

L. A. Powell

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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 to 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.

RESURRECTION OF THE SPIRITUAL BODY, ACCORDING TO A SPANISH AUTHOR.

ALFONSO ESQUIROS, in his very remarkable work, "The Future Life," published 1849, has some remarks on the resurrection of the *périsprit*, or spiritual body, which may go far to reconcile the ideas of those Christians who believe in the resurrection of the body and of those who do not. He contends for the resurrection of the body, but in the same sense as the Apostle Paul, who says that the body which rises is not the body which dies, but that God has given to the soul another body. This, Esquiros contends is our real body, the flesh but the gross matter enveloping it. *La Verité*, the spiritual journal of Lyons, has given a general view of the work of Esquiros, which is little known, and from this we make a few extracts. *La Verité* says that the idea is analogous to those of the French religious authors, Jean Reynaud, Ballanche, Charles Bonnet, and others, and also of the Christian father, Origen.

"An immortal principle," he says, "disengages itself from our organs in dissolution, but what is the nature of this principle? If we believe the philosophers, the spirit alone survives the matter. In my view, a system which, in the resurrection, neglects the body for the soul is an incomplete system; it can be neither the body nor the soul in particular which survives death—it is the man. We have contracted with matter bonds which touch not only on the relations of animal life, but also on the exercise of thought. These delicate bonds, or cords, must follow the soul in the passage from our grosser existence to a transfigured existence. To live again only in our souls would be to live again only half. Death withdraws from our brain something unknown—*quid ignotum*. This unknown is at the same time spirit and matter. The substance which death destroys in us is the grosser, more palpable, and inferior one; the flesh and blood, but the actual body, the mask or vehicle of organic principles more delicate and subtle, this is reserved for the future condition of our being. We do take leave of those travelling molecules, which do not pertain to us exclusively, because they have pertained to other living bodies. That the conditions foreign to our personality cease at our death I willingly admit, but that admirable mechanism the brain which embodies in the soul of the philosopher the entire creation, that delicate system of organs which carries out through our senses the silent vibration of an idea, that cannot wholly perish without leaving a trace. Spiritual perfection is inseparable from an organic perfection both in this and in a future condition of things. Death is a natural act by which the individual

resumes itself; a phenomenon which reduces beings to its most simple expression by removing, at least, in part, the conditions of a living matter in which it thought, perceived, and willed. What we retain of this matter no one can tell, but there is no doubt that we retain something. The soul bears away with it that more subtle part of the corporal substance which has been spiritualized, and rarified by immediate contact with intellect."

We know too little here to be able to determine whether any portion of matter can by possibility be converted into spirit by contact with spirit; we are more disposed to believe that matter and spirit are essentially different and inconvertible, but that we do survive in a spiritual body, which is our only real body, was the faith of St. Paul, and is the growing faith, Spiritualism. That flesh and blood cannot enter heaven our Saviour has decided; nor can that be our proper and positive body, which by known material law is constantly adding to us and as constantly leaving us, which was our body yesterday, and is not our body to-day, is sufficiently clear. The true body is that body which so many imagine goes for a time into the grave, but which St. Paul tells us never does descend into the grave. Herein lies the mistake of those who hope for the resurrection of the visible body, whilst they, in fact, carry their true body along with them at death into the invisible world—are never for a moment separated, can never be separated from it, for it is part and parcel of themselves.

Esquiros notices that we carry with us all our idiosyncracies, propensities, impulses, and characteristics. This accords with Swedenborg and with all our knowledge of the departed who re-visit us in the perfect retention of all their past qualities and identities. He notices the idea of the Catholic Church, and of the ascetics of all time, that they are promoting the health of the soul, by undermining that of the body by overstrained fastings, castigations, and persevering severities. So far as this exceeds moderation, and observance of temperance and purity, he regards it as a mistake founded in their ignorance of the real nature of man, that his real and proper body is a substance which requires to be cherished and strengthened with the soul. He finds a gross mistake in the ideas of the church, of the burning of the body in the penal fire of hell, if they mean by it, this outer body that we see; for this according to their creed, is lying in the earth till the general resurrection, which has, since Christ, been deferred nearly two thousand years, and may be postponed thousands of years longer. Meantime, the souls without the bodies, according to their creed, must be existing somewhere, and the bodies, these outer ones, cannot be burning even in purgatory.

Esquiros sees from the first days of the infant, soul and body extending their united conquests of experience and knowledge. In the development of our powers here, and their steady growth, he augurs a steady and unlimited expansion of the capacities of our being hereafter. "Not only," he says, "will our actual senses be perfected, when we drop the earthly crust from our proper selves, but it is possible that we shall acquire yet new senses adapted to

the new principles of life and action on which we shall enter. We have no idea of the amount of pleasures and knowledges which the addition of a new sense shall bring to humanity. Yet we may acquire some idea of this from the invention of the telescope and the microscope. Millions and millions of objects, some overwhelming by their greatness, others by an equally startling minuteness, were, for the first time, introduced to our astonished view by these instruments. New universes, new conditions, have been discovered in the heavens and the earth; the sciences have made a grand step. If the simple invention of a bit of glass, added to our actual senses, has revealed to us the existence of worlds upwards and downwards, hitherto concealed from our perception, what shall be that of an internal enlargement of sensibility which shall to our view add a second view?

"We have within us," he adds, "organs temporary, and organs permanent. The bonds, which upon earth bind the perishable body to the permanent body, are broken by death. "Food is for the stomach," says St. Paul, "and the stomach for food;" but God will destroy both the one and the other." Yet, the true man—spirit and spiritual body, will find their proper aliment in the spiritual world, and they will enjoy the bread of life, and drink of the new wine of the vineyard as Christ has declared. In a word, I do not believe in the immortality of the soul. I believe in the immortality of man.

EMMA HARDINGE AT LIMEHOUSE.

We attended, by request, on Thursday week, at Burdett Hall, Limehouse, to hear Emma Hardinge discourse on the "Aspect of Spiritualism in America." The hall was full, principally of working men and their wives. Miss Hardinge was warmly received as she made her appearance on the platform. Mr. Mayes, a working man, introduced her in an appropriate speech. Miss Hardinge briefly ran over the history of Spiritualism in America, wisely, we think, devoting most of her time to the philosophy of the subject. She was interrupted almost from the commencement by one or two excitable beings who needed knowledge of the subject she was ably elucidating. However, in spite of interruptions, the lady delivered a practical discourse, which we doubt not will set the working people thinking, and hence must do good.

The way in which Miss Hardinge met the anti-remarks which were offered at intervals during her entire discourse won the admiration of nearly the whole of the audience. We shall not attempt a *resumé* of the "oration;" we care more at present to notify the fact that a large audience of the working classes of the east end of London was called together, probably for the first time, to hear about Spiritualism, and it is no cause for surprise to us that a little interruption took place. The subject was a novel one to numbers, whilst to others it was something to be ridiculed. Miss Hardinge, however, did her part admirably, and the majority of her audience thought so, if applause counts for anything.

