saw in the coach with me two young men with travelling caps such as I had seen in my vision, and the features of one of these young men, who was a German, were exceedingly fair, mild, and regular, with yellow hair, such as I had seen in the vision. I was puzzled, when seeing the vision, to know whether I had shuddered at the sight of this young man, or at the sight of another; and I had thought to myself, “Can there be any evil in one so beautiful?” And again I suspected I had offended the Almighty by supposing there could be evil in him. When I made acquaintance with my young fellow-traveller, I found that he was a well-disposed honest young Calvinist, who, though young, had thought seriously. I looked among the other travellers by the coach for the third cap. No one wore anything resembling it; but after I had descended in the morning to the cabin of the steamer, a very strange and singular man came down, and I recognised on his head the other cap I had seen in the vision. This gentleman, from the moment he entered, made use of the most horrid oaths, scarcely opening his lips without one, until I ventured to reprove him, and, after a short argument, he gave up making use of them, for he was a gentleman, and we were on good terms afterwards. I was subsequently informed that he had been of unsound mind. He was certainly very wild.

I have an impression that I saw, on another occasion, a similar vision of which I do not recollect the particulars. I remember well, however, when on the point of leaving the army, and uncertain whether I would go to study at Dublin or at Oxford, being at my mother's house, I knelt down in my room, and prayed fervently to be directed rightly. I then saw, in a vision, a friend of one of my brothers whom I had known at Harrow School, sitting in a library with book-cases in it, in an arm-chair, at a table, and dressed in the cap and gown of the University, opposite to a fire-place, which was toward my left hand between us, and with whom I appeared to be conversing, and who, during the conversation we were holding together, got up from his chair, and crossed before the fire-place to refer to a large folio volume, which he took out of the book-case on that side of the fire-place. I said to myself, “Good God! that is H—, only his hair appears to be darker than it was at Harrow.” Upon my arrival at Oxford, I found that this gentleman was at Brasenose College, and having gone one day to have certain points connected with the University oath explained to me, I found him sitting exactly as I had foreseen in the vision, and made the observation to myself that his hair appeared darker than when he was at school; upon which, if I recollect right, I suddenly remembered the vision, and I became troubled, not knowing how to proceed, or how to direct the conversation, in the course of which he referred to a book, indeed, but to a quarto, not a folio volume. I have since questioned in my own mind whether this discrepancy between what I had foreseen and what had come to pass did not arise from my trouble of mind and disobedience to the spirit which should have guided me in my conversation; † for it appears to me from experience that the Almighty can indeed foreshow future events that may happen, but that the fulfilment of the details, or even of the vision itself may in some cases depend on the will and conduct of him to whom it has been manifested; ‡ for it is evident, if any man should foresee that he should arrive at a certain place, and see and do there certain things, if it is at all left to his will to have those things fulfilled, he may thwart the counsels of Divine Providence by immediately leaving or passing through that place. The prophecies concerning Jesus, if they are true, could never have been fulfilled unless His will had worked with that of the Almighty. For this reason also, it may be that the prophecies are generally so obscure, known only by their fulfilment, viz., to obviate the power which man possesses of thwarting the designs of Providence.

There are many persons who esteem themselves very clever

\* Compare Isaiah xxx. 15, xxxii. 17, 18.

† Psalm iv. 4; xlv. 10. Isaiah xxx. 7.

‡ 1 Kings xiii. 9, 19. Jonah i. 3. Numbers, xii. 12, 20, 21, 32.

and very philosophical, who will be inclined to shut this book and turn upon their heel at having such trifles laid before them; but to these persons I would observe that such conduct is not sound, or consistent with a truly philosophical spirit; and if they will examine themselves, perhaps they will find that the spirit in which they walk, think, write, and converse, is either a spirit of irony and cynicism, designed to prove the faith and understanding of others, or a spirit resolved to reject all evidences concerning phenomena of the human mind with which they are personally unacquainted; as if the blind were to refuse to believe that there was such a thing as seeing, the deaf that there was anything like sound. Now, I, too, am, I hope, a philosopher, not in conduct, perhaps, but in inquiry after knowledge; and I know it is folly absolutely to reject those evidences to a fact which are to be found dispersed throughout all ancient histories, and which are given also by modern authors, showing that, whether by divination or by inspiration—that is, whether by divine permission or by divine appointment—certain men have been enabled to foretell or foresee future events. I esteem those persons very unphilosophical who, sitting down to inquire into the nature and attributes of God, or, as they would rather hear, of the powers of the human mind, resolutely shut their ears to the representations of others, and to the testimony of antiquity, respecting qualities unknown to them; in the same manner I should think myself deserving of much ridicule if I were to determine beforehand to reject all the information which I might find in the traditions of the Chinese, the Hindoos, and the Egyptians, and to adapt all their chronology to the system of the Jewish and Christian Church. Surely, as in the one case, when we find three countries so distinct and distant from one another as China, India, and Egypt, possessing each a history whose origin is, and, if the facts be true, must be, antedated to the deluge many years, if not generations; it is more reasonable to suppose that Moses may have been in error, or may be misunderstood, than to sit down and compress the events of centuries into the lapse of one generation, and reject what we cannot reconcile with our chronological table as fabulous; so, when we find writers of all nations and all religions, from Moses and Homer almost to our own times, bearing witness to the foretelling of future events, it is more reasonable to suppose that such a faculty is inherent in man, and to seek out the rules of an obsolete science, than to dismiss all these records from our minds as fanciful and untrue.

