

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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"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, NOVEMBER 19, 1864.

A SKETCH OF THE LIVES OF THE BROTHERS DAVENPORT.

THEIR MANIFESTATIONS IN ENGLAND, &c.

No. IV.

"Inferences.—1. There was no one in the box with the boys; 2. Nothing was in the box except the boys, bound, and the instruments; 3. The boys could not untie themselves; 4. The boys could not have been untied, as the position of the ropes could not have been retained—having been privately arranged by myself, out of their sight and reach; 5. The time between the playing of the instruments and the opening of the doors was totally insufficient for the boys, had they been untied, to have tied themselves—it being less than one second; 6. The boys could not have tied themselves, all the knots being beyond their reach.

"f. The boys being tied as before, I got into the box and seated myself on the back seat between them. I then placed my right hand on the legs, just above the knees of the boy at my right, and my left hand in a similar way on the legs of the boy at my left side. My hands were then bound to them with ropes. They were placed in such a manner that I could detect distinctly any movement of the superficial muscles of the thighs of both boys. I did this for the purpose of ascertaining whether the body of either boy moved.

"After being thus tied, the committee carefully examined the box, and found nothing in it except the two boys and myself bound. The instruments before named were then placed in the box beside my feet, the violin being in my lap. In this position the doors were closed. Instantly loud raps were heard, and within two seconds after the closing of the door, and while we were all still and not a muscle of either limb, as I could perceive, moved. I felt fingers passing all over my head and face. It could not have been imagination, as the fingers took hold of my cravat, unfastened it, and took it off my neck as carefully as I could have done. One of the boys spoke to me, and said, "Will you request the instruments to play?"

I asked, "Do you mean me?" He replied, "Yes." I then said, "Will the violin play?" Instantly the violin rose up from my lap in front of my face, and began to play. It was out of the reach of the boys. The boy at the left then said, "Will you notice the order in which the instruments move?" I replied, "I will." He then said, "Go gently." "Will the violin go to the top of the box?" Instantly the violin, still playing, went to the top of the box at least two feet beyond our reach, all the while playing. The guitar was at the same time playing at my side. While the violin was moving about, playing over our heads, the boy at the left said, "Will the spirit strike the stranger with the instrument gently on the head?" The boy at the right said, "Strike gently. Don't strike hard." Instantly the tamborine came up in front of me tapped one cheek, then the other, then the top of my head, and, as quick as thought, struck the righthand boy a tremendous blow on the top of the head. He cried out, as any one would, hurt by a sudden, unexpected blow, "Oh!" The trumpet then moved on the floor to the front of the box, and up the side, out of our reach, to the top of the box, then sailed around with the violin at least two feet above our reach. The tamborine came up my left and balanced itself on the top of my head; at the same time hands were passing over my face, head and sides. At this point the doors suddenly opened. The violin and trumpet dropped from the top of the box, and the tamborine fell from my head. During all this time I did not move; neither did the boys, as far as I could perceive.

"I know that it was impossible for them to have moved their hands from behind their backs without my noticing it. I know they did not rise from their seats. I know that there were not hands or fingers enough to have played the guitar, violin, and tamborine, and passed over my face and body as they did at the same time had both boys been untied. Had it been the hands of the boys on my face, they could not have had time to have replaced them and tied the ropes before the doors were opened. Such quick and violent motions of the boys must have caused perceptible motion of the legs. But I know they were perfectly still during the whole time I was bound to them. When I was untied I again examined the ends of the ropes which I had previously adjusted as before described, and found them as I had left them at first. The instruments were then taken out, and nothing was left in the box but the boys, bound as described. The doors were closed, and in less than one minute they opened, and the boys walked out, every knot being untied. This closed the evening's performance.

"REMARKS.

"In order that this paper may be correctly understood, it is proper to make the following statements:—

"1. I am a disbeliever in Spiritualism.

"2. I could see nothing in the phenomena above

described that was indicative of spiritual or intellectual power or force beyond that of the boys.

"3. I never spoke to the Davenport Brothers before, nor have I spoken to them since.

"4. I have written this as an account of phenomena which I have witnessed as correctly as I am capable of doing; precisely as I would any other phenomena.

"5. I endeavoured to be critical in my observations, that they might be valuable; and, for the same reason, accurate in the expression of them in this paper.

"6. I felt during the exhibition that the phenomena were produced by the means of a power with which I was unacquainted.

"7. I was not at all impressed with the idea that this new force was under the control or direction of a spiritual presence, but fully under control of the minds of the boys.

"8. I did not make the examination for the purpose of sustaining any theory, or for curiosity, but for the express purpose of accurately noting the phenomena that occurred.

"9. I am acquainted with the general methods of sleight-of-hand performers, and am perfectly satisfied that these phenomena must be accounted for in some other way.

"10. I cannot believe that deception was used. As far as I could perceive, the phenomena were real, and must be accounted for through the agency of a new force.

"11. If the human mind is competent to give evidence of observed phenomena, then the above statements may be relied on as correct.

"(Signed,) S. L. LOOMIS."

The Davenport Brothers accompanied by Dr J. B. Ferguson and Mr Fay, arrived in Liverpool Sept. 9, 1864, and arrived in London Sept. 11, 1864, having set sail from New York in the ship *Britannia* on the 27th of August.

Mr W. M. Fay was born in Darmstadt, Germany, and emigrated to America in his eleventh year. While residing in Buffalo, New York, he was unexpectedly, to himself and his widowed mother, found to possess the organisation that reflects the most positive and powerful spiritual evidences. This led to his association with the Davenports in their earliest experiences of this character, and the association has been preserved ever since. True, occasionally he has been operating in one field while they were engaged in another, but they have always come together again, and seem necessary to each other as the proofs mutually reflected. He has been subjected to the same tests and has ever come out triumphant. He is now 25 years of age, and for eleven of that time he has been before the world in private as well as public manifestations, and through his agency thousands have been made to recognise their spiritual agency or its sublime alliances.

Dr Ferguson was born in Philadelphia on the 19th of January, 1819, of Scotch parentage on the father's side and English on the mother's. When an infant they removed to the Valley of Virginia, where he grew up under the best influences of southern society. Upon attaining his majority he left home for the great West, spending two years in Ohio, where he married into one of the oldest or most highly respectable families of Kentucky. Removing to that state he there spent twenty-five years as a minister of religion in extended missionary fields, and for sixteen years as the settled pastor of one of the largest Methodist congregations of Nashville, Tennessee, where men of all denominations attended upon his ministry with pleasure and profit. During six years of that time he was the editor of the *Christian Magazine*, a widely circulated religious journal of the most liberal principles. While pastor of the Free Church of Nashville, one of the largest and most beautiful edifices was erected for his use. He was called upon to fill the most responsible places in the state charitable institutions; to act as almoner for the charities of the city of Nashville; to deliver addresses before the legislative councils of the state, and for all its literary and scientific associations, receiving the highest testimonials alike from her legislature, her governors, her colleges, and her literary societies. He was also called before the first literary and political societies of the States of Georgia, Louisiana, Mississippi, and Kentucky, and enjoyed a reputation equal, if not superior, to any of their most popular authors or speakers.

