

THE

SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY
OF SPIRITUAL LITERATURE.

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.

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SATURDAY, SEPTEMBER 24, 1864.

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“The life that now is shapes the life that is to be.”
“Prove all things, hold fast that which is good.”

The Spiritual Times.

SATURDAY, SEPTEMBER 24, 1864.

MRS. MARY DOHENY, THE WITCH.

A very curious, and, as the *Daily Telegraph* says, “extraordinary” evidence of what is termed “witchcraft” has lately taken root in the public mind. We refer our readers to an extracted report of the particulars, containing an account of the further evidences of the witnesses, which appears in another column. This case, as might be well expected, has set the press to work, and there is a mournful lamentation over the superstition of certain portions of the Queen’s dominions. Of course, the want of education, and the predisposition in the ignorant mind to dread the future, and yet to feel an irresistible curiosity to look behind the curtain, if it is only to obtain the merest glimpse of a ghost, are most *reasonably* saddled with the onus of the whole mysterious matter. It is not our desire to approve of everything in the way of supernaturalism, even though it be proved that supernaturalism has to do with the manifestations in question. “The evil eye” has no fascination for us, that we should desire its glances. Superstition, and not supernaturalism, may bear the whole burden of the Carrick-on-Suir mystery. We cannot say it does not. But since the *Daily Telegraph*, in its leader on the subject, of September 15th, talks about Mr Sludge, the medium, fattening upon the guineas he pockets, and, by an allusion to this witchcraft case, savagely directs a blow at modern Spiritualism, it is, perhaps, necessary to urge our protest against the too common plan adopted by the *Daily Telegraph* of assuming that, because persons, like “Old Dum-moy” and “Mary Doheny” are said to possess certain powers of wizardcraft or witchcraft, and credulous “poor people” are terrified with the thought, that Spiritualists are responsible for the fact and all consequences, and ought to be buried in a flood of abuse, and stigmatised as Charlatans all the world over. Where did the *Daily Telegraph* obtain the information that “Sludge, the medium,” whom Mr Robert Browning pictures as Mr Home, fattens on the guineas he pockets, &c.? We have before cleared Mr Home from the charge of “sitting at a guinea per head;” and, for the in-

formation of the *Daily Telegraph*, beg to say again that Mr Home has never made a sordid matter of his medium powers. Apart from this, supposing guineas were charged by him for séances, what proof would that be that spiritual manifestations are all a trick cleverly palmed upon the people? If no honesty can exist in mediums when they descend to take a fee, no honesty can exist in editors who descend to write leaders for a fee; and so we might reason on until honesty was seen to fly off from every profession and calling in the universe. It is, to say the least, one of the most bungling of all objections—this one of pocketing guineas. Cannot the *Daily Telegraph* urge something more philosophical against the philosophy of Spiritualism? Surely it must be hard up for mental capital if it cannot expend a little of the gold of logic on a subject so important. There is nothing, however plain to the senses, but which may appear disproportioned to persons of peculiar proclivities. To them, mole hills may appear mountains, and dwarfs giants; but who amongst common-sense beings will consent to take proclivities of vision on the part of insane people in evidence against the existence of clear-sightedness and common-sense conclusions? Yet the *Daily Telegraph* and other papers pursue just such a policy in attacking Spiritualism; and urging the case of Mrs Mary Doheny upon the notice of the public, as affording evidence against Spiritualists. For argument’s sake, we will suppose Mrs Doheny to possess some secret magic by which she has wilfully terrified or bewitched poor Mrs Reeves, and her husband the policeman. Is it fair to make a case of cruel charlatanism like this, appear in the witness-box against Spiritualists, who, themselves, would be the first to condemn such wicked practices, and who always court investigation, and ever willingly submit to be tested by plain, common-sense tests? Well, then, having thus presented the matter as it affects Spiritualism, let us now take the facts of this witchcraft case for what they are worth. We find that Mrs Reeves states in open court, upon oath, that her father “died three years ago, and was buried in Carrick-on-Suir; but he is now living in Carrick-on-Suir.” She further asserts that she heard her father’s whisper and voice by night, and that Mrs Doheny, the prisoner, showed him to her, also her child, and one Tom Sheehan, both of whom had been dead. Her husband, Constable Reeves, swore that he saw the same persons living. A niece swore that she saw the same persons. Hayes, a retired policeman, took his oath that he saw the ghost of William Mullins, who was also shown to Constable Reeves by Mrs



Doheny. These are bold *material* facts. How are they to be accounted for? Have the whole of these witnesses conspired with the prisoner to play a wicked hoax upon their neighbours? The evidence has too solid and solemn an aspect to justify such a conclusion. Have these personages, said to have been dead, been simply confined for years merely to be brought to life all at once to create terror and surprise, and give to Mrs Doheny an unenviable notoriety? This conclusion is unwarranted by the facts, because the cost of food and the danger of such a process would entail on the perpetrator of the crimes (supposing Mrs Doheny to have adopted this course) that which would scarcely compensate her for the outlay, and the risk she ran. Have the dead really re-appeared? or has Mrs Doheny psychologised the various actors in this melodrama, and have they sworn to what they have not seen, but only imagined, or thought they have seen? These are all questions that force themselves upon our attention. We know either of the questions might embrace the whole matter; but probability to us seems to weigh on the side of the two last. Evidences are too numerous to allow of our disbelief in the reappearances of certain departed personages. Therefore, the facts of this Carrick-on-Suir witchcraft case strongly favour the idea that the dead *have* re-appeared, and Mrs Mary Doheny, Mrs Reeves, Constable Reeves, their niece, and ex-policeman Hayes have witnessed facts similar to what they have sworn to. We do not see anything very improbable, although it is uncommon in the statements of these people. Doubtless psychology is doing its work, if it had nothing to do with the witnesses in this case. Already, we are informed, some parts of Ireland are in a state of terror, and a condition similar to the Revival mania is threatened. We can easily understand how terror may conjure up ghosts of fancy till the poor deluded, tortured man, who fancies he sees them, may drop dead from excitement. But ghosts of fancy do not annihilate ghosts of reality: they are like reflects of them, as the portrait of a living personage is reflected in a looking-glass.