The closing part of the proceedings was a *sensation*. A Captain Campbell, a part-owner of the Hall, mounted the stage. He said that he had been washed in the blood of Jesus, and that his (Captain Campbell's) blood had boiled to hear the discourse which fell from the lady's lips; and although he did not blame Miss Hardinge for saying what he doubted not she believed, if he had known Spiritualism was what she had described, the Hall should never have been let for her to speak in.

Miss Hardinge, on leaving the platform, said, in reply, that ten years ago her blood would have boiled had she heard such words as the gentleman had spoken applied to her; now, thanks to Spiritualism, she felt sorrow rather than anger for his sake, because it was to her evident he knew not what he did. Thus ended a meeting such as we have seldom seen where Spiritualism has been the theme of discourse. The little opposition can have no other effect than to disturb the quiet waters of opinion.

A few such meetings in London would give a prominence to Spiritualism it has not yet obtained amongst the working classes. Miss Hardinge offered to discuss the question

with any person put forward as the exponent of the anti-spiritual view, saying that she was willing to allow the proceeds to be given to some charitable institution, and would not require to be told the subject for debate until she appeared for the purpose of discussing it.

Great credit is due to the working men who voluntarily formed themselves into a committee of management. We are informed that Miss Hardinge consented, in the event of the lecture not paying, to take nothing for her services. Cannot others in the various districts of London follow the example of the working men of Limehouse? Spiritualism is destined to embrace England even as it has done America. Such discourses as those delivered by Emma Hardinge supply a great want. An application has been made for the hall for a second lecture, but has been refused.

A SEANCE.

We had the pleasure of spending an evening last week at the house of Mrs. Berry, the lady whose medium powers we have before alluded to more than once. Some peculiar but very interesting drawings have been produced through her hand; these drawings differ from any we have before seen—it is difficult to describe them. One feature is that the most of the figures are decorated with the heads of birds, yet singularly drawn. Not the least interesting of the evidences of Mrs. Berry's mediumship is, that she is made daily to turn over the pages of the Bible and mark with her finger certain texts. It is singular to note the beautiful meaning of most of the passages she has thus pointed out. Were a person to devote hours to a strict search through the Scriptures, he could scarcely obtain a more beautiful and consistent selection.

Jessie, whose gift of speech has been for a few weeks asleep, from what cause is not understood, on this occasion was made to deliver the following to Mrs. B.—

Thus saith the Lord, *that He hath given thee cherish. It is a good and holy gift; thy faith shall make it look more bright. Thou gifted one shalt go forth into the highways and shalt bring lambs into His fold; thy faith hath made thee whole; weep not, but rejoice; thou art an instrument in His hands; praise Him; give Him all the glory and it will be marvellous. Father, may her light so shine before men that the thick scales of prejudice may drop from their eyes, that they may see Thee through Thy instrument. May her faith never weary; may her love be steadfast. Look down, oh, Father! be her shelter in time of persecution. Fear not, you may be persecuted; you may be laughed at; you may be almost trodden under foot, but fear not, only remember you are in His hands, doing His work. Farewell, but not for good.*

NATURE A GRADUATED SCALE OF BEING.

For the *Spiritual Times*, London, England.

MY FRIENDS,—To conceive of nature otherwise than as a graduated scale of being, whose existence is as divinely immortal as our own soul, will prove a thought of fraudulent pretensions, the reflections of which generate doubt and error in human reasoning. Everywhere mind proclaims its superiority. Its gifted inspirations of thought, like so many scintillations of light from the great central sun of life, establishes its degrees of exactness, without the painful necessity of uniform agreement. Bearing the impress of God, its alliance with His fair heritage is such as Time cannot dissolve and Eternity must forever strengthen. Creation being animate in its every department and condition and life being the electric cord of that animation, we cannot avoid the conclusion that every particle and segment, the aggregation of which is the entire embodiment of the universe, is as immortal as ourselves, as divine as our own soul, and as enduring as the inspiration pressing through it. And it is thus we are led to see material creation in all its diversified features, as the standing, living witness of a Creator; and although the granite block and marble column discourse not in audible eloquence of the high uses for which they were ordained, yet the massive embodiment excites our wonder and admiration. Slowly but surely we come to realize that there is no such a thing as inanimation and there can be no such thing as annihilation. Grief and joy are no less passions of the human mind, because they do not at all times give verbal demonstrations of their presence; and because we do not always appreciate life to the full extent we should, does not prove that either life or realization are non-existent. Indeed our lack of appreciation is often because our egotism overrules our faculties of reasoning. We are too proud to measure the virtues, uses, aims and purpose

of the object under observation, to say nothing of the designs of the Creator in it; and thus our limited stand-point of pre-conceived excellence and greatness thrusts wisdom's great lessons from our doors.

Take any example or object. We decide it insignificant or worthless. Why? Because the *outward* demonstration of its forces and resources differ from our measure or standard of power and greatness. Does this prove that all bountiful nature or Almighty God has cut short its divine patrimony? If so then there would be neither Nature nor God beyond the taper-line of our egotistic status! God never created a diversity for the pleasurable gratification of the caprices of mankind. Variety dispells monotony and contrasts serve definite ends and purposes. Of this no one can doubt, who notes either his experience or observation. Freedom which all seek, has no tangible definition and does not exist only in a divine sense; or to speak more clearly, is never realized only as we are in unison with that with which we would be free. Nature is a perfect type. It is perfect in itself; and because it represents all the essential elements of Divine promise within its mighty and ever-living germ. The phases and conditions through which the inner life is made to assume an outer form are relative dependency one upon the other. And here we should ever remember that Nature's capital, unlike man's, is inexhaustible.

Events mark the passage-way of time with distinct entities of creation. The exalted privileges of the soul, when it arrays itself in the rich fruitage of thought, are the offspring of freedom, and are as immeasurable as the great Divine. Therefore to emancipate the human mind from error is to convince it of some truth, and hence some process of reasoning, legitimate and candid, must be gone through with. We must understand before we can appreciate. We must appreciate before we can manifest the spirit of action. To recognise an established principle, will ever generate ideas. Ideas, through a disposition to demonstrate, become aggregated into results. The results, if satisfactory, give to the subject under contemplation the practical utility it deserves. Thus are the researches of the mind led through its mazy circuits, until science, religion, philosophy, are enlarged, and in their enlargement benefits are derived.

