

THE  
SPIRITUAL TIMES,

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL & 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. 5.—VOL. I.—NEW SERIES.

SATURDAY, MAY 7, 1864.

PRICE 2d.

"You must all Believe in Spiritualism, for the Truth will come out."—*Spirit-message delivered at a public meeting, January 18, 1864*

The Spiritual Times.

SATURDAY, MAY 7, 1864.

THE NATURE OF MEDIUM REVELATIONS.

SECOND ARTICLE.

Our readers will remember, under the above heading, we attempted an answer to a letter, "The Degrading Nature of Medium Revelations," by E. C. Mogridge, which appeared in an early number of this *Journal*. We this week, on another page, present a second letter from Mr. Mogridge, and beg our readers to "read, mark, and learn" its arguments and our rejoinders. We were vain enough to imagine that the way in which we set forth the weak positions of our friend would have placed him on the *qui vive*, lest he should be found again defending a defenceless wall. He has, however, with something like volunteer valor, entered the field, but—ye gods! how cautiously he treads. There was caution in his demeanour before, and although he popped off only his pop-guns, he did it with a *sang froid* quite becoming a man of metal. This time he has not flourished about, "it being better to be left without a manifestation at all," &c., "*than to receive one that should puzzle the senses to explain.*" Really, after a careful perusal of his second epistle we are at a loss to know how to meet him; not that we lack courage, but we are scarcely satisfied that the soldier whom we met last time is *bona fide* the self same man who meets us this time. Let us, however, briefly run over the *summum bonum* of his logic, and if we discover his metal is still sound—"proving our eyes the fools of the other senses," we will order forthwith a couple of German silver medals, decorated with an appropriate emblem of courage, and fastening them to the seal of an envelope send them *via* post in token of our own high opinion of his valor.

"It is true," as we asserted, says Mr. Mogridge, "that the eye is a medium for the brain, but the eye, the ear—all the outward form of man—these are governed by the one soul within; and the communication received through the senses to the soul is a personal and individual one; whereas that transmitted through a medium is avowedly second hand, second rate—colored by the idiosyncracies through which it comes."

Admitted. We are as ready as Mr. Mogridge to assert that imperfect media must imperfectly represent objects; but what in reality has this to do with the important question? Do spirit manifestations, or do they not, exist? We desired our friend, in our former article, to answer this question for himself. Direct manifestations are infinitely better than indirect or second hand, second rate ones; but suppose we cannot obtain them direct, does that prove we can obtain no manifestations at all?

We know very well that the eye, the ears, and any part of the outward form of man are under the direct control of the one soul within; but we do not know that the soul within receives all her influences, her impelling causes to thought and action in a direct manner. We rather favor the opposite idea. When we referred to the ears and eyes of man being media for the brain we did so merely to illustrate the dependence of soul upon media. Let Mr. Mogridge take up our arguments *seriatim* as we did his, and if he can logically annihilate them he shall have the promised medals. It is all very well to talk largely about imperfect media, and desire for the sake of personal gratification that "a message from the other world" shall be delivered direct, "without being colored by the idiosyncrasy of the soul through which it comes." But what next? Why, the strains of a Jenny Lind, sweet as they are, being colored by the idiosyncrasy of her own soul, come in an indirect manner to other souls. The masterly productions of a Shakspeare are colored by the idiosyncrasy of his own soul—*ergo* they must come in an indirect manner to the souls of others. We cannot all be Jenny Linds' mediums of song; we cannot all be Shakspeares' mediums of poetry; neither can we all realize pleasure and profit alike from singers and poets. The soul that is imbued with the powers of appreciation, will necessarily gain the most from those who, like Jenny Lind and Shakspeare, are the mediums through which that "divinity that shapes our ends" sings and speaks to mankind. If all spiritual manifestations must appear to us direct, first hand, free from the idiosyncrasy of the soul through which they come, we have a right to ask that all mental, artistic manifestations should do the same.

Mr. Mogridge, referring to "an amusing game" which he says was in vogue, which consisted in some twenty people whispering a narrative to each other, which narrative was invariably found in passing through twenty minds to be scarcely recognisable, asks, "is a message from the spirit world to be so treated?" We know of no instance where it is. A spiritual message comes through *one* medium, not through *twenty*, or it would certainly be very untrustworthy.



Further in his letter the writer adds, "better say I to remain as we are and never receive it at all, than manifestly garbled, mistranslated, even incorrectly spelt and worded." Better say we to receive all truths, come they in questionable shapes or otherwise; better discover the causes of mistranslation and incorrect spelling, and if possible improve the conditions. Will Mr. Mogridge say if he is satisfied our Bible is not handed down to us, garbled and mistranslated? Would any two translators agree in exactness in the translation of any author? We would say by all means let us have the original if we can, if not, sooner than lose what can be presented of truth, let us have the best translations possible. So with these modern spirit manifestations let us have direct discourse like Hamlet did, with the ghosts of those we loved, that is, if they have important communications to make; but if conditions are unfavorable to direct communication, sooner than have none at all let us by all means have them, even though they be colored with the *idiosyncrasy of the soul of the medium through which they come*.

"Let those called mediums explain the hindrances from a personal communion of friend with friend."

Let those called physicians explain the hindrances from a *personal* knowledge of the disease, and its nature of those whose sufferings defy their utmost skill and most searching medicines to assuage. Let those called poets explain the hindrances from a personal capacity to create high imaginings in the way of those who possess not the divine *afflatus*.

Let those called religionists explain the hindrances to a direct face-to-face appeal to the Almighty. Let all persons explain why in their own distinct individualities there exist peculiar qualities which have a personal fitness—not a general one.

Let Mr. Mogridge explain the hindrances to a personal appreciation of our views—we confess we cannot understand his. Is it not absurd for a man to ask that an explanation of the hindrances to direct communications shall be given by those who act as indirect mediums? Ask of the flower why it yieldeth honey to the bee and not to the ox. Ask of the sea why it hath buried under its foaming and furious waves treasures which have never come to light. Ask of the moon why it obeys the law which governs its course. Shall it be called upon to explain the reason it never takes the place of the sun?

The universe is one vast amphitheatre of beauty and mystery; man stands gazing in wonder and awe where can he repose and find no mystery. Let him unravel unravellable mysteries, and they become none at all; still mystery upon mystery will surround him, and he will confess he beholds phenomena in the natural world which he cannot explain, but which exist nevertheless. If Mr. Mogridge dispose his mind to disbelief in spirit manifestations because mediums may not explain the hindrances to a *personal* communication of friend with friend there is no logical reason why he should not dispose his mind to disbelief all the recorded supernatural manifestations of sacred and profane history, some of which he inconsistently admitted in his first letter, because he has never, we venture to assert, discovered an explanation why they should manifest themselves at special epochs, and to certain people, other than the explanation afforded by the historians, which, being the product of finite minds, may be defective and must be colored by the *idiosyncracies* of the souls through which they come.

