

J. H. Powell

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.

THE PRESS.

The proceedings taken by Mr. Sothorn against the proprietor of this journal have been reported and freely commented on by the Press, and in a way which seems to call for a remark or two from us. We ask no favour from the Press; we are sorry that we must add, we do not expect from it even justice. From much experience, we have ceased to feel surprise at any remarks, or at any line of conduct it may think it proper or politic to pursue in any matter in which Spiritualism and Spiritualists are concerned. We have come to regard it as almost a matter of course that either our honesty or our intelligence, or both, should, on every occasion, and without occasion, be called in question. Our characters are assailed, our veracity is impugned, the worst possible construction is always put upon our conduct, and the worst possible motive is in every case imputed to us. Above all, should a young and inexperienced journalist in our ranks ignorantly or thoughtlessly be guilty of an indiscretion, that, indeed, is an opening—a glorious opportunity, of which able editors will not fail to take the fullest and the cruelest advantage. It is such a cheap and pleasant virtue to be indignant at any error of a brother journalist that it would seem impossible for some of them, at least, to forego the luxury. It is a delicate morsel to be rolled under the tongue and tickle the jaded palate.

But is it not a little too bad for the editor of a newspaper which boasts of having "the largest circulation in the world," when a case is actually pending before a legal tribunal, to put forth a leading article apparently for no other purpose than to inflame the minds of their readers, some of whom may possibly sit in the jury box, against the accused; to assume his guilt, notwithstanding that he is known to be an English gentleman of unblemished character, honoured and respected by his fellow-townsmen and all who know him; and who himself denies that the incriminated letter (quoted from an American paper), had been inserted with his knowledge or consent, and in open court offers such apology as the nature of the case may call for; and notwithstanding, also, that the Editor of this journal signed with his own name, and published in the newspaper a letter entirely exonerating its proprietor from all participation in the matter. Is it not, we ask, a little discreditable that, under these circumstances, the editor of a widely circulated daily journal should use this language—"The proper punishment is that the offender should be hauled to the bar with a policeman's hand on his collar. Other and more serious penalties may have to be inflicted afterwards, but the first thing to do is to stamp and brand the libeller, to fix upon him a stigma of disgrace."

Of course, it would be idle to expect a man who could write thus to allow fair play. He may be privileged to tell a gentleman, in defiance of his sworn evidence, and of corroborative testimony, that he is guilty of "foul slander," but that he should in his own columns insert a few lines in reply from the gentleman so scurrilously attacked, in which obvious errors were pointed out, was more than could be hoped for; and, in fact, it did not receive even the courtesy of an acknowledgement.

The fact is, that a considerable portion of the press of this country has determined that, whether right or wrong, they will hunt down Spiritualism and Spiritualists. It was admitted by the editor of another daily paper even more notorious than the *Daily Telegraph* for its coarse and brutal attacks on Spiritualists, that he would admit in his paper nothing favourable to the Spiritualists.

It is right that the public should know the *animus* manifested by this section of the English press, and that they should judge for themselves as to the confidence to be placed in their "public instructors" in these respects.

Again, the *Daily Telegraph*, meekly conscious of its own immaculate virtue and "ennobling functions," in its issue of Thursday, March the 1st, puts forth another leader which opens thus:—

There are certain well-understood limits within which the influence of the newspaper press of England is happily uncontrolled. It is our national glory and boast that the daily and weekly journals of these islands acknowledge no other responsibility than the homage and allegiance which they cheerfully pay at the shrine of Truth. Checked only by the admonitory rod which our Courts of Law hold suspended, the daily issues of the press—the ripe and diffusive knowledge, the thoughtfulness and elevation of tone, which they display—are as proud an item in our civilization as the lofty patriotism of our public men, or the choicest marvels of our mechanical inventiveness. To wield the stupendous influence of a daily and potential voice in this metropolis—to syllable only the true interests of this great, free, and enlightened nation—to mould and leaven public opinion in accordance with none but the purest motives and most transparent integrity—to inculcate doctrines which an earnest search after truth inspires, and spotless morality suggests—these are some of the ennobling functions which fall within the province of two or three of the daily journals of London.

After this, who could believe that a daily journal, taking credit to itself for its "thoughtfulness and elevation of tone," had ever, in opposition to "doctrines which an earnest search after truth inspires, and spotless morality suggests," put forth so coarse and brutal a leader against Mr. Cooper as the one which has called forth this article?

We are glad to know that some of our contemporaries have shown a different spirit, and one worthy of the members of the Fourth Estate. The *English Leader* (whose article we reprint), is specially worthy of mention, as, while it differs from us most widely in opinion, it has shown a candour and moderation worthy of its name, and in which we hope it may have a considerable following.

MR. SOTHERN IN COURT.

MR. SOTHERN, the actor, has appeared in many characters with great success; he is about to appear in a new one which will expose him to a kind of criticism which he has never before confronted. He has taken his place as the prosecutor in a Police Court. He has caused Mr. Robert Cooper, the proprietor of the "Spiritual Times," to be apprehended in Dublin, and to pass three nights in a Police cell. This was unnecessary harshness and indignity to a gentleman who was known to have nothing at all to do with the libel published in the "Spiritual Times," and to be quite incapable of doing Mr. Sothorn, or any one, any conscious wrong. Mr. Cooper is a gentleman of transparent fairness of manner. The libel itself is one of which Mr. Sothorn, "or any other man," would be bound to take notice, but as far as Mr. Cooper is concerned, an apology which he has offered to make, would certainly meet the case. Mr. Powell, who is known to be the Editor of the "Spiritual Times," inserted the libel while Mr. Cooper was absent in Ireland.

Mr. Powell has small experience in journalism, or he would instantly have felt that, whether true or false, such a statement should have been thrown in the fire with disgust. It was brought to him by a gentleman who professed to have copied it from the "New York Times." It must be equally libellous in America, and we should think that Mr. Sothorn must have seen it long ago, and having been a long resident in America, and having a reputation to maintain there, he ought long since to have entered an action against the paper in which it appeared.

