

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 26, 1864.

### A SKETCH OF THE LIVES OF THE BROTHERS DAVENPORT.

THEIR MANIFESTATIONS IN ENGLAND, &c.

No. V.

Mr H.D. Palmer, who brought with him letters of introduction to several leading Spiritualists, when he preceded the mediums some ten days, is a man thoroughly business-like in his department, which embraces the management of all business details connected with séances, &c. He has proved himself astute and competent. He does not hold himself by any special theory, but wishes to have the manifestations, free from all speculations, fairly tested. He does not profess to philosophise, but he knows the medium powers of the brothers are genuine. He appears, likewise, thoroughly acquainted with the *modus operandi* of Professor Anderson, having some years ago acted as his agent in America. This gives him confidence, and he is not afraid of submitting the mediums to the most scrutinising tests. How he can witness *all* the various phenomena which daily take place in his presence, without deciding on some plausible theory, is to us a marvel; but since subjects are not kings, and molehills mountains—since the mechanism of success, in public exhibitions of any character, must be under the management of business men, rather than dreamers and philosophers, we must yield the meed of praise to those who make the machine work well, however we may exalt the genius of metaphysicians like Dr Ferguson.

Mr Palmer has already proved his tact in the tactics adopted in the way of bringing the mediums prominently before the public. Nothing could have worked better than his policy, and when the time is taken into consideration, it becomes a question with us, whether the spirits have not aided Mr Palmer to an extent he may have no conception of. However, be this as it may, Mr Palmer has undertaken the task of managing the whole machinery of the private and public séances, and the results of his management have been satisfactory hitherto.

The first séance was given at the house of Mr S. C. Hall;

what took place there, was fully narrated in the *Morning Post*. The *Times* had also a very candid report of the same séance. The *Standard*, in a leading article, copying a portion of the *Times*' account, denounced the affair as the most thorough sham and humbug. It would be impossible to use terms more virulent and unreasonable than the *Standard* employed on this occasion. The ropes used for tying the brothers, in a figure of speech, should be in better use in another way. The editor of the *Standard*, having said his say, which is, we suppose, all he meant, the Davenport may go on exhibiting the wonders of their cabinet, without fear of the hangman—but this is not to be credited to the *Standard*, but to the higher and more liberal law of England.

Having commenced, the conflict between the believers and the unbelievers must go on, and it has been going on to some tune since the arrival of the Davenport Brothers. Professor Anderson, as most people who walk the streets of London are aware, has been defacing the walls, and disgracing himself by tampering with sacred themes, for the sake of a "sensation." He has his daughter depicted blindfolded, whilst the figure of an angel, in very vile colours, is daubed behind her. To heighten the effect of this piece of cool impiety and effrontery, he calls his daughter the "second-sighted sybil" or clairvoyante; and yet at St James's Hall he has nightly insulted the liberty under which he speaks, by declaring Spiritualism a delusion, and Mr Home and the Davenport Brothers humbugs. If his daughter be a true clairvoyante, and angels are seen by her, Spiritualism has something to do with it; if not, then Professor Anderson knows he palms her off upon the British public under false colours, and by so doing proves that, if he does not himself believe in clairvoyance, he at least believes in assuming to believe in it. But is it not a sad moral condition for a father not only to crush truth in himself, but to make his own daughter a party to the base sacrifice?

On his platform Professor Anderson nightly gives the lie to his own placards. He is a Spiritualist on the walls, but he is the direst foe of Spiritualists on the boards. He uses Spiritualism outside to draw cash out of his patrons' pockets: inside he abuses it with a thorough earnestness very praiseworthy in a man who has crucified the truth in figures and paste, and makes his own daughter aid and abet him in the vile infamy.

The appearance in London of the Davenport Brothers gave a fresh impetus to the tongue of the Wizard of the North, who did not doubt that their trick, like his own, could soon be found out. So he swelled larger in his own bluster before his audiences, and at length wrote to the *Morning Post*, stating that his son was performing tricks similar to the Davenports in America. But Professor Anderson was not quite up to Yankeeedom this time. He had gone a step or two too far. He implied by his letter that the manifestations of the Brothers resulted from

"trickery." Another conjuror, in the Northern Wizard's confidence, who possesses certain qualifications for escaping from ropes, came forward after Anderson and challenged the Brothers Davenport, stating that he would do in the light all they did in the dark. The Wizards were in high glee, the public looked suspiciously both on the conjurors and on the mediums. But at length a correspondence took place between both parties, which ended in the great furioso of Regent-street declining the honour of meeting the mediums. Every fair chance was given. The Brothers and Mr Fay were prepared to submit to any reasonable test, before any number of scientific men in any gentleman's private house, allowing Professor Anderson, with or without machinery, to imitate the manifestations which would result from the simple conditions of darkness and silence in their presence.

But the Wizard of the North had not gone round the world for nothing, he knew better than to make a failure and get himself laughed at; so like a very wise Wizard he held aloof, and cared not for any man's reproof.

There can be no dispute about the matter of the Wizard's cowardice. He has been invited in a proper, gentlemanly spirit, but he has not been gentleman enough to accept the invitation, or even to apologise for his uncalled-for attacks on Spiritualists.

With this we leave him to his "psychomanteum," and hope at least he may prove in future a wiser and better man, assured that he will not easily forget the lesson he has learned of the Davenports.

No sooner had the battle between the Wizards and the Brothers given victory for the latter, than another shot was sent whizzing through the press.

#### SPIRITUAL HUMBUG EXPOSED.—THE BROTHERS DAVENPORT.

A short time since two men, representing themselves by advertisement to be the "Davenport Brothers," paid a visit to this city, and performed what they claimed to be "spiritual manifestations." It will be remembered that the music hall was crowded on each evening of their appearance, and much speculation was indulged in as to the real *modus operandi* by which the tricks were performed. Some gentlemen determined, if possible, to fathom the mystery. A challenge was sent to the pseudo "Davenport Brothers," but, after delaying from time to time, they stated that they would not give those gentleman "a private séance, because they know they would not act with them in good faith." After this, the "Davenports" visited Hamilton and St. Catherine's. In the latter town, they were so closely cornered for a private exhibition that they fearing an exposure, suddenly left the place. It appears that Mr Fay has been running the concern on his own account in Cleveland, but has met his match and been thoroughly exposed. Mr Fay had been gleaning a very good harvest there until the appearance of a Rev. A. S. Dobbs, who did not believe that the spirits had anything to do with the "manifestations." He challenged Fay, and said that what Fay would do he would follow. The challenge was accepted, a night appointed for the trial—but we will let the *Cleveland Herald*, of the 28th of August, tell the rest of the story:—A fair audience, composed about equally, we should judge, of believers in Spiritualism and those who did not, assembled in Brainard's Hall. At about eight o'clock Mr. Dobbs made his appearance. He remarked that plays and tricks were all very well in their place, and were often a great source of amusement, which was necessary to our happiness, but no person had a right to use tricks and mummeries and deceptions in the sacred name of religion. After a few more remarks, he proceeded to his exposition.

