

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. 5. SATURDAY, APRIL 2, 1864. Price 1d.

Advertisements.

JUST PUBLISHED.

Spiritualism: its Facts & Phases,
Illustrated with Personal Experiences,
And Fac-similes of Spirit-Writing,
BY J. H. POWELL.

As an individual contribution to the general mass of testimony on this great topic of the age, it is very valuable.—*William Howitt.*
Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer we cannot do 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) usual 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, and we are recommending it to the great multitude of Mr. Home himself.—*The Caledonian Mercury*, Saturday, March 12th, 1864.

London: F. PITMAN, 20, Paternoster-row.

May be had post-free, for 26 stamps, of the Author, 4, Portland-place, Eastbourne, Sussex.

NEW MUSICAL COMPOSITIONS.

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A Song for Volunteers.

Words by T. SHOOTER, Music by R. COOPER.

(Easy and Effective.)

Who says we are crazy and old,
Unworthy the land of our sires,
That our hearts worship nothing but gold,
And quench'd are our patriot fires?
They lie! for our love native land,
Remains from the ages old,
Prepared against all foes we stand,
Our Rifles are ready! Hurrah!
Our Rifles are ready! Hurrah!

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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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The "Spiritual Times" will appear next week (new series), demy 4to, eight pages, price 2d.; devoted exclusively to Spiritual and kindred topics. We have decided on the alteration at the suggestion of numerous friends, and trust that our efforts may command success. Friends will aid us by soliciting subscribers and contributing to the maintenance of the paper. No organization can succeed without ready and efficient co-operation.

Persons finding difficulty in obtaining the *Spiritual Times* through newspaper agents, should send direct to Mr. Archambo Cooper, Eastbourne, Sussex, to whom all orders or advertisements should be sent. Subscriptions, payable in advance—per single copy, yearly, 12s.; half-yearly, 6s. 6d.; quarterly, 3s. 3d.

An original Novel, by J. H. POWELL, "The Mediums," will be commenced next week.

The Spiritual Times

SATURDAY, APRIL 2, 1864.

PROFESSOR PEPPER AND THE SPIRIT-RAPPERS.

It is a very common remark of the clever pool-poohers of Spiritualism, that our foremost veterans in physical science, such as Faraday, Brewster, and others, keep aloof from the subject. Why do not our scientific philosophers who have been educated in schools where spiritual phenomena are not entered on the list of studies, come forward and devote their attention to the modern phases of spirit phenomena? The answer is expressed in the fact that their tendencies take a materialistic direction.

The cause of unpopular truth has ever to bear the sneers and neglect of the learned as well as the jeers and insults of the ignorant. In all ages the difficulties of establishing principles of truth have been proportionate to the amount of mental imbecility or learned assumption which have possessed the brains of the conventional. Caste has its imperial reign and rules with an iron sceptre. Prejudices, like mountains, run high; and like mountains, the higher they rise, the more difficult are they to surmount. The most foremost men are not the most ready to test new philosophies, or to investigate old ones—they like best to walk in the track set before them, and feel the least disturbance of feeling by being quiescent on awkward questions. This grows out of caste. Even old women who have been fitted to old-fashioned, large, frilled-laced night caps, and thick worsted knitted stockings of a certain haze, are not more ridiculous at refusing to add grace to their heads and comfort to their feet, by adopting the most improved modern styles of setting their heads and legs in lace and hose, than are our learned philosophers who persistently stick to the night-caps of prejudice and the stockings of caste.

It is all very well to be strong, but unless the strength be well spent and sustained by proper nutriment, it may be almost the worse gift a man can hold. So, likewise, it is all very well to have convictions, but unless those convictions can be legitimately sustained by evidences internal and external, they are of little value. Men who take the lead in science, strong men, yelet Professors, who feel their strength, and yet have it directed by caste, may assume to be wise, but unless they guide their own strength they must submit to be termed fools.

We know there have existed, and do exist, many scientific men who are unshackled investigators; but how few are they in comparison to the mass of others who follow in the track of caste. The spiritual philosophy has no charms for them: all its marvellous phases and divine teachings developed in all religious and spirit circles in all the world, through all the ages, are null and void to them.

The other day Professor Pepper, who has been astonishing the people who know nothing about inventions for producing sham ghosts, was by proxy delivering himself after his own wise manner at the Polytechnic, on "the wicked and blasphemous imposture of spirit rapping." A gentleman who heard the lecturer, deeming his language mere idle clap-net, took the liberty of privately enquiring of him what he knew about the "imposture." The answer satisfied his interlocutor that Professor Pepper had seen no manifestations, and had evidently been peppering the poor Spiritualists with a settled prejudice—not with a conviction founded upon investigation.