There should be every precaution adopted to prevent the mind leaping too suddenly to conclusions in all matters of a material nature, and much more so in those of a ghostly character. We say, therefore, to friends of the press, Search and find out the clue to the whole mystery of this case you designate "witchcraft." If a natural conclusion can be arrived at, well; if not, phenomena of an extra-natural or ultra-mundane origin force themselves before you for explanation. Is it of any good to be constantly reiterating "Superstition," and closing your eyes to plain, staring facts, which speak with miraculous tongues to you if you will but only listen to them? We cannot say that Mrs Doheny has not perpetrated a gigantic and wicked hoax upon her neighbours. But before we say that she has done so, we must have other evidence than what at present has come to light. The *Daily Telegraph* spoke of the scientific and enlightened progress of the age, and seemed to imply that this case in Ireland, which, amongst ignorant and superstitious people, might be overlooked, if it was not a patent fact that cultivated people of position in London engage in superstitious practices of a similar kind. Of course the *Daily Telegraph* did not see how its own logic cuts away its own argument. It implied that ignorance fostered such superstitions in Ireland, and that more knowledge would for ever free the mind from the horrors of ghosts, &c. But in another breath it is ready to forgive the poor superstitious people of Ireland because of their *ignorance*, whilst it condemns *cultivated* people in London for similar superstitious practices. Perhaps neither ignorance nor knowledge, according to the schools, has to shoulder the ghosts which come back to us. It is very evident that the *Daily Telegraph* can indulge in plenty of banter on a subject it knows the public are not spiritualised enough to comprehend, and can please the public the more it banter in the same strain. But we have a right to ask the *Daily Telegraph* to give us something more like logic when it again takes up its pen to deal with spiritual questions.

Spiritualists are ready to defend themselves when occasion offers, and are never afraid of newspaper paragraphs, or even leaders crushing out from their souls the truth, or causing them to discredit the evidence of their own senses. According to the evidence, it favours the idea that Mrs Doheny, Mrs Reeves, and the others saw the persons said to have been dead. Either some other evidence must be forthcoming of a contrary character, or we must abide by the evidence, without some wise metaphysician will make the whole facts range themselves under the heading "Psychology," and show how mental impressions can keep the

mind day after day without cessation in view of images so life-like as to cause the persons concerned to supply the images with food, clothing, &c.

Every now and then our national life is disturbed with curious cases of the character of the one under consideration. It is high time our foremost men sought a sensible clue to the mysteries, and forbore to content themselves with inuendoes, aspersions, and exclamations which mean that they are puzzled, and it won't do to say so.

AN INGENIOUS CRITIC.

The other week, an ingenious critic, lumping together Mr W. M. Wilkinson's "Spirit Drawings," Mr Thomas Brevior's "Two Worlds," and J. H. Powell's "Spiritualism; its Facts and Phases," in a notice of a few score lines in the "Illustrated Times," made the startling statement that he could invent as many theories in an hour as there are minutes to account for the spiritual phenomena. We should like much to see this remarkable prodigy of the *genus homo*. Talk about the "Anthropoglossos!" why, this critic outstrips that infinitely in marvellousness. That is if he can do as he says. Suppose we bring him to the task. In order that he may not complain of unfairness, we promise, if he will make a trial of his ingenuity, to give publicity to his sixty theories, which, being compressed in the space of sixty minutes, will necessarily be brief. Somehow we cannot help liking a man who reins in his thoughts which otherwise might run wild. We think, therefore, if our ingenious critic will only favour us with his theories they will not run too far out of the traces of brevity, since one minute is the time he allots himself for each ingenious invention. We are not very particular as to the manner he shall choose to give us the benefit of his wondrous skill. If he would like to satisfy us through the columns of the SPIRITUAL TIMES that his wild statement was not a slip of the pen, we will retain sufficient space for his purpose. If he would like to make a full and free confession that he said what he did not mean, he will be none the worse for correcting a mistake, and our columns shall be at his service for such a noble work. If he would like a personal interview with either of the writers of the books he has noticed, we think he can obtain such, and every opportunity for laying bare his ingenious sixty theories accounting for the spiritual phenomena. Surely he must be hard to please if he refuse to come to some terms. Perhaps, however, he would rather die first, and carry his wonderful budget of inventions with him into the spirit-life: that is, if he accept the hypothesis of spirit existence. We have heard of various modern miracles, but we certainly give our ingenious critic the foremost position in the whole army of them. He must surely be the paragon of miracles; that is, if he can perform according to promise. We beg pardon. He did not say he *would*, but that he *could*; therefore he did not promise to give anyone the benefit of his genius; consequently he can, if he is so disposed, carry his "sixty theories" with him to the grave without violating his printed words. But we pray him to be considerate, and remember that one of his theories may upset the philosophy of millions of Spiritualists, and save from error millions upon millions that, in the future, will inevitably be converted to Spiritualism if he persist in letting his secrets die with him. We do not wish to be hard, and gladly entice him to let us have his "theories," even if he take days, instead of minutes, to demonstrate them. Perhaps he meant to imply by his statement, not that he could invent sixty theories an hour not for the satisfaction of mankind, but for his own sole satisfaction. If this be the case, we fear very much less will satisfy him in the way of fact and logic than suffices to turn Professor Do Morgan, Dr. Elliottson, William Howitt, S. C. Hall, Dr. Wilkinson, Victor Hugo, and hosts of others into earnest-working Spiritualists.

It is an easy matter for writers who understand nothing of Spiritualism, to talk largely of what they *can* do, but *do* not. The proof of the pudding lies in the eating. Let them taste it, before they condemn it. So when they oppose facts, let them give reasons for their opposition. All the extravagant statements of the most extravagant Spiritualists, are certainly not more extravagant than the extravagances of clever writers, who, like our ingenious critic, go in for all the sense, and nonsensically enough prove themselves imbeciles, when they attempt to demonstrate "the fallacies of Spiritualism," which, like *ignis fatuus* gleams, recede the further from them as they advance. A fair share of caution would save them much annoyance; better say nothing at all, than talk stereotyped objections, which have over and over again been proved to be ridiculous, and purely puerile. Better acquaint themselves with the facts, logic, and philosophy of Spiritualism, before they go in for the opposition. If our ingenious critic had adopted such a process of learning what has been done and said in the way of the subject under his consideration, he never could have ventured to speak in the manner he has done, of his "sixty theories."

"Poofs step in where angels fear to tread,"

And boldness rules where wisdom hides her head.

We fancy we see the learned writer in the "Illustrated Times," just as his foolish and bold venture was in type. How his eyes

must have twinkled with conceited delight? And how his heart must have beat with heroic impulses. Surely he, of all men living, felt the most important, for had he not given to the world, for the first time, the telling statement, that he *could* account in sixty ways, in the space of sixty minutes, for the phenomena of Spiritualism. Was ever statement more bold? But will he do it? Can he do it? Echo must answer for him—we shall not. And we feel certain he dare not, for his own veracity's sake. Had he told us he intended to transcend Blondin, by performing on his head all the feats the great acrobat was wont to perform on his feet. Or had he said, he should stand on his head and drink certain quantities of water, and eat gluttonous quantities of beef, just to prove that human life can adapt itself to extreme positions. Had he announced his intention of "walking (on his head) a 1,000 miles, in a 1,000 hours," or had he modestly called upon the British public to witness him swallow (head downwards) a red hot poker; or, to crown all the rest of these marvels, had he informed us that he could diminish his body, like his soul, and hide himself under a pint measure, he would not have taxed our credulity half so much, as he has done with his sixty theories. Pray, gentle reader, forgive him; he probably knew not what he said: probably, the printer is to blame; probably, his superior, holding Spiritualism in horror, doctored his article for him. Whatever be the cause of the appearance in print, of the passage in question, pray forgive the writer, whoever he be, because, doubtless, he did it all in ignorance.

