

The Spiritual Times

AND WEEKLY NEWS.

Spiritualism unfolds to our internal senses substantial realities. It presents us not only with the semblances, but with 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.

(Registered for Transmission Abroad.)

No. 4.

SATURDAY, MARCH 26, 1864.

Price 1d.

Advertisements.

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As an individual contribution to the general mass of testimony on this great topic of the age, it is very valuable.—*William Horitt*.
Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer we cannot do other 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.

Mr. Powell gives an evidently honest, straightforward relation of his experiences, showing how he became convinced, and sustaining his conclusions by scriptural and other argument; and relating many original facts of the supernatural kind. There is also, in his book, the fac-simile of the handwriting of a relative of Mr. Cooper's who has been in the spirit-world more than thirty years; and fac-simile of her autograph when in the body, so that the reader can perceive at a glance the identity of the handwriting in both, though an interval of thirty-four years separates the two. The fac-simile of the medium's (Mr. Cooper's daughter) own handwriting is also given, and is entirely different from the others. The work is published very cheap (2s.), and we hope it may have a wide circulation.—*The Spiritual Magazine*.

The sum of the matter is, that if one has a curiosity to know what Spiritualism really 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.—*The Caledonian Mercury*, Saturday, March 12th, 1864.

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All communications intended for insertion must be accompanied with the names and addresses of the writers, not necessarily for publication, but as an evidence of good faith.

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TO CORRESPONDENTS.

We have had several letters of an encouraging character, which lead us to suppose the spiritual cause would be the better advanced by changing the form of our paper to eight pages a little larger than the Saturday Review, charging 2d. for it; and confining it mostly to spiritual matters. We shall be glad to receive the opinions of friends, and to modify our plans in accordance with the general desires of our readers. Contributions to aid us in our work will be gratefully received and acknowledged.

B. D.—Received 2s. 6d., with thanks.

A. Wales sends us a spirit communication, consisting of 130 words, which were rapped out in the presence of sixteen persons.

Partridge.—The *Spirit-World* is published by Mr. Sheldon Chadwick, the Editor, 34, Alpha place, Three Colts lane, Cambridge Heath road, London. It is a monthly periodical issued at 2d. Only one number has yet appeared.

"You must all believe in Spiritualism, for the Truth will come out."—*Spirit-message delivered at a public meeting, January 18, 1864.*

The Spiritual Times

SATURDAY, MARCH 26, 1864.

OLD DUMMEY THE WIZARD.

There has lately occurred one of those singular tragedies which were common in the "good old times" of King James. In defiance of all our stereotyped boasts about 19th century civilization, and the impossibility of our enlightened times being under the ban of middle-century ignorant social institutions, which fostered witchcraft and all kinds of sorcery,—at Sible Hedingham an old man, bearing the cognomen Dummevy, has undergone the process familiar to the "good old times," of being ducked for bewitching Emma Smith, the distinguishing feature in the case being the fact that old Dummevy's persecutors were not the Government, but Emma Smith and a male participant, who shared the ignominy of having, under the influence of a settled delusion, caused the death of a weak old man.

Old Dummevy had been living in the neighbourhood for almost twenty years, and was in the habit of telling fortunes. Being peculiarly eccentric in his manner, he had inspired some not over learned people with the belief that he had supernatural powers. It appears on a certain night he entered the public house of Emma Smith, and desired to be accommodated with a bed, and, on being refused, he stroked a heavy stick he had with him, making certain angry grimaces. When old Dummevy had departed, Emma Smith began to feel uncomfortable, and to express her convictions that the old man had bewitched her. Gradually this conviction strengthened, until she deemed it absolutely necessary to her future safety and mental quietude that the enchanter should be sought for, and the enchantment dissipated. Accordingly, she herself found old Dummevy at another public house, and offered him three sovereigns and some beer if he would disenchant her, and desired him to come and sleep in her house. The old fortune-teller either said he would get his throat cut, or he would sooner cut his throat himself, than go. Emma Smith was only the more excited, and deluded with the idea which had possessed her. The sad story is soon told: with the assistance of another she managed to give the supposed wizard a ducking, from the effects of which he died. The participants in the guilt were tried at Chelmsford, and sentenced to six months imprisonment.

