

THE

SPIRITUAL TIMES

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

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

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

No. 35, Vol. I.—NEW SERIES.

SATURDAY, DECEMBER 3, 1864.

PRICE 2d.

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

The Spiritual Times.

SATURDAY, DECEMBER 3, 1864.

A SKETCH OF THE LIVES OF THE BROTHERS DAVENPORT.

THEIR MANIFESTATIONS IN ENGLAND, &c.

No. VI.

The Wizard of the North, who by the way, brags that he gave Mr Palmer his first lesson in "Humbug" thirteen years ago, although determined not to meet the Brothers Davenport on fair grounds, for a fair test, is by no manner of means disposed to let the excitement created by the mediums pass away without turning the tide as far as possible in his own favour. He has had a structure made very similar to the one used by the Davenport Brothers, and has given several anti-spiritualistic séances. The Professor has had good encouragement and vociferous cheers—what for? Simply allowing his little daughter to be tied up and placed in the cabinet, where she dexterously frees herself from her bonds. She then, to make the mystery more perplexing, is boxed up, and in about four minutes is seen apparently bound fast. But a hand is also seen at the aperture, and a tambourine comes tumbling out. But after witnessing the manifestations of the Brothers Davenport, Professor Anderson's Séances sink into insignificance. Yet his patrons flock and applaud, and do the Wizard the honour to suppose he exposes Spiritualism. Now let it be known that the Wizard will by no means allow us to suppose that his exhibition is got up in opposition to the Brothers Davenport. He scorns any such practice. But where did he get the idea of the cabinet, if not from the Davenports? Before they came to London, Professor Anderson's assumed *expose* of Spiritualism was confined to his rapping table and striking bell. But now the excitement, produced by a few séances of the Brothers, is created, all of a sudden, the Wizard of the North has a cabinet made in imitation of the one used by the mediums. Yet he by no manner of means, means it to be inferred that he is performing in opposition to the Brothers. Of course not, and we suppose he would not like to acknowledge the debt he owes them, by using a similar construction to theirs. If the public expect a

Wizard to be depended on, when he assumes to offer an *exposé* of Spiritualism, they make a mistake. He who says he gave Mr Palmer his first lessons in "Humbug," by the statement, practically admits himself a "Humbug," because to teach another how to humbug, one must be something of a humbug oneself. Well, we suppose the Wizard of the North will not dispute the question—he will honestly admit he is a humbug. But stop!—a man to expose humbug in others, ought, at least, to aim at honesty himself. If the facts of Spiritualism are false, it is no use setting a false man to expose them. If they are true, the very last man in the world to bring them into discredit, is he who publicly avows himself a humbug. We know the people like to be hoaxed, and although it costs them a little cash, they cannot help admiring the man who is clever enough to *do* them. Professor Anderson grows grandiloquent, when he asks the Brothers Davenport to expunge the word "spiritual" from their programme. But why does he not himself expunge the word "*anti-spiritual*?" He uses it, assuming to expose Spiritualism. But does he expose it? Not at all; he exposes his own ignorance. His rapping table and striking bell, when set to work, betray their material *character* at once. No person who has heard genuine spirit raps would accept Anderson's counterfeits. If he can produce raps, similar in sound to those heard at Mrs Marshall's, or in presence of Mr Home, why does he not produce them? Surely it would be worth his while to puzzle the Spiritualists. If he wishes to prove Spiritualism a "delusion," why does he not give us genuine raps, exactly alike in sound, to those we obtain at spiritual séances? But he knows he is not clever enough to mimic the spirits, so he has resort to his mechanical and electrical contrivances. Supposing, for the sake of argument, we accept the Wizard's rappings as fair imitations of those said to come from the spirits; we ask, in sober truth, do those rappings disprove spiritual ones? If they do, then, by a line of logic, we may say that only burlesque imitations are genuine. The photographer, and not the person photographed exists. The universe, and not the universal Maker. There are plenty of miniature creators. Professor Anderson is one of them, who turn their wonderful powers to account in producing marvels; but it is in vain they attempt to rival the Almighty. They may make boats, houses, produce tricks in legerdmain, &c., but they cannot make a universe, or even a single hair; but if this Wizard's logic about "the rappings" he produces, proves that no spiritual rappings take place be accepted; then we are driven to the conclusion, that nothing supernatural could ever have taken place—that all the manifestations of mind and matter are bona-fide operations of natural agency. Nor do we see how such logic as Anderson's can admit God in the universe. Surely, He cannot operate through his angels, because Professor Anderson can astound the human mind with his exhibitions of magic. It is, to say the

least, very incongruous logic, to say that burlesque rappings on a table prove that genuine spirit raps do not take place.

In witnessing his miserable attempt to mimic the Davenport manifestations, we observe in the first place, that few of the conditions accepted by the Brothers are accepted by Professor Anderson; and in the next place, that the manifestations are almost absolutely devoid of marvellousness. At the Wizard's séances, when a hand is seen, it is that of his daughter, who manages to release herself from the rope. There is no mistaking its human character. At the Davenport séances, hands, and even long flesh-looking arms are seen, differing in size and colour. At the Wizard's séances, several minutes elapse after the cabinet is closed, before the hand is seen. At the Davenport séances, hands appear at the aperture immediately the door is closed. The Wizard presents you with bungling tricks, the Davenports with marvellous phenomena. Will the Wizard submit to tests like the mediums? No, he dare not; he knows well enough he would come off defeated; therefore, he will not make the attempt. If Professor Anderson would allow some honest person to sit in the cabinet and hold his daughter, then, if the tambourine came tumbling out of the aperture, and the hand was seen, some approximation to the cabinet manifestations of the Brothers would be arrived at; then, when his daughter is well tied up in the cabinet, if he would allow some disinterested person to fill her hands with flour, and she should manage to release herself from her bonds without spilling a dust of the flour, some approximation to the manifestations of the Davenports might be attained. If any person were to offer £1,000 to the Wizard of the North to take his daughter to some private gentleman's house, and place her in competition with the Brothers Davenport, he would not accept the offer. Why? Because he knows that all his daughter does, is by trickery, and he does not know that all the Davenports do is by trickery. But Professor Anderson trumpets aloud his own impudence, on his own platform. There, he is a little king, and if any of his audience happen to be Spiritualists, he Biologises them into silence, whilst he insults their holiest feelings.

Those who wish to prove Spiritualism, must not expect to do so at Professor Anderson's séances. He does but play with the subject; what he presents to the public ear and eye, he admits to be anti-spiritual (all a trick.) Those who have the least experience in Spiritualism have sought for phenomena in a spirit very different to the one animating the Wizard of the North. Had they commenced by accepting Professor Anderson's burlesques as actual proofs that spirits never commune with mortals, they would never have seriously gone into the subject. If Professor Anderson had sufficient humility to investigate, he might, himself, long ago have discovered that spirits *do* commune with mortals in a thousand ways; but the fact is, the Professor is a mountain of conceit. He is the great Sir Oracle, of Regent-street—the man whose brain is large enough to receive all knowledge, both material and spiritual. He must know everything, especially about the spirits, or he could never talk so authoritatively, and declaim so virulently, as he does, against those who admit the possibility of spiritual existence.

Spiritualism is open to investigation, it may be fairly tried and tested, and after the most thorough trial and test, it will be found true. But we protest against submitting a subject so holy as Spiritualism to the rude test of any acknowledged "Humbug." Let men of strictly honest minds, with purity of purpose, undertake the investigation; until such men do undertake it, reliable proofs cannot be obtained which will satisfy the public.

