

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.

LORD PALMERSTON.

The great heart of England has been throbbing with sorrow. Lord Palmerston, with the burden of more than four score years upon him, has gone to his Fathers. The vivacious and strong-souled Premier, in conventional parlance, is no more. His death, though at an advanced age, had an electrical effect upon the nation. He had sat so long in St. Stephens that men looked upon his presence there as a matter of certainty. But Death, whose warrant is more imperative than crowns, legal statutes, or even Custom, has appeared upon the scene, and St. Stephens owns her chief no longer. There will always be found something interesting in a public man's life, especially in that of a man like Palmerston, who may be said to have lived in public, and who, in spite of himself, became lionized or lampooned just as his demeanour affected the looker-on. Palmerston's political career was a long one. His remains, however, now repose beside some of the gifted and the great, who had gone before him, in the old Cathedral of Westminster. Peace to his memory.

The English people are essentially conservative, and although liberalism is making stately strides, it can do so but slowly. Politicians all have their various theories and crotchets about Government, and naturally estimate the character of the late Premier from their own point of view. But apart from all political considerations of the kind, the country has paid its tribute of respect to the memory of the late veteran Premier, and we feel that he well deserved it. The closing of a life like his is like the closing of a century or the clouding of a moon. We cannot look upon it without feeling a keen sense of the sublime lesson it teaches. At the grave all party distinctions should be levelled; there is no royal passage there; wealth and richest pageantries make no difference to Death, whose stern, unconquering will is law for the great and small, the rich and poor alike. Whilst the spirit is encumbered by its fleshy covering, the seeming prerogatives of the world are the prizes which allure the heart and lend ambition to the mind. But, alas! what are they worth when weighed in the balance grimly and firmly held by Death? The late Premier was feared and petted—loved and hated. He was powerful and possibly proud of his authority; but now for him what avail these baubles for which men struggle and toil till the very life oozes from them? Death levels all, and knows no distinction. And it is a solemn gratification to know it is so. Towering above the shoals of Palmerston's political life are some of his private acts. We cannot here discuss his character as a Statesman. This has been amply and much better done than we can do it, elsewhere. That he was a kindly man

who allowed no feelings of political bias to dam up the stream of his sympathy has been shown on many occasions in a manner removed beyond ostentation. At a ripe age he has gone to the spirit-world, bearing with him, we trust, credentials of goodness which will gain for him an elevated sphere.

We saw the long line of carriages and the hearse bearing his remains pass slowly along towards the Abbey. There was a respectful silence maintained by the immense crowds which had assembled to do honour to the departed chief. Reflections of a solemn and yet, withal, pleasing character were with us. We saw the funeral cortege pass, and we meditated not in sorrow upon Death, and felt the awakening power of spirit-teaching. We thought not of the cold clay tenderly wrapped over in that sable hearse, but of the emancipated spirit which possibly was permitted to return and witness the solemn procession, and to realize joy at the sight of the silent homage of the assembled multitude.

Death is always painted as a grim, grisly skeleton. It is known as the King of Terrors. When it approaches we deck ourselves in black, and raise banners of crape. And yet, rightly considered, Death has no terrors. When we learn the practical lessons of Spiritualism we shall lie down to die as we lie down to sleep. Life, indeed, when it is beset by evils on every hand which array themselves against the soul's happiness, is more to be dreaded than Death.

Only the conscious hypocrite and debased criminal need fear Death; the true soul casteth out fear, and can meet Death as a friend, and feel secure in its presence. Without Death there can be no Life. Death is a gate through which we reach the Promised Land. We must die to live—Death is the baptism of the spirit. Death is the terminus from which the soul starts for the halls of Immortality. For the pure of heart Death can have no terrors; only moral slaves crouch abjectly at its approach. When we can teach the rising generation that Death is the "lying down to pleasant dreams," we shall accomplish much for the world.

Death!—In the commonly accepted sense, there is no such thing—it is simply change. Life cannot end; it is one continuous running stream. None can escape the ordeal of Death, and none can die, that is, *be no more*. Reflect on this, ye spendthrifts who are drifting into seas of sin; ye drunkards, who are drinking in death at every draught; ye oppressors, who abuse your authority, and sadden the hearts of the poor and despised. Reflect, and learn that Life is immortal and Truth supreme.

Sad indeed are the mementoes of the departed, whilst they remind us the dead are no more; but far different the feeling realized from the knowledge that the departed dear ones are not dead, but gone before, waiting to welcome us when our time for departure for the spirit-land shall come.

The English nation vents forth her wail of sorrow at the death of Palmerston. The lesson we learn from this is, that the heart of the country pulsates with affection so much that it sinks all matters relating to the Premier's policy into a grave deeper than the one in which the corpse re-

poses. May they only be exhumed for purposes of instruction and profit. The late Prime Minister has held fast to the State ship, whilst for nearly sixty years it has been tossed upon troubled social waves. He has not braved this without some skill; and though, at times his reticence in the way of reform has been made painfully manifest, he could not have held a seat in the Commons so long as he did without he had possessed more than common merits as a Statesman. Had he moved more in the way of real liberty than he did, we should have rejoiced to speak of it praisingly. Nevertheless, the many acts of private benevolence, and the genial lovingness of his character, win for him our humble admiration. May the nation find in his successor a man equal to the task he undertakes; and may the example of the late Premier's virtues, apart even from his Statesmanship, act strongly upon the rising generation. Lord Palmerston's name will doubtless act as a talisman to posterity, and it may be that many a bright genius in the future will ascend to heights not otherwise attainable through the stimulating effects of his noblenesses. Bury his faults with him, but let his virtues live in hallowed remembrance.

THE BROTHERS DAVENPORT AND THE EMPEROR OF THE FRENCH.

WE have just received the following communication from the Brothers Davenport:—

Dear Sir,—On Saturday afternoon, October 28th, we very unexpectedly received a notice from His Majesty, Emperor Napoleon, requesting us to appear at the Palace of St. Cloud that evening at eight o'clock. As it was then after five, and as such an interview had been entirely unsought on our part, we were not wholly prepared to appear on so short a notice. We immediately despatched a message to St. Cloud to the effect that it would be impossible for us to appear at that time, as the necessary arrangements—packing, transporting, and erecting the cabinet—would take a much longer time. His Majesty would listen to no excuse, and insisted on seeing us that evening, stating that a little unavoidable delay on our part was excusable under the circumstances.