Fay and his wife came into the hall, apparently in high feather, to all appearance confident of the utter failure of the attempt to expose their manifestations. The same committee that acted for Mr Fay—John S. Ryder and W. R. Mound—were chosen to act for Mr Dobbs. They examined the box, and pronounced it similar to the one used by Fay. Mr Dobbs then entered the "cabinet," the lights were turned down, and the "spirits" proceeded to tie him fast, which they did in an incredibly short space of time. The lights were turned on, the doors of the "cage" thrown open, and there sat the reverend gentleman, tied tight, in hands, arms, legs, and body. The committee reported that

he was fully as tightly tied as Mr Fay was, although the knot was slightly different. A manifest though not extravagant round of applause greeted the report. The doors were then closed, and he went rapidly forward, doing one after another all the marvels ever attempted by Fay. Loud noises were heard in the box, and the sound of bells, beating on drums, and various other demonstrations. When the "spirit hand" was exhibited through the aperture the house came down with a perfect storm of applause. Several times during the evening Fay had attempted to interrupt the proceedings, but he was always answered good humouredly, and told that, when the performance came to a close, if he was not satisfied, he could ask as many questions as he chose. He then announced that he would do the "vest trick," which Fay would seldom do before a public audience, but reserved for the edification of believers, in private circles, as the "spirits" had told him that it was too mysterious and sublime for unbelieving eyes to behold. About this time the Fays began to show strong symptoms of wishing they were somewhere else; but still H. Melville put as good a face on matters as possible. It was evident the sympathies of the audience were fast running towards the Rev. Mr Dobbs. He was succeeding admirably. A vest was borrowed from a gentleman in the audience and placed in a box, not in reach of the operator—for it must be remembered that during all these demonstrations he was not only tied tightly down to his seat by strong cords, but his hands and feet were so securely fastened that it seemed almost impossible for him to move. The doors were closed, the room darkened and in less than a minute he called for "light," and there was a vest, with one arm of the operator passed through the armhole, and his hands still tied as tightly as before.

The applause was now deafening, and the heads of the Fays and some of their most ardent admirers, and firmest believers, came down another peg. The great "flour test" seemed to be Fay's "best holt," as he had alluded to it once or twice during the evening. Mr Dobbs now gave notice that he would attempt it. The committee placed in each of his tied hands a small portion of flour, and in less than two minutes the "spirit hand" and other demonstrations were made, but when the doors were opened he walked upon the stage with the full amount of flour still in his hands. The audience now rose in one wild shout. The wonderful and miraculous "flour test" was triumphantly accomplished. Down went the crest of the Fays and their friends another notch. Mr Dobbs then proceeded to explain to the audience the whole minutiae of these barefaced humbugs. He was tied in a chair by the committee on the stage, in the full glare of the gaslight, where all had a good view, and untied himself with the greatest ease, and in a very short space of time. He demonstrated fully how the knots were tied, and lucidly explained how the "tricks in the box" were accomplished. He did many more remarkable things during the evening than we have mentioned, but as they are all done in a similar way it is unnecessary to go into further detail. Suffice it to say, that it was a most searching, thorough, and successful exposition of one of the vilest, boldest swindles and humbugs ever practised a confiding community, and the Rev. Mr Dobbs deserves the thanks of all who hold religion sacred, and we hope he will not give up the good work commenced, but will follow not only Fay, but those other swindlers, the Davenport Boys, and expose them in every town in which they may attempt to exhibit. It seems that Fay is an old practitioner of humbuggery, and has been often exposed, though never so thoroughly as by the Rev. Mr Dobbs, who showed him up in the winter of 1863, having been appointed on the committee to examine Fay, who was then giving exhibitions at Titusville, and having discovered the *modus operandi* of the affair at that time he followed the fellow up, through Western Pennsylvania, exposing him everywhere, and driving him out of the country into the east. He received a gold watch for his efforts in the matter. It is to be hoped that this revolution will open the eyes of the people to the manifold impostures and humbuggeries which the "Davenport Boys" and other mediums are constantly palming off upon them. Let them no longer be deceived.—*Toronto Globe*, September 16.

The above was picked up *instantly* by the local as well as the general press, and consternation was on the faces of

not a few friends of the Brothers. No time was lost before a reply was written.

But it will not surprise many to learn that only about two papers out of the immense number which gave currency to the damaging report cared to give currency to this short and satisfactory confutation of the whole statement—

*To the Editor of the "Morning Post."*

SIR,—With respect to the article in your journal of to-day, quoting the *Cleveland Herald* of the 25th of August, in which a circumstantial account is given of a seance, at which Mr Fay was present and was successfully exposed to the derision of the public by the Rev Mr Dobbs, I beg to state that on Saturday, the 27th of August, I left New York in the steam ship *Britannia*, for Glasgow, and consequently was at sea on the date mentioned. I observe, also, that the 28th of August is Sunday, on which day there is no *Cleveland Herald* published: so the concocter of this circumstantial account was probably at sea also. I have not been in Cleveland for some years past, and my wife never appeared in public, in any capacity whatever. I am accustomed to this manner of attack, but the article in question is written with more skill than care.

I am, your obedient servant,  
W. M. FAY.

Oct. 5.

The *Morning Advertiser* of the 6th of October, referring to the above letter says:—"Mr Fay, it will be seen, does not deny that he was at any other time or place than those specified, confronted and exposed by the Rev Mr Dobbs. If he will send us such a denial, in explicit language, we shall readily publish his letter."

Mr Fay replied in the *Advertiser* of the 10th of October, as follows:—

Sir,—In your journal of to-day, appended to my card of the 6th instant, you make the following remarks:—

"Mr Fay, it will be seen, does not deny that he was at any other time or place than those specified, confronted and exposed by the Rev Mr Dobbs. If he will send us such a denial, in explicit language, we shall readily publish his letter."

In response, I have to say, that I never, at any time or place, met with the Rev Mr Dobbs: never, to my knowledge, saw the gentleman, and never was "confronted" by him, or any other clergyman or person, in an exposure, attempted or successful, before the public of Cleveland, Toronto, or any other place. I trust, sir, you, and all who feel that my former disavowal of the events accredited to the *Toronto Globe*, will regard the above as an "explicit denial" of any exposure to which it, or any other print may allude, so far as my séances are concerned.

I am, sir, yours &c,  
W. M. FAY.

30S, Regent-street, London, October, 8th.

(To be continued.)