We remember an English journal which published a statement nearly as offensive against Mr. Sala. The proprietors knew nothing of its appearance till after it was published, and understood nothing of its gravity then. Mr. Sala might have obtained damages in that case, the libel being a production of the office. Mr. Knox, the police magistrate, considered Mr. Cooper, as proprietor, incredibly remiss in not knowing what appeared in his paper. Mr. Knox must be very ignorant of the habits of proprietors, who habitually leave absolute power in the hands of their editors. Indeed editors stipulate for this. Mr. Knox exclaims, "Imagine for one moment, even now, the scandal floating about for three weeks of such a public man as Mr. Sothorn throwing young ladies into a mesmeric state. I will not stop the case; it must go for trial." How does this apply to Mr. Sothorn, who left the libel to taint the air of America without any action to suppress it? Mr. Powell supposed that what a paper like the "New York Times" inserted with impunity, might be published in England. This was both an error and an offence, but one that an ample and explicit apology might cover. Had the libel been an invention of the office, no mitigation could be pleaded and none allowed.

This matter, as against the "Spiritual Times," has what the French would call "extenuating circumstances." Mr. Sothorn is a hostile and rather virulent antagonist, of the Spiritualists. He has been at them for years. He has never shown any delicacy in the terms in which he has assailed them. In a recent Glasgow letter he denounced them as "impostors," and, if we remember rightly, as swindlers, and declined to prove them so. We rather suspect that this is libellous language.

If the case of the "Spiritual Times" is, as we think, the case of a very black pot—there is certainly a smart touch of the kettle on Mr. Sothorn's side. The sole charge against Mr. Cooper is that a libel which he did not invent, nor inspire, nor know of, nor approve of, was published in his absence in a paper of which he is proprietor. We think he ought to have ordered an apology to be inserted in his paper as soon as he became aware of it. As far as Mr. Cooper is concerned, we think that Mr. Sothorn would have best consulted the ends of public justice, and his own honour, by accepting the apology. Mr. Ballantyne's assertion that he can prove the libel to have been concocted by the "Spiritual Times" must be entirely without foundation. It is plainly no English product. It also appeared in the "Spiritual Magazine," of which Mr. Coleman is the proprietor, who, it is stated, intends to defend the truth of the libel. It will be an expensive thing. Witnesses we believe, will be brought from America, and some nearer home are to be put in the witness box.—*The English Leader.*

MISS EMMA HARDINGE.

ON Monday evening this lady gave another of her inspired addresses, and chose the "Transmigration of Souls" as the subject. She traced in an able and lucid manner the origin of this doctrine to very remote times, showed how it had pervaded different systems of religion, and culminated in the debasing doctrine of the resurrection of the body; the absurdity of which was shown by most conclusive argu-

ment, and was controverted by the teachings of Jesus and of St. Paul. The idea of the soul, after enjoying for a time the beatitude of heaven, returning to its material form, was in reality more debasing than the heathenish idea of its entering some animal. The doctrine had even shown itself among Spiritualists, and had found much favour among them. The views of the Re-incarnationists were considered and their fallacy shown. The address was in every respect worthy the fair orator, and bore out her reputation for close analytical reasoning, lucidity of expression, and unmatched eloquence.

It was announced that no lecture would be given for a fortnight.

Miss H. lectured at Beaumont Institution on Thursday last.

MR. D. D. HOME'S LECTURE.

IN our last issue a report from the *Morning Post* was given of Mr. D. D. Home's lecture at Willis's Rooms, but from an inadvertence on the part of the printer, the authority was left out. This we exceedingly regret, because, although the report in many respects was fair, it contained some passages we could not endorse.

The lecture was an admirable one, beautifully written and well delivered. It was gratifying to see such a large assembly of the *elite* gathered together to listen to a discourse on Spiritualism. Mr. Home spoke with no feeble voice, whatever may be said of his slender appearance, but his words fell on the ear with the power of earnestness, which is the best eloquence. We never heard a lecture read with more effect. The most interesting part of the discourse was that in which the lecturer detailed some of his own personal experiences. A gentleman sitting near us, evidently "one of the press," remarked to us—"What ever may be said about Spiritualism and mediums by the persons who ridicule the subject, there can be no doubt of Mr. Home's sincerity." We repeat this with pleasure because we feel it is undeniable.

The brutal conduct of Professor Anderson in pronouncing Mr. Home "a humbug" and the "proceedings blasphemous" had the effect of disgusting almost the entire assembly, which included many unbelievers. We trust that Mr. Home may give other discourses on the subject to which he has devoted his life. Lecturers on Spiritualism are much needed, there is a vast area of ground for them to traverse. Let them only go forth fired with the enthusiasm of sincerity, and the Old World, like the New, will speedily number its millions of believers.

The audiences secured by Mr. Home and Emma Hardinge evidence the growing interest which Spiritualism is exciting. May we not trust the good angels to help us all in the good work? The secular and religious press in this country have done and are doing their worst to smother the aspiring flame of Spiritualism which, in spite of them, is destined to spread over the whole land.

THE DIFFERENCE.

Two journals are published in London devoted to what is called *Secularism*. In another column we give a sensible article from one, the "English Leader," we give one also from the other, the "National Reformer." Our readers will see the difference in the spirit of the two—

"The poor deluded Spiritualists are coming to grief. Mr. Robert Cooper, the proprietor of the "Spiritual Times," was brought from Dublin on a warrant to the Marylebone Police-court on Monday, to answer the charge of libelling Mr. Sothorn. In the "Spiritual Times" a series of gross and filthy libels on Mr. Sothorn were printed, the truth of every one of which Mr. Sothorn on Monday in the witness-box emphatically denied. Mr. Cooper wished to be allowed to apologise and escape punishment, but the magistrate very properly held that to allow such a thing would be simply to encourage most dastardly conduct. The prisoner was therefore committed for trial, but admitted to bail."

THE trial of Mr. Cooper is postponed to the April Sessions. Mr. Coleman's trial is to come off to-day. We must await our next issue to give further particulars.

DR. DODDRIDGE'S DREAM.

DR. DODDRIDGE was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters, a very favourite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was introduced into the presence of all the heavenly hosts, and the splendours around the throne of God. One evening after a conversation of this nature, Dr. Doddridge retired to rest, and "in the visions of the night" his ideas were shaped into the following beautiful form.

He dreamed that he was at the house of a friend, when he was taken suddenly and dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a slender, aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or a village, the forest or the sea were visible. There was naught to be seen below save the melancholy group of his friends, weeping around his lifeless remains. Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power, utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side, guiding his mysterious movements, and in whose countenance he discovered the lineaments of youth and age blended together, with an intimate harmony and majestic sweetness.