We arrived at St. Cloud about nine o'clock, and found some thirty distinguished persons of the Court assembled, and among them the Emperor and Empress (also the young Prince Imperial, a fine, active little fellow, who was anxious to have us teach him the trick, as he called it.) We have since been informed that it was not until Saturday noon that the Emperor was aware of our presence in Paris, as he had been deceived by the falsehoods of the press in regard to our having gone to Germany. And as he saw us advertised to appear on Monday evening at la Salle Herz, to continue all the week, he thought Saturday evening would be the only opportunity of seeing us without interfering with our public engagements. During the process of erecting the cabinet, which occupied about three-quarters of an hour, His Majesty was present, and looked on with the greatest interest, closely scrutinizing every part as it was properly adjusted. Everything being in readiness, the company being seated, two persons came forward and, in a very skilful and scientific manner, commenced binding us, His Majesty standing near and examining every cord and knot placed upon us. The Empress, upon one occasion, thinking the ropes upon our wrists were too tightly drawn, ordered them to be slackened, and would only allow the tying to proceed after the most positive assurance on our part that the cords caused us no inconvenience. After the tying process was completed, and while the instruments were being placed in the cabinet by one of the gentlemen, the trumpet, which had just been put in upon the floor, and while the doors of the cabinet were open, suddenly sprang into the air, and fell near the Emperor. This was repeated several times with variations in the strong glare of gaslight; and other manifestations, commonly occurring with us, were given with more than ordinary force. During the evening, one of the gentlemen entered the cabinet and received several striking manifestations, and in making his report of what he had experienced, he assured their Majesties, and all present, that what

had occurred while he was seated in the cabinet was produced by some foreign power—that we did not move a single muscle, and that he sat as still as possible. Many tests, not commonly given, were obtained during the evening. By request of the Emperor, a watch was taken from his hand and carried to different persons in the room. The removal of the coat while the knots were sealed, and the hands securely fastened, and the light being introduced while the coat was in the air, and plainly visible, drew an exclamation of wonder and surprise from the company. We think we are justified in asserting that there was not one individual present who, after witnessing the wonders of that *séance*, had the least doubt of the reality of the phenomena.

At the conclusion of the *séance* we were detained for half-an-hour by the Emperor and Empress answering questions in regard to the phenomena and their causes, the conditions most favourable to the production of the manifestations, &c. They expressed their entire satisfaction and pleasure they experienced in witnessing "such extraordinary phenomena."

In all probability the Emperor will wish to see us again under more favourable circumstances, with fewer persons present. As I have already said, we are to open again publicly, so you can look out for more newspaper exposures.—Yours truly,

Paris, Oct. 30th, 1865.

DAVENPORT BROTHERS.

WE are glad to learn of the Brothers' success, and doubt not, all who hold the evidences of spirit-power sacred, as we do, will rejoice with us. There will, of course, be many conjectures, and probably false statements, afloat respecting the Davenports' doings at St. Cloud; but now they have been before the Emperor, and His Majesty has expressed himself favourably, we may, at least, expect they will receive protection from the French authorities against all brutality which it might otherwise be their lot to encounter. The facts exemplified in the Brothers' *séances* are none the more true because the mediums have been admitted to the Palace of St. Cloud, nevertheless, we augur good for Spiritualism as an immediate consequence. Should they return to England, it may enter into the mind of our own Sovereign to follow the example of the Emperor.

SPIRIT COMMUNICATION ON THE LORD'S PRAYER.

The following is a communication on the Lord's Prayer by a spirit who gave the name "Melior," at the residence of a gentleman in Nottingham, on the 28th August last:—

"Dear mortals,—I am pleased to see so many assembled. My opponent, (Mr. S—, who had previously disputed with the spirit on certain questions) has desired me to give a communication concerning the Lord's Prayer. That prayer is suitable for many—is suitable for all who do not dissect it too minutely.

"Our Father, which art in heaven. When you pray these words, and feel that you are addressing a parent who has control over you, who is so far superior to you that your loftiest ideas picture Him inhabiting a paradise, or heaven; if with child-like faith and simplicity you ask the different requests in that prayer, you do not commit sin; you are by such prayers progressing. It is not the words; it is the *intention* of your mind. But as Mr. S.'s mind is not content with first appearances, and he desires me to explain different parts of the Lord's prayer, I will proceed to take each part separately, commencing with the title, and so try to grant his request. The title, *The Lord's Prayer*, is not prefixed to it in your Testament, and I cannot plainly see, from the words, how you can imagine the Lord instructing His servants to praise Him. The word *Lord*, I think, is the only word that requires explanation in the title.

From the Hebrew and the Greek you have taken the word *Lord*, without any meaning. The Apostles you have naturalized from the Greek; but the Greek for *Lord*, instead of naturalizing it, you have substituted a word that has no derivation in the ancient Scriptures. The Latin is *domini*; the Egyptian is *theuth*; in Persic it is *coru*; in Chaldaic, *adad*; in Syriac, *adad*; in French *l'eternal*. By all these the *Lord* is meant to signify the one for whom the French have the most appropriate title—the *eternal*. Therefore, the title of the prayer must be wrong, as

we say that Christ was not God, and that the Lord's prayer was not taught by God; that it was taught by a man to his fellow-men, although that man was far advanced in the spiritual life.

"The *Our Father*, which art in heaven, was intended to create a feeling of veneration in addressing a father who is so much above you, and did not imply that God was in one particular place alone—did not mean that God was not on earth with you. Many have suggested that Christ, being far advanced in knowledge, knew that the earth was a portion of the heavens, and that God, being in heaven, was everywhere. Yet the portion of the prayer following contradicts that by saying his will is done in heaven, and praying for it to be done on earth.

"*Hallowed be Thy name.* Here great difficulty occurs as to whether any particular name was meant, or all names of God. But Christ intended that when any name was repeated, in any language, when the mortal was by that word addressing God, he was to reverence that name, and did not mean to imply that any particular word was to be revered. Had it been so, you would have sinned very frequently, as your law-givers are often spoken of very irreverently. The first name of the Almighty in your Scriptures is God; yet in the original Hebrew it was not God. The name of God was not mentioned in the first verse. I should not be able to give the whole verse in Hebrew. The word from which it is taken signifies the *goat*. The title of Genesis is not found in the Hebrew. The first word is, to give the letters in English, *beraysheth*, that is, *in the beginning*. That word was written larger than the words following. The next word was *boro*, the *goat*; and it was not until the twelfth century that this was altered. It was altered by the Jew Rabbi, Moses Maimonides. Moses, by whom these words are said to be written, received his knowledge from the priests and magicians of Egypt. They were all learned in astronomy, and they thought this earth was guarded by some power who dwelt in the constellation of Capricorn. As the vernal equinox was in the first degrees of Capricorn, they thought this earth was first made by a power who dwelt in the constellation, who every year brought spring. And they believed that a spirit pervaded all space, which they termed the spirit of God, or the spirit of the Being, the Only One, the Everlasting. And they taught that the earth came from the constellation of the goat without form, and that the Spirit of God moved upon it, and willed the things mentioned by them in their first lesson. The book of Genesis was not written by Moses. Only one of the books you have in your Scriptures was written by him, that is Job. He wrote it whilst minding the flocks of his father by marriage. You will find in the bibles of Pope Sixtus V., and Pope Clement VIII., on the margin of the first chapter of Job, it says, 'This book is supposed to have been written by Moses, whilst among the Midianites.' And the spirit who pervaded all space was called by the Egyptians, and is called in the original Hebrew, *Baal*. *Baalshati* is the original Hebrew for *God Almighty*, and *Baal* always meant a god. *Beelzebub* was the god of flies and scorpions; and many other *baals*—or *bel*, as it sank into among the Canaanites, were first derived from the priests of Chaldea and Egypt. Yet it is not worth while wasting your time with the derivation of more names of God. I may say that I see you have not yet left off one name, *Adoni*, which is Pagan. In the first collect for the 18th December, you say, 'Oh, Adonis! redeem us with an outstretched arm!' and the Jews in every text substituted the word *Adoni* for *Lord* in the Old Testament. *On* was the Egyptian name for the sun; *ad* was *the one*; and from the sun are all names of God derived. Yet when you say any of those names, and feel that you are addressing the Almighty Creator, you commit no sin, if you speak words that name the sun, moon, or stars; for all things are the works of God. Even evil, the prophet Isaiah tells you, God creates. He says so in his forth-fifth part. But whatever name you are taught to call your Creator by, reverence it, and let it be hallowed.

