

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.

No. 28, VOL. I.—NEW SERIES.

SATURDAY, OCTOBER 15, 1864.

PRICE 2d.

"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, OCTOBER 15, 1864.

THE DAVENPORTS.

A SITTING WITH SPIRITUALISTS—

EXTRAORDINARY MANIFESTATIONS.

Modern manifestations are to us as puzzling as any of those said to have belonged to ancient days. How can we account for a single material effect in all the range of matter throughout all time? We certainly, with limited vision, see our way to certain satisfactory conclusions—but do we in reality account for anything we see? That which is common loses its marvellousness for us, because we are so familiar with it that we fail to give it more than a passing notice—it is *ordinarily* therefore of no effect in exciting wonder. We must always look for uncommon *extraordinary* phenomena if we spontaneously marvel at marvellousness. The ordinary facts which arrest our attention have so thoroughly materialized the senses that we witness extraordinary manifestations with considerable suspicion, and this is necessary to save us from being "tricked;" but, if suspicion be unduly exercised, it will aid us very often to lose the truth. We should therefore be cautious how we yield, and quite as cautious how we withhold assent to conclusions which are the inevitable sequences of logic based upon certain facts, either ordinary or extraordinary.

The Davenports have settled in our midst, not only to astonish, but to convince—not only to give séances for the amusement of the public, but to answer the all-potent question of Immortality. The question answered in the negative respecting "Trickery," there is no logical way out of the "spiritual hypothesis." Admit the manifestations genuine—then account for violins and guitars discoursing music—hands, apparently human, ringing-bells—instruments whirling through the air without danger, to the witnesses, and other phenomena which indicate *intelligence*.

On Saturday last, at 7 p.m. at the Hanover Square Rooms, a party of Spiritualists was invited to witness both the

Cabinet manifestations, and those which usually take place without the Cabinet. The first sitting was in the small room—the second was in a larger room or hall down stairs. Amongst the persons present, we noticed Mr and Mrs Howitt, Mr B. Coleman, Mr and Mrs Watts, Rev J. M. Bellew, Rev. Mr Ellis, Lady Helena Newnham, Mrs De Morgan, the late Editor of the *Westminster Review*, Mr R. Cooper and Miss Cooper, Mr and Mrs Gibbons, Mr Thomas Brevior, &c.

Dr. J. B. Ferguson came forward, and expressed his pleasure at meeting with so many friends. He described the conditions necessary to success in the phenomena we were about to witness. Darkness was a condition indispensable to some of the finest experiments in chemistry; it was indispensable to every birth in the vegetable kingdom, but it was not necessarily indispensable to evil—in respect to the remarkable manifestations of the mediums (the brothers Davenport and Mr William Fay) a certain scriptural text relative to darkness was often quoted. He further said, that although he knew his audience were mostly Spiritualists, he wished them to elect two from their number who would tie the mediums and watch the proceedings, as though they were sceptics. Owing to indisposition, only one of the Davenports was able to appear, therefore Mr Fay would take the absentee's place. The process of tying the mediums, the appearance of hands—the throwing of the violin and the forcible ejection from the cabinet of the old brass trumpet, and the hand-bell—the untying of the mediums and tying by the spirits, all took place in a manner very similar to our description last week of a former sitting. During an interval which elapsed between the sittings, Mr Benjamin Coleman came forward, holding in his hand a copy of the *Morning Post* of Oct. 8th. He read the correspondence which has been passing between the Davenports and Professor Anderson and his scape goat, Tolemaque, shewing plainly enough that the "Wizards" have placed themselves in an awkward attitude, and must seek some other "magic" than "spiritual magic" if they wish to expose "the trick." Mr Coleman detailed a few facts connected with Spiritualism, which were well told, and which elicited hearty applause. He said:—A member of the Stock Exchange, who had been most vehemently opposed to the subject, told him that he (the Stock Exchange member) was to be favoured with a sitting with the prestidigitateur, Tolemaque, who had promised to go through his "trick" of releasing himself from ropes, &c., but he added—Tolemaque wanted £20 down. (A laugh, and a voice—"That



is the trick." Mr Coleman, in the course of his speech, said that he was raising a fund to enable him to invite Dr Ferguson to give a course of at least three lectures on Spiritualism. We hope he may succeed, because we feel sure that Dr Ferguson is capable of shifting some of the doubts off the shoulders of the sceptical, and placing a few logical bricks on the Temple of spiritual philosophy. We mention this with the more pleasure since we have lately been reading some of the Doctor's works, and can speak authoritatively of his intellectual capacities. Mr Coleman passed a high eulogium on the Davenports, and trusted they would do nothing to merit disapproval while they are in this country. He then moved a vote of thanks to them for their kindness in giving the Spiritualists an opportunity of witnessing their powers. Dr Ferguson briefly replied, and then invited the audience to another room. If there were a shadow of suspicion created by the cabinet exhibition—that coadjutors by some hidden process got into the box, and "did the whole thing"—that shadow must be lost in the darkness of the hall in which we and some forty or fifty ladies and gentlemen assembled. A semi-circle was formed, with two rows of chairs, on which sat the spectators—in the front were a table, a chair on either side, and the same musical instruments and ropes which were used in the cabinet. Mr Davenport sat in one chair, Mr Fay sat in the other, both facing the audience. Dr Ferguson having impressed the audience with the solemn necessity of preserving silence and holding hands—went, carrying with him a box of lucifers and a lighted candle, and sat down between two of the company. He then extinguished the taper. All was silence then it was broken by the noise of the rope being moved and fastened to the mediums. The instruments tumbled about. Dr Ferguson relit the candle, and there sat Mr Davenport and Mr Fay in their chairs, tightly bound by the spirits, their hands were as usual fastened behind, the rope passing through the back of the chair, and round the leg of the table on which were placed the instruments. Everybody was satisfied that the mediums were bound-fast enough. The next thing was to adopt some certain test that the mediums did not move; two pieces of white paper, one under one foot of each medium, were placed, and the shape of the boots marked with a black lead pencil. It must be obvious that, if the mediums move themselves to perform "the tricks," they could not, in the dense darkness, find their way back to their chairs, and place their feet exactly to the pencil marks on the pieces of paper. The taper was again extinguished, and darkness and silence held supremacy; then, in an instant, the musical instruments moved in our midst, and were thumped and thrummed with great force; the brass trumpet was knocked upon the floor with terrific violence; and, whilst our eyes were vainly piercing the thick gloom, exclamations of momentary terror escaped from some ladies. A gentleman and his lady, sitting next to us, described their experiences; the lady was several times gently struck on the head with the guitar, and the gentleman felt a wind, caused by its passage through the air, down his face. The guitar and violin were heard at different parts of the hall, whilst numbers were touched or made conscious of their passage. The light was reproduced, but the mediums had not stirred; there they sat, bound helplessly to their chairs, their feet upon the white paper exactly in the marks.

We joined hands again—darkness and silence—then the incongruous noises, created by the trumpet, being banged upon the floor, and the stringed instrument being played upon ensued. Mr Fay called out to Mr Coleman, saying if he wished his coat to be taken off, he had better ask the spirits to remove it before it was too late. The request was made; and with a speed, which was almost as quick as thought, a sudden pull was given to the coat, and it fell some distance in the front. The reproduced light showed Mr Fay sitting in his shirt sleeves—his hands still bound behind him to the chair. We looked at the coat, and wondered, for there was no rent in it; we next handed it to a learned professional in coats, and we suppose he would pronounce it without flaw. A gentleman then threw another coat on the table, and the spirits were requested to place it on Mr Fay, but the spirits wouldn't. Once during this sitting the heavy trumpet was carried about the room, and alighted on the head of Miss Cooper. In order to satisfy the audience beyond cavil, that the mediums do not themselves move from their seats, two gentlemen came forward, one of them, Mr Bellew, and sat in chairs, in such a position that no possible movement of the mediums could take place without their knowledge; the hands of the mediums were placed on the shoulders of the gentleman, the hands of the gentleman were placed on the heads and shoulders of the mediums.