Form is but an external medium through whose lens the soul's serenest inspirations shineth out, moulding into beauty and power the creations of man. Because one man does not occupy the same position as that of another, and, therefore, through brilliancy of conception and enlargement of appreciation, the one finds more beauty, truth, and purity, in the universe than the other can possibly realize, it does not follow that he is more magnificent. It is fortunate that such a disparity exists. As an aid and counsellor, the one becomes a valuable auxiliary to another. Human beings are coins, made genuine by a Divine estampment. Nature intended that we should all pass current; the theology of the nineteenth century is argument to the contrary notwithstanding. Being in separate provinces of duty and realization, our individual rights and privileges should be granted us, as from a common estate of life; and they should never be placed in imminent danger of colliding one with the other. Did we occupy this only natural condition of relation to each other, as nature holds herself to God, or if we would rather, as the laws of nature, accept these ingredients that make her outer form, false estimates of human equality, servitude, or freedom, would cease to shake into crumbling ruins the governmental policies of the world. But from the very fact that we make the most strenuous efforts to place upon a common equality one condition of life with another, where developed qualities are as foreign in their compound one to the other as fire and water, we are at last, from such a forced and natural coalescence, compelled to remodel other systems, and that now, from the ashes of a common ruin; and which, in turn, shall last only so long as a strained and artificial compatibility endures, so long as the administerings of wisdom and common sense shall dictate.

The relative conditions, diverse estimates, and commingled interests of mankind, foreshadow that only which is human. Still, in their aggregation we are compelled to see and accept something which is higher. Their conflicts and their ruin impel our mind under a higher impulse, to grasp a conception which is Divine. We pass at once from the surface to the depths beneath, and our thoughts thread the buried grottos of Deific Love. The magic gift of ideality is inbreathed in our souls. We are no longer skeletons, but men and women! We see the administrations of Eternal Power no longer mapped out in divergencies; and though ever conscious that we cannot transcend the supremely good, we know we can curtail our mortal estate of the relative evils engendered. Here is my position. I trust by all sincere men it will be understood. Not to build up a new Utopia, but to lesser known, conscious evils, I hope, I labour, I endure, and I would live for my kind.

The positive and negative forces of nature, are balanced in their results and estimates by an intermediate condition of human mind, which we will designate the quiescent state. The reflective qualities temporise with the two extremes, and from

their general admixture an adhesiveness to something definite and satisfactory occurs, and we become *living actors* in an ever-living age. If, therefore, I cannot excite either your avarice or your benevolence, I must appeal to your common understanding and sober sense, whereby you are involuntarily led to grasp the same practical conclusion which had been presented to your mind in former instances. The deductions drawn through this process of reasoning are not passionial conclusions, and are of invaluable benefit. The qualities of disposition and passion become humanized, and their fruitful yieldings are sanctified by the sincerity the humanizing alone promotes.

Nature's contract with man is a *bona fide* one, supplying, with the divine well-springs of inexhaustible treasure, his developed form. With this view the word insignificant is for ever blotted out, when applied to the gradations of existence beneath us. To prove this, or to strengthen your belief in nature as a graduated scale of being, it is not necessary to furnish you a photograph of your own features, so that after measuring your contour you can contrast it with some animal below you. You not only see and feel the difference; you know it. There is a more subtle agency of intelligence, informing you of the distinguishing characteristics than even the art of a Praxateles or a Powers could invent in their cleverest moments.

The different types of man recognised as existing from the time of Adam to that of Christ, and from the crucifixion of Christ to the present, are not needed as an additional proof to convince you that you are not a Chimpanzee. The line of demarcation is a radical one. Providence has placed it there, and your superiority is permanently established. But the subject of relative uses and the *mediumistic connection of all conditions* are the vital points contained in an argument of this description. We must learn to appreciate nature's kind agencies, which are at work for us unceasingly. We must become more familiar with the divine language in which these agencies address us, lest at some startling revelation, breathed into the internals of our being, we become alarmed, and call it the working of the devil.

Our spirituality is not at all times controllable. In spite of us it will, at times, transcend our orthodox modes of thought and speech, and our respectable methods of action, and thus occasionally supersede, if not destroy, the mental labour of years. Now if we must, without the least mental volition on our part, recognise this almost intangible and unmethodical fellowship with some one, call we it God or devil, we should make all the efforts possible to determine its character. It ever involves our respectability and challenges our honesty. Man, as a divine being, is more responsible than as a material one. He occupies a scale in existence which cannot be repudiated. He is measured in God's providences as accurately as he measures his individual wants in his own selfish desires. Serving as the connecting link to other conditions of life, it is utterly impossible for him to defraud successfully. It is this divine accountability which we feel in every life-throb of our existence. His own private actions, so far as they relate to himself individually, are specialties; but in the great social order of being, even, they may affect the developed or undeveloped actions of others, and this defines them as generalities; and as the many circlings created in the lake, ocean, or river, by projecting a pebble beneath the surface, reach the surrounding shores, so does human thought and action traverse the shoreless ocean of eternity, bearing its many mementoes from the finite to the infinite. This indissoluble connection, preserving intact the rich stores of the Divine economy and bounty, continues to give, as the full behests of power, evidences of God, spiritually allied to the whole race of man. He worketh out new creations from the innate germ of His ever-living soul. Eternity absorbs them within its mighty pulse. The shock of ages, the changes in the social state, the revolutions in Government come but as the agitated waves of this mighty sea of life, whose pulsating tide sweepeth ever onward, as the enlargement of states, conditions, and governments so amply testify.

The soul transcends the narrow boundaries of an earth-sphere. Time measures out the diversities common to the human race. The trials, sufferings, and cares, which humanity feel so keenly, have a tendency to humanize man with his fellow. Immeasurably divine, and great, are the resources of that life that shineth in radiance beyond the grave. Human impulses and passions are but as bubbles upon mighty waters, beneath whose surface the evidences of immortality are fixed and unalterable. Then would we know what we are capable of accomplishing? Let us test our physical strength. Would we gather fresh beauties from the garden of nature? We can do so; but such gifts are ephemeral, and brief the solace obtained. The index finger of some strange mysterious fate invites us into the inner recesses of her own eternal temple, foreshadowed to the soul, that man may partake of joys unalloyed by time. Such is life as it is; such is life as it will be.

The past, the present, and the future, are indissolubly connected to the fate of humanity. God, through His intelligent Spirit of Inspiration, points not with disdain to any condition of existence. It is ignorance, and not intelligence, that makes

Every arbitrary distinction and draws unhappy contrasts. This very contrariety is the foundation stone of nature; and, hence, to wrangle over their ordinations is a policy, not only unwise, but painfully unfortunate. To prove an existence of unity in diversity is to affirm that primarily we were one; while on the development hypothesis we are in the plural number, and the doctrine of Pre-destination is in accordance with the original design of Deity. Imbining the very living essence of the soul, fraught with that only which is Divine and godly, the human race is destined to become as a unit in the unmeasured results and ultimations of eternity. Individually, we differ only from each other because our faculties differ in their degrees of development, and the uses for which they are appropriated. Thought treats the labyrinthian passage way of the brain, whose echoes make the occult science of the mind. It is just to measure man as he really is, to appreciate nature by the features made manifest, to worship the God of all by a feeling of gratitude and admiration for gifts bestowed. But it is just as absurd, as the former estimate is just, to repudiate claims of immortal thought, because they contrast themselves with preconceived opinions. Our argument upon this subject stops entirely too short; hence, that which we most desire is not obtained. From a common stand-point the actor, and not the actions, are susceptible of the closest analysis. The thing created and not the creator of it, is more measurable, and then only so far as the features and results come under our special cognizance, can we become to any degree competent judges. The truism "that there is nothing new under the sun," serves a purpose here. Every speciality of condition engendered by time and circumstances is comprehended in the stupendous germ of an eternal philosophy.