"*Thy kingdom come.* Now, many of the prophets of the Jews had prophesied that the heathen, or those considered heathens by the Jews, should be swept away; that they should remain upon the earth, and become, as it were, angels, or partakers of the kingdom of God. Though Christ knew the truth, he dare not speak the whole truth, for fear of not having any part believed.

"*Thy will be done on earth, as it is done in heaven.* There is great difficulty in explaining this passage, as it quite upsets the doctrines we have taught. We do not form so wide a distinction between heaven and earth. It also implies that we who have departed from our earth, and are not in hell, are only obeying the will of God. If so, how should we progress; or how could it profit us, if the One whose will is almighty had planned all our actions? The only sensible explanation I can give is, that God's will is done in the heavens—I mean the heavenly bodies, the stars, the suns, moons, and planets that pervade space, all move by the will of the Almighty, and you mortals act by your own free will. We who have recently departed move by our own will, but when our will is entirely in accordance with God's; when all our thoughts are God-like, and torn from earthly ties, then will God's will be done by us, and our wills and God's will be one.

"*Give us this day our daily bread.* Now, dear mortals, Christ never meant by this that if you prayed for bread it would be sent direct from heaven, without you seeking for it. It implies that you are to pray to God for the means of obtaining your daily sustenance. He does not wish you to remain idle, with your mouths wide open, waiting for bread being rained upon you; though it is related that he sent bread to the children of Israel in the wilderness in that way, yet they had no means of procuring it otherwise. If God has given you means to obtain your daily bread, it were asking too much to allow you to neglect those means, and desire a miracle. I will have a conversation with you concerning the bread of the children of Israel, or the manna, as they termed it. They did not know what to call it. It is also related that God gave Adam and Eve the skins of animals to clothe themselves with; yet it is not meant that God sent the skins without the animals, so that they could have the skins without preparing them. So only think you are praying for the means to get your daily bread, and not for bread to be sent you ready baked from heaven.

"*Forgive us our trespasses, as we forgive them that trespass against us.* Now, in this sentence, the latter part should not have been published; it was not intended by Christ to be used in the prayer. 'Forgive us our sins, was all he meant; not for God to forgive your sins only as much as you forgive those who sin against you. It was as though God was no more just than man, or had not more mercy. The doctrine that Christ taught his disciples was that they should forgive all injuries that were done to them; that if anyone smote their right cheek, they should turn to them the left, without complaining, without thinking of revenge, without being angry. They had, as far as their nature permitted, carried out this doctrine, and Christ, when saying, 'As we forgive those that trespass against us,' means, 'as I teach you to forgive.' So he wished you to pray that God would forgive your sins even as He forgave those who crucified Him, when he prayed to the Almighty to forgive them, for they knew not what they did. Now for the part at which you haggled so much.

"*Lead us not into temptation.* Now, when Christ was on earth, many of the Jews believed that God created everything, and that God created evil only to tempt man; that if they resisted the temptation, they should be glorified in heaven for it. Now, Christ was teaching Jews, and this belief was a little apart from the old Jewish ideas, or the religion taught by Moses; so this class noticed Christ the most, and Christ formed this part as the most readily to be adopted by them, to pray that God, who caused all evil and all temptations, would take pity upon their feebleness, and not put temptations in their way."

Mr. S.—: "Then it is wrong to pray, 'Lead us not into temptation'?' as it is not likely that God would lead anyone into temptation."

The spirit: "If you had been taught to pray that prayer as a child, you would not have thought it wrong, therefore it would not have been wrong. If you knew that God did not lead you into temptation, and said words which signified that he did, you then would repent for saying what you did not know, or what you knew was not truth."

Mr. S.—: "But in the Testament it says that Christ told his disciples to pray 'Lead us not into temptation.' Did he do so, or not?"

The spirit: "The original Greek has not exactly that meaning; it is 'Keep us from temptation.' The 'deliver us from evil,' implied, from all evil, everything that was evil, and did not exactly mean the adversary, or Satan. Had that been meant, Christ would have said, 'Deliver us from the Devil;' but it is, 'Deliver us from evil;' or, as the word would represent, from trouble and oppression."

"*For thine is the kingdom.* This seems to jar against the preceding part, which says, 'Thy kingdom come;' yet it signified that all things belonged to God, and that they knew He had power over all things. But the former portion signified that they had something to do ere they could come to His kingdom."

"*The power and the glory require no explanation, as, if God is the Creator of all things, to him must all praise be given.*

"The concluding word, *Amen*, was not given by Christ. It is derived from Paganism—their god, Jupiter Ammon. In all their forms of worship they finished each prayer or supplication with *Ammon*, and they had one seated under Erophant called the *clerique*, who, at the close of each prayer, or any particular sentence, bowed his head, and cried *Ammon*. From this has it descended, becoming changed by the variety of tongues to *Amen*, yet it is the name of a god worshipped by the Pagans."

In answer to some questions which were asked, the spirit said the communication he had given was very defective, defects having arisen with the medium.

NATURE herself is very much what we make her. There must be beauty in our souls, or we shall see no loveliness in her face.

A MATHEMATICIAN ON MIRACLES.