The taper was blown out, and the manifestations heralded in. The guitar and its companion instruments went through their ordinary exercises, and manifestations of their aerial flights were evident to many persons. When the darkness was made invisible, the two gentlemen were seen sitting in exactly the same position. They were asked to state what they experienced. Mr Bellew said he distinctly felt the guitar touch him several times on the head, and he was tapped repeatedly on the face. Nothing could be more satisfactory, even to the most sceptical, that these phenomena occur without the direct action of the muscular powers of these remarkable mediums. If the foot on the paper test, is not satisfactory, this plan, of sitting and holding them, must be—without the honesty of Mr Bellew and his co-operator be called in question. Even then, there would be enough cause for marvel in the manifestations, without test, which are witnessed. We all took hold of hands again, and darkness and silence prevailed once more. The confusion of the instruments came on in full force—then a pause: Dr Ferguson, by mistake, struck a lucifer; immediately the guitar was struck with violence, and broken. In the darkness, the mediums were tied; and in the darkness, they were released from the ropes: we could hear the ropes being untied, but could see nothing. When the taper was relit, the mediums were free, and a rather ludicrous scene presented itself. A noose in one of the ropes was thrown over the head, and fastened with a slip knot, of a gentleman well known to us, the other end being suspended to the chandelier at such a height above the company, that no mortal could have fixed it there, without thrusting between and treading on the people. It was a spirit joke, for this gentleman had tied up Mr Davenport, and the spirits now tied him up. At the close of the manifestations, Mr Howitt rose to second the vote of thanks which Mr Coleman had moved. Mr Howitt referred to the general state of the scientific mind respecting spirit facts. He said—"Not only was he glad the Davenports were in this country, for the sake of shewing the conjurors something beyond them, but the men who take the lead in material philosophy must learn something from them. He had no doubt, in his own mind, of the honesty of the Davenports, having for the last ten years read accounts about them in the most respectable American papers. There was now a good opportunity for scientific men to witness these phenomena. They must not only witness, but attempt to solve the problem. There was a law of matter demonstrated in the taking off Mr Fay's coat without rent and blemish, and leaving his hands still fast tied behind him, which none of our physiologists or scientific men had yet ever hinted at or even dreamed of. When they explained that enigma, they would open up a new era in material philosophy, more splendid than all the past, and pregnant with incalculable consequences to society. Bishop Berkley had propounded a theory, that there was no such thing as matter—our philosophers held the opposite view, that there was no such thing as spirit. We are coming to perceive the error of our philosophers, and are getting nearer to Bishop Berkley's idea. It would be time enough for our scientific men and gentleman of the press to laugh, when they have explained the *modus operandi* of these phenomena. If they were illusions, it was a sacred duty to expose them; if they were *real*, they had a still more sacred duty to perform." Mr Howitt concluded his vigorous and sensible speech, when Mr Coleman put the vote to the meeting, which was carried unanimously.

Thus ended one of the pleasantest and most interesting meetings of Spiritualists we have attended. We prophesy success for our cause; who could not, from the shadow of coming spiritual events, which the present facts produce? The Wizards have backed out, and the philosophers must either do the same, or the people will lose faith in them. Here are mediums asking for the strictest scientific scrutiny—willing to go into any gentleman's private house, and to submit to any test, providing it puts them to no torture, and does not exclude conditions which the spirits demand, and which they cannot refuse. Let our wise physical science men enter the arena against them; the darkness of their minds, we know, will be less easy to destroy, than the darkness necessary to the Davenports; but the test should be applied, nevertheless. To Spiritualists we say, watch and wait; the truth shall yet make us free, and the world will gain by the spiritual, more than it loses by the material.

WARNINGS OF MURDERS BY DREAMS.

(From "Visits from the World of Spirits.")

A young gentleman in the city of Dublin, in Ireland, dreamed one night that his sister (who was lately married, and lived at some small distance) had been murdered; and waking, it gave him some uneasiness; but finding it was only a dream, he went to sleep again, when he dreamed the same thing. Then he got up, put on his night-gown, went to the apartment of an old lady,

and told her his dream with great agitation of mind. She smiled at him, and said, she wondered that a gentleman of his understanding should be so troubled about a dream, and bid him go to bed again. He did so; fell asleep, and dreamed the third time that his sister was murdered. He then got up and dressed himself with all speed, hastened to his sister's house, where he found her cut and mangled in a barbarous manner, by her most cruel husband, a rank papist; it seems they had been disputing about religion. She just lived to speak a few words to her brother, and then expired of her wounds; and the base villain was quickly apprehended, tried, and hanged for the same.

Now, if this gentleman had not been so slow to believe the Divine warning, and had hastened to his sister's relief at the first dream, in all probability he had prevented the cruel murder, and saved two lives.

In the second year of the reign of King James I., one Anne Waters, carrying on certain intrigues with a young man in the neighbourhood, and finding their appointments were interrupted by her husband, they agreed to strangle him with a wet napkin, so that the mark might not be perceived; which being done, they buried him under a dunghill near an adjoining cow-house. The man being missed by his neighbours, and the woman artificially dissembling grief, carried it off so well, that none suspected her in the least of being accessory to death, or of so much as knowing what was become of him, but assisted her enquiries after him. After a while, conjectures being almost over, one of the inhabitants of the village dreamed, that his neighbour Waters was strangled, and buried under a dunghill near the cow-house; and relating his dream to others, it was resolved the place should be searched with a constable; which being done, Waters' corpse was found; and some concurring suspicious appearing, the wife was apprehended, and confessing the truth, she was burnt, according to the law in that case provided.

SPIRITUALISM; ITS FREEDOM, OR THE SOVEREIGNTY OF THE INDIVIDUAL.

"Certain ideas are in the air, we are all impressionable, for we are made of them; all impressionable, but some more than others, and these first express them. This explains the curious contemporaneity of inventions and discoveries. The truth is in the air, and the most impressionable brain will announce it first, but all will announce it a few minutes later. So women, as most susceptible, are the best index of the coming hour. So the great man, that is, the man most imbued with the spirit of the time, is the impressionable man—of a fibre irritable and delicate, like iodine to light. He feels the infinitesimal attractions. His mind is righter than others, because he yields to a current so feeble as can be felt only by a needle delicately poised. * * Do not legislate. Meddle, and you snap the sinews with your sumptuary laws. Give no bounties, make equal laws, secure life and property, and you need not give alms. Open the doors of opportunity to talent and virtue, and they will do themselves justice, and property will not be in bad hands. In a free and just commonwealth, property rushes from the idle and imbecile to the industrious, brave, and persevering. * * * The merchant's economy is a coarse symbol of the soul's economy"—EMERSON.

"Thy will be done on Earth as it is in Heaven."—JESUS CHRIST.

In the acknowledged right of every person to worship God according to the dictates of his own conscience, the sovereignty of the individual is fully recognised, and precisely limited, as it should be, by the inhibition of encroachment. If any one should insist that the congregation at any church should kneel, or that they should not kneel in prayer, and propose forcibly to compel his own dogma on others, the moral sense of the community would be shocked. No such invasion of personal rights would be tolerated—because the whole world recognises among us that the individual is himself the sole umpire over his own conduct in this particular. In other words, the doctrine of the sovereignty of the individual is already accepted, and applied in certain places and cases; and wherever it is so, and because it is so, the bloody feuds of other times are extinguished, intolerance, bigotry, and persecution are allayed, mutual respect and harmony secured. It has proved itself, so far as adopted, what it will prove itself to be universally, the foundation principle of order in the social world. It is nothing more and nothing less than that simple dictate of common-sense and good breeding which requires that everyone should abstain from intrusion into other people's affairs.

The sovereignty of the individual as a philosophical dogma is simply the claim for the extension of the same degree of freedom to every department of social life. It is the assertion of the individual to be "a law unto himself," just so fast and so far as he shall use that freedom without encroachment upon the equal freedom of others.

