

L. R. NEWS PAPER PRESS
NO. 4 OCT

J. H. Powell

REGISTERED FOR TRANSMISSION ABROAD.]

[The Spiritual Times, June 1, 1866.

THE SPIRITUAL TIMES

DEVOTED TO THE FACTS, PHILOSOPHY, AND PRACTICAL USES OF MODERN SPIRITUALISM.

PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH.

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.

EDITED BY J. H. POWELL.

No. 110, Vol. III.

JUNE 1, 1866.

PRICE 2d

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.

SPIRITUALISM.

BEAUTIFUL are the teachings of good spirits, and wonderful are their workings. Turn which way we will spirit-manifestations meet us and claim consideration. Rich and poor alike are blessed or cursed with the gifts of mediumship. God is no respecter of persons, He dispenses His spiritual gifts with no predilections either for patrician or plebeian. It is a gratifying thought to the spiritually minded, that God dispenses with a bounteous hand the wealth of His Spirit, irrespective of colour, caste, or creed. Now we hear of some of the neglected sons and daughters of Toil finding themselves unexpectedly directed and guided by spirits. Again we hear of some of the votaries of wealth and fashion, becoming cognisant of the presence of spirits and forgetting their distinctions in the service of pure Religion. These are pleasing facts to record.

Spiritualism rears its temple on the foundation-stones of Science and invites Humanity into its fold. It neglects no useful work either of a mundane or supra-mundane nature. Its teachers; Wisdom, Virtue, Religion, Love, are everywhere out-working its mighty mission. Spiritualism is not a thing of yesterday—an *ignis fatuus* flame which recedes from the pursuer and vanishes like some phantasma. It owns a history ante-dating all human histories. Its manifestations have appeared in all nations, at all periods of time. Hence the absurdity of sceptics laughing at it as a new delusion. It is true that a certain phase of the manifestations broke suddenly upon the American ear, some seventeen years ago; but this was not the commencement of spirit-manifestations, only an intermittent evidence of an ever-existent Power, given as if it were intended to arrest the materialistic mind and stimulate belief in the soul's destiny. For the past two centuries the human mind has been taught to regard Science as opposed to Religion; hence the deep-rooted scepticism which has been sapping the tree of Faith and perverting the fruits of Reason. On the one hand we have been indoctrinated by the churches and drilled by the schools, until we have even grown to regard Formalism as more than the vital or spiritual in Religion; on the other hand we have been almost ossified by the scientific Materialism, which has innoculated society, finding its way even into the pulpit. Whilst we have been thus enslaved by the Formalists on the one hand, and the Materialists on the other, crime has grown to hideous proportions, whilst the great heart of Humanity has heaved with sorrow and remorse at its own follies and crimes.

The sects have tried their hand at the great work of Reform. Philanthropists have nobly endowed schools and used all available beneficent means to lift the crime-tainted from the mire of degradation in which they are wallowing.

Yet still, the gigantic evils oppressing mankind hold firm root in the soil of society. Spiritualism, the world's Regenerator, speaks to Humanity in thrilling tones of mercy, proclaiming its pass-words, God, Redemption, Immortality. It comes to us with power but not with pomp. It breaks down the walls of caste and distinguishes the man from his conditions. It preaches a universal God and Saviour, Heaven for all, and eternal Death for none. It stimulates Individuality, making personal Responsibility active. It affrights with no horrible and disgusting pictures of a perpetual hell for opinion; but, whilst it depicts myriads of evil spirits tenanted the abodes of Hades, it likewise assures us that myriads of good spirits inhabit the spheres of Paradise. It describes the Infinite as Love, and gives hope to the penitent sinner, even beyond the tomb. It further teaches that Religion and Science proceed from the same Source and may be married; that God's goodness is manifested alike in the macrocosm and microcosm; and, that He Himself is ever present with His children who are the vast human family. Old Theology has held influence, for good and evil, for centuries; but Failure is written on its brow, and, sooner or later, it must give place to the progressive faith of Spiritualism. It is high time some revolutionary Power swept from off the earth the rubbish of sect and caste, that the unitive character of mankind might be appreciated. It is the mission of Spiritualism to perform this needed work. The world is not to be redeemed without some moral earthquake-upheavals; but peace succeeds war; this is the changeless order of Nature.

Spiritualism is not only a destroyer of the false, but a grand restorer of the ancient Truth. It is because Spiritualism receives its mission from God and works for Humanity, that we gratefully accept its teachings and devote ourselves to its service. Wherever a human soul exists, no matter whether it be incased in a black or white skin, there Spiritualism is ready to bestow its blessings.

God knows the world needs such a Regenerator as Spiritualism! for, with all its resources of preaching and books, it is yet more than half submerged in a sea of sin. To the honest soul Spiritualism adds strength; to the liar, the spendthrift, the hypocrite, it says: "your sins will surely find you out;" and in the same breath adds: "there is Heaven for all through the gates of Repentance."

Blessed, soul-sanctifying Spiritualism! may we more than ever feel its holy influence.

MRS. BERRY'S MEDIUMSHIP.

It is to us an evidence of the wonderful power of spirits, that Mrs. BERRY, in the short period of ten months, has developed, in a surprising manner, as a drawing medium. We well recollect her first spirit drawings, bold and crude, yet vital, bearing the peculiar marks of spirit design. Mrs. BERRY's drawings have characteristic qualities of their own. Of all the spirit drawings we have seen, and we have seen many very beautiful ones, none have struck us as being more singular and full of design. Every picture in the

outline presents the form of some animal, whilst faces and forms of the quaintest character, group within the figure. It is interesting to note the rapid development of the faces and forms until they approach the human. The spirit controlling Mrs. BERRY seems to be giving through her symbols of the origin of species, and will probably portray the most perfect type. A collection of these extraordinary drawings and paintings, if exhibited at a future period, would greatly enhance the cause of Spiritualism.

Mrs. BERRY, as we have before shown, is not simply used for drawing. She is a battery of magnetism, and often sits at her little table to commune with her "darling Em." The other evening we saw the little table rise again, without hands touching it, from the floor, to receive a salutation from the lips of those sitting round it.

MRS. MARSHALL.

THE manifestations through the mediumship of Mrs. MARSHALL continue to excite wonder. At a late sitting with her Mrs. BERRY had a bell, which had been placed under the table, lifted by the Invisibles into her hand; after which a slate was given her by the same mysterious means. On another occasion, a lady known to us, sat at the table, having in her hand a small basket. After a brief space the spirits requested the loan of the basket; it was lent to them, and returned by them to the lady with the bell in it.

THE DAVENPORTS.

THE Davenport Brothers and Mr. Fay have been giving *seances* in Berlin. The King and several members of the Aristocracy of Germany have witnessed their manifestations. Some seventeen of the newspapers have favourably noticed them, and they are treated with marked respect by all with whom they come in contact; still the Germans are avowedly materialistic. Mr. Cooper writes to say that he has not yet met with a single Spiritualist. We trust that the efforts of Mr. Cooper to present spiritual evidences to the mind of Germany may be crowned with success.

A long letter in French has reached us from M. Roustaing the medium through whom was given the work we reviewed lately, "The Revelation of the Revelation." He expresses himself satisfied with the review, and desires us to inform our readers that the third and last volume is now ready, which he says has been sent to us. We regret to say the book has not come to hand.

CELEBRATION OF ROBERT OWEN'S BIRTHDAY.