THE inventor of calculating machines, Mr. Charles Babbage—whose marvellous achievements have gained him much and deserved distinction on the continent, and, as a matter of course, the usual amount of insolent indifference from a stolid and puzzled circumlocution-office at home—is evidently a man of remarkable versatility, and the reputation he appears to enjoy among his friends of “knowing everything,” is very explicable. Regardless of risk and expense, he seems to have courted personal experience of almost every accessible natural phenomenon, where the interests of science were likely to be benefitted by his investigations; and there is scarcely a branch of human knowledge with which his inquisitive mind, at one time or another, does not appear to have concerned itself. He has descended in the diving-bell, and ridden wild journeys in steam-engines; tempted Vesuvius and the fire-damp; baked himself in an oven; and tried (in his youth) to raise the devil. In fact, after perusing that readable and delightfully conceited book entitled, “*Passages from the Life of a Philosopher*,” one is almost inclined to believe that he has gone everywhere and done everything, with the exception, perhaps, of ballooning, in his restless pursuit after knowledge. We wonder whether, in the course of his varied researches, he has ever had the good fortune to find out, among other things, that the phenomena of spiritual manifestations, despised and ignored though they be by many of his scientific brethren, afford evidences of a truth as undeniable, as immutable, as any of the laws by which he has discovered numbers to be regulated; or whether he has been writing in advance of himself, as does sometimes happen, in the subjoined sensible remarks upon miracles. The arguments are not, nor do they profess to be, particularly novel, but we have much pleasure in transcribing them for the benefit of sundry learned journalists whose unfamiliarity with them is constantly made apparent, whenever their great powers are exercised in the discussion of Spiritualism:—

“A miracle is not necessarily a violation of any law of nature, and it involves no physical absurdity.

“As Brown well observes, ‘the laws of nature are surely not violated when a new antecedent is followed by a new consequent; they are violated only when the antecedent, being exactly the same, a different consequent is the result;’ so that a miracle has nothing in its nature inconsistent with our belief of the uniformity of nature. All that we see in a miracle is an effect which is new to our observation, and whose cause is concealed.

“The cause may be beyond the sphere of our observation, and would be thus beyond the familiar sphere of nature; but this does not make the event a violation of any law of nature. The limits of man’s observation lie within very narrow boundaries, and it would be arrogance to suppose that the reach of man’s power is to form the limits of the natural world. The universe offers daily proof of the existence of power of which we know nothing, but whose mighty agency nevertheless manifestly appears in the most familiar works of creation. And shall we deny the existence of this mighty energy, simply because it manifests itself in delegated and feeble subordination to God’s omnipotence?

“If we define a miracle as an effect of which the cause is unknown to us, then we make our ignorance the source of miracles, and the universe would be a standing miracle.”

CORRESPONDENCE.

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

PRE-EXISTENCE.

To the Editor of the *Spiritual Times*.

Sir,—The article on “Pre-existence” in your last number contains some interesting information relative to the experiences of several eminent men thereon, or in phenomena appertaining to it. And as I am sure it is a subject on which your readers will take an interest, I venture to send you two or three extracts, in order to more elucidate it.

In a superficial point of view, some may think that what is past—is past—and gone, and that it is to the present we must address ourselves in relation to the future: but, in truth, the

past, the present, and the future make the perfect whole, and cannot be separated; therefore the consideration, even for a short time, of the doctrine of pre-existence, will be seen to have much interest for the spiritual investigator.

There is a paper on the subject in No. 20 of the *Spiritual Magazine* for your readers to refer to, and as Swedenborg is mentioned therein, I give his words, his account being confirmed by other seers.

“It is not allowed any angel or spirit to speak with man from his own memory, but only from the man’s memory; for angels and spirits have memory as well as men; and if a spirit were to speak with a man from his own memory, he would know no other than that the spirit’s thoughts were his own, and it would be like the seeming recollection of a thing which had never been heard or seen. That this is the case, it has been given me to know from experience; and hence arose the opinion held by some of the ancients, that after some thousands of years they should return into their former life, and into all its transactions, and that, indeed, they had actually so returned. They believed so, because occasionally there had occurred to them, as it were, a recollection of things which, nevertheless, they had neither seen nor heard; and this appearance was produced by spirits whose influx proceeded from their own memory into the ideas of man’s thought.”

I would also point out the following very remarkable communication, purporting to have been made by the spirit Estelle, p. 488, *Spiritual Magazine* for November, 1861.

“What is more important to yourselves than that you should prepare yourselves daily for the life hereafter. The time must come when the soul will return, truthful and powerful, to Him who gave it. You no sooner wake to a sense of being, than you sigh to learn the spiritual part of which you are formed. I have learned, Charley, that we commence to live here before we are born into the world.”

It would be desirable for those of your readers who have not read the work called “*Primeval Man*,” to do so, where the observations respecting the “germ soul” would seem to corroborate the words of Estelle.

In the Epistle of Ignatius to the Philadelphians is a very suggestive passage, viz., v. 11. chap. 2:—

“For although some would have deceived me according to the flesh, yet the spirit, being from God, is not deceived, for it knows both whence it comes and whither it goes, and reproves the secrets of the heart.”

And the observations in the *Anti-Christ* at p. 233 of No. 15, being part of a lecture on “Jesus Christ,” are these:—

“Another peculiarity of the received doctrine of the Church respecting Jesus Christ, is His pre-existence before He was born of the Virgin Mary. He is represented as having had an existence in the bosom of the Father from all eternity. In His prayer to God before His apprehension, He introduces these words: ‘Glorify me with that glory which I had with Thee before the world was.’ The Christian Church concludes from this expression of Christ’s that there was something peculiar about His nature that does not belong to any other of Adam’s offspring; that He only was from eternity; and that all we, in contradistinction to Him, began to be at birth only. This is another specimen of their confined and limited views of nature and truth, and their inability to penetrate into the arcana of philosophic wisdom which the Scriptures contain. This pre-existence is the real doctrine of Plato, who was a forerunner of Christ and Christianity; who taught the doctrine of the Trinity, and several other Christian mysteries. We find it very clearly taught in the Apocrypha, a book from which Jesus Christ himself quoted, and from which it is probable He deduced His doctrine, as it is clear He extracted much of His prophecy respecting the end of the world. The author of the Wisdom of Solomon says:—‘Being good (that is, in a previous state of existence), I came into a body undefiled.’ As nature is eternal, and we are all made of her broken body and shed blood, we were from eternity, and we exist to eternity. We may all, with the strictest propriety, use the same language as Jesus Christ, and say to God, ‘Father, glorify us with that glory which we had with Thee before the world was.’”

Although agreeing in the main, there will be found much discrepancy in the many communications given under this head, but perhaps not more than can fairly be expected when the diverse media employed are taken into consideration.

Trusting that others of your readers will make public their experiences on this question, I remain yours, &c.,

T. S.

Haywater, Oct. 20, 1865.

VISIONS.

To the Editor of the *Spiritual Times*.