It has been asserted that there is no mystery but ignorance. This assertion is essentially true. Facts, evidences, theory, and belief, are the faithful conductors of the mind, guiding it through materiality to the realms of Spirituality. The two former stand as representatives of the common manifestations of power acting upon the outer surface. But nature's mystic veil, obscuring the great Infinite from the external gaze, becomes lifted up, displaying her identity in thinking personalities. *Theory* is the mental deduction drawn from this grand exhibit, preserving an analogous connection between the thing proper, and conditions relating thereto. But what shall we say of *Belief*? Can we as readily make a disposition of it, as we have done with facts, evidences, and theory? Does it possess an intuitive worth, or a mere extrinsic form? Is it responsible for the peculiar complexion it assumes? the images it shall group together? whether it shall absorb heaven or hell in the singular or plural number? whether it shall be Christ or Anti-Christ? heretical or doctrinal? It is a confirmatory principle, and enstamps indelible your character through life, owing allegiance to no set diction or school of ethics, it groups its own inferences about it, and it is by no means impervious to those small eddying gusts of dogmatical wind making from without.

I would not destroy your temples of worship. I would not infringe upon the conventionalities of Church or State over which you preside. Much less am I willing to detract from your belief, or invade its cherished security. The Divine law through Christ, promised not destruction. It chants in lyric verse, and prefigures in thoughts, prose of ages of fulfilment. Divine fulfilment is the meed of virtue and the end of strife. There is no reduction needed. Nature's economy is God's economy. Man, the great intermeiate, his soul is the magnet of spiritual power, incessantly throwing off and adding to the elements absorbed in its great organic structure. If you are not free agent enough to think for yourself, you possess no belief, but rather subscribe with a happy acquiescence to a set of doctrines made potent by others. To this peculiar class my definition of belief will not be satisfactory. But upon the contrary, if you choose to think for yourself, I would have your mind directed with the most undeviating aim and purpose to the superannuated system of ages, their policies in the mental, moral, and physical departments of your being, or you will fail to appreciate as you should, the shattered movements of fame in decay, and theology in its threadbare garb. You must believe all you can and with all the fervour you can command, before you are fully competent to believe more. It is easier to galvanize with renewed vigour, slumbering faculties than dead bones. It is easier to measure weapons with a zealot in belief than it is to combat a morbid mind. If you believe in a personal God and a stupendous devil, you must, of necessity, contemplate the distinct agencies of power. Either or both scales of power are preferable to none at all. Tyranny is painful, only because man is endowed with an interior sense of justice. Slavery becomes irksome physically, because freedom is a tangible right with us mentally. Make this apply to the mental only, and the most specious of slavery becomes extinct.

Thought arguments are involuntary creations, and they contrast the bearing of one relation of life to another, *What those involuntary creations are, Spiritualism alone can define.* The point here made between a *Sinner* and a *Christian* is a very nice one, in which is involved the entire argument of moral respon-

sibility and individual accountability. Human law can affix its penalty only to an outward act. A statute of morals defines what is a violation of its code; but Divine law affixes a higher status. This status we can all appreciatively feel, if we cannot see it. It embraces the eternal destiny of man, and has its jurisdiction within the Infinite; and, here permit me to add, that the practicabilities of this refined theory are more substantial and numerous than a mere casual observation would suppose. Life's true reflector is the great divine mirror of inspiration in nature. It develops its immortal behests of power in the departments of science, art, and literature. Assuming these external guises, it at once proclaims its utility so unmistakably as to preclude the possibility of any sane mind, after investigating, doubting it. Notwithstanding earth's mighty *débris* of wrecks which are cast upon the shores of time by the wildest contentions of men, we are led to recognise with the most solemn consciousness of truth, the presence of that same subtle agency of power, whose infusing spirit decreed us a living intelligence. The future espionage of society's soulless customs which hold, in the most contracted manner man, physically destroying the free agency of his belief, and causing him to become totally blind to the highest manifestations which it has been his privilege to enjoy, by no means affects the principle. The human mind must undoubtedly frame its conclusions from witnessing nature's grand *séance* of manifestations. The elements of chemistry, botany and astronomy, are but the simple deductions drawn from such observations through a common sense process, and the crucible of well-tested experiments. We give to science a most unmeasured scope. For it we establish colleges, that instruction may be given in the most abstruse branches; annoy with commendations the most wise professors, not only gorging them while living with the world's most fulsome blandishments, but we embalm their memory when dead with the same ingredients more highly concentrated. Like unto the heathen worshippers of *ohu*, you lavish your emotional offerings upon the gross carcasses of materiality, and remain *blind*, and *deaf*, and *dumb*, to the majesty of that power, whose circumambient folds embrace the finite and the Infinite! What is the meaning of this? Answer, ye men of study and most profound erudition. Geology never had an expounder of her science until some ordinary doughty, upon old mother earth's surface, revealed herself. Is it not very remarkable, when we reflect, that we are so largely indebted for all our boasted attainments, to the most trivial incidents of every day life. Monotonous as it seems to be, the most valuable mines of mental knowledge and truth, are constantly being explored by some accidental spark, and the hidden stores, so long concealed, thus yield their excellence to us. Truth's primeval features unfolded, as it were, in some latent germ of being, comes radiantly forth in inspiration's glow. We inale its wondrous revelations and the intellect, as some magic wand directs us toward its hidden treasures. It is thus that God's Divine individualized intelligences speak, and the most minute infinitesimals of creation re-echo their mysterious notes, making life's mighty heart throb from the finite to the infinite scale of being.

There is nothing intangible in this philosophy. It has lived in every age of the world. It not only confronts you with stubborn facts, but it appeals to your highest conception of God and humanity. Its standard measures and becomes measured in all things, whether they pertain to time or eternity. Its pre-sented visions are not confined to the enchanted isle of an ancient Patmos. Its revelations have not ceased upon the summit of a Sinai. Its clearest verbal utterances were known through Christ. Its unrevealed ones were ever contained in God and His Divine humanity. Being thus measured in all space and time, it measures all space and time. Athens, Rome, Carthage, and Sparta, imbibed its faith. Ancient mythology is but an admixture of the true and the ideal. Nice or Alexandria could not boast of more. It is the great disintegrator of life's relations, becoming again aggregated in its most divine ultimations. Its most marked legislation has been recognised in causes anterior to a revolution, and in facts and results following in its wake. It moves the muscles of the artizan; temporises with the most rugged projections of life, assuming a devotional form at the sacred and silent heartstone. Its ministrings are of a common bounty. All must eventually accept its kindly offices.