We lately attended a meeting at Cleveland Hall, where the audience met to commemorate the Birthday of Robert Owen. Mr. G. J. Holyoake presided. On being requested to speak we readily assented, because, warily admiring the calm, impressive, large-hearted Philanthropist, though dissenting from some of his views, we felt glad to have the privilege of adding our humble tribute of esteem to his memory. It is well known that Robert Owen became a Spiritualist in his later days, a consummation not devoutly wished by many of his admirers. In fact there were not a few present who felt somewhat sad to think the "ridiculousness of spirit-rapping" should be mixed up with the memory of Owen. The chairman, in introducing us, said that as Mr. Owen during a period of his life had expressed himself interested in the affairs of the other world, he deemed it well that some one entertaining Spiritualist views should be asked to speak on the occasion, he should therefore call upon the Editor of the *Spiritual Times*, who was a professor of the other world. Mr. Holyoake has a fatal habit of burlesquing sacred things. We prefaced our remarks by assuring the audience that we preferred no claim to being a professor of either this or the other world. We next referred to the passage in Mr. Holyoake's "Trial by jury for Atheism," where he describes in pathetic language the death of his child, and says he should be pleased to find a life after this, and qualifies the expression by adding; not a life where the sinful and the selfish, but the gentle and the pure commingle, for there in that state his Madoline would be a

Hebe. We then spoke of the death of our "little hindering thing" and rejoiced that we had received proofs of our Marion's loved presence, and contended that if the chairman could realise similar experiences, he would not only have the heaven for which he so pathetically pined, here; but a reasonable assurance of the Life Hereafter as well.

Referring to Mr. Owen's career, we said, at the time the old Philanthropist died we had learned to regard Death as a kind of annihilation, and deemed Robert Owen to be *no more*. The thought to us was a dreadful one; but now, thanks to Modern Spiritualism, we could say; "he is not dead but gone before," and the fact of his conversion to Spiritualism was evidence to us that the Almighty had sent His holy angels to him that so good a man might not pass away without receiving some assurance of Immortality.

The chairman took exception to the expression, "annihilation" and said that the speaker was perhaps the only person that ever did believe in annihilation, since no one could possibly know anything about it. A report which appeared in the *English Leader*, gives us the credit of the word "annihilation," but not a line of our speech, or the shadow of a shade of the thoughts therein expressed. This we should not mind; but why need the chairman, at a meeting assembled to pay tribute to the memory of a Philanthropist, especially care to criticise that fatal word "annihilation" and the *English Leader* take particular and especial care to report it?

We spoke of annihilation as applied to the individual consciousness, not the body, of Robert Owen. Will any Materialist maintain that the individual consciousness is *not* annihilated but is Immortal? If so, what difference is there between the idea of the Spiritualist and that of the Materialist?

Mr. Robert Cooper, of Moss Side, Manchester, after paying due respect to the memory of Mr. Owen, said he had received several letters asking if he had turned Spiritualist. As a Spiritualist, lately connected with the *Spiritual Times*, bore the same name as himself; he desired distinctly to state that his views remained unchanged. We obtained permission to say that Mr. Robert Cooper, the Spiritualist, of Eastbourne, had also received letters, congratulating him on his supposed conversion from Atheism.

"So the world rolls round and round."

CASE OF BI-CORPORALITY.

Conversation between Monsieur Roustaing (medium) and the spirit calling itself St. Anthony of Padua.

St. A.—I am near you, and willing to explain all that you desire.

Mr. R.—Will you kindly narrate the facts relative to the accusation of murder brought against your family, and your interposition proving their innocence.

St. A.—I was at Padua occupied with my ecclesiastical duties and in no way thinking of my parents; when suddenly I heard a voice saying "your family is in great danger, you must go to their aid." At the moment I scarcely knew what to think of this warning, but having prayed, I fell asleep. Unconsciously I found myself transported into the presence of my family; found them in tears, and shut up in a dark prison. I asked the cause of this violent grief, and they told me a murder had been committed and a body found in their garden, and they were accused of the murder, of which they were innocent. This passed as in a dream and I had only a vague consciousness of all I heard. I perceived that words were unnecessary, for I could read my parents' thoughts. Soon I found myself in presence of the Judge, charged with the enquiry of this crime, and by his troubled aspect I perceived that I really existed in body and spirit, in the place in which I beheld myself only present in a dream, but I did not as yet realize my actual state, and the unusual phenomenon of bi-corporality. A long conversation took place between the Judge and me, which terminated in his deciding to have the corpse of the murdered child disinterred. Overcome by the conviction of the innocence of my relatives, I prayed to God that a miracle might be accomplished; and that the corpse should speak, and declare their innocence. My prayer was answered, the dead body arose, and described the details of the murder, after which it once more fell to earth to rise no more. My relatives having been set at large, returned home, where I spent the day with them; when they retired to rest I disappeared, and awoke at Padua with the above circumstances impressed upon my mind as a vivid dream. I dared not attribute them to any other cause, until a month later, I received a letter from my parents naming my strange visit to

them, and asking if it was really I, who had so miraculously procured their liberty.

Mr. R.—At the beginning of your recital you said “suddenly I heard a voice which said to me, your family is in great danger, you must go to their aid.” Were you a clair-audient?

St. A.—Yes, I had several times heard a mysterious voice whose nature I could not explain, but which by a deep intuition I always believed to be that of my Guardian Angel. It was only after my death that I realized the fact and phenomena of auditive mediumship.

Mr. R.—How did you appear to your relatives?

St. A.—My spirit separated itself from my body heavily overcome with a deep sleep; and I found myself transported near my parents even as in dreams we visit those whose sympathies attract us. When I visited my parents in the prison, I was not visible to them at first. I read their thoughts and it was only little by little my spirit condensing the mediumistic fluids with which they were surrounded, succeeded in becoming visible to their astonished eyes. My Guardian Angel and many other spirits aided me in this operation.

Mr. R.—Was your appearance only visible, or was it visible and tangible?

St. A.—Only visible, their trouble was so great, they never thought of touching me. Having consoled them by my presence and voice, I traversed the walls and doors without impediment, and entered the Judges' presence. It was then only, and after the long discussion that took place between us, that I became really tangible, and that my “peresprit,” had all the appearances of a real body.

Mr. R.—Were your parents clair-audient?

St. A.—No, but in the same manner as I had been able to appear I could pronounce words audible to them, all persons present would have seen and heard me.

Mr. R.—Were they clairvoyant?

St. A.—No more seeing than hearing mediums, I was visible for anyone. I told you I had been enabled to condense the fluids surrounding me, in such a manner, as to give my peresprit all the appearance of a real body. Only substantiality was wanting, and this I was enabled to gain from the Judge's atmosphere.

Mr. R.—You told us but a moment ago that your apparition to the Judge was visible and tangible, and that you held a long conversation with him; did this conversation take place by aid of the hearing mediumship of the Judge, or by human words pronounced by you, and thus reciprocally exchanged?

(To be concluded in our next.)

DR. J. B. FERGUSON'S ADDRESS TO PRESIDENT JOHNSON.

We find in the *National Republican* of April 16th. a closely printed column of Mr. Ferguson's address to President Johnson. We well remember his glowing speech at the Lyceum, on the “Nature of Contrasts.” We cannot find room for the whole of the address, but give the latter part:—

The North is not in nature a contradiction to the South, but they are natural contrasts to each other. They are antipodes but not, necessarily antagonistic. So they must be in law, in policy and social intercourse—a beautiful and mutually beneficial contrast, but not an antagonism to each other. Cold is not heat, day is not night, summer is not winter, and yet the one could not be without the other, while each reveals its omnific purpose that bestows its good to all and succumbs not to the pretension of any. These contrasts of nature make its infinite variety and beauty, its inexhaustible utility, and at the same time reveal a sublime and perfect harmony. It is, therefore, a plain dictate of common sense, confirmed by all experience and observation, that no array of the contrasted conditions of a people, marked and distinguished by the effects of contrasted climate, soil, and culture, in antagonistic strife, but what must prove fatal to the prosperity and hope of each.