## THE MEDIUMS.

### AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

#### CHAPTER XVIII.—(Continued.)

"Well, then, kind spirits, if you did take it, will you bring it back?" asked Ada, courageously; immediately affirmative raps were given. That night, Emily lay awake thinking of the lock of hair and wishing the spirits to restore it. And she felt somewhat comforted, for the impression came to her that it was in her box; but that could not be, she thought, because the box was locked. When she arose in the morning, she felt the impression so strongly that her hair was in the box, in spite of all her ideas of the impossible, that she could not resist the temptation to unlock it before she dressed herself; and there, to her wondering delight, she found the hair just drawn a little way out of an envelope, lying on the top of her best hat. Ada laughed, and so did Emily, but they were both puzzled. How the hair could have got back into the box while it was locked, was the one perplexing question. But there it was, an evidence in itself, that such a miracle had been wrought.

Mr Humphrey received Miss Peters' note on the morning of the day announced for Professor Polax's lecture. It was a matter of considerable surprise to him to learn the state of things at Clapham Academy, but there was no way out of the difficulty—he must remove the girls, and that, too, quickly. But still it was awkward having to run over to Clapham and find suitable apartments for his little girls that day. Like a man who means action, Mr Humphrey told his friend Mr Forbes his mission, who laughed and said he should like to have been present to witness the spirits' pranks played upon Miss Peters. It was arranged that an early appearance should be made in the evening at the lecture hall, in order that front seats might be secured. Mr Humphrey started for Clapham, cogitating on the mysteries of the manifestations he had witnessed, and the way in which Emily was becoming developed. He saw plainly enough that it would be necessary to complete his girls' education at home, and thus save them from being turned out of other schools. The interview between Mr Humphrey and Miss Peters was not of long duration, but it was a very interesting one to the gentleman, and a very unpleasant one to the lady.

"I understand, Miss Peters, from your note, that my daughter Emily is bewitched," began Mr Humphrey, finding it difficult to repress a smile.

The spinster governess blushed crimson and replied:—

"It is a painful duty I have to perform, Mr Humphrey: the noises and knockings, and rattling of plates and cups and saucers, which are heard when Miss Emily sits down with us, terrify the whole school. I should lose every pupil I have, and lose my character for good sense and decorum were I to permit your daughters to remain longer with us."

"There is no necessity to subject yourself either to loss of reputation or pupils. You will at once be relieved of the charge of my daughters, but I feel so deeply interested in the phenomena which you describe as having taken place in your house, that I wish to ask you if you have endeavoured to solve the problems of *how* and *why* they are produced."

"Oh dear, no;" answered Miss Peters, tossing up her head; "I should think it the most wicked thing in the world to study. We know it must be all demonology or witchcraft, and there's an end of it."

"There, Miss Peters, is an end to your logic, but not to the subject we have under consideration. It is evident to me that you act in this matter from prejudice and impulse, not from reason; or you would first ascertain the cause, if possible, of the phenomena which took place in your presence, before you exercised a judgment which acts prejudicial to others."

Mr Humphrey looked in the lady's face as he spoke, and saw that it betrayed a bitterness of feeling. The idea never occurred to her that she was acting unjustly towards the little Misses Humphrey, her whole thoughts were directed in the way of her other pupils, *i. e.* in her own interest; but when Mr Humphrey brought the fact before her, she felt it to be an awkward one, and not knowing how to answer, she betrayed chagrin. The parent waited for an answer, and for his daughters, neither of which he received or perceived for a considerable lapse of time. At length Mr Humphrey said:—

"Well, well, Miss Peters, I see you do not exactly know how to defend your conduct in turning my daughters out of your Academy, suppose we take a short journey out of the difficulty—I should thank you for my account."

The governess blushed and looked bewildered for an instant, then recovering something of her ordinary coolness of manner, she said:—

"Mr Humphrey, I cannot presume to debate a topic with you, but I will thank you to take your daughters with you. It is my wish and interest that they leave the Academy; therefore, I shall consider you owe me nothing."

She spoke this very deliberately, and seemed desirous of losing the presence of Mr Humphrey as quickly as possible. But he was determined to have his account made out, so Miss Peters was compelled to accept the amount due for the tuition of his daughters, before he would consent to take them away with him.

There was not much time absorbed in the process of packing up, for Emily and Ada had been expecting their father for many hours, and had, in consequence, almost prepared for their departure, when the pleasing intelligence reached them that their imprisonment was at an end. Miss Peters bade them farewell with an austere tone of voice, which had the effect of causing Ada to remark to her father, that it was like being in Paradise to be away from her. No sooner had Mr Humphrey taken his daughters away, than the governess, calling attention with a very commanding tone of voice, began to read a homily to her pupils about the sin of witchcraft. She said:—

"You all of you see the example I made of Miss Humphrey; had she not wickedly given up her soul into the keeping of Satan, she might have been in this Academy at the present moment. But you see, children, the folly of disobeying the commands of God."

The pupils looked very earnestly at the governess, but by no means saw clearly what sin Miss Humphrey had committed.

(To be Continued.)

## RISE AND PROGRESS OF SPIRITUALISM.

[From Dr. Nichols's "Forty Years of American Life."]

About 1850, there began to appear in the newspapers accounts of strange manifestations in the Fox family, in Western New York. There were a mother and three daughters, fifteen to twenty years old; persons of moderate intelligence and decent position, getting their livelihood by their needles. The manifestations consisted of loud rappings on floors, furniture, on the walls, doors, &c., violent opening and shutting of doors and drawers, and the movement or throwing about of furniture and smaller articles, as if the house had been possessed by the spirits of mischief.

The women, according to their own statements, were first frightened, then annoyed, and then so overwhelmed by the natural curiosity of the public, that they locked their doors. This could not last. People would be admitted, and they were compelled to gratify their desire to penetrate the mystery.

What makes the noises? what moves the furniture? were natural questions. One, bolder than the rest, asked these questions and got answers, not very intelligible at first, but they led to an understanding. Their "who?" or "what?" was answered by raps. Finally some one suggested the use of the alphabet; and the raps, by indicating letters as they were called over, spelled out words and sentences. It was but a short time before there were in various places, hundreds of miles apart, scores and hundreds of so-called mediums, and a variety of manifestations.