The time has yet to come when man shall perceive and obediently recognise a divine directing from within; when he shall appreciate the existence of that connecting link uniting the mental and physical together; that from the inklings of the former he may be enabled to make practical, through the external *media* and senses of the latter, the noblest manifestation of love and charity.

The clairvoyant perceptions of the race are becoming more generally opened. The great passage-way of life bears the most exalted and best-attested evidences of this truth. The "congregation of the Lord" embraces the unwashed masses of humanity. If we would help ourselves, we must first help others. It is, no doubt, offensive to our conceit to feel such ill-assorted dependencies; yet in this consists the true dignity of life; and

after several sincere efforts have been made to reconcile ourselves to this duty, we will jostle our fellow men less, and in turn become less susceptible to displacement in our efforts for good.

J. B. FERGUSON.

TO SPIRITUALISTS.

For two years *The Spiritual Times*, founded by the liberality of ROBERT COOPER, Esq., has been conducted with zeal and industry by Mr. J. H. POWELL. It has been useful in giving a large amount of information, in the rapid communication of important facts, and the prompt contradiction of many falsehoods. In the infancy of a contested truth and a persecuted cause, its organs, however important, are seldom self-supporting; and we are largely indebted to Mr. POWELL for his zealous and disinterested labours, both on the *Spiritual Times* and in the SPIRITUAL LYCEUM, founded also by Mr. COOPER, and partially sustained by Subscribers, to which, during the past year, he has given constant, varied, and efficient service.

In consideration of so much earnest and self-sacrificing work for the advancement of a cause as yet unpopular, a Committee of Spiritualists (very willing to add to their number) propose to offer to Mr. POWELL a TESTIMONIAL of their appreciation in the form of a Benefit Soiree, the date and place of which will be shortly announced to the public, and a PURSE to be made up by Subscription, and presented on that occasion.

The Committee have much pleasure in announcing that at the Benefit Soirée the chair will be taken by WILLIAM HOWITT, Esq.; that the distinguished medium, Mr. D. D. HOME, has most kindly volunteered to give some of his celebrated poetical readings, and that addresses may be expected from Dr. NICHOLS and others.

Names for the Committee, and Subscriptions for the PURSE, may be forwarded, at once, to Mr. THOMAS BREVIER, Secretary and Treasurer, 8, Great Ormond-street, Queen's-square, W.C.

Post-office orders payable at Lamb's-conduit-street Post-office.

SPIRIT-COMMUNICATIONS—No. 7.

February 6, 1864.

Q.—Does it ever happen that man, whilst in the earth-body, is ever without the presence of the spirits, as distinct from the great pervading Holy Spirit of God?

S.—With the ever vigilant evil surrounding spiritual influence, it is almost impossible for a single human being to be left completely alone. That is without the immediate, though unseen, presence of those spirits who are attracted to him magnetically.

As God sends forth ministering spirits and guardian angels, for the express purpose of counterbalancing the dark evil spirits, sent abroad by Satan, the prince of evil, so he sees that man, left without the God-spirit influence, must immediately become the victim of the evil ones. Ever remember however, man's free will; his own individual leaning towards either good or evil; and, according to the predominance of the one over the other, is the actual real difference in the power of the spirit surroundings.

Man, in his deep sinfulness, oftentimes yields himself, even willingly, to do evil for worldly gain. Thus, and at those special times, are the God-spirits repelled, driven back; but, by God's infinite mercy, never entirely withdrawn.

It is at such times that the terrible crimes of earth, the murders especially, are committed. The man becomes absolutely under the wild control of the evil ones, and is their tool. Oh, my children, beloved ones of my heart, could your spirit-eyes but witness the warfare going on around you, actually to gain the command over you, each individually, the battle between the evil and the good, how much more vigilant would you become in earnest prayer; the only shield from evil, the only antidote, and only repelling power against the army of evil, seeking you for its prey.

Q.—How does your teaching of final destruction, by the total withdrawal of God's spirit-life (as given in message for 5th inst.), accord with the declaration that God wills no man's destruction or death?

S.—If you remember man's free will is never destroyed, you will then see it is in mercy, the infinite mercy, of God who wills no man's death or destruction, that there should be a limit to the intense wickedness he can yield himself up to.

Therefore, is it that the hopelessly lost, although of extreme rarity, in comparison with the myriads who turn from their evil, after the deep contrition and punishment wrought upon themselves by their yielding to evil, and most fully experiencing the result in the low sphere of spirit-life. It is in mercy that God withdraws His holy spirit-power, when the extremest wickedness is at its climax. Leave off.

St. Leonards-on-sea.

F. J. T.

SINGULAR CLAIRVOYANT MANIFESTATION.

(From the *Banner of Light*.)

THE Western papers are republishing the following singular narrative, which first appeared in the *Peoria (Ill.) Transcript*, and the editor says the facts in the case can be fully substantiated:—

Some time ago, a farmer living near El Paso, had a daughter about ten years old. While playing with her cat one day the animal turned and bit her on the arm. The cat acting queerly, was killed. Several days passed, and the wound in the little girl's arm healed. One day, while at the table, she attempted to drink some water, and was seized with convulsions, giving unmistakable signs of hydrophobia. Her father came to this city and procured some medicine for her from a physician. Returning home, he found his daughter lying on a lounge, evidently in great pain, not having been able to swallow anything since her first convulsion. As soon as she saw her father she clined into his arms with the exclamation:—

Father, I've seen Mary. (Mary was an infant sister who had died some years before.)

Her father, thinking her mind was wandering, attempted to quiet her; but she still insisted that she had seen her little sister, and that Mary had said if she took a teaspoonful of nitric acid and sweet oil she would get well. Her father told her to lie down, and he would fix the medicine that he got from town. She presently got up again, exclaiming:—

Father, Mary says I must take the acid now if I want to get well; do give it me.

On his refusing, she again lay down on the lounge. Presently she got up a third time, crying:—

Father, I must have it; Mary says I must, and that I must have a tooth pulled. I must be bled in my mouth.

Her father told her to keep still. In a short time she screamed out that her tooth hurt her. After an interval of half a minute she cried out again, and soon after ran up to her father, crying:—

Mary says I must have my tooth pulled, at the same moment the tooth—a sound one—dropped out on the floor. The little girl says—

See, father, Mary has pulled it; now do get the acid.