We, sir, have passed through a terrific and most desolating war, and to day we have all our characteristic differences left, to be re-arrayed in ceaseless strife, unless we can do justice as a people, as a nationality, to the just and unavoidable claims of each section. We can, sir, perpetuate a unity, but we can only do it by recognizing our mutual diversities. I rejoice, therefore, that the policy of the administrative function of this American nation, in your hands, proposes no alienation, no unjust demands upon a people denied a voice in the councils of the nation; the only course whereby that acrimony which has laid waste the fairest prospects of our labour and hope may itself become a skeleton beneath the power of thought and the divine administerings of our contrariety of climate and culture.

I cannot help, sir, but recall in my infancy and boyhood, when memory is not poignant in its effect, the fact that stump orators used to tell extravagant expenditures of the Government, or the

fallacy of undertakings, not to say culpable dishonesty. It strikes me, if my memory serves me right, that the marginal figures were from forty to sixty-five millions of dollars. Within this was exemplified much to bring down condemnation or applause, in regard to sincerity, trust, obligation and fidelity involved. This sum was annual, Mr. President. What do I now see? That the returns from income are more than sufficient, monthly, to pay what was deemed the most extravagant and injudicious investiture of the then working of the governmental form of our nation. Now, sir, what does this prove? I do not array it as an unqualified exhibition of expenditure or dereliction; for multiplied by twelve we can soon see its total and its balance against former procedure. We must admit, however, that it is vast. But I must say that it impresses us with a solemn recognition of one or two conclusions: an unwholesome departure from the past or the indubitable recognition of our a ready inaugurated future, which I believe will be the recognition of right and the propitiation of the age. For the flag has trailed in the dust. Our friends, our brothers, our fathers have bled and died in the land; and in the series of events we have arisen to a new consciousness of our strength and power to redeem the withered and lost, and as such, sir, let us be true to the emblematic semblance placed in our hands for the good and the cherished and yet to be developed hopes of humanity. That semblance of a united nation's power should be equal from the frozen isles of Maine to the melting suns of Mexico. All beneath it should feel shielded from injustice and disparaging wrong.

With these assurances, never having known a North or South, an East or West, no good or ill for humanity, I have measured my hope, dispensed my benefits in accordance with the recognized desires of the conscious evidence of one God and one humanity, however diversified their ministrations and callings, to the best of my feeble ability.

I come, sir, to congratulate you for myself, and I think I may say for the vast majority, if not all, the people of your and my adopted State. We remember you, sir, as the child of the people, and always the representative of their dearest interests and hopes. Your achievements over faction's fatal clamour in days past was more than usually falls to the lot of mortals. Looking back to no boasted lineage; environed by no precedents where principle is at stake, we remember your achievements with pride and grateful pleasure; and, sir, we believe you will live to secure still greater good by giving to all our people peace. He that can do this in the days when nations have seemed ready to feed on the spoils of our threatened freedom, when the land is yet red with the blood of its own children, will be humanity's benefactor, nature's priest, the champion of right and peace; and through the ages to come will be known as Columbia's saviour! Such, sir, is the deserved meritorious which we would see you rewarded for your unremitting and unswerving devotion to the just rights and hopes of all; yes all our people! So that with our sad lesson of war, so prominently before the whole civilized world, we may hope for renewed and sincere efforts on the part of all christian nations for the era of peace, when not merely a sect or a tribe may fulfil the vision of the prophet, *but all men dwell together in unity.*

THE PHENOMENA OF THE UNSEEN.

A small interesting pamphlet by Mirza, published under the auspices of the Glasgow Association of Spiritualists has made its appearance. It is clearly written, and contains some strange and startling revelations, and deserves to have a wide circulation.

We are glad to find that the Glasgow Association of Spiritualists are in active service. May they do much good. The following is an extract from their rules which we reproduce from the fly leaf of the little pamphlet which we have under review.

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

“The objects of the Society are 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.”

Mirza gives his experiences with an earnestness and consistency quite charming. We should advise the most careful use of great names, such as Dr. Franklin. Mirza might profit in future by this hint. The clearest evidence

of identity should be given before we accept the names given by spirits as bona fide. The following extracts will give Spiritualists a relish for the pamphlet.

The mediums now began to perceive a number of shadowy forms enter the room—among others, "Sam," the boisterous spirit of the Greenock circle. Being in some doubt how to manage this spirit, of whom we had heard so much, particularly in the way of rude mischief, the mediums advised us to keep ourselves easy, and if he became noisy, to join in singing the well known children's hymn, "Joyful," as he was fond of it, and had often expressed a desire to join in it but could not owing to his undeveloped state. We were also informed that when he first came to the Greenock circle, he used language anything but polite; now, however, he had progressed so far as to have got rid of this habit. The first intimation we had of this spirit's presence was a tremendous blow on the table, which for loudness I can only compare to the report of a gun. At the same time the table began to move up and down in the most violent manner. I requested that it might be lifted clear of the floor. No sooner said than up it went with a bound, to a level with our breasts, where it continued to sway backward and forward in the air, and ultimately to throw a complete somersault, causing us to change our hold; nevertheless it did not fall to the floor, but continued to make all sorts of eccentric movements, and that with such force, that it took all our strength to prevent our being injured by it; till at length, tired out, we requested that it should resume its natural position on the floor, which was done, accompanied at the same time by another of those tremendous blows that made us start in our chairs. I then, in order to test the phenomena for myself, requested, mentally, that I might be touched on some part of my person; and in a moment my right knee was grasped, but only for a moment. At the same time Mr. S— felt as if some article of dress had been thrown upon his shoulder but, though he put up his hand, he felt nothing. But the most extraordinary part of the manifestations was the effort made by "Sam" to join us in singing "Joyful," to which the table kept time by its movements. His voice, which was at some distance from us, seemed far more like the barking of a gruff dog than anything else, while at intervals he cried out, "All right!" "All right!" finishing up with another of those thundering blows upon the table. We next started "Greenland's icy Mountains;" but, somehow or other the lady-medium went off the tune, and I was forced to stop, when, as if to admonish me to proceed, I was grasped first by the knee, and then by both ankles. Another very curious thing I noted during the singing was a sound apparently floating above us in the air, and not unlike the snapping of a bird's bill, as it kept time to the music. Sometimes I could hear it over my head, sometimes over that of Mr. S—; then it would seem to be sailing about over the medium, then down close to the floor, but always on the move. I remember that, among other sounds, the fire-irons seemed to be thrown down on the hearth, while in one corner I could hear as if it were the crumpling of paper. But here the *séance* was interrupted by the old lady of the house knocking at the door, and asking if she might come in. Permission being granted, she opened the door, came in, and proceeded to light the gas. She then, with a very solemn face, asked what were those awful unearthly sounds she had heard, even in the kitchen, where she had sat till she could endure it no longer. At this time I may tell you, she was greatly afraid of the invisibles, and was on the outlook for another house; but her daughter told her it was of no use, as the invisible power whatever it might be, would be sure to accompany them. Now however she has got quite reconciled to it, and converses herself with the spirits quite familiarly.

Now occurred the most surprising incident of this *séance*. We were waiting for a reply to some question, when something struck a blow upon the table, and the medium cried out, "Oh, my ring! it is gone." Sure enough when she held over her finger not a vestige of it was to be seen. Thus in a moment was accomplished a feat which had baffled the most patient manipulation and ingenuity. On asking the reason of this sudden withdrawal of the talismanic gift, we were told that it was a sign that she herself would be suddenly taken away; but whether temporarily by trance, or permanently by death, we were not made quite sure.