The civic right to do an act is quite different from the moral right or wrong of the act. Thus the civic right of locomotion belongs to the citizen who travels with a good motive or a bad motive: the right of free speech and freedom of the press belong to the man who speaks or prints pernicious opinions, as to him who announces sublime truths. To assert this, however, is very different from affirming that it is morally right to travel for a bad purpose, or to speak or print pernicious opinions. The sovereignty of the individual is therefore the assertion

of a civic or political right, in the exercise of which the individual may, if he will, do many things which the judgment of others, or even his own conscience, may not approve. Evil consequences attach to every wrong act, as natural correctives, and the individual, for the completion of his moral education, may be entitled to further experience of the evil which is conduct provokes.

Except in the case of actual encroachment, persons or combinations of persons, whether under the name of government or any other name, have no more right to interfere with the morality of individual conduct, than they have to interfere with the orthodoxy of individual belief; neither comes within the jurisdiction of third persons, except at the point where encroachment begins. Where no choice is permitted between good and evil, there is no freedom or merit, nor dignity in a correctness of deportment where there is no alternative. Let us begin, then, by trusting humanity to the extent to which God himself is represented as trusting it. Let us concede freely the choice between good and evil, and claim it for ourselves; until a foundation be laid in freedom, no virtue is possible. Remove then, for once and for ever, the fetters from humanity, and consent that she shall exhibit herself exactly as she is. It will then be found that the fruits of freedom are contentment, peace, and joy, with the ultimate elevation and refinement of the individual and the race.

The sovereignty of the individual has a double aspect—first, it is the claim of one's own right to personality and selfhood; second, it is the concession of the same right to all others. The first emancipates the individual from an over-weening subservience to undue authority, or traditional assumptions. The second becomes for those who intelligently accept it a veritable religion of deference to the absolute freedom of other persons. It recognises that the individual has an absolute right to himself, a right to his own time, to a companionship of his own choice, to his own habits and characteristics, to the privilege even of whimsical inconsistency and unreasonable conduct of every shade and variety, provided it be not of a kind to invade the sovereignty of others.

In this latter aspect the sovereignty of the individual is the practical love of the neighbour equally as one's self, rectified by a scientific knowledge of the limits of encroachment. It is a new chivalry, teaching to all men and to all women the most delicate respect for the personality of others. The largeness of this toleration does not rest upon the assumption that the conduct so tolerated will be in all respects or in any respect morally right. It rests upon the other proposition, that the jurisdiction of the moral question belongs of right to the individual himself, in the same sense as Protestant Christendom intrusts to the right of private judgment in matters of faith, questions involving, as it believes, the eternal salvation of millions of souls. It rests, likewise, upon the necessity of a policy to concede to others what man claims or desires for himself; and the intellectual perception that our own freedom is enlarged precisely in proportion as we tolerate the freedom of others; and finally, it rests upon another intellectual perception, namely, that in order to give place to other and higher influences tending to elevate and refine the individual and the race, we must discard the pretension of forcing men to adopt that line of conduct which we individually desire to be right.

"The assumption of equality and of the right of self-government as a basis of intercourse, is the assumption of the sovereignty of the individual."

The doctrine in all its plenitude and all its development, is nothing in addition, but simply a greater exactitude of definition, and a greater variety of minuteness of application, as is the nature of perfect science. It is the property of science that it does not say "By your leave." It exists whether you will or no. It requires neither compacts nor ballot boxes. It is objectively and subjectively true. It exists in principles and truths. If you understand and conform, it is well; if not, the consequences will fall upon you and scourge you. Hence the law of consequences is itself scientific. The true science of government is, that men cease totally to attempt to govern their fellow men at all—that they learn the laws of their own nature and to know the consequences of their own acts, and take the responsibilities thereof upon themselves. It follows from all that has been said that the sovereignty of the individual, and all the gratifying and harmonizing consequences that spring from it, as the results of the operations of human nature, are the basis of the most gratifying and harmonious intercourse in human life. If there be circumstances and relations which authorize despotic power; if children who cannot yet assume the burden of their own support, are rightly denied the exercise of a sovereignty which they cannot maintain; if it be contended that inferior races of men require to be placed under pupilage to superior races, or ignorant and undeveloped persons of the same race under a similar pupilage; as we all constitute ourselves guardians of idiots and the insane; the fact, if admitted, does not in any manner affect the doctrine in question in its just application as between those who admit and claim an equal right to self-government. If self-government is affirmed, then the sovereignty of the individual is the fundamental law of that species of government.

This brief out-sketch of a most essential element or first principle in the constitution of society, may be as much as the pages of a public journal can at once afford, though far from being sufficient to do, as is my pen incapable of doing, full justice to a subject so mighty—so vital to social happiness, and which yet has been so long unseen, uncomprehended, and neglected. Still, it may perhaps serve to induce some few appreciative minds, who have hitherto overlooked it, to give to it that attention which its vast importance seems to require and demand.

By your permission, sir, I shall, in my next, speak of that other important part in the true order of society, namely, the principle of Justice, which, although so much talked about, is very little practically understood, even in the present age of so much boasted enlightenment. Truly, man's "body is a jar in which the liquor of life is stored."

G. E. H.

FROM MY SPIRITUAL DIARY.

BY C. WILKS.

The following incidents are strung together to illustrate the different phases of spiritual manifestations, occurring as they did in the same week, and coming through several different mediums, and at different places, and guaranteed by disinterested witnesses, they ought so to arrest the attention of the truth seeker, whether philosopher or Christian, as to cause him to enter upon further enquiry and research in a large and interesting field of knowledge—a field that has been left overun by the wild weeds of superstition, or entirely neglected by the sceptic and materialist.

Be it ours to study facts, and take their legitimate conclusions,—“without fear, and without reproach,” having faith in God and truth. Those having a knowledge of the spiritual facts, and having had the privilege of their acquaintanceship, can afford to smile at the meanderings of those who don't or won't believe, can afford even to laugh at the explanations, that require explaining, of the knowing ones that don't know; and can pity the literary mongrels that bark at what they don't understand—who won't take the trouble to investigate themselves, and are determined not to believe those who have.

Sunday, August 3rd, 1862.—At a meeting this evening, Mr Martin was soon entranced, and, after singing a little, he spoke under inspiration as follows:—

“See the choir assembling! hark at the shout of heavenly praise, the holy angels pouring out their praises! O holy and happy worship; when, O when, shall we be in heaven, clad like them in such deathless bloom, with crowns of glory and with marriage robes, worshipping Him who sits in dreadful majesty?”

See them (the angels) roaming through Heaven's gardens, through that happy Paradise. O what sweet delights, what thrilling happiness, what holy purity dwells there! nothing but love there, all, all is love. Loving eyes beaming with love, and loving hearts—yea, every word and thought is love. And ought they not to love Him who so loved them, and made them so bright and so good; but not love Him merely for what he has done for them, but because He loves them.

No old age here; all is godlike beauty, all heavenly majesty, and when a tear of pity sparkles in their eye, 'tis like a gentle dewdrop on the lily or the violet.

And there they have crowns of gold sparkling with gems, and what godlike forms they have—O if man could but see them as they are, he would dwell in sin no longer, he would seek to inherit a place so glorious, a life so sanctified.

The day will come when these things will be known to you, as you are to them. The day is even now commencing, unclouding is the first streaks of daylight in the eastern sky, thence spreading its glory round and on, calling you to look upward and work; and when mid-day shall come the sun shall no more go down. No night there! Even as when mid-day shall come, as come it assuredly will, ye will be blessed above all, who have aforetime pointed out the rising sun, pointed out to your fellow mortals the realms of future bliss. You will then be blessed more than tongue or than dreams can tell.

'Tis glory—glory—such glory, and all is for you, aye for you who are going onward and upward; aye for millions who will soon reach that abode of bliss, and go before into and through those portals of Paradise—there only you are safe. No dark influences can pierce through that rainbow wall, set with God's brilliants and gems.

Man cannot conceive it; but there, if the angels wish to travel through Heaven's gardens, the mere force of will takes them to where they will to go; and for ever on their work, and in their love errands, bent hand in hand in their spheres they travel, pray, and praise, for ever doing good.