Sceptics perceive it less difficult to discover objections, to find evidences in favour of ultra-mundane realities. All manner of trivial remarks escape their lips. Tell them certain phenomena take place, they say they don't believe you, or that it is all a trick. Show them the phenomena, and ask them to assure themselves that it is a trick of practical discovery, and they fall at once into agony about the "Darkness;" only give them light to investigate, and they will be satisfied. But it is over and over again urged, that darkness is a necessary condition to success, but that does not prohibit strict tests being applied. It is no use—the sceptics will have it that darkness is a cloak for

trickery, but where is the logic of such vehement assertions? Darkness surely has other uses than to afford a cover for villainy. To argue that it has not, is to argue that the Almighty has created darkness for the express purpose of giving a covering to crime. In the darkness, the innocent babe slumbers and dreams, and angelic beauties charm its entranced sleep. In the darkness, the majority of wearied humanity repose, and find renewed strength. In the darkness, we enter upon our life-lease here, and generally "pass away" to the realms there in the summer land. Darkness is with the seedling in the ground as it begins to germ. The fish in the deep waters spawn where there is little light. The birds cover their young, and keep them warm, in the darkness. Throughout the vegetable, animal, and mineral kingdom, darkness is a condition necessary to growth and development in some form or other. The glow-worm sheds its silver radiance with most effect in the darkness. In the darkness, too, the pale-faced moon, and the countless orbs which stud the firmament, shine with marvellous lustre. The night time, with all its associations of darkness, is a solemn time. It is then, that the contemplative soul is drawn by invisible influences to its Maker. Bad deeds are done in darkness, it is true—true, also, that vile deeds are done in the light, but that does not necessarily make light and darkness, of themselves, bad. The chemist knows that the atmosphere is freighted more or less with electrical currents. Baron Reichenbach has successfully shewn, that an agent he calls *odyle*, exists in the darkness. This *odyle* is only another name for electricity, or magnetism. Now, supposing the atmosphere, under the condition of darkness, to contain larger quantities of *odyle* than in the light, and supposing this *odyle* to be used by the agents which produce the manifestation of the Brothers Davenport, it follows that they may give their dark séances without trickery; aye, that without the darkness, no manifestations could take place. Those who will demur from the darkness in the case of Spiritual phenomena, would add proof of their consistency, if they refused to admit the genuineness of magic lantern exhibitions, without they were produced in broad daylight—or would by no means consider a photograph genuine, which was not developed in the light. An exhibition of fireworks would look very so-so, if darkness were prohibited; yet there would be no more unreasonableness in the demand, in refusing to admit darkness for a firework display, than there is in refusing to allow darkness to be used by the spirits. The various phenomena, which manifest themselves in the darkness, especially the appearance of phosphorescent hands or arms, appear to demand the conditions under which they are witnessed. Whether some of the manifestations will ever be exhibited in broad daylight or not, is a question we cannot answer. But it is evidently safer for the instruments to whirl though the air in the darkness, than in light, because it is very reasonable to suppose that persons, could they see them whirl along, would make an attempt to intercept their passage, by so doing, great damage might accrue. But we have the fact presented to us—the manifestations take place in the darkness—there is no choice for us but to accept them as they come to us, or to have nothing whatever to do with them. We think the man who would refuse to have anything whatever to do with spiritual phenomena, because they come not after his own way, to use a mild term, is a conceited noodle. Who is he, that he should dictate terms to the immortal intelligences which surround us and influence us, whether we know it or not? Such a man may be on good terms with himself, but it is likely he will be on very bad terms indeed with his fellow creatures, because they will be doing things not at all after his style. Surely, if spirits offend him by not doing what he would like under his own conditions, mortals will offend him by a similar course. Sceptics to spiritual phenomena are generally the most absurdly unreasonable beings living; they continually ask for novel and startling facts, but they have an admirable mode of overlooking them, when they are brought under their notice. Show them a table, elevated from the ground, they can't believe what they see, without the table will go out of sight; then, they cannot believe because they lose sight of it. Show them the Brothers Davenport tied fast, with a disinterested person inside the cabinet with them, whose hands placed one on each medium, enables him to

detect the slightest muscular movement on their part, then let spirit hands appear, musical instruments play, and other wonderful things take place, and what will they do? Why, go on to talk, not about what was done, but what was *not* done; as if that which was not done, could prove that which *was* done, was *not* done. Always urging objections, never allowing facts to speak for themselves, sceptics become ossified; and one might as well try to melt an iceberg, as to try and melt them. Yet somehow, convictions of spiritual realities do reach the hearts of sceptics, and they wonder how they could have held aloof, and offered stubborn and foolish opposition.

If the darkness were used, without offering legitimate tests, there would be some reason in the objections urged against it. But there are the most careful and stringent tests applied, which go to prove that the mediums do not move hand or foot, whilst the manifestations are going on. The unerring safety with which the guitar, and the heavy brass trumpet are carried through the air, without striking the persons present, is as great a manifestation of intelligence as any of the more prominent phases of the scéances.

The willingness with which the mediums have submitted to tests, the urgency with which they have invited men of science and erudition to the task of investigation, speak loudly in favour of their honesty.

(To be Continued.)

APPARITIONS OF THE LIVING.

(From the "Banner of Light.")

MR EDITOR—The following circumstance was recently related to me by a lady between 70 and 80 years of age, and I have thought that some good might be done by its publication. For the high standing in society, respectability, and earnest truthfulness of this lady I can vouch in the strongest terms. I will give the narrative as nearly in her own language as I can:

"My father was a goldsmith; we lived on a farm in the town of—, Conn. Our house was situated some little distance from the main road, and a lane led from the road to the house, and up into the barn-yard. On the opposite side of the lane from our house was my father's shop, and also a store kept by my uncle Christopher. Between the house and the store the lane was flagged with large flat stones. Uncle Christopher was a bachelor, and boarded in our family. When travelling to the neighbouring town he always went on horseback, riding a large, powerful horse whose gait was usually a gallop. We could always tell when he was returning home, from the sound of his horse's feet galloping up the lane, across the stones and up into the barn-yard, where it was his usual habit to unsaddle his horse, turn him out, and come down to the house, bringing the saddle on his back.

One day there came three men to the farm to see uncle Christopher. He was away, but as it was near his usual hour of returning they concluded to wait for him. They stayed in the shop with my father. In the house were my mother, my four sisters and myself—making ten persons in all in the house and shop. About five o'clock we heard uncle Christopher's horse galloping up the lane, and looking out of the window we all saw him and his horse, and heard the clatter of the horse's feet as he passed over the flag-stones. The men in the shop also saw him and his horse, and heard the sounds made by the feet. All ten thus saw and heard, and each one knew him and his horse quite well. We waited a long time for uncle to come down to the house, and finally, as the men became impatient, one of my sisters and myself went up to the barn to tell him there were men waiting for him. We could find neither him nor his horse, and of course we were very much startled by the singularity of the circumstance of his disappearance, more especially as it was impossible for him to get back to the road without re-passing the house; and we were certain he had not done that. We reported that there was no uncle Christopher there, neither could we ascertain that he or his horse had been there. Father then went up to the barn, but could not find him. His face, when he returned to the house, wore a very troubled expression. We questioned him, but he only shook his head, and said that we had been deceived, thus trying to allay our fears. In a short time we again heard the sounds of the horse's feet, and this time uncle Christopher really came. He had not been up to the barn before, therefore what we saw was not his real presence nor that of his horse, and yet ten persons both saw and heard. There was not one of us who would not have testified in the strongest manner that the first appearance was really and truly his veritable self, and the horse he rode we could as strongly testify to. Nothing came of this, nor could we discover that it in any way influenced the fortunes of Uncle Christopher or any of the company."