The astonished father finally got a teaspoonful of acid, and mixing it with some sweet oil, gave it to her. Previously, as we have stated, she had been unable to swallow, but she drank the mixture without any trouble, and returning to the lounge, lay down, saying all she had to do now was to keep still; Mary said she would get well. Her father prepared the medicine he had obtained from the physician, and approaching the lounge, told her that she must also take this. She at first positively refused, saying, that Mary said if she did, it would kill her. But on her father urging her, she replied that if he commanded her to drink it, she would do so, but she could never forgive him, for it would kill her. Finally, after much persuasion, she took the medicine. She remained quiet for a few moments, and then standing up, said:—

I am dying, father; Mary says I will soon be with her.

She called the neighbours round her, many of whom were present to witness the extraordinary scene, and bade them all good-bye.

Kiss me, mother, she said, I am dying.

Turning to her father, she bade him good bye, and then added:—

Mary says I must forgive you, father, before I die. I do forgive you. You did it all for the best.

She then asked to be laid on the lounge, and crossing her arms in front of her, breathed her last in a few minutes.

The truth of this statement is vouched for by many and reliable witnesses. Our informant last week saw and talked with the father, who related the circumstances to him, and said the tears crossed down the old man's face during the recital. It has driven his wife almost distracted, and the sight of the farm and house has become so dreadful to him that he has now sold out, and is about to remove further West. We believe these facts can be fully substantiated.

SPIRITUAL PSYCHOMETRY.

SKETCH OF THE CHARACTER OF MISS EMMA HARDINGE; BY J. MURRAY SPEAR.

1. She is a *fermentationist*; says and does things that, as it were, set people by the ears, a storm ensues and her most intimate friends are made to hesitate in their action. They do not comprehend her, and in this respect she often does not comprehend herself.

2. But she has what would seem to be an opposite element—viz., attraction, and wherever she goes, or whatever she undertakes, crowds gather about her.

3. She has an ability to classify persons, subjects, and things, and sees their uses. She can manage persons to carry forward schemes of a broad and useful character.

4. She is a literalist and a Spiritualist, and passes from one to the other with much ease, and with pleasure to her auditors; but she will not be harnessed to ideas either in the literal or the spiritual sense, but is most happy when she can aid both.

5. She has both the gift of speech and of the pen. While most persons excel in but one, she does in both.

6. There is in the depths of her nature a sincere and broad love of man, separating him, as she often does, from his accidents, his education, and his personal surroundings.

7. She is, in a marked sense, a manifestationist. She must say what she thinks, whether it be like or dislike; but she has not the power to retain the feeling of injury, for the element of forgiveness is a part of her large nature.

8. She has a love of national, as she has of individual, liberty. Free herself, she desires all the world to be so.

9. She has also a remarkable power to absorb and to use the elements that are about her. She hardly needs to read, never to study a book, for she gets the elements thereof, and does not require more.

10. The filial and the maternal love, are among the most marked in her character. She expresses her maternal love in little acts of kindness to children, and other persons that are about her.

11. She has also the element of *determinateness*. When she has fully decided on a course of action, she will not abandon it until it is consummated, though she may seem to leave it for a time; yet she revives it, and does it with great energy.

12. She has in her composition much gold, and she must be able to command the precious metals when she needs them. The world is hers. She cannot be confined to a district, a nation, or a section of a planet even. She is markedly Jupiterian in her character, and aims to excel in all her undertakings; the love of rule is marked, but it is the rule of golden love.

These characteristics, thus combined, render her both positive and negative and she can adapt herself to circumstances.

The person that most acts upon, and impresses her in this country, is the justly celebrated, much beloved, and greatly revered Rowland Hill. He desires, through her mediumship, to beget feelings of brotherly love between all nations, and especially to connect, by varied ties the people of the mother land with those of the American States, thereby promoting perpetual peace. And he seeks to impress her to show some of the millions here, the way out of their present state into lands of more freedom and more remunerative labour; and while in her native country, there will be means placed at her disposal which she can use to promote a favourite plan of action.

146, Albany-street, Regent's Park.
February 2, 1866.

REMARKS.

SOME of the readers of the above sketch may desire to know the circumstances under which it was made. To such it may be said that Mr. Spear does this by spirit-aid in one of three ways:—1st. By taking the hand of a person; 2nd. By holding a letter; or 3rd. By a likeness. In making the above sketch he had a note written by Miss Hardinge; it was held at first in his left hand, next it was pressed to his forehead, and then he was impressed to write the sketch. It may be observed also that Mr. Spear was assured by Miss Hardinge that he was the fourth medium who had been made to say that the spirit of the celebrated Rowland Hill was aiding her to do her work in this country. And it may be further added that a few years since Miss Hardinge's horoscope was drawn by Professor Lister, a celebrated Astrologist in America, and it is found on examination that his delineation of her character in the main is in harmony with the above sketch, which goes to show that Spiritualism and Astrology are in a measure connected, and there is reason to hope that in due time they will be married, and conjoined, will help the human race to a knowledge of character, and sometimes the future of persons may be indicated.

MR. SOTHERN AND SPIRITUALISM.

THE "Spiritual Magazine" of this month, as our readers are aware, contains a criticism of Mr. Sothorn, by Benjamin Coleman. On Saturday last, a letter which we have not at hand, threatening legal proceedings against the "Spiritual Magazine," appeared in the "Times." Mr. Coleman replied in the same paper on Monday—

To the Editor of the *Times*.

Sir,—If truth be not a libel, I have nothing to fear from Mr. Sothorn's threatened action at law; and I am prepared to justify every word published in the "Spiritual Magazine" respecting him, I beg that you and your readers will suspend your judgment in this matter until Mr. Sothorn puts himself in the witness box.

I am, &c.,

THE WRITER OF THE ARTICLE IN THE
SPIRITUAL MAGAZINE,

Feb. 12.

The extract we gave in our number of January 27, of this year, from the "New York Sunday Times," relative to Mr. Sothorn, has brought about the following proceedings:—

MARYLEBONE POLICE COURT.—Just as the hour approached for the closing of the court, Mr. Montague Williams, accompanied by Mr. Sothorn and his solicitor, Mr. J. Tunley, entered and begged Mr. Mansfield's attention for a few moments.