There the recording angel which set down your sin; lo, as you pray, another hastes and drops one tear upon the spot, and blots it out.

Aye, 'tis so! When King Death bears you away, all the blots of your life appear before you all, which have not already been blotted out by prayers and tears.

Then—O hark! that song of praise, never ending, never failing, which strikes on the soul as it enters that spirit land, and what bright spirits come to welcome you, and take you by the hand and place you in the circle or sphere you are prepared to occupy; and then, when Heaven's glories first burst upon your eye, why that one gaze would repay for a life of misery.

And the friends that have been dear to you, who have loved you, and love you now the more, will bend in blessing over you—what bliss!

But then, even then, you will pity those who have fallen short of that reward; you will feel what an angel's sorrow is, for we can see you on earth even as we range our land of bliss, and do you think those gone on do not feel pity? Our earthly home and earthly loves all cling to us.

O yes—but this wears off, earthly links grow fainter, and as relieved from it—you are released from the earthly link, and you rise, rise lighter, brighter, till you are with God himself.

And there see the mighty millions clothed in white, with crowns of gold, with sunbeams from their eyes. Others more distant feel the mighty bliss that issues from thence, who are as suns that star His diadem—who share God's light, God's purity—shod on all around.

There again those who have been near Him for ages,—hark at their instruments of music, hark! how beautiful, how sweet, how solemn—now bursting forth comes the mighty chorus, comes swelling on the wings of space, millions cannot help joining the choir, all heaven is full of melody, on earth you hear its echoes—the singing bird, the running rivulet, the scented flower, all join in the mighty chorus of love Divine.

Yes, yes, bathing in limpid streams of heavenly bliss, sing everywhere God's praises, and sing of him who left all his glory for us and

you, and who now is interceding for you. Who would or could help praising Him? 'tis more than duty, 'tis glorious happiness, an eternity of praise cannot compensate for this bliss—this happy reunion in heaven."

After this, which was said to have been given by a spirit-friend known as Julia, other words were spoken from Mr. —, his own father, and from other spirit friends, words which were to be told to Mr M—, when awake, as an encouragement to him, and as an assurance of God's blessing him.

August 4th, 1862.—Having arrived in London, this day, and made an appointment with Mr P—, to meet at Mr Jones' this evening; we met, and soon Miss Dixon, who has been some few years used as an entranced medium, of whose power we had a very pretty illustration some time since—Mr Meers, a clairvoyant of some power, going to the house where she was staying, went in while she was entranced, knowing nothing at all of her or her family, but he said he saw a spirit entrancing her; he appeared a venerable looking man, with grey locks parted down the middle of the head. We asked him to ask the spirit to give its name. Mr M. said, "How can a spirit talk?" We said—"Ask him?" and immediately he asked there was written on the spirit's forehead, as with letters of light—"Hilyard," the name and description both of which answered to a departed relative, who had often spoken through Miss Dixon, and was considered her guardian spirit.

Well, this evening, we had a sitting, Miss D. was entranced, and several short and characteristic addresses were given to us. At the conclusion, Miss D. said she saw a spirit near Mr P., who seemed strongly attached to him; and then immediately she said the spirit was doing something to her finger, and after a while Miss D. involuntarily took an ornamental ring off her own right hand, and put it on the finger of the left hand, so as to appear like a wedding ring, and she said to Mr P., "Do you know that? it was not to be taken off—the spirit makes me say it, but I don't know what it means,—do you?" "Yes," said Mr P., "I understand it perfectly;" and after the sitting Mr P. told us what explained both the action and the words of Miss D. He said,—when his wife was near her earthly death, she begged of him very expressly not to allow the ring to be taken off, but to let it be buried with her body, and so earnest was she in the desire, that she fastened the ring on her finger with thread to her wrist.

No one present knew of this circumstance but Mr P., it was his first visit, and Mr P. says most positively that the circumstance was not thought of until the medium so strangely forced his attention to its attendant circumstances. This seemed a very forcible illustration of spirit-identity.

I also had a rather remarkable manifestation of the identity or personality of a spirit. Miss D. said she saw as if a real person were lying down in a garden and dying, and Miss D. acted the part of an attendant, and whilst doing so she exclaimed—"How young too, just in the prime, and to be cut off; O God, spare him, but he is dying, I see his spirit departing. He might have been saved had you breathed down his throat and over his heart—but it is too late. He felt it hard, but he is getting reconciled now, and sees that God our Heavenly Father works all events for good. Yes, he is happy now, and he loves you, and he knew Mr P."

This spiritual manifestation brought forcibly before my mind the sudden departure of a cousin, who near two years ago was snatched away in the prime of his manhood, and who died under the circumstances so literally referred to in the vision, or spiritual relation through the medium.

In this latter case the medium had heard, some eighteen months ago, of the death of my cousin, and then, like Mr Meers, the seer referred to before, told me that I might have saved him had I done as above told; also Miss D. said,—“That I would or should have saved him had I been susceptible to spirit impression.” And it is remarkable, and ought not to be omitted in our relation of this case, that both seers and mediums told me the same thing—quite independently one of the other—and both with great emphasis.

August 7th.—Friend E., my daughter, and I, went together to Mrs. Marshall's, 10, Upper King-street, Holborn, without any pre-arrangement, and after sitting for a time, we arranged to go again in the evening. We went—and we had some very remarkable manifestations both of spirit-power, spirit-intelligence, and spirit-individuality, manifestations which we are sure, as far as we can be sure of anything in this world, were not, and more than that, could not be done by any conjunction, or by any human means; and in describing this sitting, perhaps it will be best to put it under three heads, so as to narrow or concentrate the points for observation and argument.

1st.—There was the evidence of what is called “spirit-power.” There was not only mere tilting of a table, but the table rose many times from the floor, and waved in lively motion several inches from it, so that I could see (having my face to the windows, and it being light) that the legs were clear of anyone's foot, or of any instrument or apparatus, the floor being uncarpeted so as to admit of every observation. Besides this, the table lifted up clear of everything, when no human hand or foot, or human apparatus was touching it. And again, to make assurance doubly sure on this point of power, my daughter, who sat opposite to me, was moved in her chair, and the chair, with her in it, pulled and shifted along the floor within our sight, and without reach of any human mediums.

Persons may call this power that was thus exhibited by the name of magnetism, or odyle, or spirit; we only now testify to the fact of the power, and care not by what name it may be called.

2nd. There was as well as power an exhibition of intelligence. We asked what this power would do for us? it was answered—by raps (said to be electrical concussion) that it would write. We accordingly placed a clean sheet of notepaper, marked in a kind of drawing frame so as to secure it, placed a pencil on it, put it on the floor where we liked, placed a table over it, and, as directed, we sat round close. We saw all had their boots on, and no hobs in the soles of them, and after sitting awhile we heard the frame lift and the pencil drop; we took it up and found written on it—

"God bless you."—T. W.

Again, we placed it down, and asked for something more, and we found written,

"Have faith."—T. W.

Then my friend, being rather delighted at the manifest success, asked for something for him, and it was written,

"You will have power, Richard."

My friend, still wishing for more, put down another piece of paper, and soon it was written on; hearing the pencil drop we took it up, and it read,

"Be happy, my good friends."

and again was written,

"You will be very happy."

And then was rapped out through the alphabet,

"You must be merry."

This last seemed applied to friend E., who asked for the spirit power to write through his own hand, and for us to have something more elevating and instructive.

A small harp was sounded when held by each of us, and then to friend E. was given a sentence by sounds as I passed the pencil over the alphabet.

We did not think the last word contained any sense, nor did we guess it as they were all talking together, and there was some little confusion, until it was suggested "read backwards."

As to the third point* spiritual personality, we most readily admit the difficulty of positive proof. Spirit power and intelligence seem demonstrated by the multitude of facts attested by credible witnesses, of which here is only an imperfect sample; but to demonstrate that a particular individual, "ultra mundane" spirit, was the active intelligence communicating, is the difficulty. For those persons who are opposed to the theory of spirit-communion, and declare it "impossible," will always suggest some explanation or other, however lame and inadequate. They are always ready to say "It may be deception. It may be thought-reading. It may be magnetism. It may be odyle. It may be automatic brain action. It may be human will-power, or in fine, it may be the human spirit only playing these fantastic tricks."