This lady also related to me another singular circumstance, which I am tempted to lay before your readers:

"You remember, James," said she, "how our house was built, for you were often in it when a boy; and you remember, also, that there used to be Sunday meetings down at —'s works, about a mile from the farm. One Sunday I went to meeting, arriving there a short time before the services commenced. Soon after seating myself in the house, one of my neighbours, a lady, came in and took a seat beside me. 'Why, Cynthia!' said she, 'how did you come here?' I told her that I had just come on foot. 'But', said she, 'I saw you in your house not fifteen minutes ago, standing beside the cradle of your child, rocking it with your foot. I spoke to you, but you did not answer me, and you were not dressed for church. You were in the east room, and while I was speaking to you, you suddenly left the cradle and went out into the kitchen, turning when you reached the door, and looking at me with a singular expression of countenance. I came directly from your house to this place, and I am astonished beyond measure to find you here.'

Now, James, I had not seen this lady before on that day, and I had been away from home about one-half an hour. What to make of it I know not; but this I know, that at the time she said she saw me I was not in the house."

Again, Mr Editor, let me say that I have the most implicit confidence in the truth of this excellent old lady, having known her when I was a boy, and having renewed my acquaintance with her about one year ago. She is not a Spiritualist, but is an earnest praying, and good-working Christian woman. She is truth itself if there is truth on earth.

J. M. S.

Boston, Sept. 5, 1864.

SPIRITUALISM: ITS EARTH-WORK—THE SOVEREIGNTY OF THE INDIVIDUAL.

"When are we to look for the time when men may learn to see that the source of the noblest and most exalted actions of which we are capable, has nothing to do with the ideas which we form of God, of life after death, and of the spiritual world?"—GEORGE FORSTER.

"The shadow is past; the storm-bent tree, unscathed,
Stands in its place and lifts its boughs to heaven,
And if I've suffered—suffering nerves the strong."

CHARLES MACKAY.

It is impossible for any human mind to conceive an improvement in the *general* structure of a human body. But let us select any individual man or woman and we see imperfections; no person would be so vain as to assert or suppose perfection in himself or herself. Perfection belongs to the whole collectively, rather than to any of its parts; every individual thing having its own particular character, wherein we see infinite multiplicity of individualities in the infinite and eternal universality. In this infinite diversity even the botanist finds a difficult endeavour to procure a very satisfactory specimen of any particular plant, and gives it up as a hopeless task to number them. The works and laws of God are infinite, and though perfect in universals and general character, they are not so in particulars. This is a beautiful and important truth, which should be deeply impressed upon every human mind.

Individuality and the Sovereignty of the Individual, as scientific terms for expressing first principles of human nature and human rights, may appear now, and as now explicated, are in fact now in their social application; yet the thing signified, the principles and laws indicated by the terms, are as old as creation, but have hitherto been overlooked, or, as they regard man, misunderstood, till a *Spiritualist*—a practical man—Mr Josiah Warren, brought them into notice about 35 years ago, for which he will be thanked and honoured at some futuro day; for it is the fashion of the *enlightened moderns* as it was of the ancients, not to acknowledge and appreciate the truth and a man's worth till after both have been neglected, misrepresented, persecuted, and the latter driven prematurely out of the world. Science is nothing more than ignorance and prejudice removed—a new development, and as it advances new discoveries are made and new ideas arise, so new terms or new appropriations of old words are required. The word Individuality—Spirituality—itself indicates the important fact in human nature, that every individual by virtue of *his* or *her* own natural constitution, has thoughts, feelings, looks, manners, opinions, capacities, tastes, &c., different from all other persons. A *full appreciation of this fact, and a due regard to the consequences* arising out of this scientific truth in the constitution of mankind is an important step towards a comprehensive and thorough understanding of the true order of society, which Spiritualists are so desirous to bring about, and it leads to now and beneficent results which will enlighten and invigorate our moral and intellectual growth, and enable us to make discriminations, give definitions, see peculiarities, understand particular tempers, and bear with them, both in ourselves and others, with better grace, as well as render clear many incidents and things which were otherwise difficult and obscure.

Spiritualism, in its true sense, is progress, and the sovereignty of the individual grows out of the principle of individuality. It is a natural desire, and necessary to our self-preservation and development. It is comprehensive, gratifying, and exalting to humanity, and it accords with divine beneficence more directly than does either the terms freedom or liberty. It refers to that particular freedom or liberty which each individual requires for mental and physical health and enjoyment, and which each has a natural and indisputable right to exercise in such manner as seemeth to himself or herself best, so far as not to infringe on the same sacred freedom in all other persons. Thus the sovereignty of every individual can hardly fail to be understood, whereas the terms freedom or liberty seldom are *clearly* and *fully* understood, and very often abused; yet it is generally regarded as

something very good, and as such much talked about, and boasted of even in the very act of its abuse, or when so applied as to mean just anything or nothing, or to designate a favourite course, the very reverse of true and virtuous freedom. It is the cunning policy of rulers, and their ministers and minions, to pretend to possess freedom, though they possess it not. There is a spurious and base imitation—another ANDERSONIAN *trick* of a more serious type—and in the intricacies of their involvements, they want the *sordid gain of injustice* with the credit of being just; the profit of artificial, vicious, and false freedom, with the credit of the real, the virtuous, and the true. They want the profit of taking and appropriating to themselves the fruits of other men's labour, with the credit of giving the labourers employment. They desire to gratify their pride of domination over men, and to receive the vain credit of giving them freedom. They talk freedom and act subjugation—they profess liberty when they are enforcing slavery. They see the difficulties, disorder, poverty, misery, and dangers, in which we are involved, but neither rulers nor people perceive the depths and causes thereof, nor how to remedy them. Truly then, as Dr Ferguson said at the Hanover Square Rooms, "It is time to teach them to turn over a new leaf." The social pyramid has been so long inverted, and human rights usurped by inhuman wrongs, till use has become a second nature, and the great mass of mankind so debased, that the poor neither demand their birthright nor know in what it consists. The middle class are equally ignorant, and stupidly apathetic, while the "vulgar rich" think themselves safe in their oppressive rule and unwholy dominations. Hence the necessity of a radical and thorough investigation, an impartial elucidation of the subject, so that all may attain to a full and right understanding of the true order of society.

Individuality appears to be the most fundamental and universal principle which the finite mind of man is capable of discovering, and the best image of the Infinite. Throughout the universe of being, there are no two things alike; no two trees, nor two leaves on the same tree precisely alike; no two animals, nor any two objects of any kind which are exactly alike. Each has its own constitution and peculiarities to distinguish it from every other; everywhere displaying the beautiful varieties of nature.

Yes, infinite diversity is the universal law, the harmony of society consisting in this very diversity; and this applies to animals, to persons, to things, to atoms, and to aggregates, as also to events. Till my next, I pray you give me "hearing but no tongue."

Meanwhile, dear sir, believe me yours, faithfully,

G. E. HARRIS.

THE GHOST OF SIR GEORGE VILLIERS.

Mr Edmund Windham, of Kottisford, in the county of Somerset, records a spiritual communication made to him relative to the Duke of Buckingham, who was stabbed by Felton, in the reign of Charles the First. This is another proof that in all ages there have been communications by spirits to the living. This Mr Edmund Windham was a gentleman of honour and veracity in Somersetshire, and was incapable of telling a falsehood; and Mr Towse, to whom the spirit appeared, bore the same character. It is set down in Mr Windham's words, as taken from Mr Towse's own mouth, and is as follows:—

SIR,—According to your desire, and my promise, I have written down what I remember (some things having slipped out of my memory) of the relation made me by Mr Nicholas Towse, concerning the apparition which visited him about 1627.