This case is a most complete evidence of the truth of the doctrine of psychological impressions. Emma Smith was, no doubt, at the time when she refused old Dummevy a bed, in an impressionable mental condition. She had, as the evidence shows, favored the rumours that her visitor was a wizard, and probably her reasons for refusing him a bed were founded upon this belief. She thought if he did not sleep in her house his influence could not affect her. But when she saw him stroke his stick, and gesticulate in the savage manner he did, her fears grew strong, and there is little doubt she became absolutely possessed with the most fatal delusion that the old man had bewitched her. Had her condition of mind been properly understood by her neighbours, all the sad consequences of her conduct might easily have been prevented.

Old Dummevy himself must have been ignorant of the mental laws which Electro-Biology or Psychology explains, and which were mysteriously operating when he was gesticulating and shewing stern signs of his anger.

We scarcely know a more absurd case than the one we speak of. Here is a woman biologically by an old man, who does not know he is biologically her. She is allowed to leave her home, and in a state of monomania to inflict injury and even death on her supposed tormentor. If old Dummevy had the knowledge necessary to impress her with the idea that she was bewitched by him, how was it that he did not use the knowledge to prevent her from taking a part in the brutal transaction of putting him into the water? The fact is, the old fortune-teller was about as ignorant of the science of mind as Emma Smith and her neighbours,—and the only thing that can be said in the matter is, that the occurrence of such an event proves the fearful ignorance prevailing respecting the mysterious magnetic and spiritual laws which are constantly and silently operating.

Opponents of Spiritualism refer to this modern piece of witchcraft, and tell us that such is the fruit of our supernaturalism. We say nay; it is the fruit of ignorance,—ignorance fostered by our clergy and scientific men,—ignorance of the common laws of our every-

day existence. Until we recognise fully the facts that mental impressions are common amongst us, and endeavour, by investigation, to note the laws that are at work acting upon them, we must not only expect a solitary old Dummevy or Emma Smith to spring up into public notoriety, but millions of noodles and clever nobodies to appear betimes, not in any degree complimentary to the enlightenment of the age.

We are all of us more or less subjected to internal and external influences, which impel us to action. If we would be free in its true sense we cannot, because we are only so many links in the chain of being. To hear some people talk, one would imagine that they alone constituted the chain, whilst every other man was not even a link.

As a circle expands on a stream bounded by its own circumference, do our lives, which are like circles, constantly expand on the stream of time, and, in their expansion, we observe conditions. These conditions bound the circles which by a law are within each other. Not only are we subjected to material and moral, but to spiritual laws. If we conclude that being reasoning beings we have yet freedom from spiritual, moral, and material influences, that impress and impel us to action, we must be prepared to accept the hypothesis that affection, magnetism, spiritual and material agencies, are only capable of exercise when we will them.

Whatever may be the popular opinion on this Sible Hedingham case we think it most absurd to place it to the account of Spiritualism. We have, we trust, made our views plain and given a legitimate scientific solution to the mystery. Let us no longer have such cases quoted against Spiritualism, without the laws of mind and the facts of mental impressions are first considered.

THREE SPIRITS AND THE "BRIGHTON HERALD."

The *Brighton Herald*, March 12th, gave a review of J. H. Powell's work on Spiritualism. If a rhodomontade about "the ignorance, follies, and absurdities of Spiritualists," and a little sublime clap-trap about "the real test of our advance in wisdom and knowledge in the present day, is how is Spiritualism received by the majority of the community?" can be called a review; the reviewer might possibly do this kind of reviewing until doomsday without crediting himself with either "wisdom or knowledge."

The following appeared in the *Brighton Herald*, March 19th:—

Sir,—At a stance which took place on Tuesday evening, the Press notices of Mr. Powell's work on Spiritualism were incidentally alluded to. "Do you approve of the review in the *Brighton Herald*?" was asked. "No," was the emphatic reply. "Will you send a letter to the Editor?" Immediately the following came out:—"Mr. Editor, if you give a review, give a just one, and do not write such scandalous lies."

I remain, Yours, &c.,

ROBERT COOPER.

Eastbourne, March 16, 1864.