When the revolution broke out, men of the first eminence waited upon him and urged him to deliver addresses

over the whole country, which he did before their state conventions, at Papee, amid the adulations of the whole people. He was known by their oft-repeated compliments as the Patrick Henry of the South. He advocated a united South to prevent war; discussed the subject of slavery in all its bearings, recommending a gradual emancipation, and exposing the fanatical measures of one party, and the retaliation of the other, and was heard by all. When the war invaded his own house, he was day and night engaged in mitigating its horrors, and stood forth the advocate of an armistice, negotiation, and every hope that would look to a just settlement of difficulties, the passions of war were only intensifying. He was sent to Europe, to Richmond, and other points on this mission of peace. This failing, he took up anew the evidences of a new hope, for all mankind, reflected in the great spiritual movement of these times, and finding the Davenports mediums through whom they could be given to all classes of mankind, he accepted the opportunity of coming with them to Europe to represent their own and kindred evidences to the public. Upon every one of these distinctive features of his career, books of the most interesting description could be written, which, in their plainest and most truthful narration, would rival the romances of the age.

He is to-day the advocate of a church as broad as humanity; of hope to all of all classes of that humanity; of a council of nations to settle all questions that lead to war, so that no nation can go to war without arraying itself against all mankind; of the inherent immortality of man; and he has been before the courts and cabinets of some of the most powerful nations in that advocacy. He is in connection responsible and hopeful with men and women who are the recipients of the brightest evidences of Divinity ever granted to any people, all looking to the highest and most enduring good of humanity at large.

Dr Ferguson possesses all the manners of a gentleman, and the qualifications of a logician. In argument he is powerful and always earnest. His style, like his manners, is winning, and there is not only a poetic beauty in his diction but there is always a charm in the manner in which he presents it. It is no common task to elaborate the fine sparkling threads of poetry into a web of metaphysics, and give withal to the character of his discourses the subtle touches of unanswerable logic; yet this we consider from sermons we have read, which he has delivered, Dr Ferguson is eminently qualified for. Those who have made the Doctor's acquaintance, as we have done, will not fail to mark the rich superiority over ordinary minds of his conversational powers. He seems to us adapted in every particular for the mission he has undertaken. Few men would have exchanged the pulpit for the rostrum under the conditions which Dr Ferguson has had to accept. He was beloved in his own country, he was doing a good work preaching the gospel of blessed peace to his people, his popularity was solid, he had no lack of support, and was even urgently solicited to accept an advanced income to remain behind and work in the vineyard of truth as hitherto he had done. But no, the Davenports were coming to England; they wanted some noble-souled preacher who could brave opposition and suffer scorn, and, if need be, carry the cross of submission the while, without murmuring, to accompany them. Dr Ferguson braving all objections, with a clear vision piercing the veil of spiritual doubt, consented to take up the cross and do the work necessary to be done, for no mere monetary consideration, but for the cause of universal humanity. It is a good thing such a man with the Brothers has entered the field here in London. It not only speaks for his own great-heartedness, but for their judicious judgment, and there is little doubt but the arrangement, which is a mutual one, will serve all parties and more especially the cause of truth.

(To be Continued.)

PROJECTION OF A SPIRIT FROM THE BODY.

In a work by Dr Brittan, published this year at New York, it is stated that the author, in fulfilment of a promise, shewed himself in the spirit, at an appointed hour, to two ladies in Louisville, Kentucky; whilst in the body, he was absent five hundred miles from the place.

THOUGHTS FROM BEYOND THE TOMB.

(Through the Sister of the Baron De Guldenstubbé, translated from the French.)

Prayer is the touchstone of man's spirit. Faith in immortality is the aurora from beyond the tomb. Eternity is the supreme sun that attracts to it all of high birth. Wisdom is the garden where the true philosopher gathers his flowers. Peace is the seal that the angel from beyond the tomb puts on the forehead of the elect. Purity is the clothing of angels. The wise man spreads out his arm above the Styx: the fool does not consider the coarsest garment that falls on the back of Charon. The sun which has gilded the waves of Jordan, has brightened, at the same time, the hidden rose in the voluptuous grove of Samos. Justice is the helmet of the wise. Like the embryo in the womb, the spirit of man has reposed from the beginning in the bosom of divinity. In the current of ages, justice has been changed more often than a garment; folly is gilded and injustice crowned. Look, oh man, at the eagle rising in the air! he speeds towards the heights of wisdom, leaving behind him the depths of folly; the wise man resembles him, if he turn not towards the earth.

PROGRESSION OF THE TRUE.

We advance in this life, by first feeling the want of a new relation to some person, persons, or thing. This sense of want creates a desire for information to that relation. This desire attracts us to those or that, which we esteem capable of supplying our want. We are directed wisely, when we meet the appropriate satisfaction—unwisely, when we do not. Every failure reveals the necessity of a more successful effort and in a pure mind, increases the desire. As an immortal thirst can never be fully gratified, eternal progress is made the Law of laws throughout the universe, while the measure of wisdom and love is increased at every step in our upward path.

The mind begins by inference as to what will do it good; but it is never happy until it arrives at certainty. Truth in its full and satisfying proportions, is never obtained merely by desire, nor can it be given by force. We grow into it.

Where the mind is forced, it may get something; but it cannot get its proper aliment and beauty. This may be seen in most ecclesiastical and all sudden conversions, secured under the unnatural excitements of revival meetings, or the momentary impulses of sad disappointments and bereavements. Under such influences, not wisely directed, the ideas of the mind become mixed, and consequently, uncertain and infelicitous. This truth properly appreciated, would reveal the native power and beauty of the soul. What a motive would it give for exertion in our own behalf, and in behalf of others! It would show us that in the lowest depths of ignorance and wickedness, a desire for improvement may be generated, though the generation be ever so tardy.

It also illustrates and confirms the great doctrine of a Universal Brotherhood. It shows, not only how our life reacts upon our nature, but by what delicate agencies, it sends forth its influence upon others. Every one sees this influence in our outward relations, for the effect of outward actions upon the welfare of other minds is visible to all who have eyes to see. A word spoken in childhood reaches, in its effect, to maturer years, and through that child, when he becomes a father, goes forward to another and another, and so on almost endlessly.

But some one will say, Will not a false word or deed go forward also, by this endless line of human relationship, and produce evil, endlessly? We answer no; emphatically no! It will go forward doubtless, till it is corrected, whether the line of its march be long or short. For the False can be corrected by the True; but the True needs no correction, and hence its influence is as eternal as its nature. Thus the Good and the True are seen to be absolute; the Evil and False relative. To see this, is to realize the supremacy and eternity of good, which is our best definition of faith in God!—Dr J. B. FERGUSON.