The lecturer and one of the officials went along with the gentleman to witness some experiments at Mrs. Marshall's. The result proved so far satisfactory that the gentleman returned with the officials to the Polytechnic. Professor Pepper was told of many wonderful facts which could not be accounted for on his physical science principles. The sage remark which ought to be written in letters of brass and exhibited before all students of science in the Polytechnic, which the Professor made when he was himself requested to witness some spiritual phenomena, was, "I DO NOT WISH TO BE CONVINCED." Read it ye matriculators for honors in our universities; read it ye discoverers of new facts in nature and mind. "I do not wish to be convinced." Why did not Professor Pepper begin his course of studies in natural philosophy with this exclamation on his tongue? Had he have made the same remark to Dircks he might possibly have had no part or parcel, lot or interest, in the old-fashioned ghost invention, which bears his name.

If our scientific philosophers can give us no better reasons for opposing Spiritualism, than the one which escaped the lips of Professor Pepper, in that ingenious remark of his own,

"I do not wish to be convinced," it is high time some new blood was let into the veins of science, so that a little life and progress might be visible. One point, however, was gained by this interview with Professor Pepper which we ought to be thankful for. He promised for the future to lecture about ghosts—without saying anything disparaging to the character of the "spirit rappers." The smallest donation is thankfully received, especially in the interest of things pertaining to Spiritualism. Considering the high-levy state of the anti-spiritual thermometer it is not only generous but courageous for the Professor to promise to say nothing more against facts he has not seen and does not want to see. We do not know, but we suppose that many, very learned scientific philosophers, when they heard that Professor Pepper had promised so much, shook their heads in disapproval, and deemed him rather weak for not sticking to his mast when he was in a strong breeze. But believing Professor Pepper to have some secret qualms of conscience for stigmatising the spirit-rappers without any knowledge of them or their doings, and that, feeling his position to be vulnerable, we think he simply made a hearty clean breast of it by saying, "I do not wish to be convinced," to get out of a difficulty without compromising either himself or King Caste.

We have said we ought to be grateful for the smallest admissions from the other side, seeing that we have so mighty an array of opposing forces to encounter; but for our part we would rather that Professor Pepper should show his colors. If he be convinced that he has done some small injustice to the spirit-rappers, by not continuing unjust to them, he displays true English courtesy, but if he shirk the spiritual question by such childish remarks as the one we have repeated, he neither proves himself a friend to science nor to us. Because he must know that the most hidden mysteries demand the most careful and persistent research to bring them to light, and give them solution. We are sorry to find it necessary to speak thus of a man who has won an honorable position, and has, apart from this ghost question, "done the State some service."

THE LATE SEANCE AT EASTBOURNE.

Mr. Alfred Duplock has written a letter to the *Sussex Express*, in which he disavows the spiritual theory, but holds firmly by the magnetic, or, as he terms it, "the natural in opposition to the supernatural."

Mr. Duplock, along with Mr. Bates, was invited by Mr. R. Cooper to witness some "manifestations." When they entered Eastbourne they both admitted, before witnessing any effects, that they believed the phenomena had a real origin, but that the cause of them must be psychologic or mesmeric; in fact nothing could take place but what was in the minds of persons assembled.

During the seances these gentlemen witnessed they saw "manifestations" which caused them to admit that, although they could not give in to spirit, they were satisfied that their own theories were at fault. Mr. Duplock felt something like a hand touching his knee, and placing his own hand suddenly to the part touched, he felt another hand take hold of it. He declared this in the presence of ten persons. How he can attribute this to material agencies, we are at a loss to understand, without he will say that he was mesmerized, and put in rapport with some impostor, whose object it was to make him fancy he felt the hand. If Mr. Duplock was in his normal condition of brain, he must confess that the touches from the hands were real. If he admit this, he must either say that some imposture was practised upon him, or some confessedly to him unaccountable cause not easily solved by magnetism or naturalism, his own pet theory, was at work.

We should like Mr. Duplock to investigate carefully, and well ventilate his own ideal pet theory before he settles the matter, and pronounces Spiritualism "a delusion." How does he know that his own Materialism is not a greater delusion.

We are not surprised to discover that Mr. Duplock went away more convinced that his own views of the cause were the right ones, but we are surprised that he should give us such flimsy and clumsy arguments to support his views. He is evidently a man of intellect, and that is why we urge him to further investigation; for the rest we take his letter as testimony in favor of the manifestations not being a delusion, and thus far gain ground. We are quite content to leave the settlement of the cause for solution, but we ourselves have had proofs too convincing of intelligent agencies, to dispute them.