Dear Sir,—I wish I had written a description of my vision or visions at the time when the impression made upon me was vivid and clear as light. I will attempt to picture them as they are impressed upon my memory now.

At the time they occurred to me, I was staying at a sea-side watering-place on the Southern coast. I do not pretend to understand such things.

nor to explain them. I should as soon attempt to grasp an acre of ground in the hollow of my hand. I only record facts.

It was in November, 1860, and about, as far as I can judge, three or four o'clock in the morning. My sleep resembled a doze rather than a sleep; in fact, I appeared to be awake. I suddenly felt an influence descending upon and filling me. It seemed as if a bright spirit had fallen in silver showers, and permeated, if I may so express it, my body and soul. The sensation seemed ecstatic, causing a more rapturous feeling than I had ever experienced. I have often experienced the sensation in dreams of ascending by the mere effort of my will high into the air, and the sensation thus produced is glorious, too. I felt myself in my dream-vision taken or impelled to go to my native town. As I entered it I saw it swept away by a hurricane of fire, and, as it seemed to me, of hail. I heard the timber and the walls of the houses creak and crack, and, in the space of a second, the whole was swept away, and there was desolation; nothing left alive but myself; all around was ruin; whilst a voice of thunder, that seemed to fill the world, shouted, "Repent! repent! there is a God!"

I awoke, and said, in a tone which produced an intense effect, on my companion, "I have had a vision."

Then occurred as strange a thing as any. My companion said, "Try to sleep again, and see what happens." This surprised me then, and does so now, but if what Spiritualists assert as a fact be the truth, that spirits impel human beings to speak and give counsel, then, could I believe that, my surprise would cease.

I fell into a doze, or trance, or call it what you will, but before I did so the silvery, spiritual, ethereal shower seemed again to descend upon me, and thrill me with a feeling of intense delight. I then saw the earth covered with licentious soldiery—that is, indulging in all sorts of license, sensuality, and oppression—and everywhere preparation for war. It appeared to me that the whole earth was filled with and under the domination of the military. This phase or scene passed away, and I was in a strange place. I then beheld three companies. The first company had passed, as it appeared to me, to the horizon. Each member of the company was clothed in a flowing robe of white, and sat on a milk-white steed, with a drawn sword held in the right hand, resting on the shoulder. By the side of the second company, the only one of them on foot, strode a commanding figure, also with a drawn sword, and I felt, or seemed to know, that this was the Archangel Michael.

The third company was now approaching me, and its commander was also on a snow-white steed, and on his head was a crown of gold. The radiance or glory that emanated from his countenance and surrounded him was such that I was dazzled, and could regard him, and then imperfectly, only for an instant. My gaze could not dwell upon him.

A circumstance now occurred which appeared of no moment then, but which afterwards startled me when recalling it. A voice uttered the word "Dundonald," and a warrior, clothed and armed as the rest, entered the ranks of the third company, which moved, as did the other companies, two abreast. The silent procession passed on, and I felt that I had looked upon the warrior-saints of God. They appeared to have passed into or over the horizon.

Again I awoke and related what I had seen; again the same injunction; again the same experiences and result. I now saw wide-spreading, undulating plains, with innumerable herds of sheep, with fleeces resembling gold. Above, in the blue sky, were many and beautiful suns, and, although it was day, the deep blue firmament was filled with innumerable glittering stars. This scene represented, to my mind, the thousand years of peace.

I was suddenly translated to a fold, where was tethered to a stake a lamb, the fleece of which was like pure gold. Suddenly I saw numbers of birds of the air fluttering about me, as if for protection, pursued by a huge vulture. I seemed stricken or pierced in the breast, as with a dart; blood came, and the vision passed away.

The following evening I attended service at the parish church. The sermon, as the vicar afterwards admitted to me, was intended (strange as it may appear, and I volunteer no explanation of the reason as it is immaterial) for my companion and myself. In it were many allusions to the warrior-saints of God.

Stranger, still, this. I had never read, or, I think, heard of Lord Cochrane. If so, the name had simply struck my ears, and nothing more; I knew nothing of his history or doings. I have since read and heard something of Lord Cochrane, afterwards Lord Dundonald. Taking up a newspaper on the day but one following the vision, I think it was, I read that the Earl of Dundonald had died a day or two before my vision (if I may call it a vision), and till the occurrence of the vision I believe I had never heard the name. If I had, I had attached no importance to it.

A Spiritualist advised me to give the above facts, but not to sign my name to them; for scoffers, he said, asserted that Spiritualists, or writers favourable to Spiritualism, are all either rogues, madmen, or fools. I sign my name to it, and, perhaps, as I am not a Spiritualist, in the conventional or generally accepted sense of the term, the small nobodies of literature may not deem it the production or dream of one of such. If they do so regard it, it will be interesting to them, it may be, as emanating from such a fancied source. If the relation is accepted by sincere men as a truthful one, and written in all sincerity and truth, and to be received and judged in the same spirit, to them I commend it, for for them it is related.

In concluding let me say that some years ago (about 1848) I saw in a sort of dream-vision the Pope passing in a carriage through the streets of Paris, with the present Napoleon III. riding on horseback at his side. I mentioned it at the time, and more unlikely things have come to pass.

—I remain, yours, &c.,

EDWIN EDDISON.

Oct. 26, 1865.

MAN'S ORIGIN ON THE EARTH.

To the Editor of the *Spiritual Times*.

Sir,—The following conversation, which took place on the evening of Saturday, the 21st inst., may interest your readers. A friend had been with us whose religious opinions were somewhat indefinite, though, as is usual with him, they make up in loudness of expression for indefiniteness of character. After he had departed, I asked our friend S. J. if he had heard what had been said. He answered, "Some; but it was inconsistent."

What is your general view upon such subjects?—That till mankind has progressed, a doctrinal form is necessary. How can the ignorant and untaught be expected to act honestly to their fellow-men without a form or religion to rest their ideas upon? When man is in a state to use all his powers as he should do, and to subject them all to his reason, there may and will be the bare truth before him; but I will ask you, have you yet ever seen the man with such perfect control over himself as that every act would stand the test of any examination by reason? If the wisest on earth are still so far removed from intellectual perfection, what must be the state of the most ignorant? Raise up these from the slough of crime and ignorance; in doing so the higher will still rise, and in due course the time will come when error will be deposed from its throne. Now is not the time to take away the present staff which the poor and ignorant lean upon; you would not only loosen the bonds which hold the violent and the wilful, but you would take away the only comfort of many of the suffering poor, and of the dying.

I thank you, S. J., for this reply. I referred to the flint implements found in the drift at Amiens and elsewhere. Did man exist in what is called the diluvial period?—The world is old, and man has existed from the creation; but I will renew this converse again.