PHYSICAL MANIFESTATIONS IN THE LIGHT.

The manifestations by spirit-power, through the mediumship of Henry B. Allen, a young lad from Vermont, as we learn from reliable sources, are of a remarkable character, and are creating more sensation than usual, inasmuch as they are all done in the light. While the boy is in plain sight of all in the room, musical instruments are played upon and spirit-hands to the number of five and six, are seen at the same time—giving great satisfaction to all who witness the phenomena. Mr J. H. Randall, an able lecturer in the spiritual field, a short time since met this boy-medium in Vermont, and was so struck with the truthfulness and convincing character of the manifestations through him, that he engaged his services to travel with him in his lecturing tours; and, we doubt not, their united efforts will be the means of opening the windows and letting in the light on the souls of many who are now suffering for the want of it. We hope they will make a visit to this city before long. There are hosts of people here who are continually crying, "Let us see these things done in the light, and then we will believe." To all such we say, Be patient, for that time is surely coming.—*Banner of Light.*

Correspondence.

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

A CONTRAST BETWEEN THE BROTHERS DAVENPORT AND THE MESSRS. ANDERSON.

BY ONE WHO HAS SEEN BOTH.

With the Brothers Davenport at the very moment of being made fast in the wardrobe, before the doors were shut, and whilst the committeemen were still examining them, the hands appeared striking the committeemen sharply several times.

With the Brothers, the hands, &c., appeared instantaneously and before the doors were shut.

One of the committeemen was placed in the wardrobe and tied by others—his hands to their knees—so that he could detect any muscular movement on their part. Nevertheless, hands and arms appeared, several musical instruments were sounded, bells rung, at the same time the committeeman being with them.

The committeeman (not any confederate) declared that during the time he was in the cabinet the Brothers never moved a muscle.

With the Brothers Davenport, the fastening them is merely to ensure them against being active agents in the matter of the musical sounds, arms, hands, &c., and this is additionally secured by an appointed person being with them.

With the Brothers Davenport, in the circle formed in the room, almost every security that you can devise is given—such as tying up, marking the exact place of the feet upon the floor, flour in their hands, knots sealed, packthread, room-doors fastened, &c., &c., and the whole of the persons present sitting hand in hand.

With the Davenports, the musical instruments, being phosphorized over, are plainly seen to float swiftly or slowly glide over your head, or against your knees, or tapping your head, sending forth wild or soft musical sounds at the same time.

With the Davenports, the candles or gas is lighted up every minute or two, and many and various phenomena are exhibited—such as taking off the coat of the person whilst tied and fast bound.

The Davenports most positively assert that they are not active agents in the matter, but that this peculiar power has attended them ever since their boyhood, and many others testify to the same as facts within their knowledge.

The Davenports say they are passive agents in the matter, but it may be that their magnetical emanations are made use of by spiritual intelligences to produce the phenomena. The Davenports say this is their theory, but if you can find a better, you can do so.

The Davenports will not admit that in any sense of the word they are conjurers.

Let any candid person contrast these two accounts, as written by one who has no interest but in the truth, and they will perceive the difference between the genuine coin and the grossly dishonest—*yes, stupidly dishonest counterfeit.* But as many people declared most madly "that spirit is the last thing they'll give in to," so they are ready to admit the most wretched and miserable imitation to pass off as an exposure; and because it looks wise, and is now fashionable to talk about the laws of nature, and against what is called the *supernatural*—they most credulously swallow any explanation—no matter how poor it may be—so that it excludes anything unknown or unseen. For my part, I have seen in the Davenports very marked indications of great spiritual power, and believing it to be so, I am, at least, honest enough to declare it.

S. WILKS.

With the Andersons, after being bound and the doors closed, nothing at all occurred until at least two minutes and three-quarters.

With the Andersons, after they had plenty of time to get loose.

No one was in the cabinet with the Andersons, but after some minutes' interval, Mr Sutton's hand and coat-sleeve were poked through the hole in the front.

Miss Anderson, you could see, slipped through the cords, because the knots were left untied.

With the Andersons and other conjurers, the tying and untying business is the beginning, the middle, and end of the performance.

With the Andersons nothing of the kind attempted, as no conjuror, of course, will attempt it with his hands held.

With the Andersons, no imitation attempted.

With the Andersons, even the little they do, is all done in the dark.

The abettors of Anderson, or the devotees of the conjuration theory, declare it must be done by trickery, because, as they say, they don't know of any other way in which it can be done.

The followers of Anderson say it must be done by trickery, because, in their conceited blindness, they don't know of any other way. They deny that such a thing as unseen spirit-force or power can have anything to do with it; therefore, they say, there is no such thing as spirit-power.

The Andersons say, Only admit you are conjurers, and we will be brothers.

A THEORY OF SPIRITUALISM.

[To the EDITOR of the SPIRITUAL TIMES.]

SIR,—I know nothing of the manifestations of Spiritualism from experience. Circumstances have never thrown me into society where such manifestations have been made. I hear, however, what those who declare they have seen them say, and I hear also the objections made as to the nature of what is really seen by others, and I necessarily judge between them. Some may say that as being no witness myself, I am the least competent to give an opinion on the subject; but perhaps you and others may think differently. I am precisely in the position of one who, in the present day, has to make up his mind on evidence as to the miracles of the gospels or of Moses, only I live nearer the period of the alleged spiritual manifestations, and any theory I have formed is, of course, liable to be tested by actual manifestations now, by myself or others. I shall write with the greatest frankness and impartiality as to the conclusions I have been forced to arrive at; and in the present letter I shall confine myself chiefly to what I may call a theoretical rationale of the appearance of spirit hands.

I must first premise, however, (and I trust that you will remember that I can only consent to discuss the question with perfect impartiality), that I am really surprised at the want of any good theory as to the nature, cause, and object, of these manifestations. At the same time that may be regarded as so much the more in favour of their reality as facts, whether we can explain them and fully understand or not. The usual theory that they have occurred to convince sceptics in our day as to the reality of the spiritual world, I confess does not quite satisfy my mind. But at present, having said thus much, I prefer to reserve the general question and to deal with the spirit-hand manifestations as facts, duly testified by evidence of persons of character, that I really do not see how it can well be set aside by perfectly honest inquirers. Moreover, I will add, that considering the questionable character of some mediums, and the sweeping charges of fraud against all, it is more than marvellous, if the whole thing is a trick and deception, that not one *bona fide* medium has ever come forward to explain how the trick was accomplished. If Mr Forster, for instance, was such an impostor, he no doubt threw away the certainty of a fortune when here. If he had only confessed the whole thing a deception and had advertised a series of *séances* to shew everybody "how to do it," no exhibition in the metropolis could have rivalled his in popularity and profit. I have never heard any theory from the incredulous that will account for it; no such thing has ever, I believe, taken place. Even Mr Anderson, clumsy as he is as an ordinary juggler, can draw a house when he professes to show how the Brothers Davenport do their tricks. What would not the Davenports themselves make if they would only now announce an exposé of their own clever manifestations? "Honour among thieves," is no doubt a proverb, but queen's evidence is not unknown, even when the reward is a comparative trifle. I ask, then, where is the spiritual medium who (bad as their character is said to be) has been tempted even by the certainty of a positive fortune to turn queen's evidence and expose the whole affair? If, too, of their own accord this has never occurred to them, it is not likely that Barnum would have failed to secure one mercenary medium to start the most popular exhibition the world could be supplied with.