Mr. Mogridge says that "nothing can be true to the mind and false to the senses," and continues to argue that the advocates of Spiritualism must, to be, according to his theory, in the right, substantiate their position by absolute, unmistakable demonstrations; but he does not, nor will he, we think, say that nothing is true to the mind which is beyond the cognizance of the senses. Would he assert that faith, which he looks upon as a grand characteristic of the soul, *always* rests upon the evidences of the external senses? If he would, then let us tell him he would need to assert that faith in God, who is not recognisable to the senses, cannot be relied upon. If nothing can be true to the mind but what appears to the senses, then all the mysteries we cannot see, hear, smell, taste or touch, are useless and deceptive, and calculated for no good.

Science has served the interests of humanity by opening up fields for research, but it has not, nor can it, ascertain the limits of the *knowable*. It is in vain for Mr. Mogridge to argue as though we were coagulated particles of matter, independent of all spiritual influxes, which do not appeal to our outward senses, but which operate upon our souls.

If he bring the logic of the ages to aid him in this controversy, we are quite satisfied he will not overthrow a single spiritual truth. Of what avail is it talking about spiritual things with mere materialistic jargon? Let Mr. Mogridge "seek and he will find" that Spiritualism has within its domain truths undreamed of in his philosophy. It is in vain he quarrels with mediumship and finds everything *true to his*

*mind*, true also to his senses. We confess we *feel*, not with our sense of touch—that we are all of us as a writer has said, "mysteriously mystified." We cannot perceive everything which brings conviction to our souls and gives the universe new charms, and futurity a certainty *true* to our five senses. They all have their missions, they are the media for letting light and sensations into the soul; but who shall argue that there can be no other more subtle and spiritual inroads into our inner chambers?

Spiritualism must, like every great truth, find headway in time. It is not capable of being demonstrated direct to all persons, but it may be indirectly through a medium. If Mr. Mogridge quarrel with the necessity of himself or others being favored with communications in this way, he may, if he will, have nothing at all to do with the subject; but he must not consider he is a wise man in consequence, and because he cannot have all his own way, he and others can obtain no communication whatever.

We have only to add that our friend, with all his caution, cannot take the field unless he is prepared with better and more effectual ammunition than he has fought with up to the present. Let us, however, thank him for bearing his defeat with gentlemanly grace, and warn him that he fires too tamely; pop-guns are very well for children to play with, but some good heavy cannon would better become the prowess of a soldier.

## A Spirit Communication on the Shakspeare Tercentenary.

To those who have entered with heart and soul into the rejoicings commemorative of the three-hundredth birthday of the unrivalled poet and dramatist, William Shakspeare, the knowledge that he was a happy witness and auditor of all the proceedings, will be received with the highest satisfaction.

Could it have been given to mortal eyes to behold the immense assemblage of spirits who combined with their brethren upon earth to give thanks to the Almighty for the birth of one whose genius has far transcended that of all other men,—more especially in the loving spirit that pervaded his productions,—they would indeed have felt almost bewildered at the homage thus rendered.

Deeply has that radiant spirit thanked all those who, in such well-chosen words, and with such heartfelt enthusiasm, hailed the anniversary of his birth on earth, as well as of his still happier birth into spirit-life; and he longed to be able to make his voice heard in response to the many ardent references to himself and his works. It is well for spirits that, unlogged by mortal trammels, they can traverse the world with almost the swiftness of thought: thus Shakspeare was enabled to speed from his birth place (which he visited at midnight, as the appropriate commencement of his day's happiness) to every part of the earth where the loving mention of his name attracted him. First, he was summoned to the meeting of his brother dramatists, where many must have felt the probability of his spirit-presence—may they thus receive the assurance of it.

His own dear Stratford would naturally prove the strongest magnet, especially as being the spot which Englishmen have united to render the chief theatre of the present festivities; and at different moments in the course of the day, he returned there from the many other places he visited.

He glories, too, in the sympathy shown towards him by the working men as well as the higher classes of his countrymen; and often will his spirit seek the oak, consecrated to him (by the waters of his own sweet river) near the people's Hill, to listen to those who may make him the subject of their conversation, thus drawing him towards them.

To those who have added sweet sounds to his words, he owes a vast debt of gratitude, and among the spirits accompanying him on this occasion, have been many who have done so in bygone days: they too have rejoiced in being thus united to him at such a time in the thoughts of his countrymen.

At the present moment all those spirits surround the writer of these lines, and are glad thus to make her the medium to express in some degree to the spiritualist world their joyful participation in the commemoration of Shakspeare's tercentenary.

April 25th, 1864.

## Spirit upon Spirit.

### PART THE FIFTH.

The reader is requested to refer to the conclusion of the last article in explanation of the opening paragraph.

I continued to read from Judge Edmonds's work, as follows:—

There are operating on all nature certain causes which produce a tendency to decay, a sort of connection with death (if I can so say), which is apparent both in the character of his mind, in the expression of his feelings, and in also the impression of his senses, as well as those developments which affect the constituents of which his body is composed. The soul of man, shrouded as it is as this gross covering of clay, has its innate and peculiar yearnings for some definite idea of what shall be its condition after death.

Now this, in my opinion, is proof of what I have before said of its spiritual affinity with the other worlds. Can it be conceived that, as out of dust God formed our bodies, the connection with the whole, of which that dust was a part, was not as intimate as if He had constructed the same body from half a hemisphere? And if, indeed, He

breathed into his nostrils the breath of life, and he became a living soul, is not the relation as distinct too, as if He had moulded a spirit specially for this purpose, or chosen one from the location where His attending spirits were inhabiting? But this is the mere illustration of a principle.

That there was a first man to occupy the garden of Eden, is opposed to all my belief of what the specially and particularly created character of God is, and ever has been: and here let it be understood, I do not teach any thing opposed to the action of God in all his dealings with man. No! to confine God to the formation of one man, ready made to his hand, can not exemplify the power of the Creator, for if that Creator had established laws for the working of this globe, he must have adhered to their principles, as he himself could not have been their first violator. Now do you suppose there is any difference in the birth and growth of animals and of man? And is their any account of the creation of any animal as man was created? Now this man was created as were we all created, from the same causes, and their action has not been changed or altered since the world was fashioned. Therefore, as I must illustrate my teachings by material facts, was the connection definitive and perpetual. And it will always remain so, until the development of man's interior shall have rendered this connection useless—when the understanding shall have become so perfected, and the relationship with spirit so common, that the material affinities will be absorbed in the overwhelming attributes of the soul. Now the effect of progression, both mental and otherwise, in this world, from the action of the spirit affinity, is felt and reciprocated in the spirit world; as no advancement in the design for which we were created can be accomplished without a distinct and particular participation in the condition of those spirits who have left this body for that locality. Thus, when any great advancement in this life is made, then is a corresponding advancement in the mental progress of spirits, that is, in the effect which was produced on the mental condition of man. For instance, when steam was applied to the purposes of life, it opened a channel for man's faculties to develop themselves far more broad and interminable than had been presented to his mind for centuries before. This had a peculiar influence on the spirit world. While it expanded the minds of men and elevated their condition, it removed many obstacles to the free action of spirit connection which had theretofore existed; as when two minds are simultaneously impressed by any subject, a congeniality is established, and the interior is mutually attracted on earth, so a step made in the advance of spirit life on earth attracts the same characteristics in the other world by the action of the principle of like attracting like. Thus was the communication, which the rust of thousands of years had blocked up, partially opened by this development of man's genius.