We then desisted for the evening. On Sunday night, the 22nd October, I repeated the question just given above, and the spirit replied:—

I am not acquainted with the present terms that are used by man, but certainly man has been as long as the world has endured, although animals of enormous size existed. Man not being then in greater numbers there was space for all. No doubt the heavy animals were required when the earth was first formed, to compress it and give it solidity. These great animals not being carnivorous, were not dangerous, and even their devouring herbs, grass, and other vegetation, was useful in causing the growth of the various kinds of food. When no longer necessary, and when they would have cumbered the earth, they died, as is evident, and smaller and more serviceable creatures succeeded them.

What antiquity do you assign to the earth?—I cannot define it. Millions of years, without doubt.

Was man created of one race, or of many?—These questions ought to be left for the genius and industry of man to discover, but things are now so far advanced that I am permitted to reply to that question. Man was created to suit the various climates in which he was placed. The plants, trees, and vegetation vary; animated nature varied also. All this had its end, that as the world progressed, man should use his mental powers to discover means to procure the productions of other countries, and thus add to his enjoyment. Had each country produced the same things, there would have been no inducement for man to build ships, or labour in many ways, which he does now.

There was, then, no cooling down of the earth from a high temperature, as philosophers suppose; but climatic differences prevailed then, as now?—Certainly they did. It is also very likely that the earth required cooling, as at that time it was teeming with every kind of young life.

But the general temperature of the earth was hotter?—Yes; but as the whole universe harmoniously moved on its course, as it now does, so must the variety of climates have existed.

The negro and the white man, the American, the Australian, and the Mongol, with the many other types of man, then, had distinct origins?—I cannot say how many races of man there were, but the distinct origin is true and evident. Man, however inferior the race, was the only being with consciousness of his existence; and this consciousness planted a feeling of religion in all. We will stop now.

I thanked him, and we desisted. Should the foregoing possess sufficient interest to procure its insertion, I will send you whatever further communications I may have on the subject, but we have not sat for converse since Sunday last.—I remain, sir, yours, truly,

KENNETH R. H. MACKENZIE.

Chiswick, Oct. 25, 1865.

REPROOF.—To reprehend well, is the most necessary, and the hardest part of friendship. Who is there that does not sometimes merit a check: and yet how few will endure one?

BEAUTIFUL VISION OF A LITTLE BOY.

A FRIEND of ours, a teacher of a high school recently related to us the following, which we penned down from his own lips:—"A few weeks since," said he, "I had among my pupils the son of one of the most eminent public speakers of this country. He was a bright, active, healthy, sensitive lad of only eight years. While with me, he had met with that greatest of earthly bereavements to a childish heart—the loss of his mother. When he again returned to me after attending her funeral obsequies, he remarked that he thought he had seen his mother; that she seemed at several times to be near and with him. I paid but little attention to this at first, till a morning or two after, while he was lying in bed, wide awake, he exclaimed, 'There's my mother, and with her the angels!' He was calm, but spoke as under a gentle influx, in a tone altogether different from his ordinary childish voice. In a few moments the vision passed, and he was restored to his ordinary condition. This happened, with variations, nearly every day, for the remainder of the time (several weeks) that he was with me. Sometimes he exclaimed, 'I see the moon and all the stars!' as though the ceiling of the room and the external walls were dissipated, and he looked out upon the heavens. More than once he said, 'I see the Lord; he looks as if he were made of the fires.' Once he said, 'Mother has again appeared to me; she was standing on a star.' Once he heard her voice calling him by name, and saying, 'You shall come here; you shall come here.' The influence upon his mind and heart was most beautiful and beneficial. He was gentle, more loving, docile, and obedient. Nor did these experiences happen only when he was alone. He remained one day at church, during the celebration of the Lord's Supper, when, if we may trust his childish account, his interiors were again opened, and he seemed to behold the Lord and the angels, and the heavenly worlds. This vision continued some time, though he could but imperfectly describe it.

"I suppose I must, in justice, add a vision of quite a different character, which he also saw in another orthodox church. 'I saw,' he says, 'in the pulpit a great idol, such as they have in heathen countries, like those in the geography; and a man came up behind him—he looked like a monkey, I thought he was a monkey—to lift up his hands, as the minister does when he prays; and the people all kneeled down, but I wouldn't—I wasn't a going to for him.'

"I have since, through one of the most eminent and reliable mediums with whom I am acquainted, held repeated, and to me unmistakable interviews with the mother, who assures me that the visions detailed by her son were real—that she was there with us, even as she appeared."—*Spiritual Telegraph*.

JUDGE HALL'S CHARGE IN THE COLCHESTER CASE

(From the *Banner of Light*.)

THE course of reasoning—if it may be styled that—pursued by Judge Hall, before whom the motion of the counsel of Colchester, for a new trial of the case was heard, brings the whole matter out from a personal to a general interest and character. What this astute Judge had to advance on the subject of spiritual manifestations in the aggregate, as well as in the case of Colchester merely, merits serious notice rather from the position of the individual making them, and from their connection with a trial in which a wide interest has been manifested, than from the suspicion of any intelligent being that what a shallow mind like that of Judge Hall can give forth, is either of general interest or importance. The perusal of his *hasty* decision inspires no one with respect for the law that requires to be upheld by such feeble and trembling hands.

We are not disposed to go over the pettiness in which Judge Hall indulges, in making himself believe that he has really settled and established certain fine-pointed legal technicalities by the aid of quotation from book and page. Any one, but with an ill-trained mind, can discover that he throws no clear light of himself upon any single one of the points he feels so sure he is elucidating. If he really comprehended and mastered the case as it was presented to him in the regular course of legal procedure, he would not have failed to make his running decisions as clear to others, as he would have them think he has made them to himself. But he has utterly failed to do anything of the kind. He is evidently more confused himself than he succeeds in making others.

It is when he comes out upon the broad and general grounds of the case, however, that he betrays the profundity of a Justice Shallow, and the dogmatism of a dunce. We of course feel no sentiment like that of hostility for Judge Hall, who, we suppose, dispenses justice with what head and heart he happens to possess. More than the evident means at his disposal he could not be expected to have. It is his decision that we assail, and the wretched spirit of his decision that we denounce. We do not suppose he can make bricks without straw, and therefore look not for reason where the reasoning faculty is meagre, nor for spiritual apprehension where the spiritual nature has not yet become aware of an active existence.