On one occasion a slipper was taken off the foot of the medium before their eyes, and hung upon the kitchen door handle; while on another the large table in the parlour was lifted and laid upon its back in broad daylight while the mediums were sitting at the window, which is at some distance from it. A similar occurrence took place at our third visit, when both mediums were present. We had just taken our place at the table, before the gas was turned down, when, much to our surprise, an arm-chair which was standing on the hearth suddenly moved forward to the table, no one being near it at the time.

First the table rose up as high as our heads, and moved with

such tremendous force that we had to bend our heads below its level, and resist it with all our might to prevent our being injured or upset. As it was my friend S—, who was sitting close to me, was thrown over, chair and all; but, strange to say, he did not fall with violence, as was to be expected, but felt as if his chair had been arrested just before it had reached the floor, thus preventing the anticipated shock. After he had got over his surprise, we again took our places. I then requested as a test, that the invisibles would touch some part of my person; and while waiting the result the lady suddenly cried out that her foot had been suddenly pulled out from below her. I was just wondering in my own mind how this could be an answer to my request, when I received a slash on the face with what appeared from the feeling, to be the tail of some animal, or at least a bunch of hair of some kind or other. Just then the little girl set up a piteous wail, saying that something had struck her on the face and pulled her ear. The old lady and all the others also averred that they had been struck on the cheek with something or other, one describing it as like the mop with which bakers clean their ovens, another as a wisp of hair. Mr. S— said it seemed to him more like some old heddle yarn. But, whatever it might be, it was clearly evident that all present had got a touch of it.

Once I was seized by both ankles, but was so startled that I drew away my feet in alarm. At one time I felt a hand laid gently on my head, and shortly after a slight, yet distinct slap on the head, which drew from me the exclamation, "Don't do that!" I asked the invisibles if these manifestations were being made for the purpose of convincing us of the reality of spirit power. The answer was "Yes." "Well," I said, "so far as these go, I think we are satisfied." To this conclusion, however, it seems Mr. S— demurred, as he told me afterwards, though he did not give expression to it. And this, I think, accounts for what immediately followed; for no sooner had the thought been formed in his mind than he was struck, by an invisible hand, a violent blow on the side of the head. He cried out at once that he had been struck, and that he thought he was cut. We were all surprised at this, as none of us had heard the blow. However, we broke up the circle at once. I arose and lighted the gas, when, fortunately it was found that our friend had sustained no injury beyond a slight smarting, which did not long continue. Contrary to what might have been expected from such a blow, the part was neither swollen nor discoloured.

MESSAGE DEPARTMENT.

Under this head we shall print all spirit messages that we may consider worthy. Correspondents will please write legibly on one side only of the paper and abbreviate as much as possible. The Editor does not hold himself responsible for the opinions of spirits either embodied or dis-embodied.

A BEAUTIFUL SPIRITUAL VISION.

Seen by Mr. W. D. Meers.

We present our readers with the first part of a Vision seen by Mr. W. D. Meers, and shall give part two in our next. Mr. Meers saw the first part of the vision on Sunday evening, Sep. 3d, 1865. He failed to make a record of what he saw, when in January, 1866, a spirit came and desired him to do so within three days, or it would pass from his memory. He sat and vainly strove to recollect the names of the spirits spoken of in the vision. He tried again, earnestly desiring that some good spirit would aid him. This time he was successful, and "felt the warmth of heavenly magnetism." The first part was finished on the third evening. The second part was communicated by vision and writing on the 23d. of January. We print the vision as given to the medium, who is a highly sensitive and wonderful seer of whom we trust our readers will hear more.

PART I.

Looking around into the spirit-world, I saw a guardian, attired after the fashion of a Turkish grandee. Several questions were asked, and answered most truthfully, and fully confirmed what had been previously said by the same spirit, through other mediums.

After this my spirit-sight was directed to another part of the spirit-world, and there I saw five plants each bearing blossoms after their own kind, and all in most perfect foliage and beauty. First the Daisy; second, the Violet; third, the Lily of the valley; fourth, the Jessamine; and fifth and last the Tulip. All were very beautiful, with purely white blossoms. A spirit-voice asked me what I thought of them? I answered that I considered them pretty, but could not see anything very particular to excite my admiration. My questioner then told me to

watch them steadfastly, and earnestly. I did so, and saw each plant transform itself into a beautiful spirit, wearing around its head a wreath or coronet, composed of various flowers from which they sprang.

The first one wearing the Daisy wreath, came towards me, and asked for my opinion of her. I said I considered her pretty, but certainly not beautiful. She then told me she was named Innocence, and did I not consider innocence beautiful? I answered that any justly balanced mind must think so. She replied, however rough the foot may be that bends me down, or however hard the burden I may have to bear, still I look up, and always turn my face to God.

The second spirit, the Violet, now approached me, she told me her name was Virtue, seeking no exalted position in the world, but rather hoosing quiet and seclusion, and yet she found herself most universally beloved; not for the beauty of her form, but for the soft and sweet perfume which round her grew, and which all the sons of earth admired. And so they sought with anxious hearts, her dwelling, and she was happy; free from lofty aspirations. No jealous fears; no envious thoughts, but rather seeking quietude and undisturbed repose. Then was her joy complete, and sometimes she felt proud, as she most often found herself the most beloved by those of noblest natures, and of best intent, and those were best society for her and me. So let us always seek for friends with honest hearts, and we had naught to fear from mortal kind. she bade me think of her, and then passed away.

Next the Lily with its drooping head, stood in the foremost rank, and told me she was known as Modesty, she said that very few admired, though many called her "pretty simple thing," and even then, she only strove the more to hide her trembling form, amid her native foliage, and flourished best in deep seclusion, where no mortal eye could gaze upon her, and then she felt at ease, studiously shunning the lovely orb of day, and seeking some nook of quietude and peace, where she could rest in solitude unseen. But I was not to be like her and hide my head, but look around me boldly without fear, as I had work to do, and so must watch all time and each occasion, doing what good I could when chance occurred, and with bold face observe each member of the human family. Learn all I could from those who more advanced in knowledge than myself, could give one ray of sunshine to my soul. This having done, I must impart to those who needed it, what consolation and assistance I could, to make their path more bright, and teach them that progression leads to happiness; how each should live to help his neighbour on life's journeying way. This was the secret of contentment here, and fits us for advanced and brighter spheres. So may you live a life of usefulness; doing thy work in sweet humility, but not with modest mien. I would I were more worthy of your love.

And now the Jessamine advanced with smiling face, and told me she was known as Friendship; that she had lead a joyful life, clinging to all things with her friendly arms; the frailest branch or roughest stem alike, she hugged them in her fond embrace, and gladly clung and flourished everywhere; and when a welcome guest she strove by every means to make herself a lifetime need. The more she grew, the greater was her power. Thousands of starlight blossoms she produced, each one a symbol of a goodly act, and then the very atmosphere as if in joy became perfumed with sweetest fragrance, pure and unalloyed, as was the motto that she loved, and hoped that I would cherish for her sake, the joys and pleasures of a friendly heart, as it would do me good. The more I cling the firmer I should grow, until responsive all would cling to me in very sympathy.