R. It is a necessity, that as the world becomes more populous, that new inventions must be made to give labour to some, and to supply the wants of the many; and as islands and continents have risen from the depths of the sea to provide him with a resting place, so will the experience of ages brighten and create ideas which will supply all wants. Good night.

Q. Good night, and I thank you.

On the evening of Saturday the 5th of March, the following conversation took place:—

Q. Will S. J. kindly communicate?

R. I am here.

Q. I have the new Spiritual paper on the table.

R. I think much care must be given to ensure benefit from it to the subject, as so much ridicule has been cast upon it from a want of prudence in the supporters of Spiritualism. Truth will make its own way, but cannot be forced on those who are not ready to receive it.

Q. May I communicate this response to the paper?

R. If you think fit.

Q. Good. Shall I continue to read from Judge Edmonds?

The spirit having signified assent, I continued as follows:—

Not only does the prime cause facilitate this connection, but any thing which has a tendency to open the resources and facilities of man's mind serves to contribute to this object, as the sun's rays to the seed which is buried in the earth, warming, fostering, and germinating. When the earth was buried in the obscurity into which prejudice, superstition, and so-called religion had plunged it, there was but little spirit-connection with man; the telegraphic wires did not operate freely,—there was no common sentiment on which a communion could be established. \* \* \* When the first communication with man was made I cannot say. Every age has had its epoch; every age has borne witness that the spirits have had connection with man. The law of affinity is the prime cause in this connection, but the process is this: I, for instance, visit your family—you sit in a circle. Now the material constituents of what the body is composed are alike in the bodies of men; and when you sit in a circle, an equilibrium of the magnetic forces is established, for electricity or magnetism exists in everything on earth, either in one condition or another. When by sitting, the equilibrium is established, then some one is selected whose nervous system is most easily controlled by the exercise of our will. I stand near him, and finding out what part of his nature is most harmonious, with my own organization, I place myself in direct connection with that part. I have the power to find out or select what that is, and where it is. When I have found it, by placing myself contiguous, or in direct contact, I establish a concurrent annulation with his nervous system, and thus have control of the faculties of his body, as well as the influencing and reading of his mind.

A question was asked tending to the development theory urged by some naturalists in "Vestiges of Creation," and more recently by Dr.

Darwin, in a degree; but SWEEDENBORG gave only a vague reply. On this S. J. said:—

R. I do not think there was ever a time when spirits did not communicate in some manner with man. If it had been so, the idea of the supernatural, as it is called, would have been lost, and all history, tradition, and fiction prove the idea has prevailed through all ages. Man was a first creation, not a descendant of an inferior being.

Section Seven, April 20th, 1853.

Bacon wrote as follows:—

I have listened to your conversation this evening, my friends, with much pleasure, and it is a source of great gratification to me that I enjoy so much real satisfaction while present with you; though I cannot verbally participate in the subject myself. If you feel that the teachings of the spirits are beautiful, and if the views which they have presented to your mental eye elicit emotions of joy, how much more will you realize the ecstatic pleasure in store for you, when death shall have opened the glorious realities of spirit life! Eye hath not beheld, human heart hath not conceived the truths that death will unfold! Oh! when the last pulse is fluttering—when the heart's throb is almost past, when grasping and struggling in the pangs of expiring mortality, then, then, will your spirit eye behold the gates of immortality opening before you, and your soul catch a glimpse of the gorgeous beauties of death. It is well for you that these lessons have made so profound an impression—they prepare your spirits to elicit from each manifestation the real object of its teachings, and hasten the time when you can behold, eye to eye, and face to face, the loved ones who have gone on a little while before you.

BACON.

Judge E. here remarked:—"The Chancellor is becoming eloquent; hitherto he has been simple and plain."

Eloquent! Who would not be so when he is trying to illustrate the joy, the unspeakable emotions that fill every sentiment of his spirit? Marvel not, that my spirit takes fire from the sparks emanating from your minds, but be careful that your thoughts in their utterance shall attract us near you, that in all things both heart and soul shall harmonize with the truths of God.

"I here remarked that that was confirmatory of the doctrine that every state of mind has its kindred spirit." And it was written:—

Yes, that is true; and it is an axiom, too, that like attracts like. The habit of indulgence in trifling conversation induces a distaste for the exercise of the higher properties of mind. The uneducated man selects a mind corresponding with his own, and aims not at higher ends. The lascivious man takes no delight in the society of the virtuous; the miser views with disgust the man of large and liberal understanding, and the spendthrift seeks no intimacy with the prudent or careful, but each man seeks, on common ground, the like affinity with his own in some other mind. Therefore when you would attract those you love most, let your thoughts soar above the lesser details of life unmingled life with the grosser feelings of your nature; let the electric bond which connects life with death vibrate with emotions of love, of truth, of good and noble aspirations, and the returning current shall bring back to your consciousness the certainty that you are surrounded by those whose thoughts accord with your thoughts, and whose delight will be to smooth every rough path in life, and to prepare your minds to enjoy on earth a taste of the pleasure of immortality.

R. All this is so good as to require no comment. All good thoughts attract good spirits.

The remainder of the spirit-teachings immediately following in Judge Edmonds' work are scarcely of such importance as to be reproduced here, and this paper being already too long, the continuation is therefore deferred.

K. R. H. M.

April 23rd, 1861.

(To be continued.)

## Correspondence.

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

### The Degrading Nature of Medium Revelations.

[SECOND LETTER.]

To the EDITOR of the SPIRITUAL TIMES.

SIR,—I have perused your leading article of April 23rd with much pleasure, showing, as it does, a temperateness much to be lauded in any discussion, and doubly so in one where the two sides are in reality so completely opposed, and so wide apart.