He assumes—for it is one of the boldest of assumptions only—that the jury who convicted Colchester of practicing the art of jugglery did so on sufficient evidence, else they would never have done such a thing. That is an easy way by which to reach a conclusion, and could not subject Judge Hall to any headache from the exercise of thinking. To make his conclusion stronger still, as he fancies, he asserts that the verdict against Colchester was all the more sound and just because no

other professed medium was produced on the witness stand in his defence. Says the Judge—"Not only the pecuniary interests, and, perhaps, the personal liberty of the defendant, but the interest and reputation of all the so-called spiritual mediums were involved in this question; and yet not one of these persons who, upon their own knowledge, could have given direct and important testimony was placed upon the stand." We happen to have the authority in our hands for contradicting this statement, and therefore do so with the knowledge of what we say. There were mediums in Court, ready to swear as Judge Hall specifies—residents of the city of Buffalo where Judge Hall heard the motion for a new trial, persons of unquestioned veracity, who have had the writing by spirits appear on their arms. The defendant's counsel held these persons in reserve, as their best witnesses; but it seems that Judge Hall's over active brain became weary of the monotonous testimony of the other witnesses that had been called by the defence, and positively refused a continuance of it as superfluous! He limited the counsel to but three more! Why counsel did not then bring forward these witnesses is unexplained to us. But of course the management of the defence was left in his hands.

The portion of Judge Hall's decision to which all truly intelligent and thoughtful persons, not to say all Spiritualists, will turn with a disposition to make free comment on it, is that in which he assumes to pass in his oracularly shallow style upon the merits of Spiritualism as a religion. It is here that he displays his fatal lack of spiritual apprehension. One would take him for a mere dwarf, in this province of real life; a starved man, presenting no better appearance than Crozier, one of the men of Sir John Franklin's party, who has recently been heard from. Judge Hall spiritually and the anatomy of Crozier physically would match one another very well. If, says this Judge with the profound internal experience, Mr. Colchester could really do such wonderful things by spirit aid, (which is evident he considers to be "miraculous" aid,) then why did he not, being poor and needy at the time, tell the Government, while in Washington, who and where the President's assassins were, and so get the large reward offered? Evidently the Judge thinks this is a poser, when it is just like the material, selfish and silly questions that have been put to mediums by material, selfish, and silly men, from the beginning of the modern manifestations. The Jews of old put a similar inquiry, and in a similar spirit of malicious satire, when they called out to Jesus—"if he be the Christ, let him come down from the cross!" And they asked him, too, Why did he not call on his Father to rescue Him. Judge Hall is a genuine Jew by spiritual descent, and would doubtless have held the sponge of vinegar to the lips of the dying Christ, had he lived in the days when to join the Jewish mob would have been his highest delight. Then, too, considering how prompt the Government has shown itself in distributing the reward offered for the discovery of the President's assassins, we do not share in Judge Hall's very positive conviction, that it would have done Mr. Colchester much service in his time of need, even if he had pointed out the individuals guilty of the crime, and their place of concealment. He might have starved before that money would have done him any good. And if men like Judge Hall had the distributing of it, it is pretty certain they would have been disposed to petting him out of it by claiming, after all, that it was not to him that the reward belonged, but to the spirits, from whom he professed to have derived his intelligence; and unless Colchester could finally have got the money, in greenbacks, to those identical spirits by some process of "jugglery," they would without doubt have kept him out of it altogether!

"The theory upon which the defence was based"—says the Judge, mistaking the sound of dogmatism for the sense of reason—"is opposed to the reason and experience of mankind, and the proof to sustain it should be of the most reliable character." What Judge Hall calls "reliable" would be of no account to a progressed nature whatever. He would be toying with the painted wooden letters of the alphabet, while others, whom he assumes to weigh and criticize and judge, were out of his reach long ago in the profundities of a spiritual experience and the exaltations of a truly spiritual learning. The loftiest conception that a man like Judge Hall has of spiritual intercourse is one which is related to personal and material advantage; that is, he would begin by putting the question—*does it pay?* He does substantially ask that very question, a little further on in his decision, when he says—"if this defendant really possessed the powers claimed, he would not be likely to gain his subsistence by pursuing a business which brought him such a meagre show of profit!" There is the top and bottom of his reasoning. He can understand nothing but the pecuniary profit of a thing. He illustrates his decision by allusions to this one standard. He thinks it would have been for Colchester's "interest" to tell who were the assassins of the President. He believes it would have been for the interest of all mediums if they had come forward and testified in the defendant's behalf. And so he holds that if our debarted friends were desirous of giving us the benefit of their superior wisdom, they would not subject us to what he styles "the brokerage" of a medium, but would have regard enough for us in these times of high prices to give us their advice direct and gratis!

What complete emptyings of folly is not all this, to which a jury which thinks itself "intelligent" listens and gapes as if it were the height of human reason? Well may people suppress even their smiles over such folly, and feel sorry that the places of judgment are filled with such bigots and shallow pates, who make a boast of their very ignorance.

THE Brothers Davenport, after having been thrown into the Slough of Despond, and stoned while there by the heavy missiles thrown at them by the Paris press, have risen again to the surface, and have been admitted to a *séance* at St. Cloud. The Emperor's belief in Spiritualism is well known, and the Brothers Davenport were wise enough to bide in patience until his Majesty's return. The result of the *séance* has not yet been made public, but we find their courage sufficiently returned to enable them to announce a renewal of their sittings at reduced prices, giving thus a more extended field for criticism, and a fair opportunity of a renewed attack, unless sufficiently protected by the gendarmes, which, of course, they will be, to defy all violent demonstration on the part of the public.—*COURT JOURNAL*.

REMARKABLE SPIRITUAL EXPERIENCES OF JOHN WOOLMAN, THE QUAKER, PHILANTHROPIST, AND MINISTER.

JOHN WOOLMAN was constantly wrought upon by a concern for the knowledge of the interest he had in the divine life; and he tells us that once, in the year 1757, when in good health, going to bed about the usual time, he awoke in the night, meditating on the goodness and the mercy of God. He then went to sleep again. In a short time he awoke. It was yet dark, and no appearance of day or of moonshine; and, as he opened his eyes, he saw a light in his chamber, at the apparent distance of five feet, about nine inches in diameter, of a clear, rosy brightness, and near its centre the most radiant. "As I lay still," he says, "looking upon it without any surprise, words were spoken to mine inward ear which filled my whole inward man. They were not the effort of thought, nor any conclusion in relation to the appearance, but as the language of the Holy One spoken in my mind. The words were, '*Certain evidence of Divine Truth.*' They were again repeated, exactly in the same manner, and then the light disappeared."