But it seems as if all these seeming explanations only removed one difficulty to make a greater. If you say magnetism, or any like agent, does these phenomena, you endow this agent with intelligence; you give to it all the powers that we attribute to what we call spirit; therefore, call spirit magnetism if you like, the difference is only in name.

Or if you say it is done by the human spirit only, insensibly to itself, you endow the human will or spirit with all the attributes and powers of a supernatural or supermundane spirit. You make the human will alone all-powerful to lift heavy bodies without physical intervention, to play music without hands, to assume the characteristics of a departed person, to assume their mental individuality, speaking to your mind, making the appearance of particular persons to your eyes, their reality to your touch, and to do all this (O miracle of power!) by your own mind or will in a normal state and insensibly to yourself. In fact to do all by will-power without willing it. This does seem the climax of absurdity, in which I, for one, am content to leave those earth-bound philosophers, who believe in nothing of man but his earthly body and his supernatural will, which will-power he must believe, dies with his body outright—and that it never can manifest its will-power again—even if existing as a spirit.

Such are a few of the difficulties of mere natural explanations; whilst the spiritual explanation covers the whole ground—says it is what it professes to be, places the knowledge arising from facts before the crudities of argument, taking the natural deductions from the facts themselves, knowing that the truth is not to be tested, proved, or disproved by unsuccessful experiments, or by its minor facts; but by successful experiments, and by its major facts, and the weight of evidence arising therefrom.

The more a Spiritualist knows, the more he feels how little he knows, pacing as he does but the bounds and outskirts of the life immortal, and taking, at best, but dim glimpses of that state of spiritual existence which awaits him after "shuffling off this mortal coil."

But the state and nature of that existence must be not only an interesting but a legitimate object of inquiry, seeing that the Bible revelation gives us only indications, similitudes, and parables, but does not attempt any revelation of spiritual philosophy or science, but leaves man with his moral agency and responsibility to find out the secrets

* Thus in the cases mentioned, perhaps, the personality is as much demonstrated as it can be through intervening physical mediumship; only let the materialist look these difficulties straight in the face and answer them.

Who gave the characteristics and name of "Hilyard" to Mr M. the seer?

Who gave the characteristics and marked incidents of the ring to Mr P.?

Who signed T. W., the initials of a beloved departed relative to myself?

Who gave the peculiar characteristics of an Uncle Richard to Mr E.?

To me it seems far more illogical, more credulous, more difficult to believe that these names, characteristics, direct writing, &c., were given by the will-power, imaginations, or any physical or magnetic power of the medium alone, than it is to believe that it was the individual spirit that the power so earnestly declared it to be. Indeed, to me my thorough conviction of the truths of spirit-intercourse is not a matter of will, but a matter of necessity. The force of facts have thrown down all opposition, and now my only inquiry is—What do these facts teach? and what are their legitimate uses? and what their practical application?

of nature, to dig in the rich mines of science; but the Bible teaches him in all things—"Whatsoever ye do, to do all to the glory of God" and good of man.

Let us tread the pathway of investigation reverently, and what facts we pick up, let us store them, and even if one from the unseen but give us fair tokens of his presence and individuality, let us not scoff or fright the may-be angel visitor away, but rather let us welcome him as a true and friendly guest, who will gladden us and be him or herself gladdened by the assurances of love and of unforgotten friendships, by spiritual ministrations and by the glorious anticipation of a re-union, real and personal, under happier conditions than this changing, fleeting, earthly life affords.

23, High-street, Green Hill, Worcester.

Correspondence.

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

[Our correspondents for the future will favor us, and benefit the cause of Spiritualism most, by discussing the phenomenal, rather than the doctrinal aspects of the subject. We have given fair latitude for the expression of opinion, and have omitted no letters however strongly worded, because we wished to give scope for argument and allow full freedom of expression. We have done this with the purest of motives, and trust our friends will now take as much interest in contributing facts, and discussing phenomenal phases, as they have done doctrinal.—Ed. S. T.]

A SERMON ON THE MONUMENT.

(To the Editor of the SPIRITUAL TIMES.)

DEAR SIR,—A few days ago I, in company with a gentleman and my daughter, made an ascent of the Monument. When on the top, my friend, who is an earnest Spiritualist, proposed to get a spirit communication as a memento of our visit. The trial was made, and immediately the words "Hook it" were written, followed by the name "Thomas Hood." After a brief interval the following words were written in a different hand, "Be charitable; give a penny to that man." It was at first thought that the man alluded to was the man in charge of the Monument, but on enquiry being made the medium's hand was directed to the street below, and on looking we observed a wooden-legged man soliciting alms—a fair object of charity. I need not say that on descending the wishes of our spirit-friend were complied with.

I remain, yours, &c.

ROBERT COOPER.

October 4th, 1864.

A TESTIMONY TO THE DAVENPORTS.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—On two occasions I have witnessed the sances of the Davenport Brothers, and have carefully watched to detect trickery on their part, and myself from being imposed upon. My scepticism is still badly puzzled and dissatisfied to account for their wonderful, nay, I will say miraculous manifestations, or results.

To obtain good results—that is to say, plenty of noise and bustle among musical instruments, and unslashing of cords—"darkness and silence" are the indispensable conditions sought of the audience by Dr. Ferguson, their Achates. These conditions I fully understood, and implicitly obeyed the Doctor's injunctions, taking especial care to satisfy myself, at frequent intervals, that trickery had not been resorted to. To my mind it occurred that to ask the "why" the darkness, "why" the silence, would be about as puerile as to ask a photographer why he does not use coarse brown paper instead of albumized paper in the delicate process of his art. If partial darkness and entire silence be their conditions for their auditors' sake, surely one's thoughts and mental discrimination remain his own during those dark and silent moments—and, I ask, what better conditions than these for reflection and the reflective?

I will not impute trickery to these gentlemen, but confess bewilderment and ignorance as to their agencies. I took frequent occasion to converse with them alternately and found them docile, intelligent, and communicative, although neither of the "Brothers" nor Dr. Ferguson could account for or explain the influence—neither would call it Spiritual; and to compare the performances of the Davenports with the sometimes miserable tricks of an Anderson, is to commit an error as vulgar and gross as to compare the analytical mental powers of the latter to those of Dr. Ferguson. For myself I can honestly submit to conditions without being cheated of my senses, or attributing collusion to those whose very presence wins you towards them. However much there may be about these wonderful performances, which (without disrespect) may be called miraculous dumb show, there is a Spirituality about Dr. Ferguson which pleases me, when, in his oral addresses, he says (as on Saturday night, at the Hanover-square Rooms), that these things are "facts, proving conclusively to him man's immortality, and that the clergy and our men of science must soon be taught to turn over a new leaf." To aid the Doctor in this good work I am with him heart and soul. Allow me to say that my impression of Dr. Ferguson is, that he is a powerful speaker and candid opponent. That I believe him to be philosophically quick and conclusive in argument—mild without being dishonest, severe without being offensive. Let me

hope that should the proposed scheme be matured for him to give a series of lectures on Spiritualism, the humbler classes will not be left unconsidered.—This, sir, is the prayer of yours faithfully,

G. E. HARRIS.

116, Gt. Dover-street, Southwark, S.E., Oct. 9th, 1864.

THE BROTHERS DAVENPORT AND EXTRAORDINARY MANIFESTATIONS.

[To the Editor of the DAILY CHRONICLE.]