With many there were raps or knocks, answering questions or spelling out messages. In other cases tables, rising up on two legs, pounded on the floor their revolutions. Dials were made with moveable hands, which pointed out letters and answered questions without apparent human aid. The hands of mediums, acting convulsively, and, as they averred, without their volition, wrote things apparently beyond their knowledge, in documents purported to be signed by departed spirits. Their writings were sometimes made upside down, or reversed so as only to be read through the paper or in a mirror. Some mediums wrote with both hands at a time, different messages, *without*, as they said, being conscious of either. There were speaking mediums, who declared themselves to be the merely passive instruments of the spirits. Some represented, most faithfully, it was said, the actions, voices, and appearance of persons long dead, and whom they had never seen. There were drawing mediums, who, blindfolded, drew portraits, said to be likenesses of deceased persons whom they had never seen. To draw a portrait blindfolded would be no easy matter—but these were done with a marvellous rapidity, the ordinary work of hours being done in a few minutes. Sometimes the names of deceased persons and short messages appeared in raised red lines upon the skin of the medium. Ponderous bodies, as heavy dining tables and pianofortes, were raised from the floor, falling again with a crash and jar. Tables on which several persons were seated, were in like manner raised into the air by some invisible force, contrary to supposed laws of gravitation. Mediums are said to have been raised into the air and floated about above the heads of the spectators. Writings and pictures were produced without visible hands. Persons were touched by invisible, and sometimes by visible hands. Various musical instruments were played upon without visible agency. Strange feats of legerdemain, as the untying of complicated rope-knottings in an incredible short time, astonished many. Voices were heard, which purported to be those of spirits. In a word, over a vast extent of country, from east to west, these phenomena existed, or were said to exist, in hundreds of places, and were witnessed by many thousands of people—numbers of whom were of the highest credibility, and the mass of those persons whose testimony no one would think of impeaching in a trial of life and death.

So far I have given only the public and notorious facts published in the newspapers, and known, by repute at least, to everybody. But it seems proper that I should also give some account of my own observations. They were neither numerous nor extensive. I had little interest or curiosity on the subject. I had no doubts of immortality to be removed. I believed there were spirits somewhere, and saw no reason why they should not manifest themselves if they chose, or were permitted to do so. As to this question of power or permission, on the part of spirits, or beings usually invisible, to manifest themselves, I had subscribed to no theory on the subject. In my younger days I heard plenty of stories of witchcraft. The old people in New England had had terrible experiences of that sort. There were also many houses reputed to be haunted. I had never seen a witch or a ghost to know it, and had, really, very little curiosity on the subject, and consequently saw only what fell in my way of the so-called spiritual manifestations, without any special seeking.

I went, one evening, with a party of friends to see one of the "Fox girls." We sat around a long dining table, in a well-lighted room, in New York. I chanced to sit next the medium, a fair, plump, and pleasant lady, who was suffering from swollen face, which her spirit-friend had neglected to cure. She conversed easily about the weather, the opera, or whatever happened to be the topic, and appeared to pay very little attention to the manifestations. While they were going on and persons were asking questions and receiving answers, she was giving me an animated and amusing description of the early experiences of herself and her family, some of which I have already mentioned.

The raps were loud, percussive poundings, or explosions, which appeared to be upon or within the table. I looked upon and under it. I listened to them carefully. I watched every person present. I am certain they were not made by the lady who sat beside me. As long as there were one, two, or three raps, she kept on talking. If there were five, she interrupted our conversation to call over the alphabet, which she did very rapidly until letters enough had been selected to spell out a sentence. The person interested took it down. She did not seem to mind what it was.

The raps, I observed, varied: each professed spirit had its own cha-

racteristic rap. Some were more loud and energetic than others. The raps which purported to come from the spirits of children were slight and infantile. The messages were, I believe, of the usual character. They seemed intended only to satisfy the inquirers of the identity of the spirits, and their good wishes. They appeared to satisfy the circle of inquiring friends.

After we had risen from the table, and I was still talking with and watching carefully the medium, she said the rappings often came upon the doors when she stood near them, and approaching a door, but still standing at a few feet distance, I heard loud knocks, as of a person striking with a heavy mallet. I opened the door so that I could see both sides of it at once. The thumps continued. I felt the vibrations of the invisible blows, percussions, or explosions. It is very certain that the lady did not make them by any visible method, and that I cannot tell who did. I failed to detect the slightest sign of deception, collusion, machinery, sleight of hand, or anything of the sort—and, truly, the metaphysical manifestations, communications to fifteen or twenty persons, strangers to the medium and to each other, from what purported to be their departed friends, with satisfactory evidences to each of the identity of the communicating spirit—were, if possible, more difficult to account for than the physical phenomena.

## LOVE'S SENTINEL.

"I will stand upon my watch and set me upon the tower, and watch to see what He will say to me, and what I shall answer."—Habakkuk, chap. ii. 1.

Ah! wherefore is it that I stand,  
Waiting alone in all the land,  
The only one with sheathed brand?

From opal morn till evening grey,  
I gaze along the king's highway,  
Watching the pine-tree shadows play.

I stand upon the lone watch-tower,  
Though wild winds howl, though tempests lower,  
And ceaseless watch, midst shine and shower.

Full well, I know, that He *will* come;  
But whether 'twill be with trump and drum—  
With martial pomp and merry hum

Of a thousand feet, I cannot say;  
I only know that I must stay,  
Must watch, till He passeth by this way.

I know, he said, "Watch, wait and pray!"  
Therefore, I watch; I dare not stray  
From this lone watch-tower night or day.

\* \* \* \* \*

Lo! hear ye not that dulcet sound?  
Behold, He cometh! olive-crowned,  
A patient pilgrim, meekly gowned.

No train see I of warriors stout—  
No waving banners, hear no loud shout—  
See no flowers flung, no pageant rout!

Only a guileless, humble train,  
Who med'cines bear to heal death's pain,  
Waters of love to cleanse earth's stain.

Eyes! ye have strained so long your gaze,  
That now you cannot, through amaze  
Look forth beyond white clouds of haze.

Ears! listening through long years in vain,  
Your throbbings now make dull the brain,  
And joy's excess becometh pain!

Sense lieth dead. Yet soul, thy eye,  
Thy ear, thy brain, their Lord decry;  
Thy tongue, sweet jubilee, doth cry.

At my King's feet, I cast me down—  
Dare I to kiss His purple gown?  
Dare I to gaze upon His crown?

Its brightness were too bright for me,  
Suffice it if I kneeling, see  
Pale feet which bled on Calvary.

Oh, royal Love! I cannot hear  
Thy heavenly voice; too soft, too clear,  
Its silvery tones for my rough ear.

Oh, cleanse me through thy servants holy!  
Alone, when cleansed, heal'd wholly,  
Shall I be fitted as a lowly

And watchful sentinel to return  
Into the tower, where I will burn  
With tenfold zeal, Thy love to earn.

There let my soul be as a flame—  
Blazing abroad Thy perfect name—  
A cresset lit to spread Thy fame!

A. M. H. W.

Correspondence.

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

A THEORY OF SPIRITUALISM.

[To the EDITOR of the SPIRITUAL TIMES.]

Sir,—In further illustration of what I wrote in my previous letter, I may refer to the well-known fact that, after a man's leg has been amputated he feels sensations as if in his toes, which no longer exist bodily, such sensations being invariably described as felt outside the body, in the place where the toes used to be.

Some may regard that as a proof of the deceptiveness of the senses, and of the theory that all feeling is really in the brain. There can be no doubt that the senses are deceptive to some extent, but that is no reason for adopting a false theory as to how far they may be trusted, or for regarding them as more deceptive than they really are. Upon what grounds, therefore, ought we to come to the conclusion that we feel only in our brains, and not where we think we feel, i.e. where we really are conscious of feeling?