They travelled together through a vast region of empty space, until, at length, the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that fitted athwart their path, the guide informed him that the palace he beheld was, for the present, to be his mansion of rest. Gazing upon its splendour, he replied that while on earth he had often heard that eye had not seen, nor ear heard, nor could the heart of man conceive, the things which God hath prepared for those who love Him; but notwithstanding, the building to which they were rapidly approaching was superior to anything he had before beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply—they were already at the door, and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup, and a cluster of grapes, and then said that he must leave him, but that he must remain, for in a short time he would receive a visit from the lord of the mansion, and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he perceived, to his astonishment, that they formed a complete biography of his own life. Here he saw depicted, that angels, though unseen, had ever been his familiar attendants; and sent by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly impressed with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested by a knock at the door. The lord of the mansion had arrived—the door opened and he entered. So powerful and overwhelming, and withal of such singular beauty was his appearance, that he sank down at his feet, completely overcome by his majestic presence. His lord gently raised him from the ground, and, taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup and after having himself drank, he presented it to him, saying, "This is the new wine in my Father's kingdom." No sooner had he partaken, than all uneasy sensations vanished, perfect love had now cast out fear, and he conversed with the Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: "Thy labours are finished, thy work is approved; rich and glorious is the reward."

Filled with an unspeakable bliss, that pervaded the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The Doctor awoke. Tears of rapture from this joyful interview were rolling down his cheeks. Long did the lively impression of this charming dream remain upon his mind and never could he speak of it without emotions of joy, and with tender and grateful remembrance.

SPIRIT OF A SUICIDE SEEN AT THE TIME OF DEATH.

THE late Sir George Harpur Crewe, Bart., of Caulk Abbey, Derbyshire, had been in the habit of relieving from time to time the necessities of a dissipated and spendthrift young man. At last, he came to Sir George, and begged for a certain sum, promising that he would go abroad immediately, and never trouble him again. Sir George gave him the sum required. Not very long after, Sir George met him in Regent-Street, London, and was going to remonstrate with him for not keeping his promise, when he crossed the road as if to avoid the encounter. Sir George followed, but suddenly and unaccountably lost sight of him. Sir George related to his friends what he thought of the faithlessness of the young man, but shortly received a letter giving an account of his suicide on the very day, and at the very time he had met him, as he supposed, in Regent-Street. Ever after Sir George Crewe disliked any illusion to the subject. Sir George was a pious, excellent man, soberminded, and not at all led away by an unduly exalted imagination.

SPIRITUALISM.

(From the Banner of Light.)

THIS term signifies infinitely more than Spiritism. The latter may refer only to a fact—a passing wave upon the ocean of time; while the former, recognizing the divine in man, carries with it the significance of a moral quality—that moral quality which inheres and lies rooted in the religious and spiritual constitution of man, awaiting harmonious unfoldment. An ancient apostle said, "To be spiritually minded is life," and "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith." Words are symbols—signs of ideas; accordingly underlying Unitarianism is the Unity of God; Universalism universal salvation; while Spiritualism, in contradistinction from Materialism or Sectarianism, implies a present intercourse with the spirit-world, thus demonstrating immortality and individuality, with wisely directed efforts toward the highest spiritual culture of the moral nature. Conscious of God in man, and God manifest through all history, it acknowledges the reformatory pulse-beats of the world as but the mighty heart-throbs of the Eternal, blending as echoing voices with those Deific principles that perpetually summon in the soul, and prophesy, too, of the more blessed ages of the future. God comes to the soul not so much through the senses as plodding inductionists often insist. He rather comes to the senses through the soul. The soul being of God, and connected therewith as drop and fountain, is more in direct rapport with Infinite causation than the physical senses. Spirit is infinite substance; or, "life uncreant," ever taking on interpenetrating and moulding forms; while matter, though coeternal with spirit, is more changing, unreal and shadowy; and Spiritualism, in the highest sense of the term, spans the whole realm of spirit and matter. With reference to the "manifestations," it gives knowledge to tremulous faith, and shows the perfect naturalness of converse with the spirit-world. It is a present baptism from on high—a continual regeneration—a succession of higher births and endless privileges—the initial dispensation—the kingdom of heaven commenced—the consolation of the dying—the comfort of the mourner, and the sweetest answer to prayer; those who accept and live its higher teachings, have part in the "first resurrection." Its influences are reformatory; its work apostolic; its aims constructive; its design to unite all liberal and reformatory elements that can be used for redemptive purposes; and it seeks by moral power to lift men and women from these lower conditions that permeate vicious tendencies, angularities, and inharmonies; so fitting them for this life, and an endless, progressive existence hereafter. Though utterly inimical to creeds, sectarianisms, and the theologies of all ages, it blends beautifully with the Christianity of the Nazarene—the Platonic philosophy, and those eternal principles of life, love, and wisdom, that pertain to the Infinite.

To be a Spiritualist, then, is to believe in communion with spirits, making that communion a help to spiritual-mindedness—to holy life and living on earth, preparatory to divine conditions and more celestial homes in the heavens. The promise was and is to "him that overcometh." All the beauties that gild and glories that glitter along the sun-bright shores of Eternity, shall be ours when we are "worthy." Such I see with starry crowns, white robes, and waving palms; and I hear them shouting, "victory, victory!"

THE Davenport Brothers are now in Scotland, where they propose remaining a fortnight, and will then come to London. They exhibit in Edinburgh first, and then visit Glasgow.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

On Friday evening, 23rd February, the opening meeting of this Association was held in Buchanan's Hotel, Carlton place, Glasgow. Mr. A. Glendinning occupied the chair.

After an excellent tea, served by Mr. Buchanan, of which about eighty ladies and gentlemen partook, the chairman in the course of an able address gave a short sketch of the success which had attended Spiritualism during the past few years in Glasgow; and detailed the various causes which had led to the formation of the Association. The facts and phenomena of Spiritualism which many in our city had read of as occurring in America and London, are now being reproduced in our midst, and as a result of this much bitter opposition had been stirred up in the minds of many whose rule seems to be opposition to everything which does not accord with prevailing prejudice and fashion; though, on the other hand, there were not a few who were willing to treat the subject impartially, and were ready to accept it, if demonstrated true. To meet both classes, as well as to encourage and assist Spiritualists themselves, our Society has been established.