In editorial brackets we are presented with some wise and knowing remarks. The Editor expresses himself honoured by receiving a message "from the spiritual world." But thinks probably "3 Spirits" may be, "Spenser, Shakespeare, and Milton." We do not, because ordinary mortals if good enough to converse with us, are surely good enough to communicate through us to even the great Sir Oracle of the *Brighton Herald*. Does the Editor of that paper esteem himself removed so far above ordinary beings that the "great Triumvirate of English Literature" should be summoned from their spirit realms to do the rough common, every-day, sober work of sending a message to him? It is out of all character—he must sit long time in his "sanctum sanctorum" before such spirits will honor him.

The Editor is disappointed because "this message" came to us in a very common-place way, directed and left at our office like any ordinary epistle. How should it have been sent? Do not all communications intended for insertion in the *Herald* go into the Editor's box? Why, 3 Spirits would have been deemed to expect their communication to find admission in the *Herald* if they had failed to employ the proper agencies for the purpose. They probably knew the Editor of the *Brighton Herald* better than he knew himself; and not being disposed to be "done" by one so full of "wisdom and knowledge," they chose the means of serving their own purpose.

"Why didn't '3 Spirits' put themselves in rapport with us in the way to produce an impression?" Because they had too much "wisdom and knowledge," and since "time and space" may be something to them, did not deem it judicious to try and "impress" rock. We hope the *Brighton Herald* Editor will forgive this hard expression, since he is himself so hard.

The "3 Spirits" were neither "Spenser, Shakespeare, and Milton," nor "George Chapman, the Smuggler—his victim the Dutchman, and Mary Cooper." They had too much "wisdom and knowledge" to give their names to the *Herald*, lest he should refuse their communication, because they were not "the great Triumvirate of English Literature," whose spirit-fellows "may be located" at the sorry, "smoking" manner in which the *Herald* swells into importance on literature in general.

We trust if "3 Spirits" had failed to "treat him with a serenade of raps," he will deem himself honoured nevertheless.

If, however, the word "scandalous" as used by "3 Spirits," be considered "inapplicable" and strong, by the Editor, appearing "3 Spirits" with the "amende honorable" made through us, there is little doubt but they will "in a proper spirit-like manner," forget and forgive, and substitute a word in its place quite applicable.

There may be agencies, powers, influences, in the air, in our houses, in our sanctuaries, in our counting-houses, in the world, on the ocean, on the field of conflict, influencing, actuating, strengthening, encouraging; not taking the place of Christ, but emissaries executing Christ's behests, and fulfilling his purposes of loving-kindness to all that believe in his holy name.—Dr. Cumming.

Correspondence.

THE LATE MEETING AT LEWES.

To the Editor of the *Spiritual Times*.

Sir,—I have just received a copy of your enterprising paper, and read the report of the English method of challenging opinion at the Lewes meeting. I am glad you met with such treatment from the ignorant and the bigoted—but my gladness has a sympathy with the advocates of unpopular opinion. Those who fear the test of opinion for truth's sake do not as yet understand the battle-ground of their boasted Lutheran protestation. Differing widely from Spiritualism and Spiritualists, I am bound to say that I have mixed much in their company; that I have seen much phenomena which I cannot explain. I have doubted and still doubt the agencies, but I never have doubted the integrity and sincerity of those gentlemen who can have no interest in deceiving me, and whose characters are "above suspicion." Go on in your noble work—erect your own platform and press, and thus help to elevate human thought and human condition.

AN ATHEIST.

P.S.—I shall help the circulation of the *Spiritual Times* with all the zeal I aid the organ promulgating my own opinions. Intolerance and bigotry and conventional respectability must be brought to account.

Theological Spiritualism is dead,
"And death once dead,
There's no more dying then."

A FEW THOUGHTS ON SPIRITUALISM.

To the Editor of the *Spiritual Times*.

Sir,—I hail with pleasure the appearance of your paper. Spiritualism wanted a weekly organ. The existing religious and secular publications have generally been ready only to allude to it when enabled to set forth damaging statements; they have not yet learnt to do as they would be done by.

A while back the ministers of religion mostly stigmatized it as imposition or delusion. Many of such are now enabled to view the manifestations themselves, but cannot see that to be wholly of the devil, and that nothing right can progressively result from such talking, any more than could a prophet spring out of Uolise in olden time.