Your remarks upon the necessity of mediums hardly appear to the point. It is true, as you assert, that the eye is a medium for the brain, but the eye, the ear, all the outward form of man, these are governed by the one soul within, and the communications received through the senses to the soul is a personal and individual one; whereas that transmitted through a medium is avowedly second-hand, second-rate, colored by the idiosyncrasy of the soul through which it comes. The eye, the ear, the senses, the atmosphere, the soil, all which you name as media, transmit their messages with the certainty and correctness with which the telegraph wire conveys a spark of fire, but in sentient beings the case is altogether altered: they have a power, nay, there exists a necessity, from the very circumstances of their being, that impressions or messages should not be delivered in their entirety and exactness. There used to be an amusing game in

which some twenty people joined,—a narrative being whispered to the first, who whispered to the second, and so on to the end, when it was invariably found that despite avowed care, the story at the conclusion, after passing through twenty minds, was so altered as to be hardly recognisable. Is a message from the spiritual world to be so treated? Better, say I, to remain as we are, and never receive it all, than manifestly garbled, mistranslated, even incorrectly spelt and worded, and, of course, incorrectly understood. This method of gaining inspiration is a leap from the lofty pinnacle of faith in One who worketh all things well, a descent from a high confidence in Him who hath provided delights which it hath not entered into the heart of man to conceive,—whose secret eye hath not seen, or ear heard,—a descent and a leap into a gulf of Erebus, an abyss of doubt. As it is, we can believe in the oracles of God. Whether we do or no, and whether our conduct is influenced by them is quite another question; and upon this subject your correspondents, especially Mr. Howitt, write most sensibly, and with deserved satire. I speak strongly on the question because it is a most important one. I support and hail the appearance of your magazine, because it is a valuable trial ground for these opinions, new at least in this country, to the majority of people, and which contain a shadow of truth, which shadow, which *soupeon* it is, which renders them dangerous to many minds. Let me congratulate you upon the courage you show, the fairness with which you allow the expression of adverse opinion, and the calm spirit in which you meet it. Many a better cause has been injured by worse treatment. Of all weak, imbecile, futile, and contemptible inanities, the worst is that dogmatic spirit which denies because a thing is *new* solely, which strives to extinguish anything fresh to avoid the trouble of thinking about it. Such a course may be excused on personal grounds, but ought to be scouted immediately its supporters endeavour to inoculate others with their own *laissez faire*.

This, however, is a digression. Receiving a message through a medium is like looking on some doubtful drawing of a city, instead of viewing the trees and pinnacles, the light and shadow, the perspective, the birds soaring overhead, and seeing the tall trees wave in the fresh breeze, and discovering some undiscovered beauty every moment. It is like a servant's history of some event, which our friend himself would alone particularise fully,—the painting all dull and dead, and out of drawing,—a weariness and a disappointment, the message possibly the very reverse of the truth.

At least let these so-called mediums explain the hindrances from a personal communion of friend with friend. Were there a possibility of this last, what mountains, or rivers, or patience, or trouble, would stay love stronger than death!

I think the assertion might fairly be made that no one communication through a medium has ever yet reached us from the spirit-world absolutely new in character, or which is anything more than the amplification of some idea already broached,—whether it be a gleaming from Brahma or Swedenborg, a dark saying of old, an extract from the Zend Avesta, or a jumble of them all together; and yet we are apt to consider the spirit-world as a great amendment upon this, one in which universal selfishness is *not* suffered well-nigh to obliterate the divine teachings, one in which gold and success are *not* the *summum bonum* and the idols of society.

The more we know of nature the more perfect we find her. It is acknowledged that where we think her faulty our ignorance has invariably been found the cause. In modern Spiritualism something approaching near to the converse has resulted,—the deeper the investigation apparently the deeper the mystification, and the less the advantage; and this is placed to the account of deceiving spirits.

Whether modern Spiritualism is a mere hallucination of credulous minds, which only the common light of truth is needed to dispel, or whether it be true in the sense that it is something more than a dream, can only be tested by the senses of men in whom it can be clearly seen that the inner sense, which is the mind, and the outward senses, which discern form and color, are in a state of health, and can work harmoniously together; for it is certain that nothing can be truth to the mind and falsity to the senses, nor true to the senses and false to the mind, where there exists that state of perfect health, without which it is impossible to attain with certainty any tangible or earthly success, or to discern with clearness any spiritual truth.

The truth, then, of Spiritualism must be decided by its conformity to ascertained laws; it must not set aside the dictates of philosophy, nor be opposed to therapeutic laws; neither must it indulge in wild vagaries of theory or action. Its manifestations must be according to the "fitness of things," and amenable to known, or at all events ascertainable causes, and to reason and common sense as to effects.

If the advocates of, or believers in Spiritualism, are willing to admit this hypothesis and do indeed base their belief on it, they are at liberty to claim success where it can be demonstrated; but if their science is one which recognizes no law, and is independent of all laws, if it requires an abnormal state of mind or body to pry into its mysteries, then to the advocates of such a science belongs the task of proving the inadequacy of the laws with which we are ordinarily satisfied, what it presents govern us to meet our wants, and to lead us on in the way of life here, to the life everlasting.

The truths of all sciences are seen in their results; whether modern Spiritualism is a means by which the mind may be exalted as its believers assert, or whether as its opponents consider it is a thing which would make the earth "sick almost to doomsday with eclipse" is a question which may very properly engage the attention of enquirers after truth, and truth alone. I hope to have brought to the discussion of its merits a mind clear from prejudice.

E. C. MOGRIDGE.

Borth, North Wales,  
26th April, 1864.

## Spiritualism versus Orthodoxy.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—The perusal of the second article on the above subject, contained in your last week's impression, has given me considerable pain. I had begun to wonder why its appearance was so delayed, having been eager to compare its teachings with those of the Word of God, and thereby to determine the exact position which is taken by Spiritualism in the present day. Now the article has forthcome, I only require to know whether the doctrine there laid down be that of Spiritualists generally, and if there be an affirmative answer, I have no alternative but to apply the language of JEHOVAH to Lot to my own individual case: "Escape for thy life: look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—*Gen. xix, 17*.

I may say, by way of introduction, that I am not a disbeliever in the phenomena of modern Spiritualism. I do not think it impossible or illogical for the spirits of the dead to communicate with the spirits of the living, though I cannot believe that everything out of the common order arises from ghosts. A diseased or biologically minded conjures up more apparitions than the spirit-world does. We know that the mental disease of *delirium tremens* racks its possessor with horrid torments, and affrights him with terrible visions. The ravings of fever exhibit the like truth. A quiescent state of the mind, when brooding over some extraordinary occurrence, will produce a biological condition, and the "ghosts of fancy" may seem terribly real. Anyone who has seen biological experiments knows the power of mental impressions in deceiving the senses. This truth, however, does not upset the spiritual theory, and admitting the facts of spirit-communication, the question arises, "Ought we to seek and encourage it?"

If 999 out of every 1000 messages teach that "the only wise God our Saviour," (*Jude 25*) who says of Himself, "I am Alpha and Omega, the Beginning and the Ending, the First and the Last, who is, and who was, and who is to come, the Almighty," (*Rev. i, 8, 11*) is "not God," and is "not to be worshipped as such," then must Spiritualism be an evil agency, Satanically used to draw men from the good and true, and misrepresent the only true object of Christian worship, even the Lord Jesus Christ. Without an acknowledgement of the Supreme Divinity of Jehovah—Jesus, who is the only King and Lord of Heaven, man cannot breathe the celestial atmosphere, where "Christ is all and in all."