There are others who may be disposed to turn to ridicule the homeliness, if I may so call it, of the visions which I have recorded. To them I would call to mind the vision of St. Peter, when he saw all manner of flesh and fowl descending before him in a sheet. To others who may say, "But of what use were these visions? they could not serve as a guidance, but only as an assurance afterwards that the person who saw them had been following the counsels of Divine Providence;" I would reply that that assurance is a source of great peace to a troubled mind, and this lesson may be derived from them—that in the ordinary conduct of human life, the exercise of the understanding is sufficient to direct those who are desirous to serve their Redeemer, and they are not to look for preternatural guidance.

After these visions, which made me more disposed to listen to the accounts which reached me, when at Oxford, of certain miraculous gifts to individuals of the Church of Scotland, in the neighbourhood of Row, and Port Glasgow, in Scotland, when I had been some time at Row, attending meetings of these persons, a power came upon me of chanting words of Scripture, and words of spiritual exhortation without premeditation. I also felt myself impelled to address persons whom I did not know before, with passages of Scripture that rose in my memory. On one of these occasions, without my being aware of it, one of the party was a young lady to whom I had promised to communicate the result of my investigation into the truth of the above miracles. About the same time, when I was at the manse of Row, one day the spirit of Mary Campbell, one of the inspired persons in the neighbourhood, seemed to come upon me, and directed me to leave the room in which I was staying, and to go to my own room and kneel down in prayer. This was the first time that I felt myself guided, and yielded myself to be guided as by a visible or palpable spirit. At the same place, and in Dublin, passages of the Old Testament were applied to me, which I turned to, opening the Bible by the direction of a spirit, in which I was threatened with the most dreadful punishments, and with madness,\* if I were not faithful to the guidances which were given to me. Again, in Ireland, when I was attending a meeting in behalf of a Bible Society at which I had promised to speak, my hands were guided to seek for passages in the New Testament, which I opened in a consecutive order in support of the line of argument I designed following. Later, in Dublin, I had warnings of evil of another kind, and when I was ill my hand was guided to write in a style unusual to me. Then, also, I often yielded my limbs to be guided by influences which came upon me, which seemed to me like walking in a new life. On one occasion particularly, after

my friend, Captain H—, had rebuked me for my room being in disorder, I was very much grieved; and, when he had left the room, a spirit came upon me, and in obedience to it, I began arranging my room, and putting my clothes in order in the wardrobe. On another occasion, whilst I was undressing to go to bed, I was taught to assume graceful attitudes of different kinds, chiefly of adoration, and at one moment to understand myself in spirit to be as St. John the apostle, at another as Judas, and this depended upon a turn of thought to me unintelligible, at which I became so alarmed and troubled that the spirit, or influence, guiding me, seemed to vanish, and I exclaimed or chanted sorrowfully, and by inspiration, "Oh! where is my beloved gone?" When I was likened to St. John the apostle, I saw my countenance and form in the glass fair and bright, but when I was likened to Judas my face was dark. Whether this arose from any internal operation of the mind, by which the visual organs were affected, or from my face being accidentally in the shade without my observing it, I do not know; the first is most probable, because afterwards I saw the countenances of others thus change from light to dark when in the same position relative to me and the light; but they appeared more black, and I was then more weak. I have seen large pier-glasses in England and in France which make the reflection from them appear black instead of fair; those who have looked into them and noticed the fact will understand in some sort the effect of my experience.

(To be concluded in our next.)

## CORRESPONDENCE.

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

### EXPERIENCE.

To the Editor of the *Spiritual Times*.

Sir,—It has occurred to me that my experience in Spiritualism might be useful, if added to the collected mass, which, though great, still fails to convince the majority of the people.