Spiritualism, he said, has come and taught to a sceptical and materialistic age, the great grand facts of man's immortality, and of God's universal love; has thrown a wondrous light upon the future life, and has robbed death of much of its former terror. It has revealed to us the interest with which we are regarded by those "who are not lost but gone before," and by rending the veil which separated earth from heaven, has afforded infinite consolation to many bereaved and desolate souls.

In conclusion, he warned Spiritualists present against surrendering their intelligence to the guidance of spirits, and insisted on the utmost caution in receiving, as authoritative, any statement coming from the spirit-world, reminding them that there was a false as well as a true Spiritualism, a foul and demonic, as well as a pure and divine Spiritualism, that the only sure way of escaping the former, and of entering into the enjoyment of the latter, was by leading a true and righteous life, and by having our souls in constant communion with the Great Father of all our spirits.

Addresses were subsequently delivered on "The connection between ancient and modern Spiritualism," by Mr. James Nicholson; on "The relation of Spiritualism to the age," by Mr. James Brown; and on "Mediumship," by Mr. James M'Intosh; on each of which topics other gentlemen also expressed themselves.

Considerable interest was manifested in a transparency executed by a Glasgow medium while in a trance state, professedly representing the Hall of Science in the fourth spiritual sphere. This work had been done in the space of seven hours, though different draughtsmen have declared that at least four or five days would have been necessary had it been a mere natural work. A spirit photograph representing the same medium's "double," was also passed round, and received much attention. At a reasonable hour the meeting separated, the proceedings being terminated by a vote of thanks to the chairman.

EXTRACT FROM THE RULES OF THE GLASGOW ASSOCIATION OF SPIRITUALISTS.

"The Membership of the Association is limited to parties acknowledging the reality of the Phenomena of Modern Spiritualism.

"The object of the Society is, 1st, To aid and encourage members and enquirers in their investigations of the facts and teachings of Spiritualism; 2nd, To spread a knowledge of its truths with a view of opposing the materialism of the age, and of confirming the mind in the belief of a future state.

"These objects to be carried out by means of lectures, reports of circles, readings, conversations, the circulation of the literature of the movement, &c."

SPIRIT-COMMUNICATIONS—No. 9.

February 1.

S.—Love himself thus writes to you, my child:—

Christ appears to His loved ones on earth in some especially endearing form to them. Taking upon Himself the form of humanity, He can also so present Himself as to call to the mind of His disciple, the image of some loved one; and in that particular way, thus calling forth the inmost affections, present Himself. It is most difficult to the human mind to conceive fully the features of Christ. Thus is it that, to each separate one, He would present a different appearance, as far as actual feature goes, and would, to each one, bear that one's individual ideal of loveliness; but the general surrounding atmosphere of divinity is ever an inseparable condition. The brightness, the whiteness so intensely pure, the star-like atmosphere of His Divine glory, this is ever around Him; but when the humanity is in its blindness, when the spirit-light is, as yet, but very partially developed, it may, and oftentimes does, happen that the human figure alone is visible, and the spirit-sight is not opened to the fullness of the glory of the Godhead bodily.

February 15, 1864.

Q.—Can you explain how Christ, as the Son, and in the form of humanity (as distinct from the pervading spirit presence), can appear to so many in all parts of the world, and at the same instant?

S.—Lo! I am with you always, even to the end of the world, my child. When on earth, He gave you these words. Believe them. It is beyond the power of the finite mind to comprehend the omnipresence of God; but even as you can comprehend that the God spirits can embody their desires, is it not, therefore, infinitely more in God's own power to embody the spirit in the Son, as He will, even in omnipresence, ever rest in the Lord? Wait patiently for Him. You may realize His actual presence ever and ever. Leave off.

February 9, 1864.

The spheres of undeveloped spirit land is in a low degree similar to the nurseries for the spirit babes. In this way, I mean that it is the training-school (so to speak in earth language), of undeveloped spirits. Infant spirits are only undeveloped, in as far, as they are yet germs, and, as yet, pure and unbiassed by the earth-life from their short stay, or growth, in the earth atmosphere. On this account, the nurseries are essentially pure, holy, without evil, and in that way, and consequently in as far as the exquisite beauty of the surroundings, it is not in the least to be compared to the sphere of undevelopment, for that sphere is little above earth-life beauty. The surrounding in the undeveloped spirit-land is, really, what such spirit brings with him. Myriads of your earth live for earth only. Their nature is adverse to actual crime. Hence the wiles of evil possess but little power over them to any deep degree. Their leanings to good are sufficient to keep them near the atmosphere of the God-spirits; and at the same time, as it were, they waver between the two. Great indecision of character is their usual characteristic. They are like the wind for variableness, and yet have no sufficient strength of will to be either very bad, or to strive after high attainments in purity of purpose. In fact, they live for the pleasures of earth-life only. Now all such, on passing from earth-life, find themselves in this sphere of undevelopment; but as Satan has no direct personal power over any of God's spirits after they have left your world, they are no longer influenced by direct Satanic agency. Their innate tendency (unbiassed by external circumstances kept up in your world for the sake of appearance or convenience), develops itself. They then soon turn either towards the higher, purer light or the happy spirit-land, or are attracted to join the lowest sphere, and pass on lower and lower. It is from the undeveloped much of the communication through table-turning is given. They are earthly in their nature, and rejoice in the power to communicate.

Q.—How do the teachings, given in this message, accord with the text, "Ye cannot serve God and Mammon. Either ye will hate the one and love the other, or else ye will hold to the one and despise the other?"

S.—God's ways are not man's ways. God's thoughts are not man's thoughts. Think not that the earth-life training is the complete education, so to speak, of the germ of the spirit. No, my child. I will try to show, that in the teachings of this morning you will find nought evil. Ever remember the difficulty existing to convey to the earthly mind things of spirit-life. Your earth, so to speak, is the early school of the spirit; and truly, as the early developments of childhood, are good or bad, and his whole future course ever depends upon his conduct there, so is it with the earthly child of God. The germ of the spirit, the frail humanity, even as a child, more easily (according to its young will), is trained to seek good or evil, so does the earthly man do likewise; but on leaving school-life the child development is, as it were, but just commenced. The leading-strings and checks of the school-life being removed, he will, henceforth, as you say, be his own master, and his natural tendencies will again sway. So is it, exactly, with the spirit of man, released from his earth-body shackles and surroundings. Only read God's Holy Bible, as applied to the spirit-life, the inner life, and you cannot be misled, but pray for your eyes to be opened to receive His word in spirit and in truth. Nothing removes, or in the least degree can mitigate, the importance of your spirit-training in your earth-body. The degree of happiness and purity attained to in spirit-land a soul depends thereupon. If the spirit-training is neglected in your earth sphere, it must receive all the more development here. The higher the aim of your spirit-life on earth, the higher is the sphere to which you are assigned, and to which you naturally approximate on passing through the shell of the earth-life. Leave off.