There are many ministers deeming themselves the peculiar servants of Christ, who are ready to quit their Christian charge to obtain one or two hundred a year more income, and to advance in worldly position. How seldom do we hear of their relinquishing these worldly advantages for the sake of embracing a poorer but more useful charge? Many of these persons regard the honest spiritualists as persons engaged in the taking of the devil. The self-denying spiritualists have to bear much reproach, and to take up their cross and follow their leader which will lead them. Now-a-days, that which does not conform to knowledge and truth, as seen through educational and sectarian spectacles, is at once denounced as error. How little difference appears to be evinced in spirit, by the positive-minded Protestant orthodox man, and they of the Church of Rome, in their maintenance of infallibility. No man's influence is Divine authority, and no man's infallibility is to others, and no man who believes in the entire inspiration of the Bible is guilty of presumptuous judgment—that condemns another as a sceptic and a religious infidel, because he believes that this matter of inspiration is attached only to portions of that book. What any man truly believes is orthodox to him.

The manifestations being in accordance with the universal laws of all orders of spirits and men, from the evil to the most truthful; and as in Apostolic times it was found needful to try the spirits, whether they were of God, and when of God, likewise that persons should be warned not to yield themselves to a voluntary worshipping of angels. So it is now; and this, good spirits enjoin upon all, as well as point out all other defects and difficulties. As then, so now, can good spirits cause one medium to speak in divers tongues—another to interpret; another to instruct and prophecy by word of mouth—another to write, and another to heal the sick, &c.

Religionists suppose all these gifts of spiritual power and import to have been then given by the direct agency of God upon the people; surely they are mistaken!

Good spirits can now confer these Divine gifts upon mediums just as St. Paul and the apostles did upon those on whom they laid their hands.

Why do Roman and Protestant bishops lay their hands without any apparent result on those whom they ordain, saying, "Receive ye the Holy Ghost?" Because they are not on the same plane of spiritual light, influence, and character as were the apostles.

As did the apostles, so can the good spirits that are on a spiritual plane as high, confer upon suitable mediums these Divine powers.

People do not perceive that from Christ as the great fountain of God's spiritual powers, down through the heavenly beings, the gifts and powers of God can flow even to men. That herein consists the golden chain of love and of spiritual influences which binds all God's intelligences to each other and to God. That hereby can be embraced a true communion of saints, and that standing in relation to universal angelic aid, is the appointment to each one from birth of their guardian angels, who it is said always behold the face of our Father, which is in heaven.

Spiritualism is important if only for revealing to us the certainty of the future life—of the nearness of the spiritual world—of the suffering nature of the future to such as continue in the love of evil, and the certain progressive advance and happiness of such as turn to the love of good, in the image of God, and after the example of Christ. But as all the communications are said to be of the devil, I subjoin a few lines extracted from one purporting to be from an ancient and good spirit:—

"We (the good spirits) who now come to you, can preach you higher or better teachings than those Christ gave, but we can greatly assist you to work them out in a more perfect and truthful manner than has hitherto been done, and this is our true mission to you. A mission, which indeed, the whole world absorbed in self stands greatly in need of for redemption from its evils. We are not to pull down, but to build up the principles and religion taught by Christ in his sermon on the Mount and elsewhere. We do not come to upset Churches, nor to attack their erring creeds; but we come to say to every man and woman, 'your own body is the true temple of the spirit'; let it abide then and bring forth its purity. Individualize yourselves. Let not this man's teachings or that man's opinions rule you, only so far as they approve themselves good to your own souls. Let each one follow the internal light that is implanted in him at his birth. Whatever in the scriptures approves itself to your souls, as good and true teaching, calculated to make man wiser, better, purer, humbler, more habitually truthful, more loving, more self-denying, hesitate not to follow.

Before spirits can do permanent good to men they should feel the need of personal reform—seek it and cry out for it. When the magnanimity of their aspirations and prayers ascend, on high, the magnanimity of the spirits can meet it, and then sympathies can be brought into rapport with man, and aid be given them to work out the great and glorious work.

To thoroughly and entirely redeem mankind from all the sins, vices, and miseries that now afflict them, is the work, good spirits have determined to perform. It may seem an impossible thing to your finite minds, but we know well our powers, and the Mighty Power that is above us, and from whom we secure our strength. We know that we shall ultimately succeed."

I remain, sir, yours respectfully,

London, March 13, 1864.

B. D.

SPIRITUALISM VERSUS ORTHODOXY.

ARTICLE 1ST.

To the Editor of the *Spiritual Times*.