We know very well, if our ingenious critic is put to the proof, that sixty minutes will not enable him to do justice to his theories. Therefore, we give him hours, days, or even weeks, and after fair trial, we feel sure he will discover that he needs years. If this be so, what folly it is, for any writer to cheat himself and the public, with such monstrous delusions? Does he think that the noble army of Spiritualists, who are not the "mere rabble" of society, but most of them persons of high standing, great erudition and exceeding veracity, would be likely to accept a hypothesis, which like each of his sixty theories, can be invented in one short minute? The idea is preposterous. Those who have examined into spiritual phenomena, and become their most valiant defenders, have been the very men who, of all others, were the most eager to accept or invent any theory but the spiritual one. If our ingenious critic will pay proper attention to the passing facts of Spiritualism, he will soon learn that none but the spiritual theory will satisfy either the demands of logic or truth. We, of course, are at a loss, and likely to be, not not being acquainted with even one of the writer's sixty theories, or we might possibly proceed to a criticism of the critic from his own standpoint. But we nevertheless must play a little upon his word "invent." Already clever men have been at work "inventing" hypotheses to account for the now acknowledged facts of spirit power. Possibly he would only adopt others' inventions—because there are several out. If so—he was not truthful to use the word "invent"—he should have substituted some other less suspicious word, and then he might have saved himself from being called upon to answer for his offence. Starting from the ground of plain probability, along the ways of common sense and reason, how will our ingenious critic get at sixty theories? Only one can be right, and even that *may* be wrong (because the spiritual hypothesis is left out). But what a long way off of the truth must the sixtieth theory be? A good deal more modesty would have taught him to confine his great inventive powers to the production of one theory capable of embracing the whole phenomena. He would then have said nothing about performing the feat in a minute's time; and gaining wisdom from patient thought, he might have said no foolish thing on the subject which, it is self-evident he cannot yet grapple. When will the Press see with clear vision the spiritual truth? It is to be regretted we have so much trash supplied for logic in the leading reviews, even by men whose writings on other topics give evidence of great power, when Spiritualism comes under consideration. We know there are a few good men connected with the press who have the courage to give the subject fair treatment. But we cannot close our eyes to the puerilities—the weak, vapid insipidities which take the place of plain Saxon strength and common intellectual acumen when spiritual literature is under consideration.

COLENSO IN LEICESTERSHIRE.

"Bishop Colenso has been prohibited to preach in Leicestershire."—We have just stumbled upon the above. Poor Bishop Colenso. We wonder if he is surprised or unhappy, or whether he calculated the cost of being bold in the service of truth. Certainly it *would* be a dangerous affair to let the Bishop preach in Leicestershire or anywhere else, because those who place irons on the limbs of freedom are used to wearing them themselves. Is it not a pity in this age of Protestant progress that such men as Colenso should dare to be honest? Well, it is some consolation to think he has been prohibited to preach in Leicestershire, because it shews that intolerance is not altogether disguised—that it is an open foe. We protest against this prohibition as an inconsistent violation of the principle of private judgment, or in other words, individual right of speech. But what is our protest worth? The church holds the reins of power just so long as the people quietly submit to allow such petty acts of intolerance and persecution, they will exist because the "infallibles" of the church are wont to exercise them to keep them from further mischief.

A FEW WORDS ABOUT THE MAGIC CRYSTAL.

Having some time since gone through a process for excluding evil ones from the Magic Crystal, I proposed an investigation of it this evening, there happening to be a good seer present with me. The results were as follows:—

The only appearance, beyond a few words written on a dark stone, was that of a person dressed in black, passing through the crystal, as it were.

On the question being asked, "Who is this that appears?" the reply was, "Your old friend, the Captain."

Q Where are you now?—A In the sun.

Q Do you ever visit any other parts of the universe?—A I am too happy and contented to wish to leave where I am.

Q What do you chiefly occupy yourself with?—A Praising Him, and putting good thoughts into the minds of my friends.

Q Did you suffer much at death?—A Only for a few moments. Death is not so hard to bear as you imagine.

Q What were your first feelings after death?—A Those of joy, at being delivered from trouble.

Q Where were you taken immediately after death?—A I appeared before my Maker; I was forgiven through his Son*—washed in the blood of my Redeemer.

Q Can you now tell me whether Sir John Franklin be still living?—A (After a few minutes) He is dead.

Q Do you ever expect to leave the sun?—Yes. The next place to the sun is where His messengers dwell.

A large coffin appears, highly ornamented, with a plume of three feathers at the head. A military officer, with crape on his arm and on his sword handle, stood by it, holding his sword pointing to the coffin, and leaning his head in his hand.

Q What means this?—A One of royal blood will shortly die.

Q What sex?—A A female, advanced in life.

Q Will the fleets of England and France suffer defeat or gain a victory over the Russians?—A A victory.

Q Will the war be lasting?—A Yes; I was told of this war in my crystal, when I was living.

Q Are the spirits who rap on tables good or evil?—A Good ones will not attend the calls.

Orion was asked about several matters; among others about the Mormons, and their custom of having several wives. This he condemned as opposed to the will of God, as gathered from our Lord's teaching on that head, in portions of scripture which have been lost. On being asked to name the passages, he gave as follows:—

"As near as the Holy Father is to His Son, so ought the man to be to his wife." (That is part, wait and I will give you the rest.)

"The Father liveth in love and peace with the Son; so ought the man to live in peace with the woman. And then, as the Holy Spirit dwells with the Father and the Son, so would it dwell with the man and the woman." (Those are not quite the exact words, as earthly creature's love could not be so strong as the Heavenly Father's.)

"As the Son looketh to the Father, so ought the wife to look to her husband: for the Son knoweth that the Father doeth all things well; so ought the wife to believe that her husband will do things as well as his Heavenly father may give him grace.

Q Is that all?—A I did not know that quite perfect, but that was the meaning.

Q In whose writings did that appear?—A St. John was directed to write that—what do you think of it? You must make allowance for my not knowing all perfectly. For my part, I think that some part of the best of our Lord's doctrines was lost; now, that was what He really wished to be acted on by human creatures.

Q You mean living in love—the husband with the wife?—A Yes.

Q Then you think the Mormons wrong in having more than one wife?—A Yes, as I believe that that is the way you should all live. I will tell you how I knew that.

Q Please to go on?—A I send to the messengers and ask them what advice I shall give you. You may publish this; but I like you to think of what is said. Then I was told to tell you what I have; and while repeating it there were more than a thousand good angels by me. I did it to the best, for my advantage—as I shall soon be a messenger myself.

Q I am glad to hear it, if that will add to your happiness?—A Indeed it will. The angels are now singing a beautiful psalm; one never known on earth. They are of the highest order; and they even now ask pardon of their sins.

Q How is it you speak of the sins of angels?—A Till you are there you cannot understand. They are not sins like yours. Your daughter† is very happy.