To prove the Divinity of Christ, a few out of the many passages of Scripture bearing on the subject shall be referred to. There can be but one God, and a Tri-personal Trinity is an absurdity (*Isai. xlv. 21, 22, 25*).

We find the Lord Jesus Christ, who was Jehovah in a glorified human form, exercising the three great attributes of Deity, therefore He is the only true God.

1. OMNISCIENCE.—"When thou wast under the fig tree, I saw thee" (*John i. 48*). "He knew their thoughts" (*Luke vi. 8*).

2. OMNIPRESENCE.—"Whenever two or three are gathered together in my Name, there am I in the midst of them" (*Matt. xviii. 20*).

3. OMNIPOTENCE.—"All power is given unto me in heaven and earth" (*Matt. xxviii. 18*). "I have power to lay my life down, and I have power to take it again" (*John x. 18*).

Christ always permitted "worship" to be paid to Him, and never censured the worshipper. Instances of this abound throughout the Gospels, and the Apocalypse clearly shows that adoration is to be paid to Him. "In Him," says St. Paul, "dwelleth all the fulness of the Godhead bodily." Among the names given to Him by Isaiah are those of the "Mighty God" and "Everlasting Father." The gospel of St. John opens with the solemn declaration that "the Word was God," and other texts might be adduced if space permitted.

If the spirits teach contrary to this, they are "not of God," but anti-Christian, and doing the work of evil and error.

I am, yours respectfully,

Iver, 4th May, 1864.

ALBERT SAYER.

## Right or Wrong.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—So after ten years' study and investigation Mr. T. P. Barkas has failed to identify or make certain of the identity of his spirit-friends, and tells us that it may be all demonology after all! What kind of evidence does Mr. Barkas demand to satisfy his reasoning powers of the reality? Will he give us his standard of identity, and of the individuality of a spirit, as a *bona fide* representative of the person it claims to be. I think we have plenty of evidence on this point, enough to satisfy any sane mind. I have myself had ocular proof of this kind in my own experience, and that of my family.

What are the proofs required to identify a person in the flesh? 1st. That he has a certain resemblance in face and feature, form and stature. 2nd. That he has a peculiar tone of voice, expression of speech, and manner of address. 3rd. That we have seen him at various times and places, and have a perfect conviction of his identity as the same person. 4th. That he can prove his identity by reference to matters known only to himself and me. All these combine to prove that he is the same person I have seen. All these proofs the spirits have given, and more than these. Take the case of Swedenborg, who conversed face to face with them for years, and had communion with as many spirits as he had with mankind in the flesh; yet was all this delusion? demonology? We have Judge Edmonds in the present day, who talks with and identifies his spirit-friends, and has had as much evidence to prove the identity of his spirit-friends as he has of proving the identity of his own daughter Laura in the flesh. Read his letters and tracts on Spiritualism, filled with evidences of facts that cannot be

gainsaid or overthrown. The fact of his daughter Laura holding a communication in the Greek tongue (a language unknown to her) with a Greek merchant, who found that the spirit that inspired the medium was a friend of his. He tested this by changing the topic from one subject to another, and found the proofs and the identity sustained.

Take another instance, the celebrated test-medium, J. V. Mansfield, of Boston, who has given hundreds of proofs of identity of spirits in all languages and tongues, in such a manner as to put the matter beyond all dispute,—proofs far greater than those given for the identity of persons in the flesh.

Your hypothesis will not stand the light of the higher phenomena of Spiritualism. Andrew Jackson Davis has seen and conversed with hundreds of spirits face to face, and is a living fact that in his own person explodes and overthrows all doubt or cavil in the matter.

I would advise you to calmly examine your theory again before you give the lie to testimony and evidence from witnesses whose credentials are of the most unexceptional character, and who, holding direct vision, can see who they are communicating with. Your solution of Professor Hare's message is simply ridiculous and absurd. Magnetic fluid will not transmit intelligence, and move a dial, and convey a message, without mind. You say that we do not know who it was. I tell you that Professor Hare had unmistakable proof as to the identity of his spirit-friends.

In the second place you say you do not deny the doctrine of angelic ministry, which you call 'spiritual communion.' Now in saying that modern Spiritualism may be all Demonology, you do emphatically throw in the shade angelic communion. Nay, your theory of uncertainty of identity overthrows all claim to angelic communion in the 19th century; an assertion you cannot prove. The biographies of the great and good of all ages entirely disprove your theory.

Thirdly, you say "That for the most part the Almighty has selected spirits from some foreign realm to communicate his message to man, viz., angels, and has scarcely, if ever, used departed human beings for that purpose," &c. Give us proof, texts from Scripture in support of this theory. Let us have facts; facts from the history of Spiritualism in support of this theory. Until you can do this, I shall hold you in error on this most important point, and am prepared to prove just the contrary. This is your great point which upholds the fabric of your system, and when this is overthrown, you must seek for the identity of angels and spirits from a different source from that you have done hitherto. I assert that all angels have been men on earth, or on some other earths of our planetary system, that Scripture confirms and sustains modern Spiritualism, and proves that men are only angels in bad. Swedenborg tells us in sections 6 & 7 of the Last Judgment and the Babylon which has been destroyed, that 1st, "The human race is the basis on which Heaven is founded. 2nd. That the human race is the seminary of Heaven. 3rd. That the extension of Heaven, which is for angels, is so immense that it cannot be filled to eternity. 4th. That the human race is the basis upon which Heaven is founded and angels made.

Your distinction between the Bible Spiritualism and modern Spiritualism is not correct; facts look the other way. Let us take a few parallel cases. In the Bible we have accounts of the handwriting on the wall at Belshazzar's feast. In modern Spiritualism we have hundreds of instances of direct spirit-writing confirming this statement as more than probable. Daniel and the prophets were entranced, and saw visions, and spoke from instruction. Modern mediums, Swedenborg, Harris, A. J. Davis, and other seers and trance-mediums do the same. The same law governs now as governed in the days of Isaiah, Jeremiah, and Daniel. What is true in the days of the prophets and seers of the Old Testament and New Testament, is true also in the year 1864. What was false in ancient days is false now. Truth is one and unchangeable, and always the same, in all ages, times, and nations and there can be no distinction made but one, and that is, *truth* and *falsehood*, *good* and *evil*. You can prove your assertions only by repeating again the stale arguments which William Howitt has so faithfully and plainly answered in the *Spiritual Magazine* for August, 1863, and which you will find difficult to refute or overthrow. I refer you to that article for an answer to your assertions and theory.

Finally, I believe T. P. Barkus to be seriously in error on two points, viz.: that of spirit-identity in seer-ship-face-to-face vision, and that of Demonism in modern Spiritualism. I think he will find that there is an orderly, and a disorderly, a dark and a light side to the Spiritualism of the Bible, and also to the Spiritualism of the 19th century.

Yours truly,

JOSHUA WOOD.