And now the Tulip came, with head erect, a proud and noble beauty to behold. I felt as if I could have loved her, for her very nobleness. She told me she was named Ambition, and had more affinity with me than had her gentler sisters and she could tell me more than they had done, but each had told a worthy narrative, and one that I should not forget; but as her sympathy with me was great, she then would tell me how she long ago had felt as I did then, Ambitious! how she had found the way to happiness, Ambition still her motto, and fond Love her guide. She said that when she had reached womanhood, in all the golden beauty of her prime, that she was proud, and yet ambitious of the world's esteem, but how to win the golden apple of applause was her unceasing ever anxious thought; the more she thought, the greater her perplexity, and she became unhappy. But being blest with youth, and active intellect, she quickly rallied and after one long and anxious day of thought, striving to find on which of life's rough billows, she might with safety launch her bark and firmly plant, the motto she had chosen for herself, with mind uneasy and dissatisfied, she sought at eventide a quiet bower, where she could watch the lovely sunset tinting the hills like brilliant gold. Here she could watch the bleating flocks and herds preparing for a night of sweet repose? But they were not ambitious. The gentle stream in peaceful murmurs glide on its way, decked with a thousand ripples, sparkling in the sunbeam,

then half hid behind the mountain top. It was a lovely scene. The tall trees were gently waving in the breeze, and the soft zephyrs breathing sweet music on their rich foliage. But they were not ambitious. And then the flowers, decked in their native and brightest hues, were shedding rich fragrance all around. Amidst them I beheld a tulip, standing like a fair noble queen, with head erect towering above her sister flowers, as if accustomed to command; I thought within that flower Ambition dwells, and so I plucked it; then I found that all its nobleness and beauty, was in outward show, no sweetening essence from its heart did spring, I could have cast it from me. But then I thought how much like me is this poor flower, a showy and a useless thing! I pondered over all the human qualities; I took the Passions one by one, and wrote them down on little scrolls, which having done, I made my tulip act as Fortune's wheel, and threw my pellets in its hollow heart, then closed its leaves around, like the four quarters of this lovely earth, and then I shook it well, and thought as earth attracts all earthly and material things, the grossest of these Passions weighing most, will fall the nearest to their native soil, while those which aspire heavenward, will rise the topmost in my noble flower, and these I will secure, and henceforth take as guiding stars, attaching one to every leaf, and wear them, as my mottoes evermore. I now with steady hand, and anxious heart, opened the bottom of my lottery box, from which fell out a little scroll, on which was written, Pride. I thought could Pride be such a fatal passion as to be nearest to the dross of earth; and then I clearly saw the deadly poison of the word, enslaving every noble sentiment of poor humanity, binding its votaries to unceasing want of something more than they possess! And should their craving be so well supplied, that all the earth, and all therein belonged by right to them, then would they want the heavens above, possessing them they still would call for more, and so continue still dissatisfied. I felt in fullest force the misery of this fatal vice, and cast it from me, then shook my tulip up again and this time Riches like a golden tempter fell before me. I pondered over all the pleasures Wealth could bring, but then I knew that Wealth could not ensure me happiness, and so I tore the scroll in two, and gave it to the winds, and tried what next would fall from Fortune's wheel, behold 'twas Vanity. And then in panoramic view, I saw what Vanity could do for me, how it could make me feel self-satisfied, feel I was far advanced, and in all things superior to my fellows, how they were fools, all doing foolish things, while I alone had wisdom, common sense, and wit, but they so dull, they could not see how vastly I was greater than themselves. And could I dwell in such society? The mask fell off, and then I saw the wretchedness of such a state, and casting Vanity aside, I looked into my lottery-box, and found only four mottoes there. I shook them up and drew again, and this time out fell Power. Power is a vastly comprehensive word; yet what of it, how can it be defined? Power to do good, and power to do evil. I tore my scroll in twain, retaining only half, and on that, in glowing golden letters gleamed the first motto I had chosen, power to do good. I gladly placed it on my tulip leaf, then tried what next would claim a thought from me, and this time came a plain and homely homily; what could it be? 'Twas Love. Love is a happy word, yet one too oft abused; and then I wondered what could Love do for me; was I to love myself, or by others be beloved? If I should love myself, I might grow vain. I did not like that word; and then I thought were others to love me, I might not love them in return, and that would bring ingratitude within my heart; and then again should I love others, they perhaps might think me unworthy of their love, and that would be love lost. But what of universal Love. Ah, that sounds beautiful, I like it much. So universal Love is on my second tulip leaf. Already do I feel its magic working in my heart. Unbounded Love! that none can cast away. But would you like to see my other mottoes now?

This question was asked in playful mood by my dear Tulip spirit.

I enthusiastically answered that I much wished to see the other two. She said I will not show them now, as you are not prepared for them, but I will come another time and show them, and will tell you more; then laughing happily, she passed away, and all the lovely vision vanished from my sight when she was gone.

INTERNAL RESPIRATION.

CAN we, by any means, in our own power, attain to the Internal Respiration?

Everything that helps spirit intercourse in any degree must by helping spirit inner-life, aid the Internal Respiration, which lies dormant in every human being. It has from long disease as it were, become stagnant, but as the spirit life rises, even so will the interior perceptions, in all degrees, be developed. Nevertheless, it is not given to all to have it developed whilst in the body. God sees the fitness or adaptability to it, in the varied mediums. For in some, it

would as it were consume the bodily functions.

In a few years, or rather in your earth language, in a few generations, by the growth of Spiritualism, it will have become again a natural thing to the human race, and was only lost by the overpowering growth of Evil, like weeds arising to choke the good.

"Do the inhabitants of the planets possess the Internal Respiration?"

You may be sure that the inhabitants of the planets, having never fallen from their state of innocence, have never lost their spirit senses. God judges the heart.

Senses, as entirely necessary to spirit growth, as the bodily senses are necessary to the development of bodily human growth. Thus for ages, has man's own perversity, encased his inner life, in a hard shell of creeds and false doctrines, all of which must be eradicated for his progress in the spirit home. Thus, a prejudiced earthly minded man, on entering the spirit land, is at first, as it were, blinded and shunned, as a blind or deaf man on earth would feel on suddenly recovering his lost faculties. He would not at all comprehend his position until he had grown into the surty of all that was opened to his view.

If as you say, all are not capable of receiving it here, even if they would, why should they thus suffer for it? God sees all desires for good, and in such cases, the shell of earthliness, although not removed in mercy to the bodily frame, it is as it were softened, and will fall off readily, even as death approaches. But man, as a race, must suffer for the sins of the whole, that is, whilst in the body, and on earth he is necessarily a partaker of the ills wrought by the atmosphere of evil, however much he may strive against it. As an individual attains in a measure the mastery over evil, he still suffers, *bodily*, from the existing evils.

St. Leonards-on-sea.

F. J. T.

SPIRITUALISM—MR. POWELL AT CIRENCESTER.

On Monday Mr. J. H. Powell, of London, visited Cirencester—in response, we understand, to a private invitation—for the purpose of lecturing at the Corn Hall in the evening on the subject of "Modern Spiritualism, its facts and philosophy." Scarcely anyone attended, although the lecture had been previously announced by placard. After waiting three quarters of an hour, and there not being then quite a dozen present, Mr. Powell returned to each, the money paid for admission, and dismissed the audience. A few copies of the "Spiritual Times," of which he is the editor, were distributed as the people retired. This failure may perhaps in part be attributed to the season of the year, Whitsuntide, and other external influences; but the great cause is doubtless to be found in the apathy which prevails on the subject.

On Tuesday evening, a number of individuals interested in the question—some of whom had attended at the Corn Hall on the preceding evening, met Mr. Powell at a gentleman's private residence, at Stratton, when some of the prominent questions in connection with Modern Spiritualism were explained, and an animated discussion arose. Mr Powell referred to the origin of Modern Spiritualism, and gave an account of the Fox girls, at Rochester, or the Rochester knockings. He then related some of his own experiences, which certainly appear to have been very marvellous. He stated that he had seen tables weighing a hundred weight rise from the ground, sometimes with hands on them, but occasionally without their being touched. He had also held a guitar between his knees, and heard it played on by invisible fingers. On these occasions he saw the strings vibrating, while the hands of everyone of the circle were then on the table. So sometimes he had held an alphabet under the table and requested the spirits to take it, and after a time it had been taken with some force, as though by a human hand. He had likewise felt spirit hands touch him, and pull his hair, with various other manifestations. Mr. Powell next gave a description of his wife's mediumship, which was equally wonderful. After two years' developing, she was able to give beautiful addresses—the direct utterance of spirits who used her as a medium; and she often felt her spirit child impress kisses on her cheek. These startling accounts were followed by a statement of the philosophy of Spiritualism. God is recognized as the universal Father—of the black as well as of the white; and the system teaches that for the soul of man there is eternal progression; that salvation depends upon repentance; and that repentance takes place not only here, but also beyond the grave.