Q Thank God! Have those angels lived as human beings?—A Yes. You must not suppose that their past sins are blotted from their memories, or they would not feel so grateful.

Q Does this memory of sins not diminish their happiness?—A It makes them more joyful to think they are forgiven. If you only knew what happiness they have, how hard you would strive for it! I could show you in this ball thousands of angels; only it would be too much for human eyes. (N.B. This was addressed to the seer.)

Q Can you make any appearance that my eyes can perceive?—A The gift is only granted to some.

At this moment a bright being fitted through the crystal, so bright that the seer's eyes were distressed by looking at her. The head and upper part only appeared—veiled. We understood it to be my deceased daughter.

The words appeared:—I will tell you something—I cannot describe what time is here; but every now and then we rise to brighter degrees. It was with me as yesterday with you—but I am still in the sun. The next time I rise I shall have the appearance of a golden crown, with the cross broken.

Q What is the meaning of that?—A To shew that I have done

with trouble. Do you know what is meant by "Take up his cross and follow me?"

To this I replied,—The trouble of this life, I presume?—A You are right; still there is something greater than that.

Q What is that greater?—A It is what very few do: that is to follow His example and do what He wills.

Q Is not human weakness the cause in many?—A It is.

Q How are we to attain to it?—A Through prayer. First you must believe that through prayer and faith you may follow it. I do not mean exactly that you can be like Him.

Q But we may endeavour?—A Yes. I cannot tell you much; as I am not acquainted much as yet with spiritual matters. Orion understands a great deal.

Q How do you acquire a knowledge of spiritual matters?—A By asking of the Holy Father I receive it.

Here a veiled spirit appears, with a dove on the head.

I remark,—that is the type of the Holy Spirit.—A May it rest with you! Weep not for me; thank my Saviour for my release.

Then appeared—"From Orion." May God bless you and protect you from all snares laid for you! May all evil thoughts be kept from you! This is the prayer of your departed friends, and of myself. Good bye!

The above is a faithful record, made at the time by

R. J. M.

* The word Son was embossed and very brilliant, sparkling with Gold.
† She died only four months since.

THE LAST HOURS OF PRINCE ALBERT.

A member of the Royal Household, evidently affectionately attached to the Royal Family, has written a most affecting letter to a Belfast paper, from which we extract the following. Our readers will have little difficulty in perceiving Spiritualism at work in the heart of our good Queen. "He, (Prince Albert), loved to speak openly of his condition, and had many wishes to express. He loved to hear hymns and prayers. He could not speak to the Queen of himself, for she could not bear to listen, and shut her eyes to the danger. His daughter saw that she must act differently, and she never let her voice falter or shed a single tear in his presence. She sat by him, listened to all he said, repeated hymns, and then, when she could bear it no longer, would walk calmly to the door, and then rush away to her room, returning soon with the same calm and pale face without any appearance of the agitations he had gone through. I have had several interviews with the poor Queen since. The first time she said, 'You can feel for me, for you have gone through this trial.' Another time she said how strange it seemed, when she looked back, to see how much the Prince's mind had lately dwelt upon death and the future state; their conversation had so often turned upon these subjects, and they had read together a book called *Heaven our Home*, which had interested him very much. He once said to her, 'We don't know in what state we shall meet again; but that we shall recognize each other and be together in eternity I am perfectly certain.' It seemed as if it had been intended to prepare her mind and comfort her—though of course it did not strike her then. She said she was a wonder to herself, and she was sure it was in answer to the prayers of her people that she was so sustained. She feared it would not last, and that times of agony were before her. She said, 'There's not the bitterness in this trial that I felt when I lost my mother—I was so rebellious then; but now I can see the mercy and love that are mixed in my trial.' Her whole thought now is to walk worthy of him, and her greatest comfort to think that his spirit is always near her, and knows all that she is doing."

A Mrs Berry died at Brighton a few days ago. She had her attention directed by her husband to the above letter, and on the morning of her death, she asked him if he had noticed the passage in the letter speaking of the recognition of each other in the other state. It would seem a premonition on her part.

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

SPIRITUALISM VERSUS ORTHODOXY.

ARTICLE SIXTH CONCLUDED.

Spiritual Freedom.—Prophecy and Inspiration.

[To the EDITOR of the SPIRITUAL TIMES.]

SIR,—In my last communication I gave an outline of the law of influx from the spirit plane, and its effects upon the mind and practice of the human race. I also pointed out the popular idea of the Divine authority of all the books contained in the bible, and the various translations and changes to which the biblical manuscripts had been subjected; with the manifold different readings and discrepancies found in these versions.

I have now to take up the question of Prophecy and Inspiration, as manifested in "Ancient and Modern Spiritualism." M. Dods in his "Spirit Manifestations Examined and Explained, by the Back Brain," says, "On these involuntary powers (in the back brain) presentiments are often impressed, and through these, in the early ages of the world (and I should say also in the present age), the Creator has held (and does still hold) mysterious converse with holy men, and through these

He has poured the streams of prophetic truth and divine inspiration from the fountain of his being, and through these he has reached the reason, thought, and understanding of his creatures. (The back brain instinct) involuntary power, is the living oracle through which God has spoken to His servants—in dreams, in visions, in silent and passive meditation. It is the living oracle through which Isaiah, Jeremiah, Ezekiel, Daniel, and John consulted the Eternal, and through which, as his inspired servants, they heard His voice, speaking in the cool stillness of the day, in silent and passive meditation."

So far M. Dods is right, his error is, that he limits the action of the Divine mind to the past, and bars out all the divine influence of God as an inspiring power for the present age. Here he is simply wrong; facts look the other way. The late Joseph Haddock in his "Science of the Soul," page 56, section 31, gives a more lucid explanation. He states that "When the true mesmeric or rather physical relation between the operator and his subject is established, the cerebrum (or front brain) of the latter is rendered dormant, the cerebellum (back brain) and its dependences alone preserving their normal state. In the first place, all consciousness appears to be suspended, but, by degrees, an inner consciousness, similar to the consciousness of dreaming, is awakened, and from this inner consciousness the somnolised person speaks and acts. The optic nerves and the other nerves of the eye belong to the cerebrum, hence one of the first visible effects of the mesmeric influence is an inability to open the eyelids, although the eye-ball (in the first stage) may be as yet uninfluenced, but as the somnolent state continues (developes) the optic nerves, or nerves of sight, contract, and the ball of the eye rolls upward, and all power and perception of vision (outward) is withdrawn. Then, as observed with the increase of the somnolency, the fountain head of all the other sensory nerves becomes dormant, and that of the motory, too, in a partial degree. The sensorium being, by this change in the internal state of the cerebrum, removed from its connection with the external world (natural plane to the spirit plane of consciousness), all sense of natural pain is of course absent, and hence the seeming mysterious phenomenon of a person conversing with another (through his spirit-body senses) and yet being unconscious of feeling (in the natural-body senses), is at once solved, by a knowledge of the single fact that the state of the cerebrum is changed by the somnolent influence, and an inner consciousness (from the spirit-body) is awakened."