## Clairaudience.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—Clairaudience is hearing the interior sounds of nature, which are as audible to the soul as any sounds that can be heard on the external side. The true Clairaudient is subject to hear all sorts of sounds. He hears from all quarters, as he finds himself in magnetic rapport, even without any consent of his own will. Hence he may be subjected to a hell of discord and evil, or enjoy a heaven of harmony and delight. We would be clearly understood; clairaudients hear any sound that nature or the art of man can produce. Some have them produced externally for the conviction of the uninitiated, but this is not the case with all who are clairaudient. All depends on circumstances and magnetic conditions, whether the sounds can be heard by others or not. In circles harmoniously constituted the sounds and vibrations are produced externally. Such sounds, however, only reach the internal ear of many mediums, and mostly when they are from all society; but sent sounds are as real as if heard by the external ear; and what is more, they are heard by the ear internally. I know it will take ninety nine ignoramuses and one spiritualist to understand

what I mean, but the ear hears on both sides when it is practised. If bears whatever it is in rapport with, and distance is no impediment if the rapport can be established: hence spiritual sounds will come from the antipodes if there is a magnetic chain to conduct them. They may come from the beautiful heavens, or the dull earth, from the angelic host, or the lowliest living thing in creation. Nay, sounds come from all inanimate nature, and are heard by the interior ear as well as externally. The acoustics of clairaudience, therefore, is a subject big with import to man, and worthy the study of the greatest mind of the age, as it is a real telegraphic means of communication, not only between distant places on the earth, but between the earth and the heavens. So sublime a proof of man's immortality, and so great a power of the soul should not be dormant, or left to the development of chance. The subject wants thorough scientific investigation, as it will prove one of the greatest means of human progress. Distance is more fully annihilated by it than by the telegraph; and it is capable of conveying intelligence through all lands, and far above the sphere of earth. It is useless to prove that the power exists; for the first ages of history, and all succeeding historical records make that fact evident; but like all other branches of study, what comes crude and indigested, and sometimes mixed with error, has afterwards to be reduced to order and plainness. The age grapples with mysteries on the physical plane till it fathoms and unfolds them, why should psychological mysteries be overlooked and neglected? Why should the soul be overtaxed with the studies of materiality while it is left spiritually unschooled, if not wholly oblivious of the power it possesses to adapt the unseen elements and forces of nature to its own service. Physical and material studies are elementary, but the powers of the soul are to be developed for eternity. A most unscientific idea is entertained by many respecting these spiritual phenomena, who suppose them to be inscrutable and independent of law. Law and order are as much applicable here as in any other department of science; therefore, men must recognize the fact, study the laws, and adapt the conditions, and the clairaudient power will be developed. History furnishes the facts; nature prescribes the laws, and science must provide the conditions. In the Hebrew scriptures there is abundant proof of the power, but other nations had the same, and no age has been without evidence of a similar kind; but the ignorance and exclusiveness of the Jews and the superstition of the other nations of antiquity were a barrier in the way of scientific investigation, which there is no need to regard with either fear or veneration now.

The mind being freed from hallucination, the organs of hearing are to be subjected to magnetic influence, which may come from the invisibles, or mesmeric operators; but till there is a magnetic treatment, the ear is not prepared for hearing. Some who have no consciousness of the friends who are trying to open up the avenues of intercommunion, will hear a slight tingling in the ear, which is neither more nor less than a magnetic current directed to the organ by spirit friends for the purpose of preparing it to receive intelligible communications. If the mind is alarmed or superstitious fears seize the soul whenever this necessary operation is attempted, the spirit may cease to apply the magnetism, and the spiritual deafness will continue.

Now, suppose the mind to have become accustomed to this kind of phenomenon, and the ear magnetically improved to receive intelligible sounds, the invisible agents with whom we are surrounded can convey the magnetic line to distant places, and cause us to hear as if we were present, though we may be bodily far away. This is spiritual telegraphy; and the apparatus used by the spirits may be more curious and complicated than the mundane telegraph, but there is no question but it is an art, and a great one too.

Some people are often regaled with the singing of birds, but this is on account of their rapport with real birds, otherwise they would not hear them sing; but I believe it is a question with the parties themselves, whether such birds of perfect note exist on the earth or not. Never mind, they exist some where, or they could not sing. Some hear language distinct, and are thereby much instructed; but all things have a speech, and can be made to speak to the ear of man however remote he may be from the object. Now, those who have the interior perception of sound, may know that what they hear is at a great distance sometimes by the entire absence of any such sounds in their immediate locality. Sometimes language appears to be spoken in the air, a few feet from the medium; but that may only be the termination of the magnetic line, while the real operator may be far distant. Perhaps more spiritual manifestations take place telegraphically than in any other way.

A. G.

Mr. R. COOPER, proprietor of the *Spiritual Times*, has undertaken to lecture on Spiritualism, at the following places:—Monday next, May 9, at the Town Hall, Brighton; Tuesday, May 10, Music Hall, Shoreham; Wednesday, May 11, Assembly Room, Bognor; Thursday, May 12, Portland Hall, Southsea, Portsmouth; Friday, May 13, Star Assembly Room, Gosport; Monday, May 16, Victoria Rooms, Ryde; Tuesday, May 17, Literary and Scientific Institution, Ventnor; Wednesday, May 18, Queen's Rooms, Newport; Thursday, May 19, Town Hall, West Cowes; Friday, May 20, Victoria Rooms, Southampton; Monday, May 23, Assembly Room, Havant; Tuesday, May 24, Town Hall, Arundel; Wednesday, May 25, Montague Hall, Worthing. We sincerely trust that the cause of Spiritualism may gain by Mr. Cooper's lectures. He goes on his journey like a veteran pilgrim, devoted to his mission with a strength of purpose highly commendable.



## Poetry.

[ ORIGINAL. ]

## THE ANGELS ARE ABOUT US.

The angels are about us, when we think not they are near,  
 And those of angel-natures are to angels wedded here.  
 As we walk with bleeding feet, over Life's uneven way,  
 May we know that angels guard us with a love that lives for aye.  
 If we aspire to goodness, with Christ before our eyes,  
 The angels will attend us, when we sleep and when we rise.  
 The just delight in justice, and the juster man appears,  
 The more he draws down angels from the pure and perfect spheres.  
 May we heed angelic whispers, amid the strife of Woe;  
 When all its force of passion lays our feeble virtues low;  
 When Hope is shrouded like a sun, and Life seems leas'd to care,  
 And all the chambers of the soul are haunted by despair;  
 Let us listen to the whispers of the angels hovering near,  
 And ghosts of Grief like shadows from the soul shall disappear.  
 If we *would* have faith and virtue—the creed that Jesus taught;  
 His maxims in our lives must glow like jewels in a court.  
 Our lips may sound the name of Christ, and yet our hearts may own  
 The world's material idols, gold, iron, wood and stone.  
 Oh! may we draw down angels from the spirit spheres of bliss,  
 To sanctify our faith, as we live for God in this:  
 May we know that faith and goodness, like dew upon the flowers,  
 Shine brightly in the angels' eyes, whose joys increase with ours.  
 The angels are about us, when we think not they are near,  
 And those of angel-natures are to angels wedded here.