SIR,—Two young men, brothers, aged respectively 24 and 25 years, have recently visited England from America. They are now in London, and the London and provincial papers are filled with descriptions of what are termed the "Extraordinary Manifestations" that occur in their presence, or through their mediumship.*

This excitement respecting what are called "Extraordinary Manifestations" is so very amusing to those who are acquainted with the history, phenomena, and spread of Spiritualism, that I cannot resist the temptation of forwarding you a few lines of reflection on the matter. Wonderful and extraordinary phenomena are only wonderful and extraordinary in the presence of ignorance. We designate those things wonderful that we have not before seen, or of which we have not before heard, although the phenomena with which we are acquainted, and which take place daily in our presence, manifesting themselves to us through the media of some, or of all our five senses, are equally as wonderful, perhaps more so than those that are undoubtedly occurring in London through the mediumship of the Brothers Davenport. "Eyes have they, and see not," may be written on the foreheads of nearly all the editors and prominent literary and scientific men in the kingdom. These truths of Spiritualism have been flowing over the world like rays of sunlight, and learned conservatives who in their folly think they have compassed the possibilities of Nature, have kept their eyes closed and bandaged by prejudice, until one by one the strong bolts and bars are being forced open by the lever of truth, and they stand gazing at the dead corpse of materialism which lies at their feet. Why will not men examine before they either approve or condemn?

The Davenport Brothers have been known to the whole of the readers of spiritual literature for about ten years. When first they became known they were so young as to be called the Davenport Boys. The manifestations which take place in their presence are of a very striking and convincing description, and baffle the skill of all conjurers and tricksters to unravel, from Houdin down to Anderson, and below that in the art of trick and misrepresentation it is almost impossible to descend. Look at any phenomenon or series of phenomena, and the same mystery and unaccountableness prevail as prevail in the case of what are termed spiritual manifestations. Opponents of Spiritualism say that spirits cannot move matter, yet while they say it their spirits are moving the matter of which their tongues are composed, and thus they give the lie to themselves. What right has any man to say that spirits cannot move matter? What right has any man to dictate what can and what cannot be done. The conceit of fancied final knowledge is intolerable, when the why and how of all the commonest phenomena in the universe or in our systems are unknown. Why or how do the jaws move during an act of volition in the process of eating? How does the heart beat automatically when we are awake or asleep? How does the retina of the eye yield to the stimulus of light? How do all bodies attract all other bodies without waste of substance or loss of power? How is the earth held in its rapid course round the sun without the existence of any visible power or force whatever? What is light? Is it a substance or force, and can there be a force exerting itself over an illimitable area without being an entity or substance? Let us no longer pride ourselves on our fancied knowledge of the laws of nature, material or spiritual; but let us, with a becoming appreciation of our own ignorance, study and examine before we decide.

Many say to me, "I do not believe in what are termed spiritual phenomena. I have never seen them; they have never come before me." My reply sometimes is, "Well, what of that? Do you want of belief and indifference to observation make facts any less facts? If you close your eyes to light and truth, is that any reason why they should not exist, and other and more enquiring people discover them? Do you suppose that investigators after truth have nothing better to do than search out a lot of indifferent uninquiring mortals for the purpose of convincing them that what they know to be true, is true? If you would take half as much trouble to ascertain the truth of spiritual phenomena that you do to give instructions to your tailor respecting your personal appearance, or to your butcher in reference to the food you intend to eat, the facts of Spiritualism would be as clear to you as the fact of your own existence. A few days ago I was asked my opinion respecting Spiritualism by one of the leading scientific men in the North of England. I replied it is no use giving you my opinion respecting Spiritualism, the minds of scientific men are so filled with the conceit of knowledge that nothing but personal observation will convince them of the reality and genuineness of spiritual phenomena. I referred him to a medium in London for evidence. He went alone, unintroduced, a perfect stranger, and in a few minutes he was told his own Christian name and surname; his mother's maiden name (she departed this life sixty years ago), the name of her place of birth, an obscure village in Northumberland, and several other things, that all the principles of science, material or psychological, which are recognised by the big wigs of the British Association could not account for. So stubbornly do learned men resist new truths, that I am beginning to believe a surgical operation is necessary in the case of many of them, in order that truth and facts may be got into their brains. I shall take

an early opportunity of consulting our eminent and ingenious operative surgeon, Dr Heath, with a view to ascertaining if he cannot with his operative ability aid me in my attempts at propagandism by surgical agency. He will have a fair field now that the Medical College is re-opened for the winter season, some of the professors themselves require the exercise of his skill, and all the materials, including subjects and instruments are at hand.

THE MORAL.—Joking apart, the phenomenal facts of modern Spiritualism are so extensively testified to by credible and capable witnesses, that a commission of inquiry, formed of say fifty of the most educated and liberal men in England, should be appointed fully, freely, and scientifically, to investigate and report on the subject.—I am, yours respectfully,

T. P. BARKAS.

Newcastle-on-Tyne, Oct. 3, 1864.

PARABLE.

(FROM THE SWEDISH OF VITALIS.)

A pilgrim is tossed on the mighty stream;
Wild round him the waves are rushing;
From the verdant banks, like a happy dream,
The incense of flowers is gushing:
To touch the roses, how great the bliss!
He is flung by the storm to the deep abyss.

Then he gazes up to the promised land,
Where the stars march on for ever;
They are guided by love's own holy hand,
And dimmed is their glory, never:
But when clouds rise over his weary gaze,
The stars send no calm consoling blaze.

Then he gazes down in dumb despair—
To gulphs where mystery dwelleth;
He beholds the sun's benignant glare,
Each ray of rapture telleth:
Then he seeks the gulphs, which he strove to shun—
Finds heat and light in the heavenly sun.

WILLIAM MACCALL.

PROFESSOR ANDERSON.

Professor Anderson and Mr. Tolomaeque have declined meeting the Davenports. They have been invited to the test of proving the manifestations "a trick," but they back out. Who will place reliance in the boasted challenges of Wizards now? Perhaps Anderson may now talk less wildly about giving a thousand pounds for spirit-raps—for he has got a rap himself he feels at last.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XVII.

"It is very evident Miss Peters, let her be strange, old-maidish, or whatever else she may be, has brought you forward in your lessons."

"Yes, grandpa, we must be dunces if we fail to learn with Miss Peters; because everything is so systematic, and the time which we have to get our lessons well on the mind, is liberal; but we should like it better, if Miss Peters were a little less strict with us; it is so like being considered machines, to be made to perform our lessons so regularly and mechanically."

"And," added Ada, "she might give us a little more to eat, and have little fear we should make ourselves sick with eating; it so like looking upon us as a parcel of pigs."

Mr Peerless and Mr Humphrey laughed heartily at the last remark.

"Well, well," said Mr Humphrey, kissing Ada, as he took her on his knee; "I will write or speak to Miss Peters on the subject. Now show your grandpa your copy books." The girls ran off to fetch them.

"Suppose you drive the children over to Shirley, Charles, this afternoon, and give their grandmother an opportunity of seeing them."

"Very well, I don't care if I do, as I am desirous of seeing mother." The girls were in their presence, and busy enough shewing their writings in English and French to grandpa Peerless. He passed flattering encomiums, as a matter of course, and the children felt proud.

Mr Phylas Polax certainly feared his position would

* See *Morning Post*, Sept. 29; *Times*, Oct. 1; *Morning Herald*, Oct. 3; *Daily Telegraph*, Oct. 6.