Sir,—As Spiritualism becomes more diffused, and the phenomenal phase has done its work—when mankind shall be satisfied that this invisible power does really exist, that spirit manifestations are genuine when the theories of "style," "magnetism," "Mary Janeism," "Mad "Mahouism," &c., shall have spent their force, and we come to recognise the power, will, and intelligence that move, rap, and make themselves known to us on our tables and articles of furniture, and by sundry other means: when we come to recognise the individuality of the spirit as an "independent intelligence"—when we are satisfied that spirits do, can, and will communicate with us poor mortals while in the flesh; mankind, and especially the religious portion, demand to know what kind of theology, piety, and morality these spirits teach. Do they teach orthodox orthodoxy, which persons, and say they teach that God is in three persons, and sanction the Trinitarian creed; others say they teach the Divinity and Supreme Jehovah as one in Jesus—that Christ is God, not "son of God"; that all that is stated by the Trinitarian is right in respect to the Deity of Christ and eternal punishment, and is sanctioned by the high and developed spirits, and only rejected by the bad spirits; that there is a "word of God" in the crucifixion and bloody Spiritualism of the Evangelists. That the teachings of Moses and of all the Jewish writers of the Old Testament, that contains an internal error must be rejected, and a new and correct spirit of reason, and the objections raised by the progressive and thinking mind to the contrary. We are told to hold fast by the "Christian Faith," sanctioned as it is by long and continued prophecy through the ages; not to permit the "invisible" to rob us of our "orthodoxy," &c. Now this class of reasoners, in their pompous and rhetorical display of words, do not tell us what kind of Christianity they mean, and how we are to detect the spiritual infidelity of the undeveloped spirits. In the doctrine and style of this class of reasoners there is a little of the priest. Let us see where the infidelity is to be found. A STANDARD OF TRUTH AND DUTY IS WANTED!! We ask the Church of Rome, and her priests and instructors tell us that they possess the "philosopher's stone" in theology—that the church and her councils are the standard by which all truth must be tested, whether from them or spirits; that whatever opposeth the Church, its teachings and authority, is erroneous, and must be destroyed. To this the Protestant Church objects, and sets up as a standard of "truth and duty" the Jewish and Christian Scriptures as the "Word of God," infallible, and free from error, and that this is the standard by which men and spirits must all alike be tried. But these parties are not agreed upon this point. Some say it is all infallible, every word; others that only a portion is infallible, and that this is the Word of God; another class tell us that there is an "internal sense," and that the "Word of God," and is infallible, and the standard lies there. But this latter class are not agreed upon that point, some explaining the internal sense one way (T. L. Harris), and others explaining it by the "lower sense" united to the spiritual sense (new church). Here it is evident that the infallible standard is not found, for both parties are at war against each other, and look upon each other as in error. Where lies the standard of TRUTH and DUTY? The Ecclesiastical puts in the word of idols and many numerous; the Polytheist the word of gods many and numerous; the Montheist and Theist the word of one God the Father. Now here it is evident that the word is the standard, and not the book or the church; that inspiration and revelation depend upon the QUANTITY OF BEING, and not the ORDER OF BEING of a church or book which ignores the connection between God and the human soul; that inspiration is as possible in 1864 as it was in A.D. 295. How lies the gift of the whole question! Reason, intuition, and conscience are the development, must try and decide all questions in theology and spiritualism, and it is to these faculties that all inspiration, ancient or modern, appeals for decision. The standard is WITHIN THE SOUL, not OUTSIDE of it, as the churches and the priesthood would have it. It is the religious nature fully developed that rejects the teachings of men and spirits that contradict reason, intuition, and conscience. We have now got a standard that leaves every man free to work out his own plane of development, and to assert his own individuality. This is TRUE SPIRITUALISM. Whoever denies this is not a Spiritualist in the true sense of the term. By this standard all spirits, high or low, may be tested. Jesus Christ and his apostles appealed to this standard, and taught truth through the reason and the conscience of the first Christians of the Primitive Church; and it was because the reason, and the conscience, and the intellect were not developed, that the Christian scheme has not been able to accomplish its work. This has to be a work of time. Paganism and its lower developments mixed with the lower sense, unreasoned and untruthful theories creep in, and fitted to the one great work of moral development is every object and combination among the things which surround us. And though the highest wisdom will still most often teach us our utter ignorance—though the best adornments and greatest alleviations of life will still throw into sharper and more painful contrast its inequalities, injustices, and miseries—yet to have so much to be promised so much more. Eternally the circles of Divine influx widen upon the sea of human life, and new angels "trouble the water" with stronger and more health-giving impulses. Knowledge breeds knowledge—invention, invention; and their use and exercise a growing tendency to peace. Bigotry opposes it; men's vices and prejudices delay it; ambitious dynasties stand in its way; and the voices that proclaim it are few, and often silenced by selfish policies and ignorant wit; but the days approach, though distant perhaps by centuries, when even here there will be "no more war," and man's life be made consistent with his glorious capabilities.—*Daily Telegraph*.