May 4th, 1864.

J. H. POWELL.

## THE MEDIUMS.

### AN ORIGINAL SPIRITUAL TALE.

By J. H. POWELL.

The color came to Reuben's face, the effect of the unlooked-for confidence which the shipwright placed in him. He said little, because he was too full of gratitude. Mr. Humphrey saw at a glance that he had only to make his own conditions with his foreman, and all would be religiously attended to. Reuben was one of those men who value the motive which accompanies the bestowal of a gift more than the gift itself, if the motive be a good one. He was rough in his outward manners, but he was made of genuine stuff. There was no meaningless flattery in his words when he did speak, but a simple eloquence in them, which went home to Mr. Humphrey's heart.

"Since you have bestowed on me, sir, this proof of your kindness, in such a frank and free manner, I can but say that I can only be as I have been since I first came to you, faithful and diligent. You need not have any apprehensions that the business will suffer materially in your absence; but I would much rather see you daily in your office, master. There now, you have my heart in your hand." Reuben ceased with a heaving of the bosom, and a trembling of the lip, which gave signs of agitation. He then went to his duties.

Mr. Humphrey felt like a prisoner released from his fetters, who for the first time feels his feet on free ground. The fetters of business, to speak in figurative language, had fallen as it were suddenly from him, and he was a free man. All he needed to do was to settle a few necessary matters before leaving his business in the care of Reuben, then he would put himself in the way of testing further the reality of spirit phenomena, and do his best to bring conviction of their existence to the minds of mankind. "All things work together for good," thought Mr. Humphrey, as he surveyed in his mind's eye, the past few weeks' incidents.

He sat musing in silence for an hour or two, marvelling on the wonderful workings of God, and the mysterious manner in which mere human hopes and plans are either sustained or allowed to fall away into oblivion. Yet his reflections were intruded upon by thoughts of the spirit-sign which had been given him as the solemn assurance that in fulfilling the injunctions of the spirits he would be obedient to the good and not to the evil.

He was interrupted by the presence of Margaret, his house servant. She came to inform her master that a gentleman was at his house. She handed him a card, which Mr. Hum-

phrey no sooner read than he started from his seat in haste, and leaving Margaret to follow in pursuit, he was not very long before he reached his home.

## CHAPTER VI.

When the shipwright reached Humphrey Villa he was nearly out of breath from unusual quickness of locomotion. Being a big man, of a full corporation, and little used to rapid exercise, he necessarily felt its consequences. He got inside, and resorted to a seat in the hall, before he ventured to introduce himself to his visitor. The time which elapsed before he regained his ordinary quantum of breathing-strength more than offset the extra time it would have taken for him to have walked home in his usual steady paces. He had sat long enough in the hall to allow Margaret to return and greet him with considerable surprise, but like a wise man, he satisfied his mind, and curbed his impatience, by reposing his body. He told Margaret to inform his visitor that he should have the honor of introducing himself in a very brief space of time. He sat for about twenty minutes ruminating on the various incidents of his past career, and anticipating the pleasure of the promised present. He then, with his usual gravity of manner, proceeded to the library, and was face to face with Mr. Jeremiah Forbes, who rose and grasped him eagerly by the hand. They stood like two veterans in a statuesque attitude, holding each other's hand, and looking remarkably petrified, into each other's face. This comic position lasted only a few seconds, but it was long enough to illustrate the wonderment of the two, who evidently deemed the occasion one of the most important. Perhaps Mr. Jeremiah Forbes looked upon Mr. Humphrey as a phenomenon, and Mr. Humphrey looked upon Mr. Jeremiah Forbes as a phenomenon. Perhaps Mr. Forbes never expected to grasp the warm, fleshy hand of a man devoted to the same spiritual pursuits as himself, and perhaps Mr. Humphrey thought he had found in Mr. Jeremiah Forbes the very man he had long desired. Be that as it may, these two veterans looked at each other, and stood grasping each other's hand with but one thought. There is always an end where there is a beginning to temporary pursuits, and the end came to this petrified-like position of these two men. When they had seated themselves opposite each other, and performed their smiles and other expressions of pleasure at the meeting, they talked to each other with a freedom which would have caused a stranger to imagine they had known each other for years.

Mr. Jeremiah Forbes was a short, sharp, quick-sighted being. He was about forty years of age, dark-complexioned, and profusely whiskered about the chin. He held in his hand a silver-mounted walking-stick, and either possessed or assumed an air of gentility. He treated ordinary matters with *nonchalance*, and acted generally like a man conscious of possessing a secret, or of being superior to any other man. He was a thorough-bred Londoner, and might be said to know all the ins and outs of life. He had early chosen the law for his study, and had taken up his quarters at Lincoln's-inn, with a very astute lawyer, from whom he got a sufficient inkling of legal phrases to enable him to enter himself on the list of commonlaw practitioners. Years passed and Mr. Jeremiah Forbes became known, and was looked upon as a valuable legal limb, yet he only managed to keep body and soul together, never being able to find the philosopher's stone, or to speak plainly, the way to wealth. He simply plodded on, finding it as much as he could well manage to keep himself respectable—pay for his chambers, and occasionally indulge in a visit to Gravesend, where he was in the habit of visiting a very charming young lady, whom the legal functionary was disposed to transform into Mrs. Forbes; but he was waiting as he had been all his life, for better times, and from present prospects seemed doomed to wait: but his affection for Miss Corral was deep and enduring, although fate was so unkind. Now it happened that Mr. Jeremiah Forbes knew that Miss Corral would be heiress to some two or three thousands at the death of an only parent, her mother, who was verging fast on three-score years, and who was subjected to asthma and other "ills that flesh is heir to." He was therefore daily in expectation that the old lady would depart to that bourne from whence the spirit *may* return. But to say that he wished her a speedy exit would be wrong; yet he very much wished to call Miss Corral his wife. Of course, he had often desired to bring matters to a climax, but then his own prospects were so far from being satisfactory that he was under the necessity of delaying and delaying, until the mother

and daughter began to think he was only trifling with them. Of course, Miss Corral never dreamed for a single second that Mr. Forbes had an eye to her expectations; she thought he was possessed of a soul above such low inducements, and as a matter of course, he was too astute a philosopher to let her understand the real motives for his tardiness in proposing. Whilst he kept up a continual correspondence with his Gravesend friends, he suddenly discovered his mediumistic powers. He was invited to witness some extraordinary manifestations at the house of a friend in London, and during the sitting indulged in the ordinary common-place pleasantries, evincing stubborn disbelief in the spirit-origin of all he saw. He was himself challenged to sit alone at the table, when, to his utter astonishment, it danced about in all directions, and once or twice rose from the ground. Now Mr. Jeremiah Forbes, with all his astuteness, was puzzled. He turned the table over and over again, examined its every part, but found no *mechanical* key to the mystery.