Mr. Williams said he had to make an application for a warrant against a person of the name of Robert Cooper, who is the printer and publisher of a paper called the "Spiritual Times," for a scandalous libel inserted in the impression of the 27th of January of this year. If his worship looked at the imprint of the paper, he would see that it said, "Printed and published by the proprietor, Robert Cooper, at the Spiritual Lyceum, 14, Newman-street, Oxford-street, in the county of Middlesex, Saturday, January 27, 1866." The complaint of Mr. Sothorn is, that what has been published against his character and reputation in this paper is one of the basest libels that could possibly be. It is not only traducing Mr. Sothorn in the opinion of private individuals at home, to which he was dear, but this person against whom he applies has attempted to traduce him in Glasgow even, and other places equally remote. He (Cooper), goes on to say, from his "Lyceum,"—whatever sort of place that may be—that whilst females have been in a comatose state, Mr. Sothorn has taken advantage of them. He would not make any further observations before reading the article complained of, which was as follows:—

Mr. Sothorn, the actor, celebrated as the original personator of "Lord Dundreary," and who is now living in London upon the handsome competence accumulated by his "hit" in the Dundreary role, has published a letter ridiculing "Spiritualism" as a gross imposition, and relates his own experience in this city, New York, where under the *nom de plume* of Stuart, he sustained a leading part in a "miracle circle," we remember Mr. Sothorn when, as Mr. Stuart, he played the "walking gentleman" at Barnum's museum, and was considered hardly worth his meagre salary of fifteen dollars a week. We also remember the same Mr. Stuart when, as a small actor at some other place of amusement here, he professed to be a mesmeriser. He created quite a sensation by admitting the truth of an accusation brought against him, by a certain new actress, that he had grievously wronged her, after placing her in a state of mesmeric influence.

What could be a baser calumny against any person than this? He would now read another portion of the same article:—

"We were well acquainted at the time of the 'Spiritual circle' at which he was the 'operator,' and to which young Mr. Wolf, son of Wolf, of the Museum orchestra, and now husband of Josephine Orton, led the heroine of 'Arah-na-Pogue,' at Niblo's, but the ballet-girl at the Museum was the writing medium. Andrews, the actor, was the outside medium in the same 'circle,' and used to paint some very clever landscapes, which he considered were produced under the immediate influence of the spirits of Raphael, Guido, Michael, and so on. Mr. Wolf was an uncommonly skilful imposter, and readily produced a variety of chirography as to the *fac simile* of the handwriting of departed people. Mr. Sothorn was the least gifted of the entire company of simulators."

In applying for this warrant he (Mr. Williams), wished to draw his worship's particular attention to what he was about to read next:—

"He was a good-looking, gay, vivacious, 'fast' young man, whose pretty wife continually won the sympathy of those who were witnesses of her husband's licentiousness. Mr. Sothorn, therefore, boasts entirely too much of his 'fame as a medium,' for, in justice to Spiritualism—in which we admit we have no faith—we must confess that he never was a 'medium' of any importance. . . . But there are too many persons in New York cognisant of the facts to let his self-complacency go undiscredited."

Counsel continued:—There was also another periodical which had made an unwarrantable attack upon his client, but of which he would say no more, as it was out of his worship's district. The accusations against Mr. Sothorn were of a very grave character, more especially considering his reputation and his position in society. To his surprise, one morning, when the *Times* and the *Daily Telegraph* were placed in his hands, he saw statements most deeply affecting his honour as a gentleman. He wishes for an opportunity to be placed in the box to meet his calumniator. So seriously does this matter affect him, that it almost unfits him for his professional business. It is also a talk at the club-houses as to whether he will move to vindicate his character.

The warrant was granted.

"Daily Telegraph," February 15, 1866.

No sooner did the above appear, than the editor of the "Spiritual Times" sent the following to the daily and evening papers:—

SIR,—In relation to the warrant granted yesterday at the Marylebone Police Court, against Mr. Cooper, as proprietor of the "Spiritual Times," for a libel on Mr. Sothorn, permit me to say that in the absence of Mr. Cooper, and without his knowledge, I copied the alleged libellous article from the "New York Sunday Times," one of the most respectable weekly papers in America. If there be any blame, therefore, it rests on me, or rather on the "New York Sunday Times," in which the supposed libel originated.

J. H. POWELL,

Editor of the "Spiritual Times,"

14, Newman-street, Oxford-street.

Mr. Cooper, therefore, whatever the law may do, is morally exonerated from any complicity in libelling Mr. Sothorn. The article we gave from the "New York Sunday Times," which we consider a good authority, being an old established first-class American paper, was called out by his own letter to the "Glasgow Citizen" in which he abused, in the most ungentlemanly manner, *all* Spiritualists. We should be very sorry to publish anything that is untrue

of any one, and stand ready to make ample apology for so doing. Mr. Sothorn, by his abuse of Spiritualism, and by his absurd and disgraceful boasts of his own frauds as a pretended medium, has brought upon himself the very obloquy of which he complains, and from which he now seeks refuge in the Police Courts.

Mr. Cooper has been from home several weeks, and from this circumstance alone, ought to be exonerated. Mr. Powell quoted the article as news, without even a thought as to its legality.

At present we can say no more. The merits of the case will be gone into in another quarter. Mr. Cooper will receive the sympathies of all friends of Spiritualism. He has bravely stood forward in the cause, and in this matter is innocent. Mr. Powell feels this so strongly, that he is willing to stand in the dock in Mr. Cooper's place.

SPIRITUALISM ON TRIAL.

The *English Leader* of last week, in an article headed "Spiritualism on Trial," quotes Mr. Spear's advertisement, making some playful remarks upon it. It next deals with Mr. Sothorn, and tells him that he has no excuse for not *receiving* the public, by openly performing the Davenport drama, adding, "We are not among the Davenport believers, but we stand up for fair play, and fair refutation for Spiritualists as well as other parties. Calling people impostors proves nothing." This is fair, and what Spiritualists ask for.

Now comes the part which we are directly interested in:—

"The last 'Spiritual Times' names one whom it describes as the Editor of the *English Leader*, although no person has been publicly announced. It is a matter of well-known literary etiquette, understood and always observed among gentlemen, that no one is named who does not name himself as a writer upon a paper."

We do not believe in *real* advantages accruing from anonymous journalism. It may be *etiquette* to keep the names of writers secret. We should certainly not have mentioned Mr. Holyoake's name, had we thought he would object; although when men indulge in reiterated mis-statements of a great principle, we cannot help thinking that they should be *named*. No man should write in secret what he would be ashamed to sign his name to. The writer in the *English Leader* does not say Mr. Holyoake is *not* the editor of that journal. We thought he was. If he is not, we are sorry for the mistake. If he is, and does not wish it known, we ask pardon for our lack of deference to the rules of "literary etiquette." We trust the *English Leader* will not satisfy itself that it has made out a case against Spiritualism, by supposing that Mr. Spear's *Psychometry*, and the breach of "literary etiquette," urged against the editor of the "Spiritual Times," are all that Spiritualism can offer.

CORRESPONDENCE.

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

TRYING THE SPIRITS.

To the Editor of the *Spiritual Times*.