Still clearer will I try to give you knowledge, as we gain more and more power over your spirit development. Ever live in prayer.

St. Leonard's-on-sea.

F. J. T.

JUGGLERS ON SPIRITUAL MANIFESTATIONS.

(From the *Banner of Light*.)

I HAVE heard some otherwise sensible people state that the manifestations made through the Davenport Brothers were perfectly imitated by the prestidigitateurs. I went to see Robert Heller a few weeks ago, one of the best of them; he brought forward his cabinet, and called for a committee. Having often tied the Davenport Boys, I went forward to do the same service for his "boy." At the outset Mr. Heller gave us to tie with but about ten feet of hard twisted hemp rope so hard, that a close knot could not be made with it, and that was all the rope he allowed us; being about one-tenth that the Boys furnished, while their rope was pliable. We tied him as well as we could with the rope, closed the doors and then examined the cabinet, which we found as unlike their "cabinet" as any two things can be. The Heller cabinet has but two

doors, shutting with spring fasteners, and so loosely, that the exertions of the boy to unloose himself frequently open the doors. It is also made of pasteboard, with wooden frames, and has in its rear a door large enough to let a horse in or out.

It will be remembered of the Davenports that the middle door has a sliding bolt, and you can bind both boys ever so tightly, and the instant the door is shut the bolt is slid from the inside. This, to the investigator, is one of the best tests the boys give (the cabinet cannot be opened except from the inside), and one that Mr. Heller does not pretend to imitate. However, his boy, after wriggling and squirming some five minutes, could not get undone, and Mr. Heller quietly remarked to us, that he could get no manifestations from the boy till we untied him, which I did. Now, mark how some people investigate. I untied the boy, and threw the rope all loose into the cabinet and closed the doors, while Mr. Heller was telling the audience that I was making the knots tighter. This was done in plain view of the whole of them, yet they all believed him, and did not see me.

His next performance was still more absurd. He opened the door to show us how the boy could "tie himself up;" and such tying! The rope was twisted around his thighs several times, and the bight of the rope went over his wrists; all he had to do was to depress them two inches, and the whole hand would come out without fraying the skin. I told Mr. Heller that was "very feeble."

His next trick was worse still. He held up a big black board for the spirits to write on, and while it was thus held, another boy or man got in at the back door, thus four hands and two faces are easily shown through two apertures. Then he put up the board again and both got out; one to go round the hall, the other to stand on the trestles in the rear, and show his hands through both apertures for a little while, then close the back door and stand there while the first boy, having ran round, came in to the back of the hall, very much out of breath with running against time, which closed the *séance*, as well it might.

From what I had heard, I supposed that anything genuine could be counterfeited. But as Mr. Heller is the best of his class, I now think that such manifestations as the Davenport Boys give cannot be counterfeited—even into a semblance—except to those people who do not use all their senses—and brains too, while they are about it.

A. MILTENBERGER.

St. Louis, December 15, 1865.

LET US BE MEN.

By J. H. POWELL.

Let us be Men with souls to bear
Neglect—oppression—lies:—
For sake of Truth to bravely dare
The Martyr's sacrifice.

Do we not know that angels scorn
Each honest thought and deed;—
That life on earth is but a span,
And Truth is more than creed?

Do we not know that Falsehood's breath
Can taint no noble soul;—
That God is more than earth or Death,
And Heaven's the true man's goal?

Oh, Brothers! born to see the light
That angels bring to earth;—
To see with your own inner sight
The wealth beyond all worth:

Be brave, for know that God is near
In Trial's darkest hour;
Be true, and Truth shall quell all fear,
Of Persecution's power.

Do we not know that heroes true
Can smile at Wrong's decree?
Think of the Great Redeeming Jew,
Nail'd to the martyr-tree.

Think of the martyrs through all time;
The scouted of their day,
Who loved the Truth with love sublime
And met the flames to pray.

Do we not know that such dear hearts
Have made our History grand;
That Freedom for our Churches—Marts—
Was won by a Martyr-band?

The forms of Persecution change,
As ages onward roll;
The spirit still its forces range
To desecrate the soul.

There is no healthy life within
That is not stirred without;
We must be purified through sin,
And work our mission out.

Let us be Men, and face the world
With souls erect and true;
Nor quail when shafts of Hate are hurled
By Persecution's crew.

Do we not know the dear dead live,
And Heaven is for the brave;
That Cowards have no hearts to give,
Even unto the grave?

That Truth is deathless—Falsehood dies;
That Honour owns no shame;
That Virtue though it often sighs,
Has never cause for blame?

Let us be Men, and stand or fall
On Life's great battle field,
With hearts of steel at Davy's call,
Bearing the Christian's shield.

February 26, 1866.

A COMMUNICATION ON THE EXISTENCE OF A DEVIL.

(From the Spirit of Melior.)

From the Spirit of S. S.—"Dear friends,—I am pleased to open another communication with you. I wish you would strive as much to receive our communications as we do to give them. I must say farewell, until Melior has finished his communication, when I shall give you a few parting words."

Before the medium was entranced, the Spirit Melior signified a wish through the indicator, for Leviticus xvi. c., 10 v., Leviticus xvii. c., 7 v. and Ephesians vi. c., 12 v., to be read.