In sections 41 to 52 the learned Doctor explains the two phases of Somnolism and Physicism, and fully proves and demonstrates the laws of spiritual vision, prophecy, inspiration, and communion with the spiritual world, and, as the good Doctor remarks in section 54, "It presents man to us both in his relation to the Spirit World and the Natural World; being even while tabernacled in mortal flesh, as to his interior, mental, or spiritual organisms, in direct communication with a spiritual world, and thus capable, by the very laws of his being, of receiving influences from God and spiritual intelligence, while by his material organism he is constituted in direct relation with all outward things."

But we shall be told this has nothing to do with inspiration and prophecy as manifested in the scriptures; I reply that it has everything to do with it, and that the philosophy of clairvoyance will give the true philosophy of all inspiration, revelation, and prophecy: past, present, and future. To speak in the language of the spirits of the sixth circle (through Ambler), "Far back in the depths of humanity's history there lived individuals who were morally and spiritually advanced beyond the medium development of the age in which they lived. These individuals, residing upon an elevated plane of thought, were enabled to hold communion with the spiritual beings which in all past time have been hovering in profound sympathy around the dwellers of this sin-darkened planet. In consequence of this spiritual communion which resulted from the interior refinements and elevation to which they had attained, they manifested to the surrounding masses the evidences of a superior wisdom and an unusual foresight (pre-vision and prophecy) of approaching events (in the distant future), and since they themselves did not understand the cause or philosophy of these wonderful powers, they were content to yield to the superstitious sentiments of the people, who regarded them as being directly and immediately inspired by the Divine Being (plenary inspiration). By the individuals who are here named the spirits have reference to the persons who are mentioned in the writings of the Old and New Testaments, such for examples as Isaiah, Jeremiah, Ezekiel, Christ, Paul, and John. These persons were seers and prophets; in their systems dwelt that peculiar essence of spiritual life which prepared them for an intercourse with the dwellers of the second sphere, and while they were unconscious of this truth, and knew not the source of their inspirations, they naturally ascribed the impressions which they received, direct to the agency of the Supreme Being, and that they wrote and spoke as they were dictated by the Deity Himself."

So far for the spirits of the sixth circle, who wrote these sentiments through M. Ambler, the writing medium of America. Space does not permit more on the subject at present. To sum up, it is evident that there is no outward progress, no external standards; that the soul is greater than the churches, the bibles, and the priesthoods; that reason, conscience, and the religious element are the windows of the soul, through which man may now, as in the days of the far past, receive instruction, inspiration, prophecy, and revelation, that the man of God may be thoroughly furnished unto all good ways and works.

In conclusion, I have in these articles briefly sketched the religion and philosophy of Modern Spiritualism. I feel I have only just touched on the subject. It would require a large volume to fully answer all the great questions that modern Spiritualism develops, trusting that what I have written may be as "bread cast upon the waters that shall be seen after many days," I close this series of articles. May the blessing of the Comforter rest and abide upon us, conferring such gifts as will fill us with spiritual life, and health imparting influences, now and for evermore.

Yours respectfully, D'ESPRIT.

PROFESSOR TAYLOR.

(To the EDITOR of the SPIRITUAL TIMES.)

SIR,—The readers of the SPIRITUAL TIMES will be glad to hear that Professor Taylor, who for so many years was a great enemy to the cause of Spiritualism, has in some way redeemed the promise that was made to us in the early part of the present year, the nature of which will be found in the January number of the *Spiritual Magazine*. We were not a little surprised on Sunday morning last, at the appearance of the Professor at a spiritual meeting, held every Sunday at the School of Art, Newman Street. It seems that ever since it was first announced he had become convinced of the truth of Spiritualism he has not left a stone unturned to investigate. He is now perfectly satisfied of the possibility of spirit communion, instances of which that have come under his notice he interested us with, also with some well-grounded remarks. A short controversy was held between the Professor and Mr Spear, upon the subject of paid mediums, a system it seems he is strongly opposed to. I could not help admiring his candour, which I believe he is noted for.

We sincerely hope Mr Taylor will favour us with another visit, and also that it is but a faint glimmer of the good he intends doing our heavenly cause in reparation for the evil (if any there be) he has done it. I am sure all who hear him will be delighted with his frankness and able arguments. I am sir, yours truly,

JOHN WHITELIN.

Clerkenwell, Sept. 1864.

[To the EDITOR of the SPIRITUAL TIMES.]

DEAR SIR,—I beg to acknowledge receipt of your favour of the 26th inst., and shall continue to take in the "Spiritual Times."

Spiritualism is a subject in which I feel deeply interested; it is intended, I believe, to meet the deep-rooted scepticism of the present age, and the growing materiality of man. Spirituality of mind is growing rarer now, and spirit is the last thing of all that people are prepared to give in to. And so great is the tendency in that direction that I often thought, long before I became acquainted with Spiritualism, that, if all spiritual manifestations which occur in the ordinary way were to cease, and were not a divine power exercised to the contrary, that the great bulk of mankind would soon become infidel.

Since I became acquainted with Spiritualism I find a change in my life and my actions, my mind has become less prejudiced against class, more expanded and liberal in my theological views, and more anxious for the welfare and advancement of mankind in general.

I lose no opportunity, when a suitable one occurs, to introduce my favourite topic of Spiritualism, although I find few who sympathise in my views, and so late as the week before last I lent Mr Coleman's book on Spiritualism to a clergyman, a relative of mine.

I must say, however, that my religious views are what would, perhaps, be called conservative or orthodox.—I believe the Bible to be the only true and safe standard of faith, and I believe Jesus to be God, and the Redeemer of the world, while I look forward with pleasure to the Spiritualism which St. Paul describes, when he states "We are come to an innumerable company of angels, to the church of the first-born, and to the spirits of the just made perfect," and think the time will be privileged when such a state of things is again realized, and when the angels are permitted to manifest, to strengthen our hopes, to cheer and encourage us on our way to heaven.

In my own family, and many times with strangers, I have had spiritual manifestations, and about a week since, in presence of a few friends, the table was raised from the floor more than a dozen times, and occasionally remained suspended for a considerable time in the air, with the hands of only two persons touching it.—Trusting I have not trespassed by such a lengthy letter,

I remain, dear sir, yours very truly,

Dublin.

EDWARD S. LAUDER.

THE DAVENPORT BROTHERS.