There were necessarily few believers present; but the address and the succeeding discussion contained, even for us and our sceptical friends, many points of interest. Mr. Powell is master of his subject, and explains it with a sincerity and earnestness which, if they fail, without ocular demonstration, to carry conviction at least ensure for the lecturer the respectful attention of his audience. Mr. Powell is the author of a number of works, one of which is entitled "Facts and Phases of Spiritualism," with fac similes of spirit writing. In this book Mr. Powell relates his own experiences in the matter, which are very varied. It appears that he, like most persons in this country, was at one time a confirmed sceptic, so far as the tenets of Spiritualism go; and the history of his conversion, which was a gradual thing embracing a considerable period, is at least worth reading—"North Wilts Herald," May 26, 1866.

On Sunday evening June 3rd, Miss Hardinge will lecture at the Cleveland Hall. Subject, "Who are the Infidels?"

"Spiritualism," as it is termed, is spreading in Russia. Two works are just published in Russia, a translation of the books of Messrs. Hare, Edmonds, and Talmadge, and a treatise on "The Simplest Forms of Spiritualism," by M. Kardec. Swedenborg's "Heaven" has also been translated.

MISS EMMA HARDINGE AT KINGSTON-ON-THAMES.

This talented and gifted lady delivered a lecture in the Assize Courts, on the "World of the Supernatural, or, the Philosophy of Modern Spiritual Manifestations," to a large, respectable and most attentive audience, who were much gratified with her eloquent and sublime exposition of the subject, and many are the expressions of hope that she may shortly revisit Kingston. During the discourse many of the audience both ladies and gentlemen were seen to shed tears. Miss Hardinge expressed the gratification she felt at her reception in Kingston, and said it had seldom been her lot to be so courteously and kindly received on her first visit to any town.

Mr. A. J. Davis, the voluminous writer on Spiritualism, says that "The spiritual world is made from life-points sent out from the chemical coalitions of the planets."

MADAME DE LEZAY MARNESIA.

The death of Madame de Lezay Marnesia the former confidante and bosom friend of her Majesty, who was so long in the highest favour at the Tuileries, has affected the Imperial circle most deeply. The publication of the memoirs left by the Countess Marnesia has been, however, arrested, although the believers in Spiritualism, amongst whom she was the most fervent, had reckoned upon the profits they contain as being so conclusive, that the publicity given to the anecdotes would have changed the doctrine so long regarded as a dream into one of certainty. His Majesty, fearful of the growing influence of the science, which was at one moment the sole motive of study, belief, and enquiry at Court, had urged the Countess de Lezay Marnesia to retire. It seems that the Empress, to whom the order gave great pain, was unwilling personally to communicate it to her friend. His Majesty, with much delicacy, therefore undertook the task, and after having the position with as much gentleness and reason as possible before her, was surprised at the calm expression of her countenance, where no trace, whether of indignation, of sorrow, or surprise was visible. She spoke not a word, but drew forth a letter, which she presented to his Majesty, and begged him to peruse it for the sake of the doctrine to which he had always given heed, and in which he was destined one day to place the most implicit belief. The letter was to her brother, telling of the spiritual visit she had received that very morning, wherein she had been requested to make ready for her departure, as her destiny was being discussed at that identical moment.

The interview with his Majesty was fully detailed, every word which he had just been uttering set down with the greatest minuteness, and so exact in every expression that his Majesty turned pale with the excitement occasioned by the deep conviction of the truth he would rather not have known. So great was the impression produced, that instantly the proposition of remaining was made to the Countess. But it was refused with sadness, and the only reason given was the sequel to the spiritual communication, which bade her make all haste to accept the opportunity thus offered at seeking retirement in time to set her house in order and make her peace with God, for she was about to be called away to join the spirit-world, as her circle of utility being now completed on the earth, she was about to enter into another sphere of usefulness amongst the invisible hosts of heaven. Deeply religious, and of profound convictions, the Countess de Lezay Marnesia had resolved to make her opinions and experiences of spiritual life known to the world, but the highest opposition has been offered to the execution of her design, and the manuscript of the memoirs, containing the most extraordinary souvenirs of this world and revelations of the other, will be preserved until a more fitting time and season shall arrive for its publication.

"Court Journal."

CORRESPONDENCE.

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

A PRIVATE SEANCE.

To the Editor of the *Spiritual Times*.

Dear Sir,—Perhaps the particulars of a *séance* held at our house, may have some interest for your readers, and especially should we be pleased to receive any suggestion as to the proper course to pursue, under similar circumstances. A lady recently sought an introduction to us, through a mutual friend, as she wished to learn something of the facts of Modern Spiritualism. We willingly imparted the little we had to offer, for although we had read much our personal experience is not considerable.

Miss M—— expressed much satisfaction in all that she saw and heard on her first visit, and requested permission to bring two friends equally interested. We could not refuse, and on the appointed evening she came, bringing the young lady and gentleman we expected and another lady whom we did not expect. After examining with apparent interest my sister's spiritual drawings, they desired to sit around a table to see some movements. I inquired whether any of them had seen or read anything of spiritual phenomena, as I thought it advisable to be in some degree prepared for any manifestation that might possibly be given. The gentleman observed that he "did not care to read, he wanted to see something." Poor fellow, we

little thought he would be gratified to the extent of being nearly frightened out of his wits! Miss M—— declared that she had “considerable mesmeric power and that she had seen spirits.” Before sitting at the table she requested her young friend Miss A——to favor us with some music. Miss A—— complied in a style that proved her to be an accomplished musician. We then formed a circle round a small table. My medium sister was soon influenced to withdraw from the table which was then greatly moved about causing much surprise to those who had never seen such a phenomenon. Presently Miss A——’s hand began to beat on the table. We gave her a pencil and some paper, but she did not write, she appeared a little excited at first and said “her hand *would* move, she could not stop it.” Then a calm and beautiful expression was exhibited in her countenance, her eyes closed, she appeared entranced, and said she was “happy.” Hereupon her friend Miss H—— became alarmed, and we had some trouble to persuade her either to be calm or to leave the table, for we were all much interested and saw no cause for fear as the controlling power was evidently good. Music was suggested, and Miss A—— began to finger table as if it were an instrument. We led her to the piano, she played some strange airs that none before had heard, and several times we heard a sound as if one of the strings of the piano was struck inside as an accompaniment. Her friends now became anxious for her return to her normal state, as they thought she was going out of her mind, and Miss M—— made de-mesmeric passes, earnestly entreating the spirit influence to leave her, (it seemed to us that all this opposition distressed and anguished the medium.) They tried to draw her from the piano but her fingers clung tenaciously to it.