The last four months has convinced me that, if the mind is in a given state, whatever the evidence may be, it will fail to produce conviction. A mind fortified by prejudice and egotism is in a state not to be penetrated by evidence of any kind. It is galling to minds in such a state to be found wrong in their own eyes. As an illustration of this, a Mr. H., when in conversation with me upon Spiritualism, said all evidence except that of his own senses would fail to convince him. "If," says he, "I had only one question correctly answered, I should be convinced." Well, I directed him to a medium, through whom every question he asked was correctly answered. The manner, time, and particulars of his father's death were all told him; viz., that he was drowned with some more upon a given sand bank, and at a given time, and at a given age, the latter being unknown to himself, but was afterwards verified to be rightly given. Of course, I hoped to find a converted man in Mr. H.; but not a bit of it. His mind was far above such evidence. He now wanted to understand something about how spirits could act upon matter, &c. In fact, if his father had stood talking before him, he would not have believed then.

The mind must be in a condition to fairly analyze and receive rational evidence before conviction can follow. Hence it is that men, like the good Dr. Elliotson, wander for long years in the gloom of Atheism, all the while thinking they are in the light.

But to my own experience. I had been for many years sceptical on all questions connected with a superintending Providence and spiritual existence, until the decease of my mother, which took place in Perth, while I was at Lowestoft. At the exact time of her departure, I was visited by extreme nervous prostration and mental excitement; I never had such before, and only once since, which was at the time of the passing away of a favourite brother. My mother having a great influence over me then, a change began to take place in my mind. A good old man lent me Swedenborg's "Divine Love and Wisdom," and his "True Religion." I found these books met all my doubts. I read all the books that were published on Spiritualism, and gleaned much evidence from such books as Fox's "Journal." I was anxious to see some phenomena. Year after year passed by, but no opportunity occurred for me to witness any. I was often one of a number to try, but no results followed. Nevertheless, my faith increased. At length, after long waiting, the Brothers Davenport came to Bath and Clifton. In order that I might see them twice, I went to Bath. Your readers are all acquainted with their phenomena. A few months after, I was in London; I then went with two friends to see Mrs. Marshall. The gentlemen with me had never seen anything of the kind before. We had been in the room about ten minutes by ourselves when three ladies and one gentleman came in. We were at once told to lay our hands upon the table. In a few minutes raps were heard. The spirits desired to communicate with me. I will give question and answer as they occurred:—"Who are you?" "Your mother." "If so, tell me your name?" "Jane Bruce." (Let me here say in past years it was not uncommon in Scotland for married ladies to retain their maiden names; therefore no English person would have answered so, but would have given Jane B. This to me was strong evidence.) After a few questions as to age, time of departure, and place of burial, all answered correctly, I said, "Tell me the last words you said to me?" The words

\* Jeremiah i. 17; and Deuteronomy xxviii., particularly ver. 28, 29.



were at once given correctly. "Have you seen my father?" "Yes." All the questions about him were correctly answered; the answers to some of the questions were unknown to myself. Next I and a medical man arranged for the Marshalls to visit Clifton. Their visit was very successful indeed. They had four *séances*, each attended by about twenty-five persons, mostly sceptics, and a few believers. The phenomena were of a high physical kind. The private meetings were very wonderful. I will only describe part of one as a good example of the rest. Four ladies and I went at 4, p.m. The *séance* at once commenced. The communications were given to an old and highly-cultivated lady. The lady said, "Tell me who you are?" "Husband." "Where were we married?" Answered correctly. "What was your age?" Answered right. "When did you leave this world?" Answered right (and very singular). "Tell me your name?" "Thomas." I suggested he should write his name, which he signified he would do. I laid pencil and paper down at my feet. After a time I asked, "Have you written?" when one rap was given inside my boot, upon one of my feet. I waited longer, when three raps were given on my boot with the pencil. I lifted the paper up. The old lady exclaimed, "That is my dear —'s signature." Then a gentleman, well known to another lady present, was called. He was very powerful in his influence. A conversation was carried on with him as intelligently and as correctly as if he had been present in the body. My brother then faintly made himself known. I was anxious to see his signature. I pressed him to write; he said he would do so. He seemed feeble in his signals, but familiar. After some trials and some waiting we heard the pencil writing. I took up the paper; on it was my brother's name, but not in his writing, nor spelt by him. I said, "Strange; this is written by an Irishman, because the mode of spelling the name is different." The lady said, "My friend was an Irishman; perhaps he has written it for your brother;" when "Yes," was given very loudly. I said "Why did my brother not write?" "Because he had not power enough." I have omitted all the physical phenomena.

After this a few inquirers determined to investigate the matter carefully. At the first sitting a young man of singular appearance, with almost a pure nervous temperament, very thin in figure, his head large in the perceptive and domestic regions, with a good moral sense, was thrown into a strange spasmodic fit, which affected him more particularly from the shoulders and elbows downwards. Sometimes his hand would rap upon the table with quickness and violence, just as if propelled mechanically from the elbow. It was suggested to put a pencil in his hand; when at once his hand, with the speed of thought, ran madly all over the table. A few *séances* were given, when we began to suppose we saw a word here and there. (Let me say the young man knew nothing of Spiritualism.) We had difficulty in persuading him it would do no harm. On Saturday, the 9th inst., we first got completely written sentences, and on Saturday last, with only myself and two beside present, we got writing quite intelligible. He writes generally along the top, down the end, and along the bottom up the other side, and thus until he finishes in the centre. The whole of the writing was instruction how to proceed, and how to treat the medium for his health, "as he was too much taxed for his years." I was ordered to have a *séance* with him by myself. With a little prayer, all the communications were of a good kind, exhorting us to nobility of action and the sacrifice of selfishness.