The *Brighton Examiner* has an article on "Spiritual Existence and Satanic Personality," signed "Philologos." The writer is clever, but he must, to be consistent, avow himself an atheist. The *East Sussex News* has quoted the latter part of Mr. William Howitt's letter to the author of "Spiritualism, its Facts and Phases," which appeared in the *Spiritual Times*, and heads it "the madness of Spiritualism." We cannot help smiling at the impudent assumptions of men connected with the Press, in their supreme ignorance denouncing truths they never investigate, and attaching the ugly term madness to writers like William Howitt, whose whole career gives the lie to such aspersions.

THE SPIRIT-KNOCK.

At a very recent sitting at Eastbourne, and to this let me entreat your undivided attention,—the circle consisted of four of my own family and a Mr. N., who was introduced to us by a friend of ours, but as his friends and connections were unknown to all of us. At this sitting the sounds were distinct, the name of our spirit-visitor was asked for, and Mary L. was given—she said she was a friend with whom Mr. N. had been conversing, and that she wished to speak with him. She said through the table—"Do you remember when we sat together and spoke upon religion, how each of us urged our own views?" Some little time elapsed, there were more sounds, and we then asked if she had anything further to say, and she said "Yes," and there was spoken through the table these words, "The immortal lives." Mr. N. then told us that he and his wife were very intimately acquainted with a lady whose christian name was "Mary," and whose surname began with the letter "L,"—that she had passed from earth some years ago. There were then ten distinct sounds. Mr. N. said he believed it was about ten years since she died,—that they very frequently discussed together their religious opinions,—that Mary L. always insisted on immortality,—whereas he, on the contrary, advocated materialism.

"The immortal lives!" These simple words are addressed by a departed lady to her friend on earth. Yes, this all-important message is conveyed to earth by knocks—a few knocks on a common table solve the doubts of a lifetime, carry conviction to the heart, and dissolve unbelief like snow before the mid-day sun. Yes! materialism that has withstood the THUNDER OF THE PULPIT, FALLS PROSTRATE BEFORE THE SPIRIT-KNOCK; and is this what man in his hourly proud proclamations to his fellow-men he unworshipfully—the messengers of God, think you, have a holier mission?—is it unworthy to turn man to his Maker?—to lead him in mercy on his benighted knees, to bow before the throne of the Great Eternal, and confess his God and immortality?—*Spirit Manifestations, by John Southey Rymor.*

A GHOST STORY AND THE LATE MURDER AT SEA BY A GREEK SAILOR.

A strange story is told in connection with the report of the murder at sea on board of the barque *Postica*, of Liverpool, by Jean Moyatos, a Greek sailor, now in custody in Edinburgh. We do not know whether the facts we are about to relate have come out in the investigation, but undoubtedly they have a strong bearing on the case, and make it probable that but for the hallucination of one of the crew—not the Greek sailor—the murder would not have happened. It may be remembered that on the 13th October last, five days after the *Postica* left Callao, Jean Moyatos murdered one of his fellow sea-men, and stabbed another in such a dangerous manner that his life was despaired of. Two nights before the fatal occurrence, the mate of the *Postica* was standing near the main at the helm, no other person being on the quarter-deck at the time, when the latter in great terror called out, "What is that near the cabin door?" The mate replied that he saw nothing, and looked about to see if any one was near, but he failed to discover any person. The steersman, then, much terrified, said the figure he saw was that of a strange-looking man, of ghostly appearance, and almost immediately afterwards he claimed, "There he is again, standing at the captain's window!" The mate, though in view of the darkness, saw no figure near it, nor at any part of the quarter-deck, though he looked round and round. Next day the report went from one to the other that a ghost was on board, which filled some of the sailors with alarm, while others made a jest of it. Next night a boy (a stowaway) was so dreadfully alarmed in his bunk by something he saw or felt (we do not know which) that he cried out so loudly as to awaken the mate in the fore-cabin, who was sure it was the ghost seen the previous night, and he frightened him; and others of more mature years were inclined to think so too. Perhaps more than one-half of those on board believed that something supernatural was on board, and that some calamity was about to happen. But there were two on board who did not believe the ghost stories, and these were the man who was murdered and his companion who was stabbed. The former joked with the boy about the ghost, and said he would have his knife well sharpened and ready for the ghost if it appeared next night. He would give it a stab, and "chuck" it overboard. The latter joined in the joke, saying he also would like "to do" for the ghost, and others said they would have letters ready for the ghost to carry to their friends in the other world. Jean Moyatos overheard what was said as to stabbing and throwing overboard, and in consequence of his imperfect knowledge of the English language, and having previously supposed there was a combination against him, he thought the threats were made against him, and therefore resolved to protect himself. After the jesting we have briefly explained took place, he stabbed the two men who principally carried on the jest, with the fatal result known. The murder, as might be expected, filled every one on board with horror; and the terror of the sailors who believed there was a ghost on board was overwhelming. At night, whether in bed or on watch on deck, they had great dread, which was heightened by reports that the end of the vessel, as though by some magic, far after the ship was moored in the docks two of the crew who had agreed to sleep on board became so frightened after their companions were paid off that they refused to remain in the vessel at night.—*Scotsman.*