number. How are we to separate the chaff from the wheat? Who is to decide the communications and *hitherto criticism*, as the Divine authority from the church and her councils? The Protestant church choose the former course. How slow is now divided into numerous and diverse sects, all explaining the Bible from their own "stand point." Spiritualism comes with higher light than the mere rationalistic faculty. She comes to give us the "key," whereby to unlock and explain the mysteries of the Old and New Testament, and to reveal to our eyes the beauties of the true gospel of Jesus. Let us now see what are the general teachings of the spirits in reference to—

- 1st. The Deity of Christ.
- 2nd. Future punishment.
- 3rd. Miracles.
- 4th. Salvation and development.
- 5th. Prophecy and inspiration.

This will take six articles, including the present one, which I will with the permission of the Editor of the *Spiritual Times*, lay before his readers. May the Comforter and the Spirit of Truth guide us in the right path, now and for evermore, is the sincere prayer of your friend,

D' ESPRIT.

SPIRIT-POWER INSTITUTE.

ESTABLISHED 25TH FEBRUARY, 1864.

A great change is passing in the minds of thousands of persons, respecting the possibilities of obtaining satisfactory proof that their deceased relatives are alive and loved. Their affections yearn for evidence. Those who have frequently witnessed the phenomena of spirit-power produced by unseen, living, intelligent beings, have on every hand been called upon and earnestly entreated to produce similar evidences. This in many, very many instances have not been able to effect, because the phenomena are not produced by the will of man, and were not being a *cause* to receive and distribute the knowledge of events transpiring around them, much mental pleasure has been lost. It is also found, that the principle of spirit life and action is denied by many; and the press has been the ready instrument to distribute incorrect statements, and harsh unseemly sentences, against those who affirm that spirits good and evil live and act for and against man. The Spirit-power Institute has been established to defend the principle of spirit action on substances animate and inanimate; to cluster together the witnesses, and to encourage the formation of spirit-power circles.

Freely the council have received, freely they give. They neither give nor receive salaries. The unavoidable expenses for printing, postage, &c., they will receive in due course through the channels herein-after detailed.

The test for candidates for admission as members of the Institute is:—
"I believe that good and evil spirits can and do communicate with man."

The objects and plans of the institute are as follows:—

OBJECTS: 1st. To defend by means of written articles in the press, and by oral declarations on the platform and elsewhere, the cardinal fact; that unseen intelligent spiritual beings are ever near, and frequently acting on man, physically and mentally for good or for evil; as certainly, as unseen and unperceived electricity acts on the human body.

2nd. To uphold that man does not when his visible body is united to carry on its usual mechanism; is separated therefrom, and continues to live possessed of memory, mind, and will.

3rd. To uphold that man in his continued life, has the power to revisit his friends, and minister to them under established spiritual laws, as we in the physical body do under established physical laws.

4th. To uphold that the spiritual laws are in the course of unfolding by means of the phenomena of spirit action on mind and visible substances, as truly and as effectively as the physical laws are in the present day unfolding under an attentive examination of physical phenomena.

5th. To assist by means of the disposal of the institute, all movements having the foregoing objects in view.

PLANS: 6th. To centralize the operations of Spiritualists by enrolling as members all persons accepted by the council of the Institute who agree to the "test."

7th. That the council consist of not more than three persons elected by ballot from the most active and leading Spiritualists in each of the ten postal districts of the metropolis, who would by the members of each district be acknowledged as its representatives.

8th. To collect evidences of the action of spiritual beings on substances animate and inanimate that have recently taken place in each postal district, and narrate them orally or by written statements at the meetings of the council.

9th. To circulate a knowledge of facts at meetings public and private by

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