Feeling for their alarm, although I had none, I said “dear spirit will you now leave Miss A—— if she consents to perform for you another tune?” This seemed to have some effect, for she opened her eyes and was induced to take a walk in the garden; she returned however, still under the influence, saying “I must play.” We persuaded her friends not to interfere, when she gave us a variety of beautiful music and sung with her gentleman friend a duet and told him rather sharply, that he was wrong, once or twice; she then somewhat reluctantly concluded her performance, but did not yet seem herself but conversed in a very decided amusing manner, more truthful than polite. She was in this singular state about one hour and a half, and then she gradually recovered, and we have since heard that she was “perfectly well” the next day, and felt no ill effects. We advised them if they felt any farther uneasiness about her to take her to Dr. Elliotson or the Mesmeric Infirmary. The questions we would ask are: was there any danger, except from the injudicious interference of her friends? Should they not have had faith and allowed the influence to take its course unchecked? These people sought for proof of spirit presence, and came here to be amused or interested by “seeing something,” little thinking that one of themselves would be the chief object of interest and fearful wonder: hence they were totally unprepared for the result and unable to listen to reason or trust the experience of those a little better informed than themselves. They are, I believe, worthy, religious people, yet they decided to invent a falsehood and persuade Miss A—— that she had fainted from the heat of the room, and we are coolly requested to “forget all about it.” Doubtless they will assert that Spiritualism is a fearful thing to meddle with and likely to cause insanity; certainly they acted as if they were demented, though Miss A—— constantly assured them that she was “all right.” Through all this the fact remains to us, and no doubt our spirit friends wished to give us a more decided proof than we ever before had of a power superior to, and beyond our own, and I believe Miss A—— would prove a beautiful medium under judicious development of her gifts; but “where ignorance is bliss ’tis folly to be wise.”

May 21st, 1866.

Yours, &c,
E.

INFALLIBILITY.

To the Editor of the *Spiritual Times*.

Sir,—The High Church Clergy of England claim as successors to the Apostles, to be alone capable of correctly interpreting for others the meanings of scripture; therefore, as they gain public ascendancy, will assuredly be found desirous to interfere with liberty of conscience.

While assuming this position, they are without any evidence of character, or of means for interpreting the scriptures that is not common to honest minds similarly educated, and as earnest in the investigation of scriptural truths.

The Roman Catholic Ministry not only lay claim to such an exclusive power but put forth that they are infallibly competent of themselves to originate Divine Truth and forms of worship for men, hence, their instituted worship of the Virgin Mary and other matters.

A greater impediment to universal inquiry respecting every form of truth, could not possibly exist than that of any claiming for themselves infallibility, backed by human means for enforcing it upon others, thus placing themselves painfully antagonistic to human progress.

As infallibility of truth must stand in relation to, and embrace infallibility of wisdom and goodness, none can originate an infallible truth, but Him who alone is infallible wisdom and goodness.

In this point of view, there can be no greater presumption on the part of men forming human ministries, than the assumption of infallibility, and being without any proof of a revelation from God for instituting what they are pleased to call their infallible wisdom, binding upon all men.

As every man is but finite and fallible whether pope or cardinal, not any number of such fallible ones can make one infallibility, any more than a number of errors can make one truth.

There is not a ministry so called, that stands in a position for attaining to a knowledge of Divine truths, that, in God’s Providence, is set open to other men who duly and reverently inquire for themselves, they can therefore only be useful as sincere and good men to aid others in understanding revealed and other manifested truths, whose means and opportunities are not equal for attaining to this.

The higher order of spirits which sometimes present themselves and communicate to our circles, who have evidently attained to conditions of truth and holiness exceeding that of our earthly ministers, set an example of modesty and humility that is opposed to such assumptions of infallibility and which it would be well for all divines to follow.

I remain, Sir,
Yours &c. &c.
B. D.

REASON AND HARMONY.

To the Editor of the *Spiritual Times*.

Sir,

THE human reason is a gem of priceless value, and a flower of everlasting bloom, it instils its very life-essence into all its surroundings. The poet well said, “A thing of beauty is a joy for ever, and nothing is so transcendently beautiful as a reasonable mind, it is a magic wand which renders everything beautiful around it, it lins the darkest cloud with silver, and casts over the dark deeds of fellow men, a robe of charity to fit them for the gaze of those who clothe themselves in purple and fine linen. This Divine principle, teaches us that Infinite Harmony is the eternal order of the universe, and if we fail to render it harmonious, the fault lies within ourselves and not in nature. In our finite state we cannot grasp the Infinite, neither can we praise or glorify the Creator but through the mediumship of the created. And as we see God only through the manifestations of His power around us, it is only according to our appreciation of the harmony of this external form of Divinity, that we praise and glorify the Great First Cause Himself. Let wisdom convince us of the infallibility of the Supreme Being, and the extreme fallibility of ourselves, and we must admit (so called) discord after all, must be harmony least understood. Taking this to be our foundation upon which to build our structure of future knowledge, we shall find many remnants of pre-existing structures tumbling down to the ground, nay, the very foundations themselves may totter and perchance fall, but do not fear the change, these probationary periods of mutual experience, are equally as necessary as the physical. The caterpillar must pass through the chrysalis state ere it becomes a butterfly, humanity must experience the chrysalis state of death, before they are fitted for that lasting home in blissful realms above, and so the human mind must go through the chrysalis state of ignorance, before it can obtain those golden wings of wisdom, no more to crawl from leaf to leaf, but to explore in higher spheres and to gather the nectar that dwells within the flower, guarded by those delicate but richly coloured petals, that none can but admire.

Yours &c, A. F. GILBY.

HOWEVER infinite the distance between man and God—however the Divine may transcend the human—there must be some point of contact, a nature in some respect kindred and responsive, or there could be in man no thought of God—no communion, God might indeed act on man by force, He could not draw him by sympathy; nor could man aspire towards God if the Divine image were not reflected in the human soul; if it were not conscious of faculties and relations which shadow forth, however poorly and dimly, the Infinite Perfections, and are indeed their finite symbols and representatives. THOMAS BAYLOR.

All Communications for the Editor to be addressed to him at his new residence, 6, Sidney-terrace, Grove-road, Victoria-park.

TO CORRESPONDENTS.

We have of late received some newspapers from America, enclosed in envelopes, putting us to very heavy postage expenses, in future, we shall decline to take in unpaid letters. Harriet, — We are not authorised to publish the address of the Fusedales, and cannot answer your question. 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. We have in our possession a Photograph of a newly designed acacia wood table for spirit-communication. It is made by a first-class maker. The price is £2 2s. We can supply it. Also Planchettes, 7s., and Indicators, 10s., by the same maker.

SCALE OF CHARGES FOR ADVERTISEMENTS.

Two lines and under, 1s.; every additional line, 3d.; a reduction for a series. All Advertisements, payable in advance, may be forwarded to Mr. J. H. Powell, at his new residence, 6, Sidney terrace, Grove-road, Victoria-park. Advertisements for insertion in the current number must reach the Office two days before the day of publication.

TO THE TRADE.—The *Spiritual Times* is published at 10 o'clock on the day preceding the 1st and 15th of the month, by F. FARRAH, 232, Strand.

COMPLAINTS have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty in obtaining it should send to us, and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 4s. 4d. per quarter.

THE "SPIRITUAL TIMES" BY POST.

To facilitate the obtaining of the *Spiritual Times*, packets will be sent direct from the Office post free to any part of the United Kingdom, by remitting, in advance, as under:—

Copies.	Months.	Months.	Months.
1.	3d., or for 3, 1s 8d.	6 3s.3d.	12, 6s.6d.
2.	5d., " " 2s.9d.	5s.5d.	10s.6d.
3.	6d., " " 3s.3d.	6s.6d.	13s.0d.
6.	1s. " " 6s.6d.	13s.0d.	26s.0d.

Post Office Orders must be made payable to Mr. J. H. Powell, at the Post Office, Mile-End.

DR. McLEOD is prepared to receive calls to lecture, and make such engagements as will not necessitate his stay from home more than two days. Address, Dr. McLeod, Newcastle-on-Tyne.