I and my wife, upon one occasion, being in London, were staying at my brother Pyne's house in Bishopsgate Without, which was the next house to Mr Nicholas Towse's, who was his kinsman and familiar acquaintance, in consideration of whose society and friendship he took a house in that place. The said Towse was a very fine musician, and very good company, and was in every respect a virtuous, religious, and well-disposed gentleman. About that time the said Mr Towse told me, that one night, being in bed and perfectly awake, and a candle burning by him, as he usually had, there came into his chamber, and stood by his bedside an old gentleman, in such a habit as was in use in Queen Elizabeth's time, at whose first appearance he was very much troubled, but a little while recovering himself, he demanded of him, in the name of God, "What he was, and whether he was a man?" The apparition replied "No." Then he asked him "If he were an evil spirit?" The apparition answered "No." Then said Mr Towse, "In the name of God, what art thou then?" The apparition then replied, "He was the ghost of Sir George Villiers, father to the then Duke of Buckingham, whom he might very well remember, since he went to school with him in Leicestershire," and Mr Towse told me that the apparition had perfectly the resemblance of the said Sir George Villiers in all respects, and in the same habit that he had often seen him wear in his life-time. The said apparition also told him that he could not but remember the great kindness that he, the said Sir George Villiers, had expressed to him, whilst he was a scholar in Leicestershire, as aforesaid, and that, out of that consideration, he believed that he loved him, and that, therefore, he made choice of him, the said Mr Towse, to deliver a message to his son the Duke of Buckingham, whereby to prevent such mischief as would otherwise befall the said Duke, whereby he would be inevitably ruined. Then Mr Towse said that the apparition instructed him what message he should deliver to the Duke, to which Mr Towse replied, that he should be very unwilling to go to the Duke of Buckingham upon such an errand, whereby he should gain nothing but reproach and contempt, and be deemed a madman, and therefore desired to be excused from the employment. But the apparition pressed him with much earnestness to undertake it, telling him that the circumstances and secret discoveries which he should be able to make to the Duke of such passages in the course of his life which were known to none but himself, would make it appear,

that his message was not the fancy of a distempered brain, but a reality. And so the apparition took leave of him for that night, telling him that he would give him leave to consider until the next night, and then he would receive his answer, whether he would undertake to deliver his message or not. Mr Towse passed the next day with much trouble and perplexity, debating and reasoning with himself whether he should deliver this message to the Duke of Buckingham or not; but in the end he resolved to do it. And then, the next time, when the spirit came, he gave his answer accordingly, and received full instructions. After this Mr Towse went and found out Sir Thomas Floudder and Sir Ralph Freeman, by whom he was brought to the Duke of Buckingham, and had several private and long audiences of him. I myself, by the favour of a friend, was once admitted to see him in a private conference with the Duke, where although I did not hear their discourse, I observed much earnestness in their actions and gestures. After which conference Mr Towse told me, that the Duke would not follow the advice that was given him, which was, as I remember, that he intimated the casting off and rejecting of some men who had great interest in him, and particularly, he named Bishop Laud, and that he, the Duke, was to do some popular acts in the ensuing Parliament, of which he would have had Mr Towse to have been a Burgess. But he refused it, alleging that unless the Duke had followed his directions, he must do him hurt if he were in the Parliament. Mr Towse then also told me that the Duke confessed that he had told those things that no creature knew but himself, and that none but God or some evil spirit was able to reveal to him. The Duke offered Mr Towse to have the King knight him, and to have given him preferment, but that he refused it, saying, that unless he would follow his advice, nothing would be accepted from him. Mr Towse, when he made me this relation, told me the Duke would inevitably be destroyed before such a time, which he then named, and accordingly the Duke's death happened before that time. He likewise told me, that he had written down all the discourses that he had had with the apparition; and that, at last, his coming to him was so familiar, that he was as little troubled with it as if it had been a friend or acquaintance that had come to visit him. Mr Towse told me further, that the Archbishop, then Bishop of London, should, by his counsels, be the author of very great trouble to the Kingdom, by which it should be reduced to that extremity of disorder and confusion, that it should seem to be past all hope of recovery without a miracle, but yet, when all people were in despair of happy days again, the Kingdom should suddenly be re-settled again in a most happy condition. At this time my father Pyne was in trouble, and committed to the Gatchouse by the Lords of the Council, about a quarrel between him and the Lord Pawlett; upon which I said to my cousin Towse, by way of jest, "I pray you, ask your apparition what shall become of my father Pyne's business?" which he promised to do, and the next day he told me, that my father Pyne's enemies were ashamed of their malicious prosecution, and that he would be at liberty within a week, or some few days, which happened accordingly. Mr Towse's wife, since her husband's death, told me, that her husband and she living at Windsor Castle, where he had an office, that summer in which the Duke of Buckingham was killed, he told her the very day the Duke was set upon by the mutinous mariners at Portsmouth, saying that his acts would be his death, which accordingly fell out, and that at the very instant the Duke was killed (as upon strict enquiry they found afterwards), Mr Towse sitting among some company, suddenly started up, and said "The Duke of Buckingham is slain." Mr Towse lived not long after, but told his wife the time of his own death beforehand. This is as much as I can remember about the apparition, which, according to your desire is written by,

Sir, your obedient servant,

EDMUND WINDHAM.

Boulogne, August 5th, 1652.

THE DAVENPORT BROTHERS.

The following correspondence from a contemporary will interest our readers;—

(To the Editor of the *Morning Post*.)

SIR,—Inasmuch as the Brothers Davenport were hissed off their stage on Tuesday through my instrumentality, and their proceedings designated by an epithet which I will not commit to your pages, probably it may seem fitting that I should give some account of a proceeding not yet publicly noticed.

Soon after the first announcement of the Brothers Davenport in London, a communication was addressed to them by me, at the request of the editor of the *St James's Magazine*, that I would attend a seance and form my own conclusions. Need I remark that, bearing in mind the Davenport management affected a certain scientific status, my request should have been gratefully received and at once complied with. No notice was taken of that communication, and the circumstance having been subsequently adverted to in your columns, no notice was taken of that.

Here, then, possibly the matter might have rested, so far as I am concerned, but for the circumstance that on Monday the editor of the *Leisure Hour* requested me to see the various rope-tricks (the Davenport performance amongst others), and state the result as evidence might warrant me.

Accordingly, I proceeded to the Agricultural Hall on Tuesday, paid for admission, entered, and then—politely, I hope—desired to be placed in communication with some one properly accredited to converse with me relative to the Davenports. I was introduced to Mr Palmer, explained my object, asked permission to go upon

the stage, and went. Having scrutinised the legs of the "structure," I perceived they were not insulated; insulation, as your readers will remember, having been hitherto pronounced necessary. Returning to my place amongst the audience, I mentioned the fact of non-insulation to Mr Palmer, who, with some sort of embarrassment, replied "insulation was in a manner unnecessary to-night, the room being so large." I did not recognise the sequence; probably some of your electrical readers will.

Presently the spokesman, Fay, went upon the stage and introduced his preternaturalists. Keeping clear of all positive statements as to the nature of the Davenport manifestations, he begged the audience to choose a committee of two, who should bind the Davenports, observe their manifestations generally, and report. Thereupon (much quicker than seemed accordant with good faith) two persons entered upon the stage, installed themselves into a committee, and began to tie the Davenport Brothers. At this there arose a loud protest from a clear majority, who clamoured that I should be one. In deference to their wishes, I ascended the stage, to which no immediate objection was made. I requested to be allowed to tie the Brothers Davenport; it was refused. I requested to be allowed to enter the structure with them; it was refused. I then said to the Brothers Davenport, "Tell me—for I ask you with a purpose—do you profess to be ignorant of the power by which you effect your manifestations?" Answer—"We have a general knowledge." "Then, having a general knowledge only, how comes it that on previous occasions you have affected total ignorance?" No reply. "I ask you very seriously," continued I, "because in the event of your telling me you do not know by what means you accomplish these things, it will be my duty to report concerning you, and to use a designation that will not advance your interests on this side of the Atlantic." "We only know to a certain extent," was the answer. Thereupon my voice was drowned by uproar, and the exhibition of projecting a bar of metal, bells, &c., from a hole in the "structure" began.