Assuming then upon the above grounds, and reserving all other general points of discussion, that the spirit-hand manifestations are realities, I now proceed to my theory why hands should be thus exhibited by spirits, rather than other parts of the body-form of the spiritual beings who are thus, by supposition, floating around us, and also why these hands appear (as I understand) as coming out of cloudy envelopes or as if surrounded with loose or cloudy drapery.

In the first place, let me ask any cranioscopist or phrenologist how he can account for the thoughts of mankind recording themselves in pulpy and indefinite convolutions of the brain? Or how the thread-like nerves can possibly convey a definite notion of hardness or softness, or other sensation of feeling, distinctly to the mind? But I go further and must remind the incredulous that even a slight touch upon our clothes is felt at once, when the mind is attent, although the nerves do not penetrate the epidermis. Again, I ask, how? Is there nothing around and about, and beyond the nerves and the visible surface of the body, but yet connected with them, that may explain and render all this possible? The nerves cannot feel where they are not; clothes must in themselves be non-conductors of sensation; we must therefore feel in spite of them, and through some other subtle material, by which they are penetrated and rendered as it were instinct with a power of communicating sensation. To this of course it will be answered that we do not feel through our clothes, but only the pressure upon them conveyed to the nerves, and that we might as well speak of our skin and flesh and blood being non-conductors of sensation as our clothes. Those who are content with superficial reasons when they seem to agree with all that is at the time passing current as science may be satisfied with this answer, but it really does not amount to much. For as I have already asked, How can the thread-like nerves convey the impression of hardness, roughness, smoothness, softness, &c. &c., to the brain or to the mind, and what congruity, in short, is there between a physical cause and a spiritual understanding of the effect of that cause? Is it not easier to believe in the presence of a spiritual and intelligent principle throughout the body that comprehends these effects and feels what we call the sensations of touch or taste? If this be admitted, need this spirit be rigidly within the bounds of the body-form? Might it not dwell both in it and around it to some extent, having a shadowy outline like that of the body itself, co-extensive with it, but more especially developed in the hands and extremities which are next the articulating organs of the mind? Just consider how instinctively our hand is moved to express our meaning—no other part of the body is as it were such an interpreter of the mind. No other part of the body is even fitted to be trained to a similar sensitiveness.

And now, to make a skip. Were we to embody ideally the brain and

hands of man, would we not naturally arrive at the imagination of a cherub-like form, with a face, as indicating the mental expression of a higher kind, and with wings, or arms and hands, as it were spiritualised, as exhibiting the active energising of the mind?

Why faces are not exhibited by spirit manifestation I know not; but that spirit hands should appear and touch or write, I can in a sense quite understand, and that being spirit hands they have not the rigid bounds of a fleshy hand, I can also understand, as well as why they should fade into feathery or cloud-like drapery (which after all is only another word for indefiniteness) towards the arm and body.

Those who scan spirit hands can best judge whether this view enables them any better to comprehend the *how* and the *why thus* of what after all will doubtless only be partially understood by us at last.

I am, Sir, your obedient servant,

A THINKER.

SPIRITUALISM IN YORKSHIRE.

[To the EDITOR of the SPIRITUAL TIMES.]

SIR,—Having felt the heart-warmth of Yorkshire Spiritualists, and got encouragement by a visit among them, it seemed possible to me that a brief account might communicate to your readers some of our freshness of feeling. According to previous arrangement between persons in spirit and earth-life, Mr Spear spoke in the Philosophical Hall, Huddersfield, in the trance condition three times on Sunday (Oct. 30), upon the "Natural, Religious, and Spiritual Man." He stepped upon the platform each time without any knowledge or idea whatever of what he would say. There were good audiences, and apparent satisfaction on the part of all, though, whether it arose from the novelty of the condition of the speaker, or the worth of the ideas advanced, I am unable to say; but I believe from both.

We found the Spiritualists thoughtful as to the duties of daily life, and eager to do all in their power to help on whatever will alleviate human want and woe. This cheered us, for we have long ceased to care for beliefs or doctrines, feeling that true *living*—an interest in and care for the welfare of others—is the only important thing, though we would not say that belief is not an aid to the latter in some, and, perhaps, most cases. The minds of some of them have been turned to the benefits of co-operation as exhibited at Rochdale, Halifax, and other places, and it was with no little satisfaction that we heard the accounts which had attended the efforts of a few hopeful ones after long years of apparently fruitless labour. Again did we realize the fact that no effort towards good, however insignificant or derided, can be a failure. It is a necessity of the established order of things that a good deed, or *wish* even, makes an ineffaceable impression, changing existing inversions or evils.

They seemed to us to be an earnest, unusually intelligent, and upright people, considerate of others' comforts and needs, and we renewedly felt the blessings of the intercourse, vouchsafed us by heaven, with the spirit-world. Believing, as we do, that a high *morality* is the only soil for spiritual growth, we accept and rejoice in the teachings of spirits, based upon the golden rule, which tend to material prosperity, for we feel that few virtues are compatible with a hungry stomach, and so long as a man's whole energies are consumed in labour and anxiety for daily bread, little spiritual prosperity can be hoped for.

We believe that Christ gave utterance to all the moral precepts essential to the attainment of a true life; but it is needful that they be reiterated in different forms to reach a Godless and Christless people as the civilized nations of the earth have, it seems to me, become—evidenced by their disbelief in the present spirit manifestations.

The brothers and sisters who have passed on, and who communicate with us, are not necessarily in the full blaze of spiritual light, but we can judge and do believe from their teachings, that they, clearer than before see, the way to a spiritual unfolding, and are inflowing to us as best they can their assurances that in *practising* morality we are making it our own, and opening the way for that higher life which is not ours by virtue of deed, but purely by the goodness of God.

The Spiritualists of Huddersfield have a library of upwards of 60 volumes, comprising the best spiritual literature of the day. We met in their midst a dozen or more mediums developed and developing as speakers, healers, and exhibitors of physical power, and feel certain that they are a leaven in the heart of the English nation, which will not cease to work until a perfect manhood and womanhood appear.

A part of every evening was spent in intercourse with spirit friends through some one or more mediums, tending to an elevation of mind and heart. A public lecture by spirit impression was given by Mr Spear, in the hall above-named, upon "America, and her Institutions," going to show that the spirits controlling had no party feeling, but were desirous of pointing out the duty of adherence to truth and justice, irrespective of clime, sex, or complexion, and the results which must flow from high moral action.