There was a deal of laughter at his evident chagrin, but it abated in due course, whilst the aspirant for legal honors got deeper in the meshes of the mystery. After several other wonderful manifestations were elicited, Mr. Forbes received a spirit intimation that he was "*A Medium*," and that he might expect to be visited at his chambers by his spirit-friends. It was all fudge, thought Mr. Forbes, as he sat watching with dissatisfied glances the self-satisfied looks of the company. There can be nothing more annoying to a person of keen perceptions and large self-esteem, than to fail in discovering the clue to any mystery, when once the endeavour has proved abortive. Mr. Jeremiah Forbes felt annoyed, but he strove to hide the external evidences of the feeling, and managed to leave the circle with becoming civility. He found on his return to his chambers that he had greatly erred in supposing the spirit assertion that he was a medium was all fudge. He was accompanied to his bed by a chorus of raps, which very much startled him, and had he not recollected the occurrences at the house he had lately left, he would have been most puzzled to account for them. He was not predisposed to paroxysms of fear, therefore he allowed himself to fall asleep, in spite of all invisible endeavours to keep him awake. When he was in a deep sleep that night, he had a dream which impressed his memory so deeply that to this day he remembers it. He dreamed he sat on a bank of a river, in a foreign clime, where no mortal seemed to dwell. The air was sultry, yet full of perfume of an intoxicating power. Presently a narrow boat glided down the stream with marvellous swiftness, and stopped suddenly in front of him. A man came from the cabin below, and mounted on deck, and held in his hand a scroll, with the words written with letters of light,—*Forbes, you are a Medium*. The scroll seemed to vanish, and yet the man stood still before him. The dreamer, excited, exclaimed, "What is a medium?" The scroll appeared again with these characters,—*A medium is one that allows spirits to interchange communion with the material world*. These words vanished as the scroll disappeared once more. The man still remained stationary, and seemed to possess no power himself of utterance. The dreamer marvelled much, yet wanted more information still. "Say what I am to do to develop my medium power." The scroll reappeared, and the letters of light came,—*Meet in circles, sit around tables, yield obedience to spirit impressions*. The scroll, the man, the boat, all vanished, in the twinkling of a star. And the dreamer found himself transported from the bark and the stream to the table of his friends, where he had sat and witnessed phenomena. Here he saw a repetition of what had before passed, and awoke very much surprised to find himself on his bed at his chambers.

It is due to Mr. Jeremiah Forbes to state that he never afterwards called in question the reality of spirit phenomena, although he sat very often at the tables of spiritualists, and owing to his own wonderful powers was ever a welcome visitor. He became eventually so thoroughly in earnest that he resolved to devote his time to the development of his mediumship. The more he sat at circles the more firmly in earnest he grew. His mediumship became the talk of all the circles, and he found his time much taken up attending to invitations. At length he resolved to make his seances a means of profit. He issued circulars and advertised at a guinea a head to allow persons to sit with him for an hour to witness manifestations of spirit power. His profits from this source were quite satisfactory to him, besides being an exciting novelty in the Inns. When he received Mr. Humphrey's letter in answer to the advertisement, he first thought he would reply to it by letter,

and appoint an interview. He afterwards decided, for the sake of a change, to take the train and answer it in person.

Having briefly run over the past of Mr. Jeremiah Forbes's history from the time his attention was first attracted to spirit intercourse; we now feel more at liberty in presenting that worthy's doings with Mr. Humphrey. The two mediums had a full hour's conversation which passed off rapidly enough. Then came dinner, which had to be done justice to, and passed away amid interesting and amusing anecdotes which came *apropos* from the lips of Mr. Forbes. Mr. Humphrey gave a recital of his own extraordinary spiritual experiences, which gave in turn Mr. Forbes great pleasure. Thus the two grew acquainted with each other to their mutual satisfaction.

Mr. Jeremiah Forbes found in Mr. Humphrey a true Englishman, and withal a man of intellect and sterling sense. He seemed drawn to him by an invisible chain of sympathies, and could not help being more communicative than was his wont. There was a great chasm of differences between the two natures which it was impossible either of them could overleap. Mr. Humphrey was open-hearted and single-minded, with a pure sentiment of Christian love for mankind. He had perhaps less regard for the selfish instincts of his composition than any man of his acquaintance. In other words, the soul of the man which was genial and unembarrassed by craft or secret evil peccadilloes was visible in his actions. Mr. Jeremiah Forbes contrasted with Mr. Humphrey, looked not only small in body but in brain; yet he had qualities of goodness which made him appreciable even to such a man as the shipwright, but they were not like the leaven which leaveneth the whole lump. Mr. Forbes had been brought into contact with men of all creeds and grades, from the saint to the most conceivable sinner. He had learnt that most men are engaged in a conflict of chicanery, and had discovered the sad fact that the cleverest rogue had the temporal advantage. It is hard to have to pass through the fiery ordeal of difficulties, but much harder to pass through it unscathed. Few men in this world are fitted to undertake the task of braving the furious flames with the confidence that, like Shadrack and his companions, they will escape uninjured. Mr. Forbes was only an ordinary mortal, he was strong but not heroic; he might be fit to obey, but certainly not to command. He had courage, but it was fierce and sudden as the tiger's, not strong, steady and defiant as the martyr's. He was an ordinary being with ordinary failings and faults, and the remarkable fact in connection with his experience was, the wonderful gift of mediumship which had developed in him. He cared very little about the philosophy of the spiritual subject, he yet delighted to have the phenomena acknowledged. No two men could be more different in moral composition than these two mediums, and perhaps no two men were better adapted for each other's purpose. Mr. Humphrey had the devotion, intellect, courage, and enthusiasm of a philanthropist; he was carved out by nature a reformer. He lived to love, and loving lived indeed. He was blessed with means to enable him to carry any reasonable proposition which he might put to himself. Mr. Jeremiah Forbes was just the man capable of being moulded and shaped into usefulness: what he lacked in principle Mr. Humphrey could supply.

Mr. Forbes could not help it that nature had not given him a soul as large as Mr. Humphrey's, any more than he could help it that she had not meted out to him the same size and strength of body. Considering the vast number of differences there are and the strong influences of education and circumstance, it was a matter for thankfulness to the two men that they differed from each other no more than they did.

The journey from London to Southampton was a tedious one, and of course a plea to cause Mr. Jeremiah Forbes to excuse himself from a very speedy sitting, with a view to obtain spiritual phenomena; both himself and his host agreed on spending a few more hours in conversation previous to the commencement of a series of investigations which were promised by Mr. Forbes and anticipated by Mr. Humphrey.

The shipwright's household at that time consisted only of himself, Mrs. Bates, his housekeeper, and Margaret the general servant. His two daughters being with Miss Peters, making progress in their lessons; therefore the coast was clear for a full and free examination of the spiritual question without fear of hindrances which might otherwise spring out of the nervousness of the children.

(To be continued.)

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