As a medical man, I know the use of the stethoscope to interpret noises within the chest, so I placed my ear close to the wall of the "structure" that I might listen to what was going on within. This occupation of mine did not please the authorities. Presently a heavy bar of metal—falsely called a trumpet—was protruded and thrown in the direction of my head. I simply fenced the thing with my hand and caught it. I stuck by the structure and would not leave it. Then began the so-called concert; and I remarked that the violin and the guitar were not sounded together. I moreover remarked that the sounds omitted by the guitar were not those of any chord; and, being a guitarist myself, I am competent to speak with confidence on that matter. Hands were thrust forth—and no wonder, seeing the inefficient manner in which the Davenports were bound.

One part of the exhibition over, I came to the front, and began to explain to the audience, who had sent me, an account of my experience, and the results arrived at. Thereupon personal violence was offered me. My address to the audience could not be heard and I left the stage.

Arrived amongst the audience, they insisted on my addressing them; and, ascending a chair to do so, the organ struck up, and I had to desist. But the audience insisted that the Davenports should disappear, and they had to do so. I was congratulated on all sides, by persons wholly strangers to me; and one of the audience introduced himself as an officer in plain clothes, who might possibly, he said, be useful, having heard me threatened by the confederacy. He gave me his name. I find it to be a name which is well known.

In conclusion, sir, permit me state that I publicly characterised the proceedings on Tuesday by an epithet stronger than you would like to print. I mean it however; and the Brothers Davenport may take any notice of it they please, as they please, or how they please—if they dare.—I am, sir, your obedient servant,

J. SCOFFERN, M.B., London.

(To the Editor of the *Morning Post*.)

SIR,—The account Mr Scoffern has given in your columns of the scene to which his extraordinary conduct gave rise at a recent seance in Islington of the Davenport Brothers demands some reply on my own behalf and that of my clients, for the sake of common justice, no less than ordinary truth: for although your correspondent—to retort his own expression—"affects a certain scientific status," he does not seem to possess either of two indispensable requisites for scientific investigation, correctness of observation and accuracy of statement.

First, let me dispose of the complaint with which Mr Scoffern prefaces his narrative—viz., that an early intimation addressed to Messrs. Davenport, to the effect that he (Mr Scoffern) would attend a seance and form his own conclusions, received no notice. Personally, I know nothing of this application, but judge that, among the many communications received by the Messrs. Davenport to which it would be impossible to reply, one signed by Mr Scoffern might very easily have suffered the fate of the common lot, the literary, scientific, or professional fame of that gentleman not having been blown—probably from Mr Scoffern's own neglect

—across the Atlantic. Moreover, as the first seances of the Brothers Davenport were private, and confined to the friends and connections of the persons to whom they bore introductions, the self-invitation of Mr Scoffern might have appeared in the light of a piece of cool obtrusiveness until the deference due to the distinguished contributor of the *St James's Magazine* and the *Leisure Hour* dawned upon their minds when it was too late to make amends.

And now as to the statements contained in the letter of this champion of scientific truth. It is unfortunate for the cause he serves that the very first is devoid of foundation in fact. The Brothers Davenport were not hissed off the stage "by Mr Scoffern's instrumentality," nor that of any one else, but concluded their seance in the usual manner. There was hissing, no doubt, but the disapprobation thus expressed was obviously levelled at the unauthorised interference with the proceedings on the part of Mr Scoffern, and the grossly offensive manner in which he conducted himself towards Dr Ferguson and the Messrs Davenport. Mr Scoffern's own report of the conversation he held with the latter, though it conveys pretty correctly the tenor of the browbeating interrogatory to which he attempted to subject the Messrs. Davenport, does not give an idea of the bullying tone assumed throughout, and which did not stop short of language which would have justified a liberal measure of that personal violence which Mr Scoffern relates, but inaccurately relates, he received.

I would further remark that the eccentricities of Mr Scoffern's method of inquiry did not manifest themselves till towards the close of the seance, which they greatly disturbed, but did not shorten; whereas his letter gives an impression that he was from the commencement a chosen representative of the audience to scrutinise the manifestations. So far from the latter being the case, when Mr Scoffern appealed to a show of hands to confirm his self-imposed office, he was left unsupported, and it was then he left the stage and commenced a stump oration, which was ultimately swamped by the swelling tones of the organ.

As to that part of Mr Scoffern's letter which informs your readers that he applied his experience, as a medical man, in the art of auscultation to the "structure," and this mode of investigation did not please the authorities, I would observe it has always been practised without interference by those gentlemen who have acted as committee men; and Mr Scoffern shows that the result even to the ear of an experienced auscultator, and a guitarist to boot, does not tend much to afford a natural explanation of the phenomena. Medical readers will know how to treat the assumption that, even if Mr Scoffern possessed the difficult art of auscultation applied to the human chest, it would assist him in interpreting how certain musical sounds are produced in a wooden chest.

In conclusion, it is clear that the least-gifted individual, reckless of anything but rendering himself conspicuous and raising himself to brief importance, can occasion confusion and mingled hisses and applause in any public audience; but surely, for one who professes to be actuated by a pure desire to ascertain the truth, it is a strange and inconclusive method to adopt; nor, when Mr Scoffern adds to this process inaccurate statements and violent and bombastic language, is he likely to strengthen his pretension to be considered an oracle of science. The Davenport Brothers are open to, and challenge scientific investigation, conducted in a fair, orderly, and decent manner, and among the lights of science, even Mr Scoffern is welcome once more to try his power of scrutiny, including his skill in the use of the stethoscope, if he will bring down his excitable temper, check his habit of *a priori* abuse, and start from the postulate of reciprocal civility and forbearance.—I have the honour to remain, your obedient servant,

H. D. PALMER,

Manager for the Davenport Brothers.

Correspondence.

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

EXPERIENCE OF A METHODIST PREACHER.

(To the Editor of the *Spiritual Times*.)

SIR,—I am a preacher of the gospel among the people called "The United Methodist Free Churches." I labour in the capacity of local preacher, and possess but a limited acquaintance with the literature of men of worldly and materialistic minds. The chief part of the sermons I preach I receive by impressions. The state of my mind under those impressions I cannot describe. Yet the more heavenly my affections, the more frequent are those sweet returns of the divine breezes from the better land. But those impressions are real; they affect my body; and I always know when some new thought or idea is about to be communicated. The sensation I feel at the time is as if I were in contact with a galvanic battery, and my mind is filled with awe. I will now give

you a specimen of some of those communications. I was one day in deep distress arising from pecuniary difficulties, and the following came with a thrill through my soul:—

Salvation cometh;
Its messenger runneth,
To bring the glad tidings to thee.
The day doth draw near,
Thou hast no cause to fear,
The day when thou shalt be free.
A few more short days,
Devote to his praise,
Who cometh in glory to reign.
In triumph He doth ride,
In search for his bride,
From the living as well as the slain.

All is not given in poetry, but in various ways; when I have it in the form of poetry I am under the impression that it comes from James Montgomery; for I have had a vision of him, but the account of that transaction would be too long for me to describe at present; but should such truths meet with your views I would be glad to communicate them. But one thing I have to say is, I believe all these impressions to come from my God in Christ through the instrumentality of his servants, and I am not ashamed to profess the same before the world.

JOHN THOMAS.

Overton, Frodsham, Cheshire.

OCCULT SCIENCE AND SPIRIT POWER.

MEDIUMSHIP AND ITS DEVELOPMENTS.

ARTICLE I.

DREAMING AND SLEEP; NORMAL AND ABNORMAL.

(To the Editor of the "Spiritual Times.")