Briefly, sir, I may add, Spiritualism causes me to think of continued existence, and the fact that every action does something towards moulding my character, and fitting me for the society of either the good or the bad in the next world; in fact, fitting me to be nearer Christ, or excluded from His holy influence,—I remain, yours respectfully,

JOHN BEATTIE.

Clifton, Sept. 26, 1865.

## THE GOOD OF SPIRITUALISM.

To the Editor of the *Spiritual Times*.

Sir,—I have never seen in any of the answers given to the question, "What is the good of Spiritualism?" the fact of Spiritualism having brought about the abolition of slavery in America. Yet such is the case, for Abolitionists were, with few exceptions, Spiritualists, as can be shown by reference to many good authorities. Macmillan, in one of his numbers or magazines published about four years ago, has the following passage:—"The great cause of Abolition has been mixed up and discredited by the distinguished causes of Spiritualism, and non-resistance, and woman's rights. Take Lloyd Garrison, for instance, as earnest and simple-hearted reformer, I believe, as the world has seen; yet the influence of a life-long struggle against slavery has been multiplied by the fact that he was also the avowed advocate of every one of the many 'isms.'" This passage proves that Abolitionists were Spiritualists. Now, Abolitionists, by throwing their weight into the scale, carried Lincoln's election; Lincoln's election brought on emancipation. But he was brought in by Abolitionists, who were Spiritualists, therefore Spiritualism carried Emancipation.—Q.E.D. This conclusion must be allowed, and is a great fact, as it proves one great result emanating from Spiritualism, and a practical benefit resulting to a large portion of the human race. I believe, too, that the emancipation of the serfs in Russia is due to Mr. Home's visit to that country. His manifestations made the nobility and the Emperor reflect, and turn their thoughts to a future state, thereby increasing their charitable feelings, of which emancipation was one of the consequences.

The tone of European potentates, too, is not what it used to be; there is not anything like the same arrogance about it. Napoleon's tone, in particular, is very subdued since he saw his uncle's hand through Mr. Home's mediumship.

Here are some of the results of Spiritualism. Let the sceptics put their houses in order, for more will assuredly follow. The Lord's ministering spirits will not cease till they have swept from the face of this

beauteous world all the crime and ills that flesh is heir to, and till they have ushered in that kingdom which Jesus taught us to pray for. In the words of King Lear I say—

"Pent-up guilt rend your concealing continents,  
And cry these dreadful summoner's grace."

—Yours respectfully,  
Glasgow, Oct. 2, 1865.

H. WHITAKER.

## AN EXPRESSION OF REGRET.

To the Editor of the *Spiritual Times*.

Dear Sir,—I am surprised to find the "Weekly Dispatch" included among the number of our persecutors, for that paper first drew the attention of myself and friends to the subject of Spiritualism.

About five years ago there appeared in it two notices on "Spiritualism—Spirit-rapping," excellently written, and treating the subject favourably and candidly; the second notice I have, and will send you. From that time we have pursued the investigation of Spiritualism with ever-increasing interest and strengthening conviction of its truth, and I believe we would not part with the knowledge we have gained during the last five years for aught else this world could offer.—Yours, &c.,

E.

October 2, 1865.

[We shall shortly print the "Dispatch" notice alluded to by our correspondent.—Ed.S.T.]

## A LETTER ADDRESSED TO THE "STAR" THROUGH THE "SPIRITUAL TIMES."

To the Editor of the *Star*.

Sir,—I have no doubt you look down with serene complacency upon poor deluded Spiritualists who, not gifted as you are with due respect for public opinion, are led away by the Colchesters, the Marshalls, and the Davenports, &c. The *Flaneur* of the *Star*, vexed and angry beyond measure, calls the Davenports "Mountebanks," and the different correspondents from Paris raise shouts of delight at the supposed exposure of their *modus operandi*.

You, too, may possibly wish the subject buried too deep for resurrection; nevertheless it will rise again. They have oft thought to lay this troublesome spirit, and said it had been "exposed over and over again;" yet it comes up again and shows new life, and like an accusing phantom it laughs at them, and so it will laugh at your sceptical hardness until you have the power, the privilege, or the disposition, to accept truth for truth's sake, and make it the supreme object of pursuit.