Sixteen Pages, Weekly: New Series of the **THE ENGLISH LEADER.** A Journal for the Discussion of Stationary Questions. "Conduciveness to Progress includes the whole excellence of a government."—J. S. MILL, M.P. Price Twopence. Publishing Office, 232, Strand, London, W.C.

PRINTING.

Circulars, Bill-heads, Address Cards, Pamphlets, Books, and every description of Printing at Reasonable Prices at the office of the "Spiritual Times," 6, Sidney-terrace, Grove-road, Victoria-park.

ESTIMATES GIVEN.

WORKS BY J. H. POWELL.

Now Ready, In one Vol., well bound. Post free, price, 5s. Trübner & Co., 60, Paternoster-row.

LIFE INCIDENTS AND POETIC PICTURES.

This work contains an account of the Author's remarkable Experiences in Mesmerism and Spiritualism, together with a judicious selection from his Poems.

May be obtained of the Author, SPIRITUAL LYCEUM, 14, Newman Street Oxford Street, W.

From the Examiner.

There are some curious details in his account of his life—good, because genuine transcripts of experience.

From the Observer, Oct. 22nd 1865.

Replete with interest . . . Will be found both instructive and amusing . . . The 'Poetic Pictures' contain many passages of sterling merit.

From the Caledonian Mercury.

From the itinerant career which Mr. Powell has pursued, his book necessarily contains the record of some strange scenes, and the descriptions of some singular characters, and "the story of his life," as told by himself, is not without its lesson and warning. His poems indicate feeling, truth, and earnestness.

Just ready. Price 3d. Post free, 7d.

A WORKING MAN'S VIEW OF TENNYSON'S "ENOCH ARDEN."

A spirited and closely analytical essay. The readers who were delighted with his former book (and they were many), will find in this new effort, fresh grace and strength. Mr. Powell's criticism may advantageously compare with many more pretentious utterances of opinion.—*Lloyd's News*, January 27.

WOMAN, AT HOME AND ABROAD: A Glance at her Domestic and Social Condition. Price 3d.

SPIRITUALISM; ITS FACTS AND PHASES, Illustrated with Personal Experiences, and Fac-Similes of Spirit-Writing. Price 2s., post free.

As an individual contribution to the general mass of testimony on this great topic of the age, it is very valuable.—*William Howitt*.

Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer, we cannot do otherwise than advise the public to consult the work. . . . Many persons will read Mr Powell's narrative with interest, for it has no lack of the marvellous set forth in vigorous language.—*Public Opinion*, March 12th, 1864.

The sum of the matter is, that if one has a curiosity to know what Spiritualism is, and what it actually aims at, he will gain a better and clearer view of it from Mr. Powell's volume than from any other that has yet been published, not even excepting that of the great apostle-medium, Mr. Home himself.—*Caledonian Mercury*, March 12, 1864.

This is the fourth book that has recently come to our hands on the same subject, and, whilst it is the smallest, it is yet the most striking of all the former, perhaps, from the brevity with which the subject is presented, and the nature of the facts or assumptions with which it is crammed from first to last. . . . There is much, very much to excite thought, whether to compel conviction, or not. The enquiry is by no means the contemptible thing that many people wish to consider it. It deals with alleged facts, which, if true, are astounding; and, if false, still they are objects of interest, and they ought to be disposed of.—*British Standard*, March 18th, 1864.

To be had of the Author, at the "Spiritual Times" Office.

ALPHABETS FOR SEANCES, TWOPENCE EACH, to be had at the "Spiritual Times" Office.

J. H. POWELL, Editor of the "Spiritual Times," who is contemplating a provincial tour, will be happy to arrange with Secretaries or Agents, to deliver the following Lecture, or others. Subject, "The Facts and Philosophy of Modern Spiritualism."

SYLLABUS.

Origin of Modern Spiritualism—Phenomenal Facts—Tokens—Hauntings—Apparitions—Varieties of Mediumship—Professional Adult Mediums—child Mediums, &c.,—extraordinary Personal Experiences—Tables Wafted—Music Played—Rappings on Furniture, Ceilings, Floors—Drawings—Direct & Automatic Writing—Beautiful Spirit-Messages—Cui Bono, the question answered—Instructions for forming circles and developing Mediums.

SPIRITUAL LYCEUM TRACTS.

- NO. 1.—NICODEMIANS AND THOMASIANS, by WILLIAM HOWITT.
- No. 3.—AN APPEAL TO THE CLERGY FOR THE INVESTIGATION OF SPIRITUALISM, by ONE OF THEMSELVES. Now ready. Price Threepence.
- No. 4.—WHAT IT IS TO BE A SPIRITUALIST, by Thomas Brevior.
- No. 5.—FACTS ARE STUBBORN THINGS, by Robert Cooper.
- No. 6.—SPIRITUALISM IN HARMONY WITH DIVINE REVELATIONS, by Dr. J. B. Ferguson.
- No. 7.—LETTERS ON SPIRITUALISM, by William Howitt. Price Threepence.

An assortment of the above, 1s.

Price Twopence, Post-free Threepence. "WHAT SPIRITUALISM HAS TAUGHT." Reprinted from the *Spiritual Magazine*, may be had at the Spiritual Times Office.

This pamphlet is one of the most vigorous of Mr. Howitt's numerous writings on Spiritualism. It is in every way suitable for circulation.

PARCELS OF THE SPIRITUAL LYCEUM TRACTS can now be had at the Spiritual Times Office, containing an assortment, one shilling.

Now ready. In one volume, Demy 8vo.. Post free, price 7s.6d.

SUPRA-MUNDANE FACTS, IN THE LIFE OF J. B. FERGUSON; Including twenty years' observation of Preternatural Phenomena.

Edited by T. L. NICHOLS, M.D., author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

This book contains the personal experiences of Mr. Ferguson, and his observations during twenty years, under favourable circumstances, and over a wide range of territory, of very remarkable phenomena, from the most striking physical, to the higher forms of psychical or spiritual, manifestations. It will also present, from the copious records of Mr. Ferguson, specimens of wisdom and philosophy given from the interior, and many facts orally related. The work of the editor will be the selection and the arrangement of the records furnished him, and the orderly narration of the facts, and he has reason to believe that no work of the present time contains accounts of more remarkable, varied and important phenomena than will be found in this volume. All orders: to be sent to the "Spiritual Times" Office.

NOTICE TO THE TRADE.

THE "SPIRITUAL TIMES" is now Published by Mr. F. Farrah, 232, Strand, E.C.

Just Published, price 3d.,

THE PHENOMENA OF THE UNSEEN; or How I Became a Believer in the Reality of Modern Spiritual Manifestations. (Free by post, 4d.; two or more copies, 3d. each, post-free) London: J. Burns, Wellington road, Camberwell.

Printed and Published by the Proprietor, JAMES HENRY POWELL, 6, Sidney-terrace, Grove-road, Victoria-park, in the County of Middlesex, Jun 1, 1866.

MISS EMMA HARDINGE,

Previous to her departure for America,

WILL DELIVER

FOUR ORATIONS,

AT THE

CLEVELAND HALL, CLEVELAND ST.,

FITZROY SQUARE, W.

1866.

SUNDAY EVENING, JUNE 3rd.

“Who are the Infidels?”

SUNDAY EVENING, JUNE 10th.

“The Laws of God and the Laws of Man.”

SUNDAY EVENING, JUNE 17th.

“The Church of the Present, and the
Church of the Future.”

SUNDAY EVENING, JUNE 24th.

“The People’s Advent.”

The Orations each evening to be preceded and followed
by appropriate Music, Vocal and Instrumental.

To commence at Half-past Seven o’clock each evening.

RESERVED SEATS, 4d. BODY OF THE HALL, 2d.