Sir,—Having given an outline of some of the doctrinal points of Spiritualism in my last series, I now propose to give an outline of the phenomenal and psychological, as we are but in an undeveloped state of knowledge and experience on these subjects. My task will be to throw out some suggestions that may aid the enquirer and investigator of the great truths and facts of Modern Spiritualism. Not as an infallible teacher and guide, but as a friendly adviser and counsellor, to aid the searcher of truth in such a manner that he may escape the "Scylla" of Materialism on the one hand, and the "Charybdis" of Orthodoxy on the other. "Occult Science and Spirit Power" occupy a vast outline of subjects. I can but just find space to give the nomenclature.

First, we have the faculty of wonder, which in all ages of human history has produced the following conceptions, progressively becoming more and more perfect as the human being becomes more developed. We have fairies, elves, banshees, genii, apparitions, angels; demons, dives, daivers, devil, incubus, vampires, goblins, bogies, fetichs.

Here we have first the rude and crude idea of fairy, &c., we then get our demons and devils from the theological idea, then angels and spirits. Who cannot perceive here that man in his dreaming and imaginative state has peopled the invisible with a great amount of the unreal, the purely mythical and non-substantial existences, hence the scientific idea that spirits are all of the same genus, and may be disposed of in a similar manner; but this is a great error, which it will be the object of these articles to dispel.

The next dilemma of occult science refers to localities; these may be condensed into five divisions—1st Paradise, 2nd Heaven, 3rd Hades, 4th Hell, 5th Purgatory. To enter into communication with these places constitutes the exercise of occult power, on which large volumes have been written. Psychological experience is the sesame or key to a practical knowledge of these localities, and of their inhabitants. The first step man takes in this direction, is the state of dreaming; when sleep has sealed the eyelids, and the mind is brought into rapport with shadow land. I can but briefly sketch this part of my subject. We find the most ancient dreams on record are those of the Hebrew Scriptures, and the Homeric Poems. According to the poets, Sleep is the son of Erebus (Night) and the father of dreams. He lies on a bed of ebony, curtained with black, and the dreams repose around him. Lucian tells us of an island of dreams, into which we enter by the haven of sleep. It is surrounded by a forest of poppies and mondragones; in its midst is a river, which flows along its silent course by night only, and a city is described as many coloured as the rainbow. The entrance is of gates, one of horn, the other of ivory. Sleep is the king of the island, night its divinity, dreams its inhabitants. So far the classics; a volume might be written on this subject. Palestine and the Troad, and Babylonia, are the ancient seats of learning, where the dream-philosophy was cultivated, and better understood than at the present day.

Herodotus tells us of a woman (a medium), who slept on a "Sand Bed," where the god revealed himself to her. The Chaldeans were notable for their wise men, e.g. Daniel, Joseph, Pharaoh, and other Biblical characters, who all had special dreams that only the wise could explain and unravel. We find from Isaiah lxx. 4, that there was a custom to sleep on the graves and monuments to get dreams of a "special kind," which the prophet condemns. The traditional knowledge of a "mystery" in dreams was derived from highest antiquity, when sleep was a second life, and the visions of the night were at least instructive. In the account of Genesis there is no intimation that the Garden of Eden, and the vision of Jehovah

(Elohim), belong to the land of dreams. The two lives, the "celestial" and the "mundane," belong to one undivided consciousness, and it is only in later times that the light becomes dim, and the truth, expressed in remote symbols, requires an expounder. When perception and intuition were lost there remained at least a degree of faith, and it was long before the inspiration of the dreamer was deemed impossible. Hence arose that class in "occult science" called "oneirocriticks," or as one should say—"oneiro"—(oneiro) I spoke the truth. Hence the soothsayers and dream expounders of Chaldee and Babylon. The wisdom of the Hebrews and Chaldeans, however, is at discount in this day of science and progress, when man has increased in natural science and degenerated in "spiritual knowledge." The art for which a Joseph and a Daniel in ancient days have been honoured with the highest rewards and promotion in the State, could now scarcely afford a wretched subsistence to its professors. Hebrew, Greek, and Latin history, is full of examples of special dreams and warnings, for which I have not space. We have the apostles, the early Christian Fathers—Tertullian, Augustine, Origen, Hermes, &c. Then we have Macrobius, in the fifth century, and his division of dreams into five distinct classes:—First, we have the *oneiros* or *sonnium*, or in plain English, proper dreams, in which all that occur in the dream is figurative and symbolical. The second class he calls *orana* or *viscio*, simply a waking ecstasy, or scenic representation of that which shall be fulfilled in the future, or also of that which already exists, a kind of second sight. We have volumes of anecdotes and relations of this kind of dreams. The third class he calls *chrematismas oraculum*, or in plain English, the oracle dreams, are dreams in which some respected friend or relative spirit appears to warn, to counsel, to advise, and to instruct, and in some cases to cure diseases, relieve physical distress, and to save life. Instances of this class are numerous, and within the reach of all sincere enquirers. The fourth class, he calls *evnypnion* or *insomnium*, in plain English, physical dreams, resulting from the animal economy, and that can be traced to physical causes; as reflections, hunger, thirst, or any excitement of the imagination or the passions, immediately before sleep. These are dreams purely subjective and belong to the animal economy and the involuntary action of the brain during sleep. See Combe on the "Constitution of Man," and Dr Macnish's "Philosophy of Sleep." The fifth and last class Macrobius calls *phantasma*, or in plain English, phantom dreams, the ephiattes, the incubus, or nightmare dreams, and all those floating images which arise between sleeping and waking. Nervous diseases, indigestion, spleen, bile, and other diseases will produce phantom dreams, and it is of great importance that these points should be duly attended to before referring such dreams to an occult source. Much misconception arises from the confusion of these classes together by inexperienced and undeveloped minds. Hence, it is plainly seen, that Spiritualism is a certain and positive remedy for such errors, simply, because it is a science of facts and facts alone. Here I must pause for the present, and conclude the article in my next communication.

Yours respectfully,
"D. ESPIRIT."

A FACT OF SPIRIT LIFTING.

In the spring of the year 1857, I had occasion to remove from London, to the neighbourhood of Hampton Court. I was in serious ill-health, and the necessary fatigue was actually overpowering; at the close of the day, my assistants being gone, I was in the little cottage alone; the goods were not quite placed, and one of my boxes, 18 inches square, 15 inches in depth, containing books I much wished to have in a small room upstairs. After a little reflection, I was impressed to put my hand to it, but I only smiled, knowing well I had no power to carry this box up a narrow flight of stairs. However, I reasoned with myself that the trial was a duty; so I rose and put my hand to the two sides of the box, and it left the floor—travelled very quietly up the narrow stairs without hitting the wall or board; I following with my hands doing their best to help, but the weight was taken off them; and on arriving upon the little square landing, the box rose over a step, slidingly turning to the left, went into the room, moving along the floor, a convenient distance to the opening and shutting the door. I really did laugh at this feat so quietly done, and attempted to push the box to a corner where I thought it had best to stand. But no—the spirit power had left it, and I could not move it; no, not even off the floor: and this was an act performed with the greatest kindness and good will by good guardian spirits—friends to
RUTH.

The *Illawarra Express*, of September 14th, contains a long review of "From Matter to Spirit." The review is well written, favoring the spiritual Hypothesis. We are glad to mark every little incident which shows that spiritual light is entering the dark chambers of the human soul, in any part of the globe, however remote.

THE MEDIUMS. AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XIX.