Mr Woodhead, editor of the *Huddersfield Examiner*, presided, who had kindly offered a corner of his paper for the advocacy of Spiritualism, no doubt feeling that *truth* cannot suffer by the candid avowal of any opinion.

Again, we say, that the heart-warmth of that people has freshened and encouraged us to greater efforts in all labours which tend to ameliorate the condition of mankind.

C. H. SPEAR.

SPIRITUAL SUPERIORITY.—The sanctified soul should be like the sun in this, which though it worketh upon all those inferior bodies, and cheriseth them by light and influence, yet is not moved nor wrought upon by them again, but keepeth its own lustre and distance; so our spirits, being of a heavenly breed, should rule other things beneath them, and not be ruled by them.—SIMES.

Review.

"IS IT TRUE?" Intercommunication between the living and the (so-called) Dead: by A Working Man. London: F. PITMAN. 96 pp. 1s 6d.

CONTENTS.—"IN MEMORIAM"—An Appeal in Behalf of Modern Spirit-Manifestations. By a Working Man.—The *Morning Star* Newspaper on Modern Spiritualism—A Church of England Clergyman's View of Spiritualism—William Howitt's Testimony to the Truth and Value of Spiritualism.—The Sceptical "How?" by the Rev Thomas Starr King.—The *Englishwoman's Domestic Magazine* on Modern Spirit-Manifestations.—The *Publishers' Circular* on Prof. De Morgan and Spiritualism.—Professor De Morgan on the (so-called) Spirit-Manifestations.—Passages from Mrs De Morgan's book, *From Matter to Spirit*.—The *Truth-Seeker* on Modern Spiritualism: its Theories and Manifestations.—At Last! Doctors Ashburner and Ellison.—Mr Robert Chambers on Spiritualism in America.—The American Philanthropist, W. Lloyd Garrison, says of Spiritualism.—Dr Campbell's Conclusion of the Whole Matter.—Incidents from the *Cornhill Narrative*: "Stranger than Fiction"—Dr Gully's Testimony in regard to the *Cornhill Narrative*, "Stranger than Fiction"—Introductory to the following Paper, and a sketch of Personal Experience.—A Paper read before the Isle of Wight Philosophical and Scientific Society. By J. Paul, Esq., F.R.G.S.—Outlines of Ten Years' Investigations into the Phenomena of Modern Spirit-Manifestations.—The Rev Charles Beecher on the *bona-fide* Personality of Spiritual Communicants.—A letter from Judge Edmonds.—Mr and Mrs S. C. Hall on "the Use of Spiritualism"—Mr B. Coleman at Ryde, and a reply to his opponents.—Mr B. Coleman's Preface: Reasons for Belief.—Incidents in Mr Coleman's American Experiences.—Poetry: The Angels are about us; Guardian Angels; Over the River.

The author of this pamphlet is evidently very earnest and honest in his manner of presenting Spiritualism. He thinks the subject is too important—that it has too exalted uses to be confined to the aristocracy. He evidently desires that working men, like himself, should have opportunities of testing its truth, and realizing its blessings. There is a thorough Saxon heartiness about the author which makes you at home with him at once; but he disappoints you very soon, for his own remarks occupy scarcely twenty of the whole ninety pages. The rest are testimonies of high character, very valuable. We are sorry the author has not trusted more to his own powers. His "appeal" is a sensible one, and shows that he could have gone ahead on his own "tack." To those who want a brief compendium of evidences favourable to Spiritualism, this little work will be useful. We must not forget to mention that the author has a very prettily designed frontispiece, coloured—"In memoriam of two little children and their playfellows, who passed recently into the spirit-world." There is a novelty about this which will interest, and if we mistake not, compensate the purchaser for his outlay. We trust our friends will secure copies of "IS IT TRUE?" by way of encouragement to a working man, whose earnestness in the cause of Spiritualism has set him publishing; not because he has simply published, but because, to say the least, he has strung together a pedigree of testimonies which, taken alone, must weigh greatly in favour of the spiritual hypothesis. It is a sign of the times that spiritual literature in England is on the increase. Out of the agitation created by the Davenport and the conjurers, there will be still fresh streams of thought upon the subject, flowing to the great sea of truth. Not only will the middle and upper classes find additional currents, but, as the editor of "IS IT TRUE?" desires, the working classes will begin to take the matter in hand. Spiritualism is not to be confined to a court, or a fashionable drawing-room. Its character is universal—it knows no distinction of persons. Its mediums are scattered abroad everywhere, only needing to be tested to be proved genuine. Whilst its philosophy enters the sanctuary of the universal human soul, and satisfies its profoundest longings.

ENCOURAGING SUPPORT.

We have been gratified at receiving of late letters of encouragement from friends whose opinions have considerable weight. They take a warm interest in the cause of Spiritualism, and have not only kind words, but hopes for the ultimate success of the *Spiritual Times*. It is very pleasing to us to tell that our circulation is improving—and we see wide fields of usefulness before us. A friend who has watched our career from the beginning has most generously come forward with substantial testimony of his earnestness. He promises £30 a year towards the support of the *Spiritual Times*, making it imperative on us not to publish his name. We mention this fact with pride, because having battled so long as we have done to establish a weekly Spiritual organ, and knowing that we were doing good, we were afraid, in spite of all our efforts and hopes, the paper must die for lack of pecuniary means. Those of our friends who can follow the good example set them by adding to our fund for the maintenance of the paper, will, we earnestly feel, not only favour us by so doing, but the good cause we all have at heart. During the progress of the *Spiritual Times* it has cost the proprietor a very large sum of money, and the Editor more self-sacrifice than his position reasonably

warrants him in enduring. A few real friends who have the means might considerably lighten the heavy load resting on us. Our paper, we can truthfully state, is proving itself worthy and useful, and if kept going must, we think, do considerable good. Friends interested in our success disposed to contribute should make money orders payable to J. H. Powell, Strand Post Office.

VISITS FROM THE WORLD OF SPIRITS.

An old work dated 1791, entitled "Visits from the world of Spirits," has fallen into our hands. It is such a curious collection of cases of apparitions that we propose extracting portions of the work for the benefit of our readers as space may permit. The Editor's preface is written with soberness, erudite skill, and logical consistency.—

It has been the general opinion of all nations, even of the most barbarous, that man does not die entirely, but that his better part subsists after the dissolution of the body; and this original notion of the soul's immortality, has induced the most learned and most ancient nations to indulge the belief of the possibility of the visible interference of spirits, upon certain momentous and awful occasions.