THE SPIRIT MELIOR.—"Follow travellers.—For as such I consider you. We are all travelling towards the end of one road, although I am a stage or two further on than you are, I have come, according to my promise, to give you a communication concerning what you term the devil, as there are many who have been discussing this subject during the past month, who would gratefully receive any truthful communication from the spirit-world. I have referred you to the passages in Scripture, as I shall make some remarks concerning them. I will be as brief as I can, or give you as much information in a few words as I am able. In the first place, who and what is the devil? The generally received opinion is that it is an individual spirit. An opinion also prevails that he is a fallen angel; an angel that rebelled against God, and was cast into the bottomless pit, but allowed to be equal with God in omnipresence, so as to counteract the working of God's Holy Spirit. You have many traditions of him appearing personally; or as it were, with his omnipresence condensed into one particular person, or reptile, or animal. The first of these traditions is the account of him tempting Eve. I do not think it necessary to state that the whole account of Adam and Eve is merely an allegory as I have said to that effect in my former communications. The only reliable source of a belief in a power contrary to God is derived from the Jews. The oldest book you have is the book of Job, which was written by Moses, whilst shepherding his father-in-law's flock. Yet Moses does not seem to have entertained so ridiculous an opinion of God and his antagonist as the religious people of the present day. If you search the Book of Job, you will find the belief fully expressed that God was all-powerful; and, although Satan is mentioned, yet he is mentioned in the light of being a servant of God employed by Him to bring out the hope and patience of mortals. The angel of death is mentioned frequently in the Book of Job, which shows that a belief existed then, that whatever occurred that could not be accounted for, by any human agency, was the working of a Spirit appointed by God. No such ridiculous idea appears in the Book of Job as that there was a devil who acted contrary to the wishes of God, for the devil who wished to tempt Job is made to appear as though he had asked God's permission. The germ of the Jewish belief may be traced to the Book of Job, for they did not believe in one devil alone. They had many ideas concerning evil spirits. I would now refer you to Leviticus xvi. c., verses 9, 10, 11, 12, 20, and 21. Is there nothing in these verses that seems very strange to you? Have you no questions to ask concerning the goat? Why was it sent into the wilderness? To whom was it sent? The few words I have written through the medium in Hebrew is part of the 10th verse. Now this translation of yours is widely different from the original. I would, had opportunity permitted, have given the whole chapter in Hebrew, and explained the words. Yet I have given you what will convince you that your translation is very erroneous. No such idea as a scape-goat was hinted at in the original Hebrew. One was to be taken for God, and one for Azazel. Azazel is the name of a person, Lazazel means unto Azazel. Now Azazel was supposed to be the devil, or spirit who caused sin, whose abode was in the antipodes of Heaven; and from the most remote ages a belief existed that offering sacrifices to gods was the means of appeasing their wrath. If the sea inundated a portion of a country, the inhabitants who existed before any recorded religion would offer up sacrifices unto the spirit who, as they thought, had sent the waters, because they knew no human being, no one of their own species, could have caused the inundation. Therefore they concluded that a power

above themselves must have sent the waters; and, thinking that a fierce element was approaching them to devour the beasts and themselves, as its prey, they would often offer up human sacrifices, as well as animals. This belief was not extinct at the time of Moses' priesthood. Well, one goat was to be offered as a burnt offering unto the Lord, for they believed the Lord above; and the fumes of the burnt offering were mixed with the fumes of incense, to make it more savoury when it reached Heaven. Now, at the age of which we are speaking, there was no knowledge that the earth was spherical, and it was thought there must be some place beyond the wilderness, or at its extremity, where Azazel and his emissaries resided. The goat was to be sent by the hands of a fit man. Now, what man was fit—most fit—to send the goat to Azazel. It is not expressed that one of the priests sent it. No. If one had committed more crimes than the rest, that man confessed his crimes unto the priest, as was customary in those times, and the man who had confessed the most crimes unto the high priest, was the man appointed by him to send the goat into the wilderness. I must not dwell so long on one point, or my communication will be longer than I intended it to be. If, as I proceed, there is anything I do not give explicitly, please interrupt me. I wish to convince you of the true spiritual religion. You may wish to know from whence the error originated in the translation. In the Latin vulgate the idea is not fully brought out; it is not called a scape-goat, but the "sent-away-goat," or the goat that was sent forth into the wilderness; and the sent forth goat has been construed, in your translation, into the scape-goat. The word Azazel is used by the prophet Isaiah, though it has received a different translation. In the translation it is, "satyrs shall dance there," yet in the Hebrew it is the same word as Azazel, and means that the place shall be desolate—so much like the wilderness, that the followers of Azazel shall congregate there. Now there is another word used by the Hebrews—"shorim," where they are commanded to offer their sacrifices no more unto Devils. The word Devils is expressed in the Hebrew by the word shorim, which was derived from "shor"—rough hairy. Yet we find Icholom, the son of Solomon, ordaining priests for the calves and devils that he had made. Now they were the images of goats and calves that he had made, and the word "shorim" was used to express the goat. We have no proof that this word was used among the Jews over 200 years. But I shall be wearying you with these derivations. Now many stick at the temptation of Christ. Christ was not tempted by any personal evil spirit. It was only His own spirit, that was combating against his higher spiritual nature. He had learnt the secret which mortals will find it difficult to learn ere they pass the partition of death. He had penetrated into God's laws. He was chosen, though he had the power to have pursued a different life to the one he did.

Question.—Do you mean that he might have followed his father's trade as a carpenter?

Answer.—Yes; and have been unnoticed."

(To be concluded in our next.)

"CORROBORATIVE EVIDENCE IN ABSENCE OF COLLUSION."

(From the *Banner of Light*.)

THE nature of the evidence indicated by the above quotation has ever been, and must ever be, considered the most reliable.

It instinctively associates itself in our minds with the idea or thought of being the direct will and act of God, that the truth might be known, and justice done. Perhaps no phase of influence claimed by our mediums for public speaking, is more unreservedly doubted than that claimed by Lizzie Doten. Allow me to submit to the doubters and deniers—those who are capable of comprehending the nature of such evidence, I mean—that which compell them to confess that "there is something in it," or utter a denial, the truth of which they doubt.

On Sunday morning, the 10th inst., while at breakfast, and having asked my wife of her intention to hear Miss Doten that day, she related the following "dream" she had the night previous. She seemed to be at a lecture of Lizzie Doten's, the gas being lit. Miss Doten spoke, after which a tall, slim gentleman, with long, black, curly hair, Roman nose, and giving the dreamer an impression that he was a Jew, arose and replied: after which the dreamer arose and replied to him somewhat, but seemingly to both, to the silencing of both the disputants, and apparently, to the satisfaction of the audience. I wrote it down—for Mrs. W. is a curious "dreamer," of which something hereafter—and put it in my pocket. I mentioned it to a friend before the forenoon lecture; but nothing of that nature occurred. In the evening, before Miss Doten arrived, I showed the memorandum to an English friend who sat with me—whose name I can give—at the same time remarking to him—"It will not be literally fulfilled, for my wife is not here"

Miss Doten delivered her lecture, and as the last word fell from her lips and there was no indication of the "scene," I said mentally, "it was only a dream;" but a moment after, and before she had become seated, Miss Doten stepped forward and announced that the following Sabbath evening, a discussion would take place between two influences, and that a third would act as judge or moderator between them; that the disputants were scholars, the third their teacher, who seemed to be the influence making the announcement; and that he had

scholars who were yet in the body. "My wife must be one of them," I mentally exclaimed. At the conclusion of the announcement, my friend turned to me, and remarked, "There is the dream"

Truthfully yours,
356 East 4th street, New York, Dec. 29. 1865.