Great excitement prevailed in the minds of some 200 persons, who were assembled to hear Professor Polax's lecture. The hall was illuminated with a full supply of gas, the walls were covered with large painted heads, descriptive of the Professor's calling. He had, during the past fortnight, met with a poor artist, whom he at once set to work painting those symbolical heads. But there was one thing the ex-taxgatherer overlooked, viz., the item of wages due to the artist—he found canvass and paints simply because the painter was too poor to afford to purchase them for him. Professor Polax looked too much to himself to feel sympathy for others—he wanted the symbolical heads. An opportunity was afforded him to have his wants satisfied, he seized it, regardless of other considerations. The two hundred persons assembled to hear the lecture, were mostly men and women connected with religious organizations. A few members of the press, some ten or twelve limbs of the law, and one surgeon, Mr Nicholson, formed externally the quality of the assemblage. The majority were thoroughly anti-spiritualistic. Those who claimed to believe in the phenomena, but who were waiting for fresh evidences to convince them of their spiritual origin were very few indeed, whilst those who held the spiritual hypothesis might be numbered at about twenty. Mr Humphrey, Mr Forbes, Captain Stewart, and Mr Somes, were seated together in the first reserved seats. At the end of the hall standing on a form with his back to the wall was the surgeon's boy, whom Mr Forbes at once recognized and whom he had heard nothing of since the notable night he was at the coffee-house, when Mr Polax, ignorant of his presence, made the assault upon his fair name which brought about legal issues.—At the hour specified on the bills Professor Polax marched on the platform, and in an instant, took a mental survey of his auditors. When his eye caught sight of Mr Humphrey he felt nervous; at the same instant Mr Jeremiah Forbes caused an electric shudder to pass through his frame. Mr Somes was recognized by the lecturer, but that gentleman did not seem conscious of the fact. To a man like Professor Polax bounce and impertinence are commodities very essential. He found himself in just that critical position in which humility would bring him down to his proper level, and his specious mask would fall from him. Therefore, since he valued success more than nobleness of soul, he was under the necessity of calling into his service, bounce and impudence. Mr Humphrey watched his every movement with the eye of a hawk. Mr Forbes at first did not care to look him full in the face. The Professor came before the audience and requested that they would elect a chairman. Mr Humphrey rose at once and proposed Captain Stewart, Mr Somes seconded the proposition, which was carried by the meeting unanimously. The Captain took his seat on the platform, and after a few seconds rose saying:—

"Friends, the important position you have placed me in renders it necessary that I should act impartially—but I can only do so by your supporting me. The lecturer shall, as far as I am concerned, have fair play, so shall opponents who may present themselves on the platform at the close of the lecture. The subject is one of vital importance, and ought to be discussed with earnestness and calmness. I shall at the present not attempt to bias you in any way by stating my views upon it, but shall call upon the lecturer to address you."—Applause.

Professor Polax came forward with his usual smile upon his face, he commenced by bowing, then he gave evidence of his disappointment or pleasure by smiling again, he then said:—

"For some years past I have studied the various popular delusions which mark the features of our age. I have done so with a deep sense of the importance of arriving at the truth. We have been—alas! most woefully deceived by shams of various kinds which I need not now enumerate. Shams did I say? I must use a stronger term and call them Humbugs. (Hear, hear.) But of all the humbugs which have blasted humanity, none, in my opinion, equal in ferocity, the humbug of Spiritualism. (Tremendous cheers, which subsided in the midst of hisses from the surgeon's boy.) Mr Humphrey took out his note book and made an entry. "Well, friends, with a steady uncompromising determination to uproot this deadly virus tree, I have laboured for years, collecting facts and studying philosophy, and by the help of God and your kind cheers, I hope, at least this evening, to do something towards the work of ridding mankind of the ghost of Spiritualism, which haunts them from all reason and propriety. (Cheers from the audience, hisses from the surgeon's boy.) Now to the point, I have asked in vain for the so-termed mediums to move tables in my presence, away from all confederacy and mechanical appliances; but will they do it? Oh! no; they are too careful not to allow investigation. ("Nonsense," exclaimed Mr Somes.) If tables move in the houses of professional mediums, why cannot they come on this platform and make them move?"

(Tremendous applause shook the hall.) I say it is a desecration of the very name of common sense for men to sit and pretend to hold intercourse with the dead. How, friends, can the dead leave their graves and present themselves at tables to talk to old women and silly bachelors? (Great laughter.) The Almighty would never allow the departed to indulge in the capers of setting tables to dance, and rapping out serenades of answers to questions which are as silly as the silly replies said to come from the spirit-world."—Cheers.

Professor Polax got warm, and felt much encouragement at the feeling of the meeting. He continued, detailing a number of statements which had from time to time appeared in the newspapers purporting to come from spirit-land. He then invented a story about meeting with a medium, and exposing to his thorough discomfiture the whole trick, after that, he added, "I should be the last person in the world to speak against Spiritualism did I not know that it is a gross imposture and one calculated to rob mankind of their reason and set old women and children on a sea of terror. If the spiritualistic pretenders were honest enough to say they were conjurers we should not mind, but the misfortune is that they do the conjuring, and blasphemously attribute it to supernatural agency; it is this which calls for the reprehension of mankind, I would like much to see the strong arm of the law employed to crush these vile pretenders." (Mr Humphrey entered another note in his note book.)

I maintain that a true study of conjuring, psychology, and chemistry, will solve the whole problem of Spiritualism any day: and I call upon you all to aid me to put down the whole humbug. Unaided I can do little, but with your assistance I may remove this mountain of iniquity." (Mr Humphrey made another entry.) The lecturer went on in this style for upwards of an hour; he then digressed to talk about his abilities as a Phrenologist and asked the chairman to allow him to give a public manipulation of his head. Captain Stewart very properly declined the honour amid the laughter of the audience. Professor Polax blushed at being refused, more than he had blushed during the whole time he had been fabricating abuse and falsehood. However, boldness and impudence were with him, so he requested Mr Humphrey to favour him by allowing him to examine his head. Mr Humphrey replied by saying he was first prepared to answer his lecture, but Professor Polax did not think there was anything to reply to, he thought the audience would be better amused if he examined a few heads and gave a few proofs of the truth of Phrenology. The chairman rose and said—"Professor Polax announced a lecture on the subject of Spiritualism, inviting discussion. He did not announce a series of Phrenological examinations, therefore I must contend that we are bound as a matter of common English justice to allow Mr Humphrey to speak." The surgeon's boy led off a round of applause, which to the annoyance of the lecturer, made it right in the estimation of the meeting for the opposite side to be heard. Mr Humphrey was on the platform in an instant. His commanding appearance and manly voice had a magical effect upon the audience; although the majority of them abominated the very name of Spiritualism, they were held spell-bound whilst he addressed them.

"Friends," he began "one side of an argument is all very good till the other side presents itself. Let us calmly, and if possible philosophically, weigh the evidences against Spiritualism which your lecturer has produced, in the scale of truth. He takes up the position of an antagonist, but I must say he is a violent, not a logical one. All his lecture amounts to, resolves itself in two bold assertions—that Spiritualism is conjuring and a gross humbug. If I say—which I honestly do—that Spiritualism is not conjuring neither is it a gross humbug, but an everlasting truth, my assertions are as weighty in a logical view as your Professor's. What facts has he advanced? None, that I could place any reliance on; and you had better weigh them well before you give heed to them. I say this, because I have examined well into this subject. Professor Polax has not, or he could never come before this audience and pronounce a sweeping verdict against all spiritual phenomena."

(To be Continued.)

THOUGHTS FROM BEYOND THE TOMB.

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

Perfidiousness is the seal of the world. The wicked have always the favour of the world. Death is the blade of the sword, with which the angel guards the road to the tree of life, but already God has softened the point. Redemption has drawn the earth to heaven. At the moment of death all is reduced to nothing, and there is nothing left to us but that which we have done for God, and that even in the best life, is very little. Justice and love are the arms of God. Where immortality begins doubt ceases: the soul is enchanted to see its chains broken; astonished it awakes and falls at the feet of the divinity. Prayer is the point of the sword which pierces the heart of God. Innocence is the brightness from the other world, which ornaments the pure forehead of childhood, but the dust of years effaces it. The stoic knows how to fly from the world, but the disciple of Pythagoras knows how to suffer it, the one gathers the fruit of wisdom, whilst the other plays with the flower. Flattery spoils with his venom the justest heart, that walks in brightness.