But it may be retorted that we may think we feel in our toes when the toes are gone, and therefore we may as well conclude we feel in our brains, as in our toes. To which I reply that what "feels in the toes" is not the material but the immaterial part of man; and that, although the material toes are amputated, as the soul cannot be divided, it is rather a proof that the intelligent soul is shaped like the body and can suffer or feel independently of it, when we find we have still a sensation as it were beyond the confines of the body, and where a material part only once was, but is not now.

How this fact can be tortured into a justification of the theory that we have sensations where we don't feel them ever, I can't understand. If we, on the other hand, accept it as some proof that the soul is like the body in form, it enables us to understand a good deal that will otherwise puzzle us as to psychological manifestations.

And here is a dilemma for those who adhere to what is called the present scientific view of the case. I copy it from the "Fallacies of Science." Suppose one of our hands is cold and the other warm, and we immerse them in luke warm water; to the cold hand the water will feel warm, and to the warm hand it will feel cold. If we believe our soul, as an intelligent, conscious principle, is present in both hands, and there judging of our sensations in each, the whole thing is explicable. But when the theory that all the sensations are felt in the brain, the whole becomes a puzzle, if not an absurdity.

Again, just as the brain is the organ of thought or reflex sensation, that is, I mean the seat where sensation is recorded (which I am not denying), and reproduced to a certain extent by imagination and memory; so I would beg to point out the hands especially, and also in some degree the feet, are the parts of the body most used for, and best capable of, exhibiting the expression of the soul's will, after the tongue. In the dumb the hands become more and more the organ of intelligent communication, or when persons speaking different languages have to converse. Hence, I say, there is at least some good reason for spirit-hands becoming the medium of communications between the departed, who are out of the body—granting the possibility of the manifestations—and us whose souls are still veiled in the flesh, as the most obvious mode of signifying what cannot now be done by speech, and through the hearing of the ear.

I should add that angels and the spirits of the departed, when spoken of in Scripture, are always described as robed in shining garments, —i.e. in an indefinite form,—though their faces or hands are distinctly developed. This whole idea is in accordance with what alone we can well imagine of ethereal beings. Some people talk absurdly, as if the spirit of a man should be like a person stripped naked! In fact their whole notions are blindly materialistic.—Yours, faithfully,

Nov. 18th, 1864.

A THINKER.

ERRATUM.—At the close of my last letter for "those who may scan," read "those who may have seen."

OPENING OF DOORS BY SPIRITS.

Sir,—The account in Number 32 of the drawing a bolt and opening a door by spirit-power, reminds me of a circumstance of an analogous character. This occurred in my own experience a few months ago. I was at the time engaged in investigating the spiritual phenomena, and in addition to the manifestations that were elicited at the seances, mysterious circumstances occasionally took place spontaneously, one of the most remarkable of which is the following:—One morning, (the doors having been all fastened as usual over night) were found unfastened and open. This was the case with the two front doors, which I had fastened myself, and also with the back door and three other doors on the basement floor, the door at the top of the kitchen stairs remaining bolted. There was no one in the house but myself and children, and two servants, who slept at the top of the house, two excellent and right-minded young women. My first impression was that it was the work of a somnambulist, but I cannot find that any of the household were at all the subjects of this phase of psychology. To this day the mystery remains unexplained, and the only solution that offers itself to me is, that it was effected by spiritual agency.

I remain, &c.,

ROBERT COOPER.

Eastbourne, Nov. 16th.

UNFITNESS OF MIRTH.—Mirth at a funeral is scarce more indecent or unnatural, than a perpetual flight of gaiety, and burst of exultation in a world like this: a world, which may seem a paradise to fools, but is an hospital with the wise.—Dr. Young.

"THE ROPE-TYING TRICK."

The other night at Professor Anderson's Entertainment, a scene took place which ought not to be forgotten by those who say the conjurers prove the Davenports humbugs. A gentleman from the audience undertook the task of tying Miss Anderson, which he did so effectually, that the young lady, like Mr Sutton on a former occasion, could not wriggle herself out of her bonds. Seeing the predicament in which his daughter was placed, Professor Anderson grew excited, insulted the gentleman and even went so far as to denounce him as a partizan of the Davenports. The gentleman produced his card and proved that the Professor's charge was only a ruse on his part to hide if possible his dilemma. The audience learning that the gentleman who had performed "The rope-tying 'trick'" was a member of the Civil Service, became absolutely boisterous and demanded from the Wizard an apology. But how could they be so extravagant? Professor Anderson, true to his character, would not make the *amende honorable*. We are not surprised in the least that Miss Anderson and her father were outwitted. They assume the *rope business* to be the secret of the Davenport Manifestations, which is a false assumption entirely. When the conjurers can act without confederates and accept the same conditions as the Davenports accept, and produce similar manifestations to them,—then, and not till then, will the thinking portion of the Public be satisfied beyond doubt that the genuine coin is only a counterfeit.

Reviews.

THE FRIEND OF PROGRESS; 20 cents. London: J. Burns, Progressive Library, Camberwell.

The *Friend of Progress* has arisen out of the ashes of the *Herald of Progress*, which has been slumbering in the grave for some few months. This new monthly contains several excellent prose articles, which will be read with interest by most Spiritualists. The poetry we cannot praise; it is too stilted or diffuse—has either too much or too little freedom of diction, and few ideas which are musically expressed. The *Friend of Progress* is neatly printed, and we doubt not, will win for itself a fair success. We extract from the "The New Religion of Nature," by the Rev O. B. Frothingham, the following:—

"In the discipline of personal character, again, the great mark of our generation is a deep faith in the soul's power to take care of itself, and a desire that it may exercise that power to the utmost. The curer of souls learns a lesson from the physician of the body. Formerly, was one tormented by a doubt, he stopped thinking; now, he thinks harder. Formerly, one was saddened by a disbelief, he shut the skeleton up in a closet under lock and key, and made useless from the haunting horror some of the most capacious chambers of his mind; now, he drags it out into the day, and sees it decompose under the action of the light and air. Formerly, had one a sorrow, he rushed into his private room, darkened the windows, abstained from food, dressed in black, refused to see his friends, stocked his mind with melancholy thoughts, cherished repining, swallowed cup after cup of his own tears, and by blunting every natural instinct fancied he could, with the aid of a ghostly man, obtain supernatural grace; now, he takes more than common pains to keep his mind wholesome: he seeks the breeze and the sunshine, travels, calls in his friends, reads cheerful books, collects the most brilliant pieces of thought, opens his heart to the dayspring, sets himself some loving task that will make the fountains of charity and duty flow; would rather not see the priest, unless the priest can meet him, man-fashion, and give him, instead of ghostly consolations, the honest sympathy of a brave and hopeful heart. Formerly, was one afflicted with remorse of conscience, he stopped all the passages of self-recovery, sealed every fountain of joy, and set himself to brooding with all his might on hell and the judgment; if a cheerful view of his case came up, he shut his eyes, that he might not see it; if one suggested that he was not quite so bad as he seemed, he exclaimed, "Get thee behind me, Satan, with your intimations that I am not hell-begotten and hell-doomed;" if a gleam of hope in regard to the future found its way to him through a chink in the shutter, he stuffed cotton in the chink; he made it his business to muse on his sin, to vilify his nature, to anticipate his ruin, to drape his Deity in black. Now, if one has a sin, he does his best to forget it—to outgrow it—to cover it up with a new and better life; he adopts a wholesome moral diet, and keeps his conscience in robust condition. The tacit assumption is that men forgive themselves, and are by men and God forgiven, when they rally to do better. So they put heaven before them in place of hell, and use their fault as a spur, not as a clog. Away with fears! away with despairs! away with devils! away with perdition! away with doom! 'In the name of Jesus of Nazareth, rise, take up thy bed, and walk!'"