There is nothing more commonly talked of than apparitions of departed spirits, of demons and ghosts. The reality of these visions passes for certain with a great number of people, while by as great a number they are laughed at, and treated as reveries and idle fears. Several respectable authors have written upon the subject, some of which are expensive and voluminous, it was deemed no unwelcome task to collect and extract from the most learned and judicious the most remarkable narratives, which prove the reality of these several appearances. We have, therefore, treated the matter with all the precision possible, and but rarely hazarded an opinion on the matter ourselves. After giving the necessary relation, mostly in the author's own words, and citing his name for the authority, the examination of the matter, and the manner in which they are effected, and upon what principles they may be explained, the reader is left to judge for himself, whether they are natural or miraculous events.

Our superstitious ancestors may be supposed to have been fully as ridiculous, with regard to the belief of ghosts in general, as the present free-thinking age may be thought incredulous, in endeavouring wholly to discredit and explode them. But as men of understanding have certainly lived in all ages, there is as little reason to condemn the former for their credulity, as there is the latter entirely for their unbelief. It perhaps may be thought better to steer a middle course. That there have been apparitions is beyond all doubt, when we consider that such are recorded in holy writ. It were certainly to be wished, that a line could be drawn between idle delusions (the creatures of a disordered imagination) and real apparitions; for most intelligent persons are well aware, that many things of this kind, which are not real facts, are often related to the discredit and certain confusion of the reporter.

Now to reconcile matters between the two extremes, may by some be thought somewhat difficult; but in order to set such bounds to our enquiries as right reason prescribes, it is our intention in the following sheets to relate nothing but what is on a sure foundation of credit. Many persons have been and still are, very much alarmed at the bare mention of a spirit or apparition; and, in consequence, would not venture a step in the dark, or across a churchyard at midnight, for fear of meeting the awful form of some departed friend. This can be accounted for no otherwise than from the prejudice of education; for our infant ideas of this kind grow up to maturity with our stature, and fix so strong and strange an impression on our minds, as even in future life to drive reason from her throne.

But the reader is not wished to presume from hence, or suppose that there is no certainty of the actual existence of spirits and apparitions; but on the contrary, that we have the best evidence that such have been seen in all ages according to the testimony of the soberest and wisest of mankind, and doubtless sent by Providence as ministering spirits, to answer some fit decree of his divine wisdom. Mr Addison, in one of his papers, (No. 110,) where the scene is laid in the country at the house of Sir Roger de Coverley, in Worcestershire, observes, that they are more excusable who believe in apparitions, than those who reject all extraordinary revelations of this kind, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, think the appearance of spirits fabulous and groundless. Could we not give ourselves up to the general testimony of mankind, we should to the relations of particular persons who are living, and whom we know, and cannot distrust in other matters of fact.

To this testimony may be added, that not only the sacred scriptures and historians, to whom we may join the facts, but likewise the philosophers of antiquity have favoured this opinion. Lucretius himself, though by the course of his philosophy he was obliged to maintain that the soul did not exist separate from the

body, makes no doubt of the reality of apparitions, and that men have often appeared after their death. This Mr Addison thinks very remarkable; he was so pressed with the matter of fact which he could have the confidence to deny, that he was forced to account for it by one of the most absurd unphilosophical notions that ever was started. He tells us, that the surfaces of all bodies are perpetually flying off from their respective bodies, one after another; and that these surfaces, or thin cases, that included each other while they were joined in the body, like the coats of an onion, are sometimes seen entire when they are separated from it; by which means he pretended to account for the appearance of the shapes of deceased or absent persons.

To Mr Addison's opinion may be added that of a great and modern writer. Dr Ferrier, in his Essay on Apparitions, observes that the present advanced period of the eighteenth century has produced a learned, and what is still more, a fashionable theorist in support of this doctrine: and this is no other than the celebrated Lavater, of Zurich. This writer, generally interesting and instructive, often enthusiastic, but always amiable, may possibly give a turn to the fortune of an opinion that many persons are more willing to destroy, than able to confute. He applies this doctrine, in some measure, to the theory of spectral phenomena, which is likewise the doctrine of Ficinus, Lord Verulam, Dr Henry More, and others; but what he thinks of the longing imagination of a sick, or dying person, acting upon the mind of an absent friend or relation, will perhaps appear more conspicuous here in his own words.

"A sick or dying person, or some one who finds himself in imminent danger, sighs after his absent friend, his brother, his wife, or some person, on some account or other, dear to him: these, ignorant of his sickness, or his danger, perhaps do not think of him at this moment; while the former, drawn by the ardour of his imagination, penetrates through all intervening obstacles, traverses space, and at the same time appears in his actual situation. In other words, he gives such signs of his presence as approach to reality. But such an apparition we can plainly understand is not corporeal; for the sick or dying person is languishing on his bed, and his friend, it may be, is travelling in full health upon the agitated ocean; his real presence then becomes impossible. What is it then that produces this species of manifestation? what is the cause that acts in this distance upon the senses of the one, and upon the visual faculties of the other? It is the imagination—the imagination, lost and disordered in love, ardency of desire, or, as one may say, concentrated in the focus of passion.

This hypothesis would explain other pretended appearances; the effect of an *evil eye*, the operation in the mind of a longing woman, and the success of various magical practices; but yet it seems not perfectly to reach that of the apparitions of the dead: for death, it is presumed, terminates all bodily affections, *ultra neque cure neque gaudis locum*, without having recourse to any other theory. As for the return of spirits after death, the Scripture supposes it in more places than one; for instance, when the Witch of Endor raised up Samuel at the desire of Saul, whether Samuel was really raised or not, whether his soul, or only a shadow, or even nothing at all, appeared to the woman, it is still certain, that Saul and his attendants, with the generality of the Hebrews, believed the possibility of the thing itself. When Moses forbids enchanters, observers of times, and other sorts of diviners, he adds, prohibition of necromancy, or consulting the dead, Deut. xviii. 11. In Leviticus xx. 27. and elsewhere also, he mentions the frequency of persons that had familiar spirits by necromancy, and other unlawful and superstitious methods. The book of Job, whose antiquity is supposed by some coeval with Moses himself, is full to the purpose, particularly the thirty-third chapter, where Eliphaz observes, that God oftentimes calls man to repentance by visions and dreams.

(To be Continued.)

AN AMUSING FACT.

At a private seance with the Davenports which took place the other day, a gentleman wearing spectacles, well-known to numerous spiritualists, sat in the cabinet with the mediums, the usual manifestations of hands and sounds were seen and heard. When the doors came open there sat the gentleman without his glasses, which had been removed to the eyes of one of the Davenports. A few minutes after, whilst the gentleman was outside the cabinet looking on, a spirit-hand appeared shaking a glove, which was half way on the hand. The glove had evidently been taken from the gentleman's pocket whilst he was in the cabinet.

THE HISTORY OF JOAN D'ARC.

TOLD BY HERSELF.
ARTICLE I.