Pray look back upon the positive and passionate assertions of the press regarding the Davenports, who, though no necessary part of Spiritualism, are yet usually endorsed by those Spiritualists who have witnessed them, as honest mediums—mediums for the production of genuine phenomena.

It has been declared again and again that their so-called phenomena were nothing but trickery, and that all was found out. But there is a difference between current coin and counterfeit, and though the conjurors might imitate some part, yet that proves nothing, except that they can imitate, perhaps, even as the magicians of Egypt imitated Moses.

It was then said that the Liverpool smashers, in smashing the Davenports' cabinet, had utterly demolished them; but they found no machinery or false hands or arms there.

Then it was said that the Tom-fool's knot beat them, and they could not get out of that; but the Tom-fool's knot made no difference.

Then it was declared that, as the seats were found to be loose, the mystery was all explained; but here again it made no difference whether they were tied in a chair or in a seat.

Then it was often said they were but "sorry conjurors." They only said they did not claim to be conjurors at all. Then they were extraordinarily "clever conjurors." But their hands were held, and the hands of all associated with them, and yet the phenomena occurred near and around them.

Then the "Star's" *Flaneur* so thoroughly exposed them; but Dr. Nicholls showed very conclusively that the *Flaneur* only succeeded in exposing his own want of veracity and powers of observation.

Then the Davenports fled to Paris, and were finally smashed up there by a civil engineer, assisted by the conjuror Robin, who wrenched a bar of iron or wood from under the seat that was put to strengthen the framework, and flourished it before the audience, who, thus purposely excited, was nearly repeating the Liverpool folly; but the bar will, and has made no more difference than the loose seats or Tom-fool's knot.

Finally it was said "the bubble was blown," "the murder was out," and we may expect the Davenports to be finally and for ever extinguished; but the fact simply was, and is, that what takes place does not depend upon any sleight-of-hand whatever, or any got up machinery, unless it be, perhaps, the living human frame as the repository of some silent force.

If you ask how can you demonstrate for yourself that the Davenports are not conjurors. I answer very easily, if only you have the will, "A man convinced against his will is of the same opinion still" is an old saying, but a true one.

Hold the hands, and they can't, whilst held, do sleight-of-hand work. Tie them with cotton and they can't move without breaking it. Seize the hands or arms that are made visible to you. They only melt away. Prepare your own room. Have no cabinet, screen, or ought else, save what you please. Strip the young men if you will. Clothe them in your own apparel. Do ought else to ensure calmness and opportunity for investigation, and anything except brutal torture to ensure conditions where trickery is impossible, and you will find (at least, what has been

found by others), hands will appear, and musical instruments will be sounded, and raps will be given you, just the same as if you had admitted an unhidden and invisible guest.

To waste all this time, these years so valuable in the short measure of our lives, in merely searching and researching, in looking and relooking for trickery, is a poor waste of labour and opportunity. Sir, you are on the wrong scent. If they are tricks, they are tricks done by an unseen power, not by any human bodily agency merely; but, perhaps, by an unacknowledged personal power. I say perhaps, because what this agency is we know not; but if we follow up the inquiry intelligently we may know. Is it merely a power in nature manifested under certain conditions? Is it some magnetic emanation made potent by man's will? Some "Odyle force" like an invisible Sampson making sport for us? Is it atmospheric electricity, set in motion by some electric telegraph? some Mind-power, struggling with the magnetic forces of nature?

What is it that gives forth this power? excepting this. I know that it is an intelligent power, or some power and intelligence combined. I know, if I know I have a hand, now writing, that it is not the result of either ordinary or extraordinary conjuration.

What is it then? you ask. Well, really, that is another question. First prove the fact, then we can wait for further evidence, which may be even now, waiting at our doors. What do you or I know of the powers of nature. Do you know how lightning is produced out of apparent nothing? how electricity is one of the silent forces of nature, and yet can be extracted from air in quantities sufficient to burn down a city? Can you tell how magnetism issues from one person and affects another person? How a clairvoyant can see external objects without the use of the natural eyes? In fact we know so little of the laws, and agents, and wherefores of God and nature, that we only know this, that "the cause must be sufficient to produce the effect."

Some, knowing of certain genuine phenomena that have undoubtedly an intelligent source, call it spirit. Perhaps you, or some, may rush to the conclusion that you know all about spirit, can tell all about its nature, weight, and properties, where and how it lives, &c.; and you may say it cannot be spirit; but let us stop a moment. Do you or I really know what spirit is? An intelligent force? What is an intelligent force? What's in a name? A good deal for this power; because it has been called spirit, it has frightened many from investigation, has prejudiced many more against anything but the persistent reiteration of tricking has blinded the judgment to the rejection of what would, in any ordinary case, be absolute, positive, and palpable evidence.