"Liberal christianity takes credit to itself for the happy influence of its truth, on the unfolding of personal character, the sweetening of domestic life, the amelioration of the social state, the healing of the bruised and broken heart, the tranquilizing of the death-bed, the beautifying of the immortal hope. It is a great privilege to be able to associate such rich benefaction with the liberal faith. But the angel who opened Peter's prison door did not give him the feet to leave the prison. The angel that rolled the stone from the door of the sepulchre did not resuscitate the Christ. Liberal christianity but said to human nature: "Take up thy bed and walk;" manage your

own economics; heal your own hurts; mend your own fractures; repair your own losses; construct your own scheme of providence; build your own house in the skies; work out your own salvation. Liberal christianity was the first escaped slave—establishing an underground railroad for his comrades. It stands for opportunity, not for power. Its force is the force of its maker, MAN—force greater than was ever manifested before, because it is the force of the whole man. The liberal faith is better than others, because it allows more latitude than others. It unties more bands, and leaves men foot-loose, to go whithersoever they will. Do they go to perdition? It is our boast that they go to the kingdom.

THE BROTHERS DAVENPORT—A Lecture: One Penny. SEDUCING SPIRITS—A Lecture: One Penny. By Thomas P. Barkas. (Pitman.)

It is a pleasure to read most of the things which flow from Mr Barkas's pen. He is a careful, candid, and chaste writer; and, on the subject of Spiritualism, has become an authority. Twelve years' experience gives him a title to speak. But, for all that, we cannot help demurring to some of his conclusions; whilst to others, we go with him heart and soul. Mr Barkas has arrived at the conviction that Modern Spiritualism has no other use than to convince materialists and unbelievers of the existence of other than material conditions and states of existence. This position is supported in one lecture, whilst in the other the writer steps a little further and pronounces it absolutely wicked for persons to indulge the habit of communicating with the inhabitants of spirit life. He talks learnedly about demons, quoting scripture, and using his powers of reason to substantiate his theory. Are there any Spiritualists in existence who do not admit the fact that, evil spirits (demons) haunt the earth, and realize hellish delight in seducing us? But we have the assurance of Scripture, and the testimony of facts, to prove that angels are about us—(good spirits)—these have their mission, and, like light, they are "silent and resistless" at times, in their blessed operation on mankind. If Mr Barkas will not lose sight of the angels, when he talks of demons or devils, he will save himself much unnecessary condemnation of Modern Spiritualism. He ought to know that the philosophy of Spiritualism tends to lift the mind above the gross material, into the soul sanctifying realms of the spiritual. By admitting the fact that Modern Spiritualism reaches materialists and unbelievers, and turns them from the error of their ways, Mr Barkas seems to us to give it a vast scope for usefulness. What is the plague that almost kills the soul of mankind? It is materialism. If Mr Barkas looks, we think he will find this raging plague everywhere—in the church and out of it. Our veterans of science, our learned divines, are all more or less touched by its blighting influence. Why is it that Spiritualism comes to us? because the clergy and their flocks, the *Savans*, and the great idolators of mammon, are all touched with the deadly virus of materialism. Well, then, Spiritualism comes to offer healing and life, even the life everlasting. It comes to do the work that christianity, owing to the unspiritual nature of its expounders, has hitherto failed to do. Seeing this, we accept modern spiritual manifestations as the genuine manifestations of spirits, directed by the Almighty, to prove to the hardened and reckless materialists that, "He willeth not that any should perish, but that all should have eternal life." Were we not so deluged in unbelief and materialism, as we are, Mr Barkas might have his own way, and give all due to the devil and none to God, in the matter of Modern Spiritualism. These lectures give an argument to our opponents, abbreviated from the logic of Mr Nangle.

#### VISITS FROM THE WORLD OF SPIRITS.

(Continued from our last.)

If it were necessary, an innumerable collection of quotations might be brought from the books of the Bible to serve the present purpose; but a few will serve as well as many. When our Saviour walked upon the sea, the apostles called out for fear, saying, it is a spirit. When the rich man desired Abraham to send Lazarus to testify unto his brethren, the fatal situation his imprudence had brought him into, and to warn them, lest they also should come into that place of torment, he evidently supposed it possible for the dead to return and converse with the living. Our Saviour in the Gospel expressly refutes the Sadducees, and proves the existence of the soul after the death of the body. The doubting apostle, St Thomas, did not hesitate at the possibility of Christ's second appearance, he only questioned the actual reality of his resurrection in the same body; and this seems to have been the opinion also of others of his disciples after his resurrection, for they at first supposed they had seen a spirit; but Jesus assured them on the contrary, saying, "Behold my hands and feet; handle me and feel, for a spirit hath not flesh and bones as ye see me have." In the same manner he convinced his followers of the substantiability of his appearance, appealing to the then prevailing opinion among the Jews. Hence it is plain, that the belief of spiritual communication prevailed in the earliest times; and neither Christ, nor his apostles, nor, after them the fathers of the church, took any pains to destroy or confute the notion. On the contrary, they have supposed, and in some degree

authorised them, by their silence, their discourses, and their actions.

These proofs of Scripture are so plain, and we have had so many extraordinary instances to verify it, that we cannot judiciously deny such facts as come to us attested upon the probability of our friends, who relate from their own experience such wonderful instances as might awaken the most unthinking wretch; and who dare deny, but that the all-gracious God, amongst other wise and tender methods which he makes use of to call sinners to himself, may, and often does, make use of this. Many instances have happened of God's mercy, and more than ordinary occurrence of great sinners, from St Paul down to the facts related by Dr Doddridge of the late unfortunate Colonel Gardener, than which none can be more strange, sudden, and wonderful, nor more worthy of being credited, as the reverend divine, who relates it, had not the least view or advantage in publishing it; but through the hopes of its being useful to awaken others as great sinners, as in the instance of manifest mercy, he himself records of the person whose life he writes.