The writer in a similar manner to his former epitome of M. Mazal's *Cosmogony*, proposes now to analyse as briefly as may be the history of Joan D'Arc, the Maid of Orleans, who professes, through the hand of a young girl named Ermance Dufaux, aged at the time only 14, to have given to the world by spiritual dictation a correct version of her life and acts.

It is well known that in so doing the only object of the writer must be to open up the foreign literature of Spiritualism to his countrymen, and therefore little preface is here needed.

The work was published in 1860, at Paris, by M. Ledoyen, and the title runs as follows—"Evocation des Esprits Histoire de Jean D'Arc dictée par elle-même a Ermance Dufaux, âgée 14 ans." It is not intended here to go into the relative truth or falsehood of the statements made by the occult agency. The writer thinks it better not to mix up history, as recorded by human agency, (much of which is prejudiced fiction) with the singular and interesting romance, (which is perhaps nearer the truth) delivered by an ultra-mundane intelligence.

Determined to be the authoress of her own book, the spirit commences with a preface, in which, first stating that her ambition was limited to her native fields, (she was the daughter of a labourer) she describes how lovely the flowers and fruits of her birth-place and how they spoke to her in a thousand ways. Divinely inspired she passed upon her meteor way, receiving angelic revelations to guide her onward. A time of doubt, of self-torment came, a thousand obstacles seemed to rise around, but blessed providence had armed Joan D'Arc with that assurance of the support of the highest, which enabled her burthen to be borne. The phrase is curious, but deserves quotation:—"New apparitions came to reassure me: they were but to show that without Him I could do nothing; that I was like the wheels which cause the waggon to advance, but are useless if a foreign impulse does not give them motion."

To her was at length revealed the nature of her mission—she, the humble virgin of Domremy, was to set her country free. This revelation annihilated me, the demon attacked me, but God conquered him for me. Finally she recognised her own feebleness, and cheerfully resigning her worldly future to the great unseen, she accepted her mission buoyed up by his support. This was manifested to her by the visible apparition of God's saints, and she says that she was never wrong save when she swerved from their counsels.

Still, though her career was victorious, the happiness of the cottage was no longer hers, and though the raising of the siege of Orleans and the victories of her countrymen elated her, she was no longer so happy as in her obscurity. Through the flames of the pile of Rouen she passed into the eternal world, a liberatrix, but an unfortunate and saddened person. Thus ends the preface.

It is curious that in this spiritual memoir the recently discovered spelling of the surname of Joan, is corroborated Dare, not D'Arc (of Arc) as time out of mind it has been called. Her parents were James Dare and his wife Isabel Daix, known at Domremy by the name of Romee, from having been adopted by a farmer of that name. The Dare family were five in number, Jacquemain, Jean, Peter, Isabel, and Jeanne or Joan. Joan received the ordinary education of a peasant of those remote days, learnt to sow and spin, and aided in watching the flocks. The spirit Joan, says that she was ever nurtured in feelings of deep regard for her legitimate sovereign, and imbibed a great hatred of the English, whose misrule, "often exaggerated," says the spirit, was exciting the passions of all France. Day by day the conversation of the peasants turned upon the misfortunes of Charles VI., whose mother, Isabel of Bavaria, was tyrannising over France. The dauphin Charles, was greatly beloved, and great anticipations were entertained of his reign, should he ever mount the throne. Joan here says:—"My family, my companions, and I myself, incessantly addressed heaven with fervent prayers, to turn away his wrath, to obtain the expulsion of enemies, and the re-establishment of the rightful king."

Now comes the first spiritual experience, which, as related by a spirit, is doubly interesting to those who, like the writer, fully believe the verity of ultramundane intercourse:—

"One day, I was then thirteen, I was spinning under an oak in my father's garden, when I heard a voice calling me. Seeing no one, I thought it was the result of my fancy, but the same voice was heard presently afterwards, in some seconds. Then, in a sparkling cloud, I saw St. Michael, accompanied by heavenly angels. He told me to pray, to hope that God would deliver France, and that soon; a young girl (without telling me the name) would be the instrument by which he would drive out the English, and replace France under the authority of her legitimate sovereigns. With these words, he disappeared, and leaving me in profound astonishment, I vowed myself to God that moment."

The sister of Joan, Isabel, endeavoured in vain to laugh the vision out of her head. By the account given, she must have been strong-minded enough to have served for head-argumentatrix at a secular meeting.

These visions, the spirit reports, went on, and gradually became more frequent, and finally Joan was promised that she should soon see St. Catherine and St. Margaret, under whose guidance she was to be placed. They came in the form of beautiful young women, and then, as is often the case among spiritualists at the present day, the voices alone supplied their place on occasions when they could not manifest themselves. It is noteworthy that the spirit affirms that these voices were accompanied by a singular radiance. This state seems to have continued for a year, when the three Saints ordered her to reveal to her family what had been told to her, when the whole assemblage was together.

This Joan did, in accordance with her instructions, but her father, in terror, imposed silence upon her, fearing the English, who termed Charles VII., in derision, "The King of Bourges." Yet the strong-minded Isabel by that time had conquered herself, and roundly upheld her sister's cause. All were astonished at what had been said, and silently the company separated.

Such being the first communication of Joan's singular powers to her own people, the writer thinks it a proper place to break off, proposing to continue this analysis in the next article.

KENNETH R. H. MACKENZIE.

Chiswick, November 13th, 1864.

THE MEDIUMS. AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XVIII.—(Continued.)

"A good idea—we will work that into service; and then about Mr. Somes?"

"Oh, as for him," answered Mr. Forbes, "he is a safe card, he often calls upon me; if he drops in, well and good; if not, we shall be safe to see him at the lecture."

Captain Stewart received Mr. Forbes's note just in time to prevent him accepting an invitation to be at the house of a friend. He was only too glad to have the opportunity of being in Mr. Humphrey's company; accordingly, he presented himself at Lincoln's-inn-fields, punctually at the time he was invited. Mr. Forbes did the honours of the occasion by introducing Captain Stewart to Mr. Humphrey, who expressed in the most benevolent terms possible his pleasure at this second meeting. There was a very marked change in Captain Stewart's manner since his experiences with Mr. Forbes. He had reflected very earnestly on the answers he had received to his written questions; the result was, he could by no means escape from the palpable conclusion that there must be intelligence at work, extraneous to the medium and the company assembled to witness the phenomena. Nor did the Captain hesitate to inform Mr. Forbes and Mr. Humphrey of his convictions. He did so with a hearty sincerity, which made him at once on good terms with Mr. Humphrey. After a desultory conversation upon Spiritualism, which was carried on with earnestness by the two, the subject of Professor Polax's lecture was again broached, in order that Captain Stewart might suggest, if possible, a good plan of defence. He, however, could only say that he felt it his duty to be present, and should back up the friends of Spiritualism to the best of his ability. A very pleasant evening passed, which was brought to a close by a trance address, delivered by Mr. Forbes, which caused great surprise in the mind of the Captain, who had not before witnessed that phase of mediumship.