SPIRITUALISM KNOCKS AT OUR HEARTS.

and enters to redeem us from grovelling sins and shallow pleasures. It gives us assurance of future progressive happiness as the interest paid by the Eternal Banker on the good conduct-coin of this life. Instead of looking at spirit-visitations as an indication distasteful to God, and of unholy origin, we ought rather to offer up our most earnest and sincere expressions of gratitude to the Supreme for His divine consideration in permitting us to hold sweet intercourse with the departed spirits we loved that Spiritualism is false because some spirits are more than that it is a proof that Christianity is false because some who profess its doctrines are. There is a good spirit to counteract the influence of the bad one, even as there is the good Christian to counteract the influence of the hypocrite. With a full knowledge that the disembodied spirit bears the sins and good deeds done in the flesh thick upon him as he enters at the closing scene of this life into the life to come, the Spiritualist is prepared to accept with caution spiritual communications, and learns to be wary and wise in his dealings with them; but he nevertheless gains blessing from the loving fellowship of good spirits. He feels happy in the certainty of reward following virtue and punishment attending vice—that is if he love the good and hate the evil, and dispose his soul for holiness. . . . The argument so often used that it is better to have nothing to do with spirit manifestations is the argument of apathy, and has a sleepy inactive condition about it.—*J. H. Powell's Spiritualism, its Facts and Phases.*

Review.

THE TWO WORLDS: by THOMAS BREVIER. London: F. PITMAN, p. 458. (9s.)

If Spiritualism be the juggler-trick which modern opponents are prepared to assert, it is a strange fact that books on the subject written with all the earnestness possible, should at this period of the land's advancement have succeeded one another with rapidity—all purporting to give testimony in favor of the phenomena which are exhibiting themselves in millions of homes throughout the world.

Robert Dale Owen's *Footfalls on the Boundary of another world*; Mr. Home's *Incidents in my Life*; William Howitt's *History of the Supernatural*; Mr. Barkin's *Outlines*; Mr. J. H. Powell's *Spiritualism, its Facts and Phases*; Mr. W. M. Wilkinson's *Spirit Dreams*; Mr. B. Coleman's *Spiritualism in America*; and *The Two Worlds* under notice, have all within a very brief period of time been issued from the press. To those who want evidence that Spiritualism is something more than a juggler's trick we recommend a perusal of the above-mentioned works.

The Two Worlds is written by T. S., a writer in *The Spiritual Magazine*, and is a very valuable addition to spiritual literature. The work is well got up, and is most carefully written. It will be a book of reference to the student, and must necessarily take its place among the standard books on the subject.

The following extract will give the reader a better idea of the work itself than anything we can say:—

"TEACHINGS.

"Professing Christians as a rule would not hear of Spiritualism, they did not want to know more about the Spirit-world. Herein seems to me its providential mission, and how sad, yet how natural, that those who call themselves the religious classes should be its bitterest opponents. They seemed to think it even a sin to inquire further, they had light enough as they were; but what evidence they needed the dust and cobwebs in their spiritual habitations, and from very shame, they might be put to some trouble to sweep and garnish them afresh; so, they concluded to put up their shutters, and if Spiritualism met them in the streets, to frown upon it as not being either respectable or needed, and to pass by on the other side. But, with those previously unable to realize a belief in anything beyond nature and the present life, it was not so. Viewing all things from the ultimate and outer plane of being, metaphysical and theological argument seems to them at best but of dubious nature and of little efficacy. In place of doubtful disputation they asked for facts. A reference to the facts of the Bible only added to their perplexities. They asked, if human manifestations their presence, and interposed in human affairs, and if there was a providence in the Bible times, why are they not to be discerned in our time? If such were possible, in past ages they must be possible in this age, and the need of them is as great now as then? They asked, what evidence they needed to be given by those who believed that this kind of evidence was now a mere matter of ancient history, and that God was nearer to the world in those days than in these? Instead of the miracles being evidence of the truths for which they were cited, they simply brought the books recording them into discredit, and caused their indiscriminate rejection. But Spiritual manifestations in the present time, under their own eyes, which they could witness for themselves, and the logical argument seems to them at best but of dubious nature and of little efficacy. In place of doubtful disputation they asked for facts. A reference to the facts of the Bible only added to their perplexities. They asked, if human manifestations their presence, and interposed in human affairs, and if there was a providence in the Bible times, why are they not to be discerned in our time? If such were possible, in past ages they must be possible in this age, and the need of them is as great now as then? They asked, what evidence they needed to be given by those who believed that this kind of evidence was now a mere matter of ancient history, and that God was nearer to the world in those days than in these? 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