The reality therefore of apparitions of angels, demons and departed souls, cannot be denied, without destroying the authority of the Scriptures, which relate and suppose them. However we may be permitted to exercise our reason concerning the manner in which these apparitions were effected: as whether they were real or imaginary; whether they had tangible, palpable, and material, or only subtle and aerial bodies, like condensed vapours, which strike the sense of sight is living persons, speaking, walking, and acting like animated bodies; or whether they were mere phantoms, which imposed upon the senses of men; or whether it was a sort of fascination or illusion wrought upon the spectators, who imagined they saw, heard, and felt what only existed in their own fancies, as it sometimes happens in sleep, and even when we are awake; our ignorance of natural causes making us take for real, what is only apparent. Thus when a stick is immersed in water, it appears crooked or broken, though there be no change in the stick, but only in the visual rays which transmits the object to the sight; and so, if you hold a candle alight pretty near to a looking-glass, you shall see two flames burning, although there be but one candle in real substance. "Who is there," says a reverend and learned author, "that can explain, satisfactorily, with what bodies angels have appeared to men, so as not only to be seen but even felt? how deceased persons have appeared, and spoke as persons whom we see, as in dreams usually do? For it is certain, that angels have appeared in this manner, though we know they have not material bodies. Hence arises a question, which is very difficult to resolve, and that is, how the patriarchs could wash their feet, or how Jacob wrestled with an angel? In both which cases there must have been a tangible body." Disquisitions of this sort, though attended with doubt and difficulty, afford useful entertainment to the mind, provided we confine ourselves within the bounds of propriety, and do not, like some affected heathen philosophers, unreasonably flatter ourselves with imagining that we really do not really understand. Neither can we discover what necessity there is, to affirm or deny, or pronounce peremptorily concerning these matters, which we cannot without rashness and presumption, and which we may still remain ignorant of, without sin, or any other inconvenience.

A little time more, and we shall be moved into that state, the experience of which we cannot know while upon earth, as those who are gone before us, however willing, are not permitted, upon every frivolous occasion, to revisit their friends, though upon some momentous occasions we know it has happened, which makes Blair, in his poem of "The Grave" say:

Tell us, ye dead, if ye in pity can,  
Beyond this sphere what is the future plan;  
Some courteous ghost, if any such there be  
Tell us, in after-life, what things ye see;  
For some of you, we know, in days of old,  
The fatal story to mankind have told;  
Forewarning them of death—Oh, then comply,  
And tell, in charity, what 'tis to die;—  
But you're withheld; no matter, death must call,  
The curtain drop, and time will clear up all.

Without denying, therefore, what is certain, it is our duty to remain in silence, and frankly confess our ignorance of the matter and the manner in which apparitions are effected. It will be said that this is not resolving the difficulty which surrounds us. This must be owned, our widest researches are generally the most circumscribed, and at the same time we may observe, that God has not permitted us to know more. Whoever attempts to pry too far into the mystery of his works will be dazzled by the splendour which beams from them. *Scrutator majestatis, opprimetur a gloria.* The philosophers of the pagan world, who had all derived their religion and knowledge from the theology of the Egyptian and Eastern nations, and the Romans, who borrowed theirs from the Greeks, were all firmly persuaded that the souls of the dead appeared sometimes to the living, and sometimes gave notice of future events. Homer, the most ancient of all the Greek writers, and their greatest divine, relates several apparitions, not only of good but also of bad men. In the *Odyssey* he introduces Ulysses consulting Tyresius, in order to call up the souls of deceased per-

sons to know the result of future events. Lucan, in the sixth book of his Phasalia, introduces Pompey consulting a sorceress, and requiring her to call up a departed soul, that he might learn his future fortune. Retiring upwards and nearer to more modern times, we find a similar opinion received among the Northern nations. It was a prevailing persuasion among them, that apparitions were the souls of persons lately deceased, and the way to prevent their appearing any more was, either to behead, or burn the body: as is still the custom in the north of Europe, where vampirism is still the prevailing opinion.

Whether it is material bodies we are apt to see when we behold apparitions, or only a subtle aerial fluid which acts upon the visual faculty, and forms a *deceptive visus*, is a question I believe easily answered. A certain proof that the uncommon appearances of the sort, mentioned in Scripture, did not appear, at least in common with such, is, that they were seen only by those for whom God intended them. The angel which Moses saw and conversed with, and from whom he received the law in Horeb, was seen by him only. The angel which conducted the Israelites through the desert, was only seen by Moses. It appears likewise, that the angel which was seen by Balaam's ass, was not at first perceived by the prophet. The voice which was heard by Samuel was not heard by the high-priest Eli, though he lay so near that the young prophet imagined that it was Eli himself that called him. When the angel Gabriel was sent to reveal to Daniel the succession of the four great empires, he was seen by the prophet only. When the angel appeared to St Paul on his journey to Damascus, St Luke observes, that the men which travelled him heard a voice, but saw nothing. The angel which came down and troubled the water of the pool at Bethesda was not visible to all the people at once, but they concluded he was come down, when they saw the water in motion; and then every one made haste to step in, or get themselves put in by others.

It is the common opinion of the Turks and Persians, that near the close of life, every person has some sort of extraordinary revelation of that event. Even the most ancient of their writings prove this. Herbelot, in his oriental library relates, the Sultan Mectandi Bemvillia, as he rose one day from table, said to one of his wives who was present, who are these people who come in here without leave? Upon looking round she could see no one, but observed that he grew pale, and immediately fell down dead. The Mahometan writings are full of stories, which show that the doctrine of spirits has, from the earliest times, prevailed amongst them.

Writers of the first credit, who relate the discoveries of mines and metals, all agree in this, that in the bottom of the deepest mines, it is a common thing for spirits to appear in the habit of miners, running up and down very officiously, as if they were busy at work; digging for the ore, laying it up in heaps, drawing it out of the mine, turning the cranswheel, and in short, seeming to be deeply employed in assisting the workmen, without doing anything really all the while. This business is very aptly represented in a print prefixed to the quarto edition of the remains of the ever memorable John Hales.

(To be Continued.)

#### THOUGHTS FROM BEYOND THE TOMB.

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

Justice is the first source of wisdom. The word of the wise is more delicious than the honey made by the bees of Hymettus. The youth of an old man is the fruit of wisdom. The heart of man is the depth of folly. Hatred does not take place in conscientious hearts, and anger only finds its sting in small minds. The wisdom of man passes like a flash of lightning before the face of the Eternal. The giddiness of pride turns wisdom into folly. Humility should be the honey which envelops the sting of words. Disinterestedness is the seal of a noble heart. Frankness is the course of justice, but often she carries it to the borders of the Styx. Moderation is the pattern of the wise. Humility is the foundation of true greatness; great things are accomplished by it and little things by pride.