When Mr. Humphrey left his little daughters at Clapham, he had not the slightest idea but that all would run on smoothly as hitherto, but he was destined to be not a little surprised. Emily, who had displayed mediumistic powers at Grandmother Peerless's, although surprised and gratified because the possession of the power pleased her father, was not by any means, however, prepared to find the unseen agencies with her when she got back to school. But independent of her will, spirits were about her, and since they found they could use her organism, they did so without any degree of deference to the feelings of Miss Peters and her other pupils. Emily sat next to Ada, and whilst she was busy with her French, three very loud raps were heard upon the table.

"What's that?" exclaimed Miss Peters; "you girls must be removed if you cannot keep your feet still."

At that instant one loud knock came, as if to negative her words. Miss Peters jumped up almost electrified, and going to Emily and Ada, accused one or other of them.

"I'm sure, Miss Peters," said Emily, her face turning crimson, "I have not knocked."

"Neither have I, Miss," said Ada.

Miss Peters went back to her chair, but scarcely had she sat down when a regular file of knocking commenced. All the pupils stood aghast, and Miss Peters' temper seemed for the moment to get the mastery over her. She questioned each of the pupils, one by one, but all said they did not produce the knockings. Even whilst the Governess was questioning them, with her eyes fixed on Emily, because the sounds were heard near her, knockings were repeated again. The mystery was unexplainable.

Miss Peters began to feel frightened. At the tea table, when all the pupils were collected, and Miss Peters, with her usual straightness of body and stiffness of mind, presided, a general terror took possession of the company; for the cups and saucers began to rattle without visible aid, and some more very loud knockings kept up a discordant serenade. The pupils, who never were burdened with too much to eat, were pale and without appetite; and Miss Peters trembled for the consequences. Emily and Ada felt as if they could sink into the floor, because they knew the cause but dared not say so. It was a great relief to them to retire to their room for the night, because they longed to talk to each other. When Emily and Ada got in bed they began to talk in earnest, but they were overheard not by Miss Peters or any of the fellow pupils, but by the invisibles, who had been playing such pranks at the table. No sooner did Emily say that she was sure Miss Peters would turn her out of the school if she knew the truth, than three knocks came upon the head board of the bedstead. Neither of the sisters felt alarm, they were stimulated by the thought that their father sanctioned the intercourse with spirits, but as yet they had had little experience and seemed sadly in want of some friendly person to advise them what to do. Nothing very important occurred that night, but

the next day, whilst Emily was quietly sitting on a chair, marking a pocket handkerchief, Miss Peters shrieked and almost fainted immediately, for Emily's chair was lifted bodily from the ground, with her in it. It was then slid several paces along the floor.

"I am sure, Miss Humphrey, you must be a witch;" exclaimed Miss Peters, with a terrified expression of countenance.

Emily shed tears and said nothing. But Ada spoke up and said: "Indeed, she is no witch, Miss Peters."

But that exemplary Governess ordered Ada and Emily to leave the room immediately. Ada rose to obey; but why did Emily hesitate? She was kept in her chair by a power neither Miss Peters nor herself could overcome.

"Why do you not leave the room, Miss Humphrey, when I tell you?" inquired Miss Peters, austere.

"I cannot yet raise myself from the chair, Miss; the spirits hold me down;" answered Emily, still shedding tears.

"The spirits!" shrieked Miss Peters. "The spirits!" whispered the pupils in affright.

Poor Emily had innocently brought condemnation upon herself. Miss Peters declared that she must leave the school, or she would bewitch the whole of her pupils, and there would be no knowing where the end would be. After this determined utterance of the Governess, the table rose a few inches from the ground, and fell with great force back again. All the pupils and Miss Peters rushed shrieking from the room, leaving Ada and Emily masters of the field. When Miss Peters had recovered sufficient strength of nerve for the purpose, she sat down and wrote an account of the terrible consequences which were resulting from Emily's presence in the school, and begged Mr. Humphrey to send for her home immediately. The letter was directed, and posted to Southampton; but Mr. Humphrey was in London. He had, however, left instructions with Mrs. Bates, that letters were to be forwarded to him at Mr. Forbes's, where he should be daily calling. Miss Peters told Emily that she might expect to be soon fetched home; in the meantime, she and her sister must be content to keep themselves to their bedroom. Thus poor Emily and little Ada had a few days' confinement away from the other pupils; their meals were sent to them, and were scrupulously measured, so that they might not be too well fed. One evening Emily went to her box, and took out, one by one, the little treasures she had preserved. She came across the lock of hair which her mother had cut from her own beautiful curls. She kissed it, and shed a few tears as the recollection of the past came fresh upon her memory. When bed-time came, she closed the box, having placed the treasured hair in a very secure place. The next morning, having occasion to open her box for a book, she thought she would just look at the lock of hair once again—but it was gone. Emily searched her box over and over again, but no hair could she find. She was much agitated.

"Have you seen my lock of ma's hair, Ada dear?" she inquired.

"No, indeed I have not Emily, since you locked it up last night."

"Oh dear, where can it have gone to?" then she sat down and wept bitterly. Ada tried to console her and took the key of the box from her to search for it, thinking she may have turned it over among the trinkets in the box. The search of Ada only verified the fact that the hair was missing. During three whole days and nights, Emily fretted about the lost hair. At last, in an innocent manner, Ada said—

"Perhaps, dear, the spirits took the hair."

Before Emily could reply, three loud knocks came on the back of her chair.

(To be continued.)

SPIRITUAL DOINGS OF GREAT INTEREST.

The *Message de Provence* relates (as coming from a certain and true source) some doings analogous to those which happened some time ago at Herdt, in the Bas-Rhin, which our review mentioned. Those which are related in the *Message de Provence* took place at Pannes, Vaucluse. This is the narration drawn from that journal:—

"An honest husbandman of this commonality saw in his house during a fortnight a complete destruction. His mules tightly attached to their racks or rings, were untied, nobody knows how. The dogs of St. Antony saw their kennel open by a mysterious being. These brutes having become free, hastened to show themselves. It is said that an invisible hand took them to their master. In his rooms the furniture changed places without any noise; sacks of flour were undone, and an evil spirit spread around and mixed what they contained with provisions of a very different nature. Baskets filled with linen were upset; a lamp adorned with a wax taper was placed upon the chimney-piece; an instant after the taper was found upon the bed, to which it had set light; a lantern was put out, and a moment after was again found lighted, and the matches which had served for that purpose were found alight upon a scrap of linen. Twice he was obliged to put out the commencement of a great fire; the brother-in-law of the proprietor burnt his hands. Since these two attempts of fire, the house has been strictly watched."

The explanation of these phenomena is too arduous a task for me to wish to undertake. Many of those to whom the doings have been told are unwilling to believe them. Like Thomas they will not believe until they have seen and touched. Others, the most ignorant, speak of ghosts and of witchcraft.—*Revue Spiritualiste.*

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