be anything but pleasant, should Mr Forbes carry the case in which he played so prominent a part; but, on the other hand, there was everything favourable to himself, in the fact that the public look upon men like Forbes in the light of humbugs; and they do not particularly care to shield them from aspersion; and as the public think, the law acts in certain instances, therefore, there was good reason to hope. Mr Polax reasoned in this way, before the trial, and after the verdict; great, indeed, was his delight to find his former reasonings well founded. He had aspersed Mr Forbes, and had been legally protected in so doing; thus far Mr Polax was secure in his personal conduct towards the medium; but his conduct in other quarters had not added to his profits. He had, unfortunately for himself, mis-applied certain monies, received as taxes; or, at any rate, certain deficiencies had brought discredit on him, and he was unanimously voted out of office; whilst some few of the parishioners desired to have him prosecuted. In this dilemma, he knew not how to act. There was no opening for him elsewhere; and he could not depend on a single rate-payer for a character. It was then that Mr Polax felt sorry that he had made an enemy of Mr Forbes; because he might, he thought, have prevailed on that gentleman to put him up to "the dodge" of "table rapping." Here he was; ready to become a humbug himself, if he could only get anyone to show him how. But he had not the brain to discover a clue to the table-turning mystery, and he could not rest satisfied to seek the cause, since the only medium he knew, who made the "raps" pay was Mr Forbes, and he was his mortal enemy. Do something, he must; or he would very soon find that "tax gathering" was very distressing to him. Under difficulties, the human mind receives impressions which generally lead to some scheme or other, in the way either of humbug or honesty. Mr Polax was not particular which; but since humbugging appeared to him the easiest and readiest process of gaining money, he chose Humbug for his leader and followed him to all intents and purposes through all the ramifications of social existence. He had acquired a ready way of speech, and was often applauded in public and private, for his wonderful aptitude at turning public incidents into his service. But hitherto, he had spoken and lectured for the gratification of the doing, rather than the having. Now he must turn his speeches into money. With a determination to succeed, and a carelessness for all principle, the ex-tax-collector sat in his quiet parlour, studying the way of money. After a fair, twelve hours' consideration, he resolved—first, on opening a phrenological museum; second, on delivering lectures on the science; third, on founding a philosophical society, of which plan, phrenology was to form the basis. Mr Polax was a very clever man, but he had little genius, much conceit, and plenty of spirit. He had little to fear from false speculations, since he had all to gain, and nothing to lose; not even honour—for that was not a quality he prized—and he had parted with it in quite a speculative manner. There would, no doubt, have been an insuperable barrier in the way of many men, less clever than Mr Polax, to starting suddenly in a business, without capital and knowledge. But Mr Polax, although in a similar condition (for he had no money, and no practical experience) laughed at difficulties of the kind. He made up his mind for immediate action, and went into the Strand at once to hire a Studio. He wanted a good position and a cheap room for that purpose, two very difficult things to find in the City. But since Mr Philas Polax was necessitated to get some suitable place, and necessity is the mother of success as well as invention in very many instances, he succeeded, but it was altogether under difficulties. He had walked up and down Fleet-street and the Strand several times looking up at the attic windows in search of large letters painted in white "To Let." He saw several, and ran up several rickety flights of stairs to discover disappointment. Either the room was too dilapidated, or the rent was too high. To do Mr Polax justice it is necessary to observe that he was by no means disposed to extravagance in his speculations, he always went about business in the most economical manner, hence when he did hit upon a room which he intended to convert into a Photographical Studio, he managed very adroitly to underrate its value and told the landlord it was absurd of him to expect 8s. 6d. per week for a small miserable garret which was in bad repair

and only fit for what it appeared to have been used for, viz. to hold rubbish. After some cavil dealt out in a purely huckstering spirit, Mr Polax got the room for 6s. 6d. per week, but he did not obtain the reduction without a little professional artifice. The landlord was a short man with a full development of *Acquisitiveness* and only moderate *Benevolence* and large *Self-esteem*. Mr Polax took the liberty of informing him that he was a Professor of the sublime science of Phrenology, beginning to feel his humps, and with some tact he drew out the good nature which slumbered in the man's breast. He reversed the order in which we have given the organs by telling the delighted landlord that his cranial developments were exceedingly good, that *Benevolence* was over large, *Acquisitiveness* hardly large enough, whilst *Self-esteem* in him was a simple counterpoise to his humility. The landlord knew well enough that for 50 years he had been screwing and hoarding, and during the time he had performed very few acts which entitled him to the gratitude of human beings, that he had made money his idol and had during those years idolized it. Yet his *Self-esteem* stimulated, inspired him with the false idea that his natural character was a benevolent one, and that he had very little regard for money simply as such. Human nature is a very intricate puzzle. You cannot conceive how it can be so deluded with its eyes open and the facts of life present to it. Mr Polax had an end in view, and he attained it by thus playing upon the vanity of the little man, who stood key in hand huckstering with him about the rent of the small garret which was at the top of three flights of stairs, and which was very low in the ceiling and scarcely fit to occupy.

The point gained, the tenant had little time to spare, he suddenly appeared like a man who had all the world waiting for his services. The landlord placed the key in his hand and went down stairs, losing the pleasure he had experienced while Mr Philas Polax described a character for him which did not fit, but which he for the moment foolishly imagined belonged to him. The little old man having struck the bargain upbraided himself with his folly in sacrificing two shillings a week merely to gratify the whim of a "Bumpologist," but all he could do was to grumble and put up with the loss.

Mr Polax looked like a man whose urgencies looked out from his deportment, and sat in the nap of his best and only hat, and in the shabbiness of his wardrobe. There was work to be done to transform his looks, first his studio must be fitted up. This was more difficult than fitting himself out, but it must be done, or he would be done for. He wanted a few busts and pictures and some skulls, beside these he wanted a decent pair of chairs and a small table merely to give the studio a scientific air. How to obtain these things was the first consideration, the next was to put it into practice.

(To be continued.)

THE EXPOSE OF MR. FAY.

The alleged *expose* of Mr. Fay, which has purported to be an extract from the *Toronto Globe*, has had a considerable circulation in England, as we expected, because our liberal press has, in most instances, shown an eagerness to publish damaging items about Spiritualists or Spiritualism. Mr. Fay has, however, replied to the unfounded charge, and clearly shown that he could not have been the man exposed, because he was on the ocean at the time the exposure is said to have taken place; and further, he has asserted that he has not, to his knowledge, met the Rev. Mr. Dobbs, either in America or elsewhere. Let us hope the press generally will do him the justice to make his statement known.

A SAFE CURE FOR FITS, INDIGESTION AND MANY OTHER DISEASES is now made known in a Treatise on Foreign and Native Herbal Preparations, published by Dr O. Phelps Brown. The prescription was furnished him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it, never having failed in a single case. It is equally sure in cases of Fits, as of Dyspepsia, and the ingredients may be obtained of any herbalist. Sent to all on receipt of four stamps to prepay postage, &c. This work of forty-eight octavo pages, beautifully illustrated, also treats on Consumption, Bronchitis, Asthma, Liver Complaints, General Debility, and gives the best known Herbal Remedies for their positive and permanent cure—Address, Dr O. Phelps Brown, 4, King Street, Covent Garden, London.

THE SPIRITUAL TIMES BY POST.

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

1 copy 3d., or for 13 weeks 3s. 3d.	26 weeks 6s. 6d.	52 weeks 13s.
2 " 5d., " 5s. 5d.	" 10s. 6d.	" 21s.
3 " 6d., " 6s. 6d.	" 13s. 9d.	" 26s.
6 " 1s., " 13s. 0d.	" 26s. 0d.	" 52s.

Post Office Orders must be made payable to Job Caudwell, at the Strand Post Office.

TO CORRESPONDENTS.

Our readers will favour us by sending accounts of Apparitions, Hauntings, &c. We wish to give as many facts as our space will admit. Correspondents should allow their names and addresses to appear; accounts of a supernatural character should be given to the public free from all suspicion.

All Advertisements, payable in advance, may be forwarded to Mr J. H. Powell, SPIRITUAL TIMES Office, 335, Strand, W.C.

Advertisements will be inserted as follows—Four lines, 2s.; and every additional line, 3d.; 10 words to a line. A reduction for a series of insertions by special arrangement.

Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning.

To THE TRADE.—The SPIRITUAL TIMES is published at Ten o'clock on Friday morning, by JOB CAUDWELL, 335, Strand, London, W.C.

List of Agents for the "Spiritual Times."