Do try, then, the path of fair investigation, and you may be rewarded as many have been by results different to what they anticipated, and rewarded by facts which they hold as true and as dear to them as their lives.

S. WILKS.

Worcester, Sept. 26th, 1865.

### ORGANIZATION.

My Dear Brevior,—Firmly persuaded that on the main subject we are agreed, I will not dwell on the odds between us. Our difference is mostly, if not exclusively, one of terms and is largely referable to a certain tenacious, combative propensity, which sometimes will have its swing in even tolerably well-regulated minds. This is amusingly exhibited in your last letter now before me, in which, in spite of myself, I am made to appear the partizan of an Organization "contrived and fitted from without!" The ingenuity and adroitness with which the argument seems turned against me, and our difference is magnified or transformed from one of terms to "more than that," is very tickling—all the more so for me, that I am persuaded you have no consciousness of this element of contention having anything specially to do with it!

But let us pass all this now. Do not imagine that I lose any "firm foothold of principle," or "side" (I keep out "back again," because that implies previous change) "into a confusion of the two distinct, though allied, spheres of life and action, the physical and the spiritual." Be assured I see all you proclaim clearly enough; and, though I maintain their conjoint and inseparable action, I by no means confound the one with the other. I join most heartily with you in "the kind of Union and Co-operation" which you seek, viz., "that of friends who know each other, whose dispositions assimilate, whose union goes deeper than mere argument in a particular opinion." Aye, and I go with you into the higher implications of your succeeding words. But, in order to provide the means of harmonious natures meeting each other, and discovering their mutual sympathies, and so falling into common work and concerted action, I think it is desirable that some accessible common ground should be provided, some free platform (to use an expressive modern Yankeeism), where the bond of union should be less absorbing, the points of contact not necessarily so many, and giving opportunity for variety of combination among individuals. Now, what could better meet this case than the suggestion of Mr. Thomas Grant, in last week's number of the "Spiritual Times," following your own letter?

Mr. Grant's mediation seems to me to have come in just in the nick of time; and his proposal is all the more agreeable to me, that I had a few weeks ago actually drawn up a pencil draft of a society precisely of the kind he indicates. A Psychological Society would present the very means desiderated. Its primary bond would be intellectual sympathy. But as it would be a body of truth seekers in the relations embraced by it, no creed, or profession of faith, would be at its bottom. It would realize exactly what my first letter foreshadowed: a society devoted to the investigation of all the phenomena of Spiritualism; the promulgation of the facts and opinions, and doctrines brought forth by its members; and yet no individual would be responsible for anything but what he himself contributed and maintained. The name Psychology embraces all that is necessary; and though the society would be mainly composed of Spiritualists, even the Materialists would not be excluded.

I have time at the moment to do no more than thus launch my cordial approval of Mr Grant's suggestion, to whom I would tender my personal thanks for the courteous way in which he introduced it; and, asking you and others to think of this matter and try to come to some agreement upon it.—I am, my dear Brevior,

Yours very truly,

L.

2nd Oct., 1865.

### FRENCH TESTIMONIES TO THE DAVENPORT BROTHERS.

THE following is translated from the *Gazette des Etrangers*, September 16, 1865:—

"The second *séance* of Messrs. Davenport and Fay took place on Thursday evening at the Herz Hall, in the presence of about eighty persons, belonging almost exclusively to good Parisian society. Amongst them we distinguished Prince Stanislas Poniatowski, M. Nicholas Clary, M. Alphonse Royer, M. de St. Georges, Count Romar, &c., &c. The surprising performances which have been already detailed by our contributor, Mr. G. Maillard, have been repeated, and the success obtained by those gentlemen has been as unquestionable as their strangulation of the first day had been violent. Speeches and explanations have been left aside. Facts, only facts have been mentioned; very insignificant, but very extraordinary. It will be useful to add that two gentlemen were named to carefully watch what was going on in the mysterious cupboard. Other members, such as M. H. de St. Georges, whose quick glance and dexterity are known, had been called upon to control various important details of the *séance*. The issue, however, gave general satisfaction."

The *Gazette des Etrangers* of the 27th inst. contains two letters; their contents, we feel sure, will not fail to give satisfaction to all unprejudiced minds, inasmuch as they are respectively signed by the celebrated wizard Hamilton, and by Mr. Rhys, well known for his skill as a manufacturer of instruments and implements used for Robert Houdin's profession. The letters we allude to are the following:—

"Messrs. Davenport,—Yesterday I had the pleasure of being present at the *séance* you gave, and I came away from it convinced that jealousy alone was the cause of the outcry raised against you. The phenomena produced surpassed my expectations, and your experiments were full of interest for me. I consider it my duty to add that those phenomena are inexplicable, and the more so by such persons as have thought themselves able to guess your supposed secret, and who are, in fact, far indeed from having discovered the truth.

"HAMILTON."