Professor Mapes described to me the exhibition witnessed by him through the Davenport Boys. These boys permit themselves to be bound by cords, hand and foot, in any way the operator pleases, and in an instant they are liberated by the spirits. The spirit of John King is also chief actor in these manifestations. With this spirit Professor Mapes said he conversed for half an hour. The voice was loud and distinct, spoken through a trumpet. He shook hands with him, the spirit giving a most powerful grasp; then taking his hand again, it was increased in size, and covered with hair. The Professor said he went, accompanied only by his own friends, among whom were Dr. Warner and Dr. Wilson. They had a jocular sort of evening, into which King entered heartily, and at length played them a trick, for which they were not prepared, and which rather astonished them. Their hats and caps were suddenly whisked from their heads, and replaced in an instant. Turning on the lights, they found each hat and cap was turned inside out, and it took many minutes to replace them. Dr. Warner's gloves, which were in his hat, were also turned completely inside out. This Exhibition took place in a large club-room at Buffalo, selected by the Professor and his party, having but one place of entrance and exit. The Boys sat on an elevated platform at a large table, and this table, in an instant of time, was carried over the heads of the auditors, and deposited at the most distant part of the large room.—*Coleman's Spiritualism in America.*

FALSE AND LYING COMMUNICATIONS OF SPIRITS.

On one occasion, after Mrs. Laura Cuppy had closed one of her interesting spiritual lectures in Cincinnati, she announced, or the spirit through her announced to the audience that they were now prepared to answer any questions that might be propounded from the audience. A considerable number had been asked, and most fitting and appropriate answers given, when some anxious inquirer of the auditory propounded the following:

"What was the reason that we have so many false and lying communications from the spirits?"

This most pungent, pithy and prompt reply was given:

"Oh, ye people of earth, if you did not send so many liars to the other world, you would not have so many liars to come back to you."

Is not this a text on which a mighty sermon can be based? Oh, ye people of earth, list ye! list ye! Liars here—liars you are hereafter. You cannot enter that spiritual sphere into which the good must go, but you must enter a low and degraded sphere, where, for a time—perhaps a long time—your false and lying natures will find their only fit associations; and undeveloped in true grace of spirit, as you are, you will come back to your friends upon earth, and lie and bear false witness to them, as you did when in the body with them. And thus, too, commit more evil, because you engender more from being spirits, than when you lived among your friends upon the earth. Because of your disembodied existence—because of your spiritual sphere, with your lies and your abominations, you may be enabled to draw down the good, the innocent, and the pure of this earth even into a worse, much worse condition than yourselves. Yea, with your lies and your falsities, and your false imaginings, you may lead off whole troops of men, women, and children into the very depth of despondency and despair.

And liars in the other world, who were liars here, and now are liars there, have you not often done so? Have you not brought the great cause of true Spiritualism already to scandal, ridicule, and shame? Have you not borne false witness, and caused many of those who believe in spiritual communication to be led astray into the miry sloughs of passion and sensuality—yea, even unto beastliness? Have you not brought the great cause of Spiritualism upon earth, in many instances, to the scandal and shame of so-called free-loveism? Truly, you have done so; for we see it with our eyes, and hear it with our ears, and are ashamed, and broken in spirit, that men and women—nay, sensible men and women—can be influenced by your lies and falsities about congenialities, adaptabilities, affinities, and a thousand other ties, and call it Spiritualism. "Oh, Shame, where is thy blush!"

But it is needless to apostrophize—let us enter into the common sense of our text. We of earth, at our decease here, enter into the other sphere in our spiritual nature precisely as we were upon the earth. The change from the body to the spirit, is a mere casting off of the body as of a garment, and appearing in that spirit form, which before was as it were, clothed, and, I would say, sometimes clogged by the body. There is no change of the spirit from what it was when in the body—its rough garments are merely thrown off, and the spirit appears as it really is. It is important to bear all the time in mind that while upon earth, we have two existences: that of the spirit and that of the body. The body though, is a mere useful habitation of the spirit for the purposes and experiences of this earth, and to enable the spirit to develop itself, if it will, for a proper existence in its own peculiar sphere, when the body dies and returns to the dust from whence it sprang. Now, with this in mind, it is easy to see that at the change called death there can be no change of the spirit. It is as it was when in the body as to itself; but at death, it is in its own existence, in the spiritual sphere, a sphere better adapted to the conditions, wants, peculiarities, and aspirations of itself, and fitter for its more progressive development.

This being so, if the spirit was a liar in the body, it certainly will be a liar when it goes out of the body by death, and exactly the same liar it was before, with this only difference as to itself; that it now in this brighter sphere, untrammelled by the things of earth, has a better chance of improvement and progress than it had before, if it has a mind to take advantage of the fact; and, with the difference as to its surroundings, it cannot lie and bear false witness to an effect among them, however desirous it may be to do so—for the spirit-world is a world of thorough transparency—and no one can lie to his neighbour there with effect, for each sees and thoroughly knows each, and all see through all, so that the liar in the spirit-world, from very necessity to carry out his own nature, will seek his friends and former fellow mortals of earth to lie and bear false witness to, because he can deceive them better than before, he now being disembodied, and they not being able to see through his deceit, because they are in the body, and thus shut out from that through-seeing, so to speak, which belongs to the disembodied.

If there is any great truth taught by spiritual communication, and the experiences and demonstrations of Spiritualism, it is this: that no one on entering the other world changes at once his nature. Most complete and abundant proof of this, without going any further is furnished in the columns of the "Banner of

Light," in its every issue, by those communications coming from such a multitude and variety of persons who have recently gone to the other world. Why, those persons, by what they say in those communications, appear indeed to be yet upon the earth, with no change of nature or character at all. It would seem, if they did not tell us otherwise, that they were absolutely yet with us in their body. Then, looking this great truth straight in the face, how immensely important is it for all of us to take care of and cultivate our earth-life, that, at death and on our entrance into the other sphere, we may assume such a stand and position as to be enabled to come back to our earth-friends as teachers of wisdom, and not as dealers in false and lies; as educators of mankind up to the standard of real truth, and not as levelers of mankind to the low plane of falsehood and deceit.

But it is not my purpose to enter upon the extended limits of of a sermon, lecture, or discourse. I am fearful if I did, certainly upon this subject, the prescribed limits of the ten minutes time here might not contain me. I only desire to throw out a few suggestions on the text, and let others extend the limits in their own minds. But I cannot help adding this reflection: that in our communications with the inhabitants of the spirit-world, all and each of us should always be on our guard, and not take necessarily for truth and wisdom what may be given us by them. Many, very many of the inhabitants of the other world, as to the genuine fact of their existence, stand upon a much lower plane than ourselves, although they are in the spirit-world. They are there undeveloped as well as here, and we should be careful that they lead us not astray. Test every spirit whether it be good or evil, or rather whether it be developed or undeveloped, and of all things that may be communicated to you hold fast to that only which is good and true. And then, too, let us remember this, that like begets like—like association begets like association, and, we may depend upon it, that if our own spirit is not clean, pure and good, we will not have the association of clean, pure and good spirits of the other world. If we are ourselves undeveloped, we will necessarily have the association of undeveloped spirits of the other sphere. If we would communicate with good and wise spirits, we must lean ourselves unto goodness and wisdom. If we are liars, we will have the association of liars of the other world, and they will drag us down to the lowest depths of existence. Let us, then, with the blessing of God, while on this mundane sphere, though it may cost us much labour and much struggle, so develop ourselves in goodness and truth, in love and wisdom, that when we "shuffle off this mortal coil," we may enter the other higher sphere of existence prepared to live as become the images of God. To each and every Spiritualist who now begins to see the rays of a blessed light beaming upon him, I say, Cultivate your own nature, educate yourself in the language of ancient philosophy—"know thyself," and

"This above all; to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

JUDGE CARTER.