TO CORRESPONDENTS.

NOTICE.—We shall give an illustration in next week's *Spiritual Times* of the Brothers Davenport in their structure. Early orders will oblige, that we may know how many to print.

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

All Advertisements, payable in advance, may be forwarded to Mr J. H. Powell, SPIRITUAL TIMES Office, 335, Strand, W.C. Advertisements will be inserted as follows—Four lines, 2s.; and every additional line, 3d.; 10 words to a line. A reduction for a series of insertions by special arrangement. Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning. To THE TRADE.—THE SPIRITUAL TIMES is published at Ten o'clock on Friday morning, by JOB CAUDWELL, 335, Strand, London, W.C.

THE SPIRITUAL TIMES BY POST.

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

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

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

List of Agents for the "Spiritual Times."

LONDON.—F. Pitman, 20, Paternoster-row,
H. Vickers, Strand,
White, Temple.
Arthur F. Gilby, Halesville-road, Canning-town.
James Burns, Progressive Library, Camberwell.
Publishing Company, 147, Fleet-street.
A. Plummer, 48, Theobald's-road, Holborn, Bloomsbury.
W. Sharp, 25, Old Kent-road.
J. Roberts, 195, Shoreditch (opposite Great Eastern Railway).
James Mushat, 249, High-street, Edinburgh.
Drew, 51, Golden Lane, Barbican.
BRADFORD—Joseph Lund.
NEWCASTLE-ON-TYNE.—Thomas P. Barkas, 49, Grainger-street.
BRIGHTON.—Abbot, Queen's-road.
KINGSTON-ON-TIAMES.—Bryden.
NOTTINGHAM.—Jedidah Hitchcock, Alfred-street.
EASTBOURNE.—Mr. Griffin.

* * * We shall be glad to receive additional names as Agents. Mr and Mrs WALLACE hold Seances every Sunday, Monday, and Tuesday evening, at 7 o'clock, at 139, George's-road, Holloway.

A NEW VOLUME OF POEMS PREPARING FOR THE PRESS.

HUMPHREY COLLINS, AND OTHER POEMS,

To which is prefixed an AUTOBIOGRAPHY of the Author.

BY J. H. POWELL,

Author of *Timon* and other poems, &c.

The price to Subscribers will be Five Shillings.

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

Health in Nature,—a Practical Treatise, showing how "Good Digestion waits on Appetite, and Health on both." By R. COOPER. To be had of all Booksellers; Price 6d.

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

F. Pitman, 20, Paternoster-row.

J. Murray Spear has taken his former Rooms,

146, late 72, ALBANY STREET, REGENT'S PARK, N.W., London, where he will continue as heretofore to use his mediumistic powers to examine and prescribe for disease of body and mind; and when so impressed he will delineate the character of persons who may favour him with a call, or he will read character by letter.

It is desirable to use these powers, as far as practicable, without charge; but obligations must be met—daily bread must be had. A half-guinea is named as a home-fee; but they who are unable to give that sum may do less, and they who are able are at liberty to do more. All is consecrated to the service of humanity. Business hours from 12 to 3 p.m.

Calls will also be received to visit the sick, or to hold private conversations on spiritual subjects, and to give public lectures on "Spiritualism," on "America and her Institutions," and other themes of a moral, religious and progressive character.

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

The Truthseeker for November, contains:—

The Inconsistency involved in the imposition of a Protestant Creed—Ancient and Modern Forms of Christian Faith—The Treatment of Heretics on the Continent—The Scepticism of Moral Depravity—The Bishop of Peterborough on Eternal Punishment—Bishop Colenso's Prohibited Sermon—A New Version of Scripture—The Divines and the Geologists—The Preaching of John Wesley—Poetry: Watching for the morning—Brief Notices of Books.—Price Threepence.

London: Whitfield & Co., Strand, and C. Fox, Paternoster Row. And through all Booksellers.

Just Published. Cloth, fscap. 8vo., 170 p.p., price 2s.,
Spiritualism: its Facts and Phases, Illustrated
with Personal Experiences, and Fac-similes of Spirit-Writing, by J. H. POWELL.

As an individual contribution to the general mass of testimony on this great topic of the age, it is very valuable.—*William Howitt*.

Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer we cannot do other than advise the public to consult the work.—*Public Opinion*, March 12th, 1864.

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

May be had post-free, for 26 stamps of the Author, *Spiritual Times* Office.

NEW MUSICAL COMPOSITIONS.

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

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

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

METZLER & Co., London and Brighton.

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

Over the Downs (Words by J. H. Powell).—Song and Chorus as sung with great applause at the Philharmonic Hall, Islington.

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

The Better Land (Words by Mrs. Hemans.)

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

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

The above Pieces can be obtained at Half-price.

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

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

Published every Saturday, Thirty-two Pages, Price 2d.

Public Opinion, a Comprehensive Epitome of the Press throughout the World.

PUBLIC OPINION gives the Comments of the various leading Journals—British, Colonial, and Continental—on all important current topics, an elaborate summary of Contemporary Events, an extensive Selection of General Miscellaneous Intelligence, and a copious variety of Literary and Popular Reading.

The Annual Subscription (post free, payable in advance) is 13s. PUBLIC OPINION is published in time for Friday evening's post, and sold at all Railway Bookstalls and by all Booksellers and Newsagents throughout the Kingdom and the colonies.

Post-office Orders to be made payable to J. SEARNAN, Publisher and Manager.

Office, 11, Southampton Street, Strand.

J. H. Powell, author of "Spiritualism, its Facts and Phases," and Editor of the *Spiritual Times*, every Friday Evening at the

Vulcan Temperance Hall, Cross Street, Blackfriars Road, will lecture on "Spiritual Phenomena," and illustrate the subject with Experiments in ELECTRO-BIOLOGY, at a quarter-past 8 precisely. Admission 3d. Reserved seats 6d.

Job Caudwell's list of Publications to be obtained

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

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

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

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

Shadow-land, or the Seer. 1s. 6d.

Spirit Intercourse (Philosophy of), being an explanation of modern systems. By A. J. Davis. Wrapper, 3s.; cloth, 4s. 6d.

Spirit Manifestations. An Exposition of Views respecting the Principles, Facts, Causes, and Peculiarities involved. By Adin Ballou. 4s. 6d.

Spirit World (Scenes in), or Life in the Spheres. By Hudson Tuttle. 1s. 6d.

Spiritual Reasoner. By E. W. Lewis, M.D. 6s.

Spiritualism (the Road to). A series of Four Lectures. By Dr. R. T. Hallock. 1s. 4d.

Mesmerism [Mighty Curative Powers of] proved in 150 cases of various Diseases. By Thomas Capern. Cloth, 2s.

Second Edition. One Shilling, Post Free.

Clairvoyance, Hygienic and Medical. By Jacob Dixon, M.D. Job Caudwell, 335, Strand, London, W.C.

To Let, a Convenient, well-finished House, containing Drawing-room, Breakfast Parlour, three Bed-rooms, and Kitchen, with every necessary accommodation. The house is semi-detached. There is also a good garden attached to it. Rent £40. The house is situated in a respectable part of Camden Town, near the "Brecknock Arms," Camden Road. The present tenant will vacate it at Christmas.—Apply at No. 7A, Hungerford Road, Camden Road, N.W.

Printed at the Strand Printing Office, and Published, for the Proprietor, Mr ROBERT COOPER, of Eastbourne, in the County of Sussex, by Job Caudwell 335, Strand, London, W.C. Saturday, December 3, 1864.