#### THE WORSHIP OF THE TRUE.

But it is not the outward effect of merely outward action, to which we would call attention. Not what is generally seen and heard; but what is unseen and spiritual. Our thinking, feeling, and willing, also, affect others, and influence them in exact proportion to the affinities of our nature and the intimacy of relation subsisting between us! This truth, the reader can corroborate, by reference to his own experience. In unrecognized ways, do many truths become apparent to us. We feel the grief, the anger, the love, the voice of a friend, and often before we have externally witnessed—we feel it with delectable approval or painful repulsion, according to our existing affinity and the amount of interest that unites our hopes and fears. And thus "no man liveth to himself, nor dieth to himself." No man falls into error or wrong without affecting others. Such a phenomenon cannot happen in a creation, the links of whose chain are united in universal dependency. However secret the lapse, it weakens our own vigour of moral action and that of others. And so, also, every victory over temptation, not only creates its hero, but makes heroes of others.

Let this great doctrine be generally understood; let its fearful and yet glorious power be fully appreciated, and the

highest motive possible to the human mind for individual improvement and social elevation, would be gained. From the outer husk of the fleshly body to the inner core of the spirit-life, we would know that we rise and fall together. This knowledge is the only knowledge that will enable a man practically and uniformly to fulfil the command: "Love thy neighbour as thyself." The improvement and happiness of my neighbour, in this light, become my improvement and happiness.

Nor will this doctrine, as some have supposed, lead to pharisaical and officious espionage or intrusiveness. It turns the mind upon itself and its own highest interests, and thus frees it from all desire for intermeddling suspicions and oversight. Self-development, for the elevation of others; who would call that intrusive?

Assuredly, then, to know that ignoble and base states of mind drag down others as well as the mind indulging its low feelings, would give a new aspect to all sensuality and vice, and make many pause on the road to a ruin, that would involve so much more than their own individual degradation. This very thought has turned many to nobler paths. To know that all clear and energetic thoughts; all noble aspirations; all holy volitions, not only bring us nearer and nearer the ever-accumulating power of Eternal Life; but, also, in a thousand ways, seen and unseen, go forth to raise the tone and stimulate the faculties of others:—of those who are now wasting blessed hours of holiest privilege, and are gravitating to the plane of the brute, that seeks only the supply of its own animal instincts;—surely this is the knowledge from whence cometh the never-failing endeavour of human souls. The vital power of spiritual energy in the most humble, awakens many lethargic dreams and inglorious pursuits; and from being nebulous spots upon the great surface of Humanity's chart, they are rounded into suns and stars of never dimming brilliancy. It brings the everlasting guerdon of a rational life to selfish scheming and irresponsible indulgence, and consecrates it to holy affections and beneficent aims.—Dr. J. B. FERGOUSON.

#### SPIRITUAL AFFINITIES AND PHASES.

"It is no proof that Spiritualism is false because some spirits are, any more than it is a proof that Christianity is false because some who profess its doctrines are.

"There is a good spirit to counteract the influence of the bad one, even as there is the good Christian to counteract the influence of the hypocrite.

"With a full knowledge that the disembodied spirit bears the sins and good deeds done in the flesh thick upon him as he enters at the closing scene of this life into the life to come, the Spiritualist is prepared to accept with caution spiritual communications, and learns to be wary and wise in his dealings with them; but he nevertheless gains blessings from the loving fellowship of good spirits. He feels happy in the certainty of reward following virtue and punishment attending vice—that is, if he love the good and hate the evil and dispose his soul for holiness.

"As like seeks like in this state, so like is attracted by like in the spiritual state. The intermediate invisible spheres have each their spirit-tenants whose natures commingle together in mutual relationship. Angels and devils by a law of repulsion or antipathy never associate, but angels greet angels, and devils greet devils, the law of sympathy binding them together.

"Angelic beings sympathise with aspiring struggling souls on earth, and by the sympathetic law of their being, are drawn to earth to console and inspire.

"Demoniac beings, in a like manner, are attracted towards the grovelling and sinful souls who lavish affection, passion, instinct, intellect, and life away, amid the polluted lazar-haunts of vice.

"The question thus puts itself forward. By the discontinuance of spirit-involutions do we end spirit influence and gain goodness? We are more in danger from secret than from open foes.

"A known foe may be guarded against, but an unknown one may fall upon us in an evil hour and entirely subdue us.

"Our spiritual foes have influence over the human soul to an extent limited by the laws of sympathy and antipathy, whether we meet in circles or not. Had we not better recognise this awful truth and prepare ourselves for righteous warfare, lest the spirits of darkness make dark our future?

"The more we fight against sin the further we drive the evil from us—because the conflict supposes a love for goodness, and goodness draws down sympathetic angels, whose holy natures repel demoniac spirits—for the like seeks not the unlike.

"If we seek the good we shall find it both in the material and the spiritual worlds. The good is in all truth and can be seen through all dogmas. Do we not therefore lose goodness rather than gain it by not associating with angel-spirits, who, by a law of heavenly sympathy, stimulate our love for it?"—*Spiritualism, its Facts and Phases.*

CAUTION.—We caution our friends against being *swindled* by a pamphlet of eight pages just issued at sixpence, purporting to be "Astounding disclosures in connection with Spiritualism and the Spirit World, Supernatural Visits at the House of a Clergyman in Bayswater in the presence of—

The Rev. Canon T. A. Kein—*Take in.*

Professor G. Ull—*Gull.*

Montague V. Green—*Green.*

Lieut. Col. S. W. Indle—*Swindle.*

*Take in, Gull, Green, Swindle,* are the names which are put forth to guarantee the pamphlet. Please, friends look before you purchase.

## TO CORRESPONDENTS.

W. M. writes to say he will give £5 a-year for the support of the *Spiritual Times*. With the £30 mentioned last week, we have now guarantees for £35 yearly. W. M. expresses himself thus—"I shall be most happy to give £5 a-year for the support of your paper, (the success of which I most heartily desire to see,) if I see you can get a much better support than you have had lately, and I sincerely sympathise with you, for I have heard from private enquiry how much you have strove to keep the paper alive, and I do not doubt but you would gain a deal of praise and support from thorough Spiritualists were they initiated into some of your troubles." W. M. has our thanks; he not only sympathises with the tongue, but he proves his sincerity by deeds. Friends have now a good example before them, if they will only follow it we shall be able to make the *Spiritual Times* truly the organ of Spiritualists.

We are pleased to inform our readers that W. M. also offers a trifle towards a subscription for "the Wallace Mediums." If he will kindly send us his subscription we shall gladly acknowledge it, and hold ourselves in readiness to receive other subscriptions.

R. D.—Not suitable.

JAS. ERSKINE.—The subject is outside the scope of our present programme. If you send other papers they shall receive attention. Your paper will be returned if you send for it.

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.

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

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