WITCHCRAFT IN IRELAND.

The Carrick-on-Suir witchery case is certainly extraordinary. Mrs Mary Doheny, the wife of a blind man, appeared in that town some fourteen months ago, and professed to be able to reveal to the living the forms of those long since dead. One of her disciples was a Mrs Reeves, in whose house she "lived almost constantly, eating, drinking, and 'bewitching' her, until Mrs Reeves, who before had been a fine, handsome-looking woman, grew pale and emaciated, with peculiarly lustrous but sunken eyes." Her husband, Reeves, himself a police constable, shared in her infatuation. The father of Mrs Reeves was a man named Mullins, who died some years ago. The "witch," about two months since, brought Reeves and his wife to "an unoccupied house near the railway bridge, and at twelve o'clock at night—this they have actually sworn to—showed them the father and child of Mrs Reeves and another relative, Tom Sheehan, actually alive!" Ever since, with extreme regularity, Reeves and his wife have prepared food and sent their niece with it to Mrs Doheny, for the use of their relatives and child who had "come to life." The following extract from the sworn informations of these people discloses the most extraordinary infatuation.

Mr Hanna, prosecuting for the Crown, examined Mrs Reeves: What is your name?—Mullins is my maiden name, but Reeves by marriage.

Is your father dead?—He died about three years ago, and was buried in Carrick-on-Suir; but he is now living in Carrick-on-Suir.

Living!—how can you say that?—Because I saw him.

Under what circumstances?—I had a whisper from him; his voice was heard by night, and afterwards Mrs Doheny (the prisoner) brought me and showed him to me. She also showed me Tom Sheehan, who was lame and my own child. They were all alive (sensation in court). I sent them food regularly, and upon one occasion I sent my father my chemise to serve as a shirt for him!

(This witness gave her evidence in a clear, collected, and positive manner).

Constable Reeves, a man of about forty-five years of age, was next called, and he swore that he too saw the two persons and his little daughter whom he believed to be dead. There was no doubt whatever upon his mind; there they were where the prisoner pointed them out, and, more than this, she had brought him to a field near the moat of Ballydine, and showed him William Mullins, with whom he had been well acquainted.

The niece was called, a fine intelligent girl she appeared to be, and in a clear voice and unhesitatingly she answered the questions put to her by the magistrates. Having been sworn she said that every night after dark she brought tea, milk, bread, and butter and other food, and gave them to her uncle, Tom Sheehan, who she always saw standing under the wall of the old house. The magistrate interrogated her closely, but she persisted in swearing that it was to Tom Sheehan and no one else she gave the food.

Hayes, a retired policeman, came forward, and as positively deposed on oath that he knew some of his own relatives brought to life. Prisoner showed Mullins to him. He believed in ghosts; "For," said he, "I saw one in the county Cork, standing outside the door where a cousin of mine was waking." "It is not so extraordinary," he added, "for persons to be raised from the dead."

Singular, is it not, that in this enlightened age, a scene of this description should have occurred in a court of justice? And yet the "supernatural" was not confined to the persons who were produced against the modern Witch of Endor. "The Magistrate," adds the *Clonmel Chronicle*, "and a crowded audience were positively astounded, and, from the remarks which were heard to proceed from several persons—some well dressed, and apparently in comfortable circumstances in life—and also from the awe which was written upon the countenances of a still greater number, it appears that many besides the 'bewitched' family believe in the power of the prisoner."

Constable Reeves, who is rational and clearheaded in every other matter, may be seen daily in the streets of Clonmel, whither he has been transferred, walking, hat on hand, "as one of the preservers of the public peace." From private sources I learn that nothing can exceed the excitement which pervades, I may say, the entire of Tipperary on this subject. The people seem determined to run wildly into this delusion, as the Ulster people did some few years ago into the "Revivals." The old memories of the past accelerate the infatuation. Witches were considered here, as in the northern nations, as having a peculiar affinity to cats—that sagacious animal being considered capable of seeing into futurity, and hence the skins of cats were worn by witches; and cats and witches were always represented as companions. Witches were also considered frequently to change themselves into hares, and thus run with marvellous rapidity upon their mischievous errands; and there prevailed a belief among the common people of Ireland—in truth, I often heard it in the cabins of Ulster in my boyhood—that they were invulnerable to leaden bullets and could be shot only by a sixpence or silver ball. In the same province the belief in witchcraft prevailed to a great extent in former times, and is not yet eradicated; in fact I heard many tales of it this summer, up in the Braid, in Antrim, and among the Hills of Down, and it is a curious intellectual feature of a certain class of the people there that they will sit evening after evening, at the blazing turf and bog oak fire, telling "thrilling tales" of witchcraft. The Evil Eye, called in Irish "Beim-Sul," signifying a "Stroke of the Eye," a belief connected with witchcraft was in former times very prevalent in Ireland. I was a few years ago told an amusing story, connected with this superstition of the "evil eye," by a distinguished Irish member of Parliament now an equally distinguished judge, who has got a singular optical delusive organ—it recedes and becomes positively not a blank, but an unfathomable opaque, and he facetiously told the superstitious electors of the borough that he had his "evil eye" on them, and laughed heartily afterward when saying that it served him considerably in his canvas.

BEAUTIFUL ANSWERS.

A pupil of the Abbe Sicord gave the following extraordinary answers:—

'What is gratitude?'—'Gratitude is the memory of the heart.'

'What is hope?'—'Hope is the blossom of happiness.'

'What is the difference between hope and desire?'—'Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree with fruit.'

'What is eternity?'—'A day without yesterday or to-morrow, a line that has no end.'

'What is time?'—'A line that has two ends—a path which begins in the cradle and ends in the tomb.'

'What is God?'—'The necessary being, the sum of eternity, the mechanist of nature, the eye of justice, the watchmaker of the universe, the soul of the world!'

ARRIVAL OF THE DAVENPORT BROTHERS.—We briefly informed our readers in No. 22 of this paper of the fact that the Davenport Brothers were on the way to England from America. We have much pleasure in announcing their positive arrival on our shores, and likewise that they purpose holding a Public Seance on or about the 15th of October, when we shall doubtless witness some startling spirit manifestations through their mediumship. We shall not fail to keep our readers well informed of the noble work of these celebrated mediums.

J. MURRAY SPEAR.—We learn that our friend and brother, Mr Spear, has left London for Paris, to be absent until after the 20th of October, when he will return and resume his labours at his rooms, 72, Albany-street, Regent's Park, N.W., which is his London address. During his absence his Paris address is No. 1, Rue Lavoisier, Paris, care of J. M. Sterling, Esq.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XVI.