LONDON.—F. Pitman, 20, Paternoster-row,
Fox, 115, Long Acre.
H. Vickers, Strand.
Upjohn, Bow-street.
Daniels, King-street, Covent Garden.
Miller, Bedford-street, Strand.
White, Temple.
Arthur F. Gilby, Halesville-road, Canning-town.
Wells, Theobalds-road.
James Burns, Progressive Library, Camberwell.
Frederick Farrah, 282, Strand, W.C.
Publishing Company, 147, Fleet-street.
H. W. Harris, 4, Blackfriars-road.
C. W. Little, 14, Broadway, Ludgate-hill.
A. Plummer, 48, Theobald's-road, Holborn, Bloomsbury.
Charles Watkins, 9, Orange-street, Red Lion-square.
W. Sharp, 25, Old Kent-road.
J. Roberts, 195, Shoreditch (opposite Great Eastern Railway).
James Mushat, 249, High-street, Edinburgh.
BRADFORD—Joseph Lund.
NEWCASTLE-ON-TYNE.—Thomas P. Barkus, 49, Grainger-street.
BRIGHTON.—Abbot, Queen's-road.
KINGSTON-ON-THE-MEWS.—Bryden.
NOTTINGHAM.—Jedidiah Hitchcock, Alfred-street.
EASTBOURNE.—Mr. Griffin.

* * * We shall be glad to receive additional names as Agents.

Mr and Mrs WALLACE hold Seances every Tuesday evening, at 8 o'clock, at 139, George's-road, Holloway.

A COMFORTABLE SLEEP FOR ONE PENNY.

CHARLES MEARING'S INSECT POWDER

Kills Fleas, Bugs, Moths in Furs, and all
Insects, without the least danger to animal life, for any quantity could be taken without injury. Dogs, cats, canaries, and other birds troubled with fleas and other vermin, it will destroy them. For children's heads it stands unrivalled, the least atom coming in contact with them is sufficient to destroy any insect. Sample Packets, 1d., 2d., 4d., and 6d., with Directions, by all oilmen, grocers, chemists, &c. Be sure you ask for CHARLES MEARING'S INSECT POWDER, and see that Charles Mearing is on the packet before leaving the shop, or you will be disappointed, as there are already worthless imitations of Charles Mearing's Insect Powder, and Charles Mearing guarantees all that is here stated. Be sure you have Charles Mearing's Insect Powder. Try a packet if you are troubled with fleas or bugs. Any one doubting the quality of this article has only to sprinkle a little on the dog or cat, when they will see the fleas come to the surface immediately, and then die. Works.—55, UNION STREET, CLARENDON SQUARE, LONDON, N.W.

A NEW VOLUME OF POEMS PREPARING FOR THE PRESS.

HUMPHREY COLLINS, AND OTHER POEMS,

To which is prefixed an AUTOGRAPHY of the Author.

BY J. H. POWELL,

Author of Timon and other poems, &c.

The price to Subscribers will be Five Shillings.

Friends desirous of securing copies should kindly forward their names and addresses to the author, "Spiritual Times" office, 335, Strand, W.C. as only a limited number of copies will be issued.

The English Leader, a New Weekly Liberal

Newspaper, furnishing a copious account of Current Events and Public Affairs at the same time having in view to direct the thought and action of the multitude, and doing justice to Progressive Opinion. Price Twopence. London: F. Farrah, 282, Strand, W.C.

MESMERIC TREATMENT.

MR. J. H. POWELL

Either receives Patients at his own residence in London, or visits them at theirs.—Terms moderate. Address, 7a, Hungerford-road, Camden-road, Holloway, N. A Patient can be accommodated with Apartments and attendance.

All Communications for the Davenport to be addressed to Mr. H. D. Palmer, 308, Regent Street.

J. H. Powell, author of "Spiritualism, its Facts and Phases," and Editor of the *Spiritual Times*, is open to engagements for Lecturing on Spiritualism, &c.

Address—Mr. J. H. Powell, *Spiritual Times* Office, 335, Strand, W.C.

Just Published. Cloth, fsep. 8vo., 170 p.p., price 2s.,

Spiritualism: its Facts and 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.—*Public Opinion*, 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.

Our Rifles are Ready! Hurrah! (a Song for Volunteers.) Words by T. SHORTER; Music by R. COOPER. Easy and Effective.

The Evening Star. Part Song, with voice parts complete. The two compositions are published together, and can be had post free, for 18 stamps.

"Two first-class pieces.—*Brighton Guardian*.

METZLER & Co., London and Brighton.

Also by the same Composer, Price 2s. each.

Over the Downs (Words by J. H. Powell).—

Song and Chorus as sung with great applause at the Philharmonic Hall, Islington.

Thekla's Song (from Schiller's Piccolomini.)

The Better Land (Words by Mrs. Hemans.)

I Have Something to Tell you To-Night, Love (Words by T. Loker.)

The Christmas Hymn.—Solo, Duet, and Chorus.

The above Pieces can be obtained at Half-price.

"Mr. Cooper has the peculiar faculty of associating with his compositions the very life and spirit of the poetry. He weaves the words to melodies which add to their power, and invest them with speechful beauty."—*Brighton Gazette*.

London: NOVELLO & Co., 69, Dean-street, Soho.

The Spiritual Magazine. On the 1st of every month, price 6d. London: F. PITMAN, 20, Paternoster-row E.C.

The Truthseeker for September, contains:—

Prayer in the name of Christ—A Creed—Chapters on the science of the Bible, Demonology and Witchcraft—The Atonement—The true idea of Punishment—Two Questions—The Declaration of the men of Science—On certain Old Testament Lessons for the day—Mr. Binns' Sermon of Christianity in relation to Modern Thought—Bishop Colenso on Judicial Oaths—Brief Notices of Books, Man and Apes, &c.—Price Threepence. London: Whitfield & Co., Strand, and C. Fox, Paternoster Row.

Apartments Furnished.—A Gentleman

can be accommodated with Apartments and Attendance in a respectable part of Holloway, on Moderate Terms. Two minutes' walk from the 'Bus, and about 10 minutes' walk from the North London Railway Station. Address personally or by Letter, "1," 7a, Hungerford-road, Camden-road, Holloway, N.

Health in Nature,—a Practical Treatise, showing how "Good Digestion waits on Appetite, and Health on both."

By R. COOPER. To be had of all Booksellers; Price 6d.

"Health in nature" is a little book all should read. It goes in the way of social sciences, and in common-sense diction clears the path to health. It is about the cheapest book of equal usefulness we have had the pleasure to read.—*Eastbourne Gazette*.

F. Pitman, 20, Paternoster-row.

Job Caudwell's list of Publications to be obtained

through all Booksellers or Post-free from the Publisher, 335, Strand, London, W.C. Post-office orders to be made payable at the Strand Office.

Harmonia (The Great), being a philosophical revelation of the Natural, Spiritual, and Celestial Universe. By A. J. Davis. Vol. 1, The Physician, 6s. Vol. 2, The Teacher, 6s. Vol. 3, The Seer, 6s. Vol. 4, The Reformer, 6s. Vol. 5, The Thinker, 6s.

Magic Staff. Life of A. J. Davis, by himself. 6s.

Mesmerism and Clairvoyance (Philosophy of). Six Lectures, with instructions. By John Bovee Dodds. 1s. 6d.

Mesmerism in connection with Popular Superstitions. By J. W. Jackson. Cover, 2s.

Mesmerism (Lectures on). By J. W. Jackson. 1s.

Mesmerism, in its relation to Health and Disease, and the Present State of Medicine. By W. Neilson, Esq. Cloth, 3s. 6d.

Mesmerism [Mighty Curative Powers of] proved in 150 cases of various Diseases. By Thomas Capern. Cloth, 1s.

Spiritualism (Plain Guide to). A Hand-book for Sceptics, Enquirers, Clergymen, Believers, Lecturers, Mediums, Editors, and all who need a thorough Guide to the Phenomena, Science, Philosophy, Religion, and of Modern Spiritualism, By Uriah Clark. 6s.

J. H. POWELL

Will lecture on

TENNYSON'S "ENOCH ARDEN,"

On Monday, October 17th, at the Railway Institute, Grange Road, Camden Town, and at the Rooms, 37, Arundel Street, Strand, On Thursday, October 20th, Chair to be taken at 8 o'clock.

Printed at the Strand Printing Office, and Published, for the Proprietor, Mr ROBERT COOPER, of Eastbourne, in the County of Sussex, by Job Caudwell, 335, Strand, London, W.C. Saturday, October 15, 1864.