PATRICK WELSH.

CORRESPONDENCE.

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

WHERE ARE THE COMMITTEE?

To the Editor of the *Spiritual Times*.

Sir.—Will you allow me to ask, what has become of the Committee, mentioned in your paper of August 12 last, as having been appointed for the purpose of assisting Mr. Cooper and yourself in the working of the Lyceum?

A manifesto was issued with their names and addresses, nearly six months since, from which I had anticipated much for the advancement of the cause, as therein it states, they have "in all sincerity set themselves to work," if so, what have they done?

If ever there was a period when their co-operation was needed, now is that time, as a Latin proverb truly says "a sure friend is tried in a doubtful matter."

Probably others of your readers, as well as myself, would like to hear either from you or them, some account of their proceedings hitherto, and what they advise at the present juncture.

For my own part, I shall be most happy to subscribe my small quota towards any fund for the reimbursement of the conductors of the "Spiritual Magazine" as well as the Times, in defending the attacks of a certain actor, and his clique, other engagements precluding me from more active exertion therein.

I am Sir, Yours obediently,
9 Westmoreland Place, Bayswater, W.

THOS. SHERRATT.

AN ATTEMPT TO IMITATE THE DAVENPORT MANIFESTATIONS.

To the Editor of the *Spiritual Times*.

Sir,—I had the honour to be present on Friday evening, Feb. 23rd, at a partial rehearsal of a performance shortly to be introduced to London audiences, professing to be a demolition of Davenportisms, by Messrs. Kelly and Co., who have been exhibiting in Paris and elsewhere, with a cabinet, &c. An after announcement of my personal experience with the Brothers Davenport seemed to produce a very crest-fallen effect. I believe these parties depend upon their audience having but a "second-hand" acquaintance with the phenomena. The whole affair was but a sorry burlesque upon the original, and could scarcely ever claim the meed of cleverness.—I am, sir, yours, &c.,

H. N. LIVERMORE.

WARNINGS—DREAMS.

ABOUT two and a half, and one and a half years ago, and also about six months ago, I dreamed that I saw my eldest daughter very pale and dressed in pure white. The last time she appeared to be at a wedding in a church and the dress seemed more handsome than formerly, and there was the addition of a red rose in the hair. She had an illness shortly after each dream. The first lasted a fortnight, the second a little longer, and the last about twenty-two weeks, and terminated in death. Now the dreams could not have, by any possibility, been suggested, as the young lady was remarkably healthy, in fact she never had an illness but those which children usually take, and these she got over without the least danger. From the first illness she recovered perfectly. From the second I thought, at least, that she recovered all right, and during the last illness I did not think that she was dying until a few days before she expired. Again, one night before I knew that she was dying, and when I was getting into bed I distinctly heard a noise like as if a smart slap with a cane had been given across my bed-room door. I did not remain long in bed that night. In the morning I lay down for a few moments to rest, but tried not to sleep, when I felt as if my eyelids had been pressed down, so that it was impossible to keep sleep away. I then felt as if my daughter's face had been laid gently on mine, and that she gave me three kisses. I then felt as if I opened my eyes to look upon my daughter, when to my great surprise she was gone, and my son was there instead. The next time I kissed my daughter the feeling of the skin was changed, and was exactly what it appeared to be in my dream, and it remained the same until death. One night, supposed to have been before the last illness, we were talking of Spiritualism. My husband said that I would make a good medium, but I remarked that I would be afraid. I was then asked if I would be afraid if I saw my —, meaning a very dear relative who died twenty years ago. I said I did not think I would. I then raised my head, felt a little agitated, and immediately requested that the subject might be dropped, as I had just seen the

face of my departed friend distinctly on the wall opposite. During the last sickness we all remarked that the dog kept up a continual howling. Some time before the death, and before we had any expectation of it, I dreamed that we had a washing in the kitchen, amidst a great deal of confusion. Also about two years ago, three days before the death of a lady who was then in her usual health, I dreamed that there was a washing in the lady's house. I thought I saw her husband with his shirt sleeves up, working among the clean clothes and in great distress.

These dreams made a more than ordinary impression at the time, on my mind. I tried to get rid of the effect but looking at them now, I cannot account for them in the usual way.

New Zealand, October 24, 1865.

SINGULAR EVENT IN THE TIME OF LOUIS THE XIV.

A SINGULAR event which occurred at Versailles, in the time of Louis XIV, caused much interest at the court. A farrier came thither from the village of Salon in Provence and applied to Major Bresiac of the Guards, begging to be conducted to the King, to whom he wished to speak in private. He would take no denial, and was so persistent that the King was informed of his desire, and sent him word that he did not receive everyone. The farrier persevered saying that if he could see the King, he would tell him things unknown to any but himself, as convincing proof of the truth of his mission to reveal things of the greatest importance, that in the meantime he only desired to be examined by one of the ministers of state. Thereupon the King desired Barbezieu to hear him, but to his surprise the farrier who had but just quitted the village and his trade, replied that he would not see Barbezieu as he was not a minister of state. The King then named Pomponne, and the farrier without hesitation went to find him. Not much is known of what took place at the interview, but the man's story was as follows—

On returning home late one night, he found himself surrounded by a strong light near a tree, close to his village. A female figure clothed in white and moreover of regal aspect, beautiful, fair, and dazzling, called him by his name, and desired him to listen to her attentively. She spoke for nearly half an hour and confided to him that she was the Queen, having been married to the King, and desired him to go to him, and repeat all he had heard, that God would aid him in his journey, and that by means of one secret known to the King alone, Louis would recognize the truth of the rest of the revelation; that if he could not speak to the King at once, he must seek an audience with a minister of state, that above all he must not confide these things to anyone else, and certain parts must be reserved for the King's ear alone, that he must depart speedily, and execute her commands with courage and perseverance, and that he would be punished by death, if he neglected her commission.