"Messrs. Davenport,—I have returned from one of your *séances* quite astonished. As a person who has devoted many years to the manufacture of instruments for legerdemain performances, my statement, made with due regard to loyalty, and guided by the knowledge long experience has given me, will, I trust, be of some value to you.

"As all other persons, I was admitted to examine your cabinet and instruments. I went through that examination with the greatest care, but failed to discover anything that could justify legitimate suspicions. From that moment I felt that the insinuations cast about you were but false and malevolent. I must also declare that, your cabinet being completely isolated, all participation in the manifestation of your phenomena by strangers is absolutely impossible; that the knots are made by persons selected indiscriminately, and that the public has been admitted to watch them; and I shall add that, under these conditions, no one has ever yet produced anything similar to the phenomena I witnessed; indeed, I believe it would be impossible. If that cabinet had a door at the back, if the partitions were movable, one might up to a certain point, counterfeit some of your manifestations, but it would still be necessary to stand by the very same conditions you carry out, and which struck me more than anything else, viz.:—

- "1st. Public examination of everything you make use of
- "2nd. Knots made by persons selected by the public *au hasard*.
- "3rd. Isolation of the cabinet, and thence impossibility of any co-operation.
- "4th. Soundness and stability of all the pieces composing your cabinet.

"Let the public ask any magician who might feel inclined to compete with you, to abide by these conditions, and I declare that we would soon be able to know the real value of those pretended counterfeits, and would, instead, be happy to assist at your *séances*, so interesting in every respect.—With my sincere congratulations, I remain,

"RHYS.

"43, Boulevard du Temple, au coin du Passage Vendôme."

# CASE OF MIRACULOUS HEALING.

(THROUGH GEORGE FOX.)

THE following remarkable case of healing through spiritual agency is to be met with in an interesting work just published, and entitled, "The Fells of Swarthmore Hall," by Maria Webb. It is extracted from the journal of John Banks, of Wingfield Hall, Cumberland, who was a friend of the Fells, and evidently, like them, a follower of George Fox.

"About this time (1676)," writes John Banks, "a pain struck into my shoulder, and gradually fell down into my arm and hand, so that I was wholly deprived of their use. The pain increased both by day and night. For three months I could neither put my clothes on nor off; my arm had begun to wither. I applied to some physicians, but could not get any cure of any of them. At last, while asleep on my bed in the night, I saw in a vision that I was with dear George Fox, and thought I said to him, 'George, my faith is such that if thou seest thy way to lay thy hand upon my shoulder, my arm and hand shall be whole throughout.' This remained with me for days and nights, so that I felt as if the thing was a true vision, and that I must go to George Fox, until at last, through much exercise of mind as a great trial of faith, I was made willing to go to him, he being at Swarthmore, in Lancashire, where there was a great meeting. Some time after the meeting on fast-day, I called him aside out of the hall, and gave him a relation of my dream, showing him my hand and arm. In a short time, as we walked together silently, he, turning about, looked upon me, and, lifting up his hand, laid it upon my shoulder, saying, 'The Lord strengthen thee, both within and without.' I went to Thomas Lowers, of Marsh Grange, that night, and when I was sit down to supper, immediately, and before I was aware, my hand was lifted up to do its office, which I could not do for long before. This struck me with great admiration, and my heart was broken into tenderness before the Lord. The next day I went home with my hand and arm restored to their former use and strength, and without pain. The next time that George Fox and I met, he said, 'John, thou mendest!' I answered, 'Yes, very well, in a little time.' 'Well,' said he, 'give God the glory!'"

## A SINGLE STRING.

Some one says: "The more music you can make on one string the less it will cost you to keep your fiddle strung." The advice is poor economy unless the instrument be played by a master hand. It takes a Paganini to make harmony from a single string. The richest lives are not found among the one-idea men. When, however, the subtle keys of the melody or thought have been touched, genius can create from its single truth or chord that world of weird suggestions and correspondence from which the rhythmical harmonies are evolved. A single great idea like the central chord in music, is a key by which the possessor unravels the spiritual universe, and enters into all mysteries.

Yet, let none believe that either life or music can be perfect upon the one-string theory. Development is the distinctive mark of this era. Harmony is the hope of the age. How do we see men whose devotion to one thought, one purpose—whose resistance to one evil, has completely obscured their vision in all other directions. These are the genuine fanatics, persons who get so near the object aimed at that they cannot see its relations to the other part of the universal whole. I have seen a near-sighted man looking at a picture or statue. Forced by his infirmity to get near the object, it was utterly impossible for him to see beyond that portion upon which his eye rested. The *tout ensemble* is invisible to him, or only to be absorbed by slow and painful efforts. Is not this an example of the rigid, unbending purist, the possessed one-idealist. The near-sighted men, either in physical or mental life, acquire a microscopic minuteness and accuracy which in some degree makes up for their deficiency of breadth and comprehensiveness of vision. But in mental activities our near-sighted friends are not the most agreeable persons to have relations with. To them the object they are after, the evil to be remedied, the patch of color or limb just before their eyes is the one only noble purpose of life. All who do not run in their grooves are savagely denounced; all who, looking beyond, see the soft landscape stretching away into a beautiful perspective; all who see how the Divine Artist has rounded out the statue of life into complete and perfect proportions, and therefore, cannot give more attention than properly due, to the apparent imperfection of detail; these are denounced and derided as wanting earnestness, and as unworthy workers.