This was not the only instance in which he seems to have been conducted in trance to "visions and revelations." On another occasion, in a time of sickness, he was brought so near the gates of death that he forgot his name. Being desirous to know who he was, he saw a mass of a dull, gloomy colour, between the south and east, and he was informed that it was a mass of human beings, in as great misery as they could be. He was told that he was mixed with them, and that henceforth he must not consider himself as a distinct and separate being. Thus he remained several hours, when he heard a soft, melodious voice, more pure and harmonious than any he had ever before heard. It was, he believed, the voice of an angel, who spoke to other angels, and the words were, "John Woolman is dead." Then he remembered that he was John Woolman; and being assured that he was alive in the body, he greatly wondered what the heavenly voice could mean. He could not doubt the voice of the angel, and yet he could not unlock the mystery. Then in his trance he beheld the mines, where the poor oppressed people were digging rich treasures for those who oppressed them, and they knew that those who oppressed them were Christians, and the name of Christ was blasphemed among them." The song of the angel, however, remained yet a mystery. In the morning, his wife coming to his bedside, he asked if they knew who he was. They told him John Woolman, but thought that he must be light-headed to propose such a question. He never told them what the angel had said, nor was he disposed to talk to anyone; he desired rather to be still, that he might understand the mystery. At length he felt a divine power within him, although his tongue had been so dry that he could not speak, and then he said, I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. And then the mystery was opened, and I perceived there was joy in heaven over a sinner who had repented, and that the language, "John Woolman is dead," meant no more than the death of his own will. And his vision of the miners received its elucidation, too, for he saw that people setting off their tables with silver vessels at entertainments, were often stained with worldly glory, and that, in the present state of things, it became a duty to be careful how he fed himself out of such vessels. Going to a monthly meeting soon after his recovery, he dined at a Friend's house, where drink was brought in silver vessels, and not in any other. Requiring something to drink, he told his experience, even with weeping, and, of course, had his request complied with. These are extraordinary illustrations of a tender conscience; a heart feelingly alive to the teachings of duty.—*Eclectic Review.*

EXTRACT.

(From *Man and His Relations.* By PROFESSOR BRITTEN.)

Nothing can more clearly illustrate the materialism of the age than the prevalent disposition to ascribe all psychological phenomena to a disordered action of the bodily organs. This is especially true in respect to the schools; and so great is the ignorance on this subject, that our *soi disant* philosophers, and even some accredited authorities in modern science, are unable to distinguish between a vision of heaven and an attack of nightmare! The somnambulist is generally presumed to be sick; the illuminated seer is treated as a patient; and all those powers that indicate the supremacy of the spirit over the flesh are regarded as evidences of vital or mental derangement, except such as are comprehended in the experience of the ancient Jews and early Christians.

Truly the depths of apostacy are sounded, and reason is imolated by those learned men (!) who thus include the highest developments of the soul and the physical maladies of the body, in the same category.

SPIRIT-MESSAGE. No. 1.

Through the mediumship of JESSIE.

I AM a stranger, but I am sent for a good purpose. You do not understand me, but will do so soon. I am the companion of those you have known. We are happy. You should sit with a desire to learn something useful, and your mind should be full of pure and holy feeling. If not, you will not draw around you good influences. Pray faithfully. These words you may say when you sit:—

Father, open our eyes; open our hearts, that we may receive this great light; open our understanding, that we may know the right, and put it in its true sense before the world. Give us that the world cannot give, and may the spirit of Peace and Love rest with us for ever.

You know not the many good and evil influences that surround you. The evil are sent for the purpose of good. If you ask, He, the Father, will give you strength to resist the temptations of evil, and the more you resist, the stronger will be your love of the good. Listen to the voice of your conscience; act as that dictates. I will come again. Act truly, for the eye of God is upon all. Resist the evil; love the good, and He will guide, guard, and bless you with an everlasting blessing. Your enemies may be great, but they cannot overcome the works of the Almighty. May God bless you. May you not act like disobedient, ungrateful children. You know not the love the spirits bear you. Farewell.

Oct. 30, 1865.

JOYFUL TIDINGS.

(A SINNER SAVED.)

Hark at the lone one weeping,
A vigil he is keeping,
In agony unsleeping;
"Behold he prays!"
As in distress he's drooping,
The shining ones come trooping,
And to his weakness stooping;
"Behold he prays!"

The FATHER sends to bless him
The Angels to caress him,
In robes of light to dress him,
And give release.
Messengers bring the tidings,
Down from Heaven gliding,
To his soul confiding
Pardon and peace.

These sweetest words are spoken,
The happy news is broken;
O now receive the token—
A lost one saved.
Hark at the Angels singing,
The glorious message bringing,
With joy all heaven is ringing;
A sinner saved.

Christ writes His name in Heaven,
And a new name is given,
When He from sin is risen;
A sinner saved.
Saved to dwell in glory—
Saved to rehearse the story,
Where life will no'er grow hoary;
A sinner saved.

Saved from a death of sadness—
Saved from a life of madness,
Unto Eternal gladness;
A sinner saved.
O let earth join the chorus,
While Angels hov'ring o'er us,
Our Kindred gone before us;
A sinner saved.

S. WILKS.

ON Sunday evening last, Mrs. L. H. Lacy, from America, delivered an Inspirational Address in the Lyceum Hall. The lady is very earnest in her manner and was listened to attentively by a tolerably good audience. At the close of the discourse the medium sang a spirit song. Mr J. H. Powell and the Rev. J. M. Spear spoke of the courage Mrs. Lacy had manifested in occupying the platform.

It is far more reasonable and appropriate to weep at the majority of marriages which occur in this world, than to lament when man's immortal spirit escapes from its earthly form to live and unfold in a higher and better country. You may clothe yourselves with the dark habiliments of woe, when you consign at the altar a heart to a living grave; or when you chain the soul to breathe in an uncongenial atmosphere; but robe yourselves with garments of light to honour the spirit's birth into a higher life.—A. J. DAVIS.

NOTICE.

A CONFERENCE OF SPIRITUALISTS, will take place at the Spiritual Lyceum on Sunday Evening, November 5th, 1865, at 7 o'clock.

TO CORRESPONDENTS.

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

Our readers will favour us by sending accounts of Apparitions, Hauntings, &c. We wish to give as many facts as our space will admit. Correspondents should allow their names and addresses to appear; accounts of a supernatural character should be given to the public free from all suspicion.

Mr. W. TEAB, of 24, Park-road, Dalston, N.E., has authorized us to state that he has on hand a number of copies of the "Spiritual Magazine," which he will gladly present to persons on application.

JOHN MURRAY SPEAR has returned to his old address—146, Albany-street, Regent's-park, where he will be glad to receive visitors, as usual.

SCALE OF CHARGES FOR ADVERTISEMENTS.

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

All Advertisements, payable in advance, may be forwarded to Mr. J. H. Powell, Spiritual Times Office, 14, Newman-street, Oxford-st. Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning.

TO THE TRADE.—The *Spiritual Times* is published at Ten o'clock on Friday morning, at the *Spiritual Times* Office, 14, Newman-street, Oxford-st. and by John Gaudwell, 336, Strand. Correspondents have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty should send to us at the office 14, Newman Street, Oxford Street, W., and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 8s. 8d. per quarter.

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