There was a considerable degree of excitement in the Island during the few days which intervened between Mr Humphrey's first lecture, and the second one, which was to come off at Ventnor. The few persons who had listened to him at Ryde, owing to the, to them, extravagant nature of the subject, gossiped from one person to another, canvassing hypocritical objections from those who had not heard the lecture. The reporters wrote a few short paragraphs, which appeared in various papers, none were favourable to Spiritualism, and few favourable even to Mr Humphrey. The announcement in the Southampton papers that Mr Humphrey, the well-known and respected shipwright, had turned Spiritualist, somewhat startled the leading business men of that town. They collected together in little knots, discussing the subject of the shipwright's conversion—as they would have done the appearance of some new constellation in the heavens, or the sudden overthrow of a distant city. Various were the conjectures. Some very straight-figure-headed men concluded he must be insane. Others inclined to the milder opinion that he was simply self-deluded, and would soon see the error of his ways. All agreed that he had better attend to his business, and leave the spirits to look after theirs. Reuben Welch came in for a full share of what is termed in ordinary parlance "Chaff." One would ask him if his master had taken leave of the business, as well as his senses. Another would say he might expect to hear of his master being stripped of his earthly garments, and furnished with a suit of far and feathers. A third would suppose, Mr Humphrey was dissatisfied with the profits of shipbuilding, and had gone out on a ghost-mission, with a view to discover from the spirits a clue to hidden Eldorados. Reuben listened to the various cool remarks of various people with a strong impulsive desire to knock them down for their insults. But he forbore, out of respect for Mr Humphrey, whom he knew would not flatter him for using physical means of reply.

Mr Humphrey had rarely called at the yard since he first gave up the management of his business to the foreman; yet everything was attended to with the utmost possible care; and Reuben felt a manly pride in the conscientiousness of taking care of his employer's interest. He was never known to take the slightest advantage of Mr Humphrey's absence; but on the contrary, was characterized for even more diligence on that account. Sometimes out of regard for his son-in-law, Mr Peerless would call, and undertake a survey of the management, much to the delight of Reuben, who had no desire to remain unwatched. But Mr Humphrey had no knowledge that his father-in-law took such an interest in his welfare. Thus matters went along pleasantly enough with Reuben, who did his duty as a man. It was no small satisfaction to Mrs Peerless, to learn from her husband that, as far as his mad-headed, spiritual journey was concerned, it would not in the least interrupt the progress of his business. "Charles," he said, "was always strong-headed, and could never be turned, when once he took it into his head to do a thing."

"But, my dear, is not that firmness a good quality in him, whom you know never undertakes anything but what is good?"

"I don't know, wife, as to that; I have often shewn him to be in error, but in spite of all I have been able to urge, he would go on in his own mad-headed way."

"But, Peerless, I think you must admit that Charles has been remarkably attentive to his business, and in spite of all he has done in opposition, as you say, to your advice, he has made a fortune, when you have lost one."

"Well, I cannot help that, but if he had been advised by me, he might have doubled his income, instead of drivelling on in his own old-fashioned way. But if anything could prove the sagacity of my advice to him on the folly of taking interest in this ugly spirit question, you have

it here." Mr Peerless pulled from his pocket a country newspaper, and handed it to his wife, pointing to the following passage:—

"SPIRITUALISM, Ryde.—On the evening of Tuesday last, Mr Humphrey, the well-known Ship-builder of Southampton, gave a lecture on the above mentioned subject. The audience was small, and the lecture a mere epitome of the driest ghost lore. The lecturer recited a few incidents, which he told his audience occurred in his own house. They were of such a ridiculous and extravagant character, that we cannot report them for laughing. A warm debate ensued. Capt. Stewart, of Drogheda-villa, castigated the lecturer in fine Saxon phraseology. A few remarks were also made by Jas. Melville, Esq., a visitor, but they amounted to little. Capt. Stewart, we think, deserves the thanks of the inhabitants of the Island, for his thorough manner of denouncing impious and blasphemous heresy. We have only to say, that the tables will need to be turned upon Mr Humphrey, or he will drive some score of nervous individuals crazy, like himself. It was put to the meeting, by Jas. Melville, Esq., whether any of them were converted—of course, the vote was against the lecturer."

Mrs Peerless read the paragraph aloud; at its conclusion, her husband said, "Now, would not Charles have done well to have taken my advice?"

"Before I answer your question, I should like to wait a little longer until some account of the lecture is given by Charles himself, or some other places are visited by him. You know a poor beginning sometimes makes a rich ending."

"There, you see," exclaimed her husband, smiling as usual, with his jovial red face; "I never can say anything good that you will credit to me. You always take Charles's part, no matter what he does."

"And I hope I always shall, Peerless, if he continue as wise and good as hitherto," replied the lady, with one of her sweet smiles.

Mrs Peerless had kept her mediumistic gift a bosom-secret. She always chose her lonely moments to sit for development, and was gratified at her progress. She might have made her husband conversant with her new-found power, but she was informed by her spirit-advisers to keep him in the dark for the present. Her own good sense told her the advice was good, since opposing influences from his authoritative manner would be likely to disturb, if not destroy, conditions. Every fresh sitting added to her experiences fresh facts for marvel. She began to sketch under spirit-guidance various flowers which had no parallels on earth; sometimes a single leaf only would be formed, then at another sitting another leaf would be added, and so on, until a flower beautifully painted would present itself on the paper. It was often a source of profit and delight for her to ramble in her garden and make comparisons her natural flowers with her painted ones. But she found such a striking difference in the two that she began to imagine there must be something more than a mere drawing or painting for her consideration. Then the idea flashed upon her mind that her spirit-etchings were intended for symbols. She was intensely interested in the discovery of the meaning hidden in her drawings. But for a long time she played the part of an automaton, and added many peculiar and well-executed pictures to her stock. How to decipher the meaning woven in the delicate leaves of a flower, or hidden beneath the drooping lash of an eye, which would look out of the cornice of a fairy temple, with which her paper was sometimes covered, was daily the more puzzling to her. She sat meditating earnestly for a solution to the puzzle, when she felt an indescribable consciousness of invisible presences. She was impressed with a desire to write, and to her deep delight she found her hand guided, and written-sentences clear before her. She saw, at a glance, that she only needed to request a key to her drawings, to be able to understand the language of correspondence. She produced her spirit-etchings at once, and taking them one at the time, was able to obtain, through her own hand, a key to the symbolical meanings attached to the whole of them. Her delight at this success was so great, that she felt disposed to impart the secret of her medium power to her husband. But on further reflection decided first to communicate with Mr Humphrey, feeling even more pleasure at the thought of being able to add her own wonderful experiences to his. She sat down a few hours after her discovery, which passed as she took a promenade in her garden to obtain the air, and wrote a lengthy letter to her son-in-law, giving him a graphic account of the whole particulars.

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