The farrier promised compliance, and the Queen disappeared, leaving him in complete darkness near the tree, he laid down for a time, scarce knowing if he were waking or sleeping, and then walked home persuaded that it was but a foolish illusion and made no mention of it to any body. Two days subsequently, passing the same spot, he saw the same vision, and the Queen reproached him for his delay and doubts, and redoubled her threats, desiring him to go at once to the provincial overseer, acquaint him with the case, and that he would assuredly furnish him with means for his journey. This time the farrier was convinced, but hesitated between fear of the Queen's threats, and the difficulties of executing the commission. He knew not how to decide, but preserved strict silence on the subject. After a week of perplexity, he determined not to undertake the journey; but re-passing the same tree he again heard the menaces, and this time became so alarming, that he determined to start at once, and two days after went to the provincial overseer at Aix who without demur exhorted him to start, and furnished him with means for the journey. M. P. M. saw him three times, and each interview lasted more than two hours. The minister repeated all to the King in private, who begged him to relate the circumstances to the Council of State which consisted only of ministers, namely the Duke of Beauvilliers, Pontchartrain and Torcy. The Council sat long, but perhaps other subjects were discussed as well; after this the King received the farrier in his private apartment. Some days subsequently the farrier had a second interview with the King, lasting more than an hour, and strict privacy was ensured.

The day after the first interview, as the King was descending the private staircase, previous to going out hunting, M. Duras who was in a position to say what he pleased to the King, spoke with contempt of the farrier, and quoted a report that the man was mad, and the King had not displayed his nobility in receiving him; at these words Louis turned abruptly and addressing the Marshal said "If it be so, then I am not noble, for I conversed with him for some time, and he spoke with much good sense, and I can assure you he is far from being mad." These last words were pronounced with such imposing gravity, that Louis' audience was astounded. After the second interview, the King owned that the man had told him

of a circumstance which had occurred twenty years previously, and which he had never named to any person, namely that he had seen a ghost in the forest of St. Germain. The King desired all the farrier's expenses home to be paid, and made him a present as well, and desired the overseer to see that he never knew want, though at the same time not to take him from his trade.

It is remarkable that none of the ministers would ever speak on this subject, in spite of the questions and rallies of their intimate friends.

History never threw any light upon it, but many imagined the revelations had some connection with the dynasty, and that the man with the iron mask, supposed to be a brother of Louis XIV., who was deprived of his throne and also his liberty was concerned in them.

MR. SOTHERN AND SPIRITUALISM.

PROCEEDINGS have been taken by Mr. Sothorn against the "Spiritual Times," in respect of two passages in the article which was quoted in full in that journal from an editorial article which appeared in the "New York Sunday Times" of the 31st December last; and by means of that publication in the "Spiritual Times," Mr. Sothorn's character is no doubt seriously challenged in the two points alluded to. For this the editor has made the fullest apology, as indeed he ought as a gentleman to do, and without the slightest reservation.

In this journal the passages complained of were not inserted, but the material words were expunged, and their place supplied by asterisks, and it was not intended that a prejudice should be raised against Mr. Sothorn in those matters.

We are bound, however, to say, that as a contrary impression prevails with Mr. Sothorn, to the fullest extent that such impression is well founded, either with him or others, we entirely repudiate and retract any charge or intention to make a charge on those matters, which were out of the knowledge of the writer of the article, or if any one known to us. So much we feel bound to say in justice to Mr. Sothorn with regard to those two inculpated points, and if we could use more expressive language we would do so in repudiation of any such charges against his character.

But this New York article was produced in answer to Mr. Sothorn's letter to the "Glasgow Citizen," in which he uses the most opprobrious epithets against this journal and against Spiritualism and Spiritualists. Spiritualism, he says, is a delusion, a snare, and a swindle, and Spiritualists are personally guilty of imbecility, irreligion, fraud, impudent chicanery, and blasphemous indecency. We do not know if the proverb that one man may steal a horse whilst another may not even look over the hedge, be true, but surely Spiritualists are to be allowed to be angry at such epithets as these, even if they cannot appeal to the law. But in addition to these charges, Mr. Sothorn professed to expose the hitherto believed doings of the famous Miracle Circle of which he was a member, and gave an entirely new version of its proceedings, on his personal veracity. It is mainly in answer to this that the New York article was written; and it was a great and culpable error, that in reproducing it in this journal every word on the other subjects was not rigidly expunged. This is what requires an apology to him and withdrawal, and which is fully tendered to him. But surely there is something which he also should say in withdrawing the offensive charges which he has made, and with respect to which the written testimony of several of the members of the Miracle Circle has been received. These gentlemen's written declaration leaves the matter in no doubt as to Mr. Sothorn's position in America with regard to Spiritualism, and which position is utterly at variance, as his companions allege, with the facts he states in his letter; and upon this question of Mr. Sothorn's veracity as to the Miracle Circle, rests the whole basis of his opprobrious statements against Spiritualists. There remains also the attitude which Mr. Sothorn has taken up in London in playing what he may call honzes, at Holloway, Maida-hill, and St. John's-wood. He certainly should feel himself bound to apologize for all these things, but whether he do so or not, there is no difficulty on our part in making the amplest apology to him for any reference being made to the two paragraphs in question.

The above was written before the hearing of Mr. Sothorn's proceedings against our publisher and Mr. Coleman. We only wish to add that Messrs. Kent, the publishers, are quite innocent of any knowledge of the contents of the Magazine.—SPIRITUAL MAGAZINE for March.

A FRENCH VIEW OF THE SOTHERN CASE.

L'Evénement, which, by the way, really is an amusing and sometimes instructive paper, gives its version of the Spiritual-Sothorn case. The "fury of Sir Cooper" is mentioned, and we are told that he called up spirits from the infernal regions to avenge himself on M. Sothorn, "acteur de mérite" who had laughed at him.—"Daily Telegraph."

A RELIGIOUS DISCOURSE on "INSPIRATION" will be delivered at the Spiritual Lyceum on Sunday Evening, March 4th 1866, at 7 o'clock. By Mr. H. N. LIVERMORE. Admission Free.

TO CORRESPONDENTS.

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

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

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