Let us not eschew earnestness. Let us be zealous, but at the same time tone our judgments by that divine charity which recognizes the finiteness of man, the imperfection of his surroundings, and the controlling power of the circumstance. Fight we the evil with the spirit of the Crusaders, but let it be the evil, and not so much the individual doers thereof, who, after all, are likewise its victims.

II.

# SPIRITUALISM IN THE NORTH OF ENGLAND.

ON Sunday last (Sept. 24) a meeting of the Association of Spiritualists, lately inaugurated at Darlington, was held at the house of Dr. McLeod, Newcastle-upon-Tyne. It is pleasant to be enabled to state that the officers of the Association were there in full; several of the Committee were also present, and a fair sprinkling of ladies. The gathering was a most harmonious one; we were, truly, very happy; we did all our business without a murmur of discontent, or difference, or cross feeling, and we separated full of faith, hope, and charity. We also had a most interesting *séance* in the evening, the particulars of which we will not, however, trouble you with just now.

The writer of this report has very great pleasure in assuring the Editor of the *Spiritual Times* that he has seldom met with more earnest, self-sacrificing, loving-hearted Spiritualists than Messrs. Hodge, Dixon, Watson, and Carpenter. There is no mistake about their Spiritualism. Oh, for a thousand such, and plenty of money to carry out the objects which, as individuals and an association, we have in view, and the reign of terror and error of death and sin would, by God's blessing, soon come to an end.

Messrs. Hodge, Dixon, and Watson severally read papers, but the principal business of the meeting was the framing and passing of a circular, which is to be printed and distributed forthwith.

## CAN SPIRITS PASS THROUGH WALLS WITHOUT DISORGANIZATION?

(From the *Banner of Light*.)

IN the *Banner of Light* of Aug. 5th, I find a contribution entitled, "Thoughts and Theories," by J. M. Peebles, wherein it is asked, "Can spirits pass walls without disorganization?" Few, he says, question the fact. I, for one, question it; therefore, I don't believe it a fact. Brother P., in confirmation of his views, quotes different authors and qualities of elements to prove the inconceivably fine particles of which the human spirit is composed, but forgets or neglects to inform us of the myriads on myriads of particles from inconceivable sources that go to make up the sum total of a human spirit, each of which itself could undoubtedly pass through a wall or a hermetically-sealed box. But when these countless millions of particles are organized into a glorious individualized being, the case becomes wonderfully changed. I suppose Bro. P. admits that organized spirits are substance, and consequently occupy space; if not, they must be the inconceivable nothing. But if they do occupy space equal to that of a mortal, or, rather, if they are of diminutive size, I think they cannot pass through the pores of a door any more than I can, comparatively speaking.

Bro. P., after summing up and showing the wonderful refinement of the elements of light, atmosphere, electricity, and magnetism (each of which are separate distinct elements), says, "Spirit is doubtless millions of times finer still." Agreed; and yet it is asked how spirits can pass walls without disorganization! "With more propriety," he adds, "ask how a mortal, without disorganization, can pass banks of fog, or smoky strata of atmosphere." The answer to this last will truly answer the first, regarding organizing and disorganizing. When I pass a bank of fog, smoke, water, or atmosphere, these elements do not necessarily pass through me, nor I through them; they are for the time being merely displaced for me to pass. Precisely so of organized spirit; the door, wall, &c., must be displaced, otherwise they cannot pass.

Let this be tested by the only true standard that I know of, viz., Nature and Reason, and I am persuaded mentally that Bro. Peebles will find himself, in this respect, mistaken.

H. HARRIS.

Akron, O., Aug. 16, 1865.

## THE SOUL.

WHAT is this that stirs within,  
Loving goodness, hating sin;  
Always craving to be blessed,  
Finding earthly things no rest?  
Naught that charms the ear or eye  
Can its hunger satisfy;  
Action restless; it would pierce  
Through the outward universe.  
What is it, and whither, whence,  
This unsleeping, secret sense;  
Longing for its peace and food  
In its hidden, untried good?  
'Tis the soul—mysterious name!  
Him it seeks from whom it came;  
It would, mighty God, like Thee,  
Holy, loving, happy be!

W. H. FURNESS.

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