DEAR SIR,—There are some people who read editorial remarks in large type and pass over correspondence in small: such might naturally say, what a benighted man must he be who has "no brighter conception of the mission of spirits to this earth, and sees no loftier uses for them than *will-making* and *doctor-choosing*!" And so should I say, and yet I find you lead your readers to infer that I look at their mission in that light! Why, there is not a word, a sentence, a thought which I have written but conveys the entirely opposite idea. In fact, with regard to the will-making illustration, I did not allude to the spirits or the mission of spirits *at all*. The reference was to *men*, and I said, or it could only be inferred from what I did say, that if spirits *were* to advise a man how to make his will, or when to choose a doctor, that even in such comparatively trivial matters, I would be bound to say he would not follow the advice, whilst in matter affecting his eternal destiny he would allow spirit-teaching to alter his most cherished pre-conceived ideas. Where do those words justify your inference?

You also say "It gives the Spiritualists an idea that Mr. E. would use the spirits mostly for mere selfish purposes." If so, the Spiritualist who could entertain such an idea from what I have written must either be very stupid and ignorant of the ordinary meaning of words, or Spiritualism must have depraved his reasoning powers, and perverted his capacity for judgment. I cannot however believe that any man can draw the above inference, that is, on calm consideration.

As to people waiting, as you suggest, "a year or two patiently," why, an enquirer might be dead in that time, but have lived long enough to imbibe and even fall under fatal delusions. Mind you, I *assert* nothing as to the existence of a devil or devils, or indeed of evil spirits; but as Mr. Howitt, I think, believes in a legion of them, and the 1st of Timothy, chapter 4, 1st verse, says that "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." I think, in either case, anyone might well "croak," to use your expression, if in the presence of powerful bad spirits.

* We should have said "mundane purposes." We hope Mr. E. will accept this emendation.—Ed. S.T.

As to like attracting like, we hear that good and saint-like men attract bad men, but the two are not alike; and evil spirits are more likely to surround, and make men fall from the heights of virtue, than attack, and surround, the already fallen. Bad spirits are attracted to good men for a purpose, but the two are not alike, and bad spirits for a purpose may give good men good answers and not trivial ones; but this proves nothing. If bad spirits, by respecting a great and good religious man's feelings, convert *him*, they put hundreds of his more easily persuaded admirers off their guard; and he is thus made an unconscious instrument in influencing weaker men. It may be, they consider, the state of a man's feelings, for, as I think, a spirit, rolling a good Spiritualist's small table about, ceased at his request. The spirit doing this, might be an inferior, or evil, one, but it does not follow that because it had a purpose, and was attracted to his presence, that he and it were *alike*.

I need not allude to the Temptation on the Mount, although you might as well assert virtue and evil were then alike, because evil came to the presence of good, as that an enquirer and an evil spirit are alike, because a spirit chooses to give him trivial answers. So much for the "like and like" suggestion.

You say the circle should be perfect when questions are asked. Mine is not a circle, in the ordinary acceptance of the word. I am alone when I ask and receive, and on such occasions I certainly should think myself ready for Hanwell, were I to use "levity," as I now use comparative brevity.

EDWIN EDDISON.

EXTRACTS FROM THE REVUE SPIRITUALISTE.

IN 1820 there was much said about an apparition to one of the officers in garrison at Samur. The officer lodged at the house of a very respectable family, and being fatigued by a sleepless night, laid down in the morning to rest. Some hours afterwards he perceived a draped figure in the room. Thinking it a practical joke of one of his comrades, he rose and advanced towards the figure, but receded, and gliding to an alcove, disappeared. The door was still secured as he had left it on retiring to rest, to ensure quiet. He heard afterwards that a young girl in the house, who had been ill some time, had expired at the precise moment.

This fact recalled to one of his brother officers Mr. de B—, a Lt. in the Cuirassiers an extraordinary dream he had had while quartered at Versailles. He dreamt he saw a man cutting his throat, and catching the blood in a bowl. At five o'clock he arose, much preoccupied by this strange dream, proceeded to the Cavalry quarters being on duty. As he walked along a nearly deserted street, he saw a group of persons examining something with much attention, and on approaching, heard that a man had just killed himself by cutting his throat and allowing it to bleed into a tub, and strange to relate Mr. de B—, recognised in the features of this man, the person he had seen in his dream.

Another tale which relates to my family is as follows:—

My mother a woman of great piety and sound judgment, which she showed by frequent acts of true charity, often related to me the following fact.—While yet a girl she passed the greater part of several nights by the sick bed of a dear friend. One evening, overcome by fatigue—the parents of the invalid insisted on her taking some rest, promising that if their daughter became worse to send for her. My mother yielded to their wishes and returned to bed, after locking the door. Towards two o'clock she was awake by two icy fingers being placed upon her shoulders. This so impressed her, she could not sleep again, and rising she dressed herself to return to her friend; as she was about to open the door, someone knocked. It proved to be the servant come to announce the death of her friend, who had just expired.

In the Bordeaux "L'Union Spirite," edited by M. A. Bez, we read as follows:—

It is sometime since we have received either a "Spiritual Times," or a "Banner of Light." We know not to what cause we must attribute this suspension of the papers and deeply regret the circumstance, as they form a link in the chain of sympathy uniting us with our English and American brethren. The spiritual doctrine taught in France, differs on many points from that followed in England and the United States; and as it is only by an exchange of ideas and arguments that one universal doctrine can be adopted, we earnestly desire a cordial interchange of the various writings published in the Old and New Continent.

The "Spiritual Times" has been regularly forwarded, from our office, to the "L'Union Spirite." It is registered for transmission abroad, and ought to reach its destination. We are glad to interchange journals.

On Thursday evening last, Mr. D. D. Home's lecture was a great success. The attendance was fashionable and good, and the lecture was delivered in a masterly manner. We hope to say more about it next week.

A RELIGIOUS DISCOURSE on "SPIRITUAL NEEDS" will be delivered at the Spiritual Lyceum on Sunday Evening, Feb. 18th 1866, at 7 o'clock.
By Mr. J. H. POWELL.
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.

Miss Emma HARRINGE'S Address is—Manor House, 7, Cheyne-walk, Chelsea. At home on Mondays and Wednesdays from 2 to 15.

RECEIVED BY SPIRIT INTER-COURSE.

JUST PUBLISHED "THE HOLY BANNER OF TRUTH:"
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"WHAT SPIRITUALISM HAS TAUGHT." Re-printed from the *Spiritual Magazine*, may be had at the Spiritual Lyceum, 14, Newman-street, Oxford-street, W.
This pamphlet is one of the most vigorous of Mr. Howitt's numerous writings on Spiritualism. It is in every way suitable for circulation.

SCALE OF CHARGES FOR ADVERTISEMENTS.

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

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

TO THE TRADE.—The *Spiritual Times* is published at Ten o'clock on Friday morning, at the *Spiritual Times* Office, 14, Newman-street, Oxford-st. and by Job Caudwell, 325, Strand.

COMPLAINTS have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty should send to us at the office 14, Newman Street, Oxford Street, W., and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 3s. 6d. per quarter.

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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:—

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