

THE

SPIRITUAL TIMES

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

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

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

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“The life that now is shapes the life that is to be.”

“Prove all things, hold fast that which is good.”

The Spiritual Times.

SATURDAY, JANUARY 14, 1865.

A VISIT TO YORKSHIRE.

In this article the pompous WE must give place to the I, which, under certain circumstances, becomes necessarily the proper letter of the spirit of the facts to be related. Well, to start definitely, without further preliminary, I may say, I left the pent-up wilderness of bricks, London, by the Great Northern Railway, for Richmond, on Saturday morning, Dec. 24th, on a talking tour. In the railway carriage, I got into conversation with three gentlemen. After some ordinary converse, as to the coldness of the morning, &c. I said to one of them, “The Davenport manifestations are exciting considerable interest! Have you seen them?” He smiled, and replied, “I have no desire. The newspapers have sickened me of their puzzling tricks.”—“You have not seen them, and yet you charge them with jugglery. This is unfair. First, ascertain for yourself whether they are genuine or not before you pronounce them one or the other.” “Oh!” he replied, whilst great interest was depicted in the countenances of his companions, “We know well enough they are clever tricksters; Professor Anderson has settled that for them.” At this point, one of the other gentlemen said, turning to me, “You don’t pretend to say, sir, that you believe spirits have anything whatever to do with the Davenport mysteries?” I replied, quickly, “That is just my position; and with your permission, I shall gladly give evidences to satisfy you, if possible, that the spiritual hypothesis is the only satisfactory one. In fact, that legerdemain and all the other alleged causes involve the mind in greater difficulties.” I then detailed the various facts in my memory which have sprung out of the operations of the conjurers, and compared their assumed *exposes*—their “Brummagem Counterfeits,” with the genuine mediums. Many questions were put by my companions, all of which I answered without reserve. The result was, that more than half of a tedious journey was passed pleasantly, and my listeners yielded all opposition, confessing that they could not defend their positions. When I reached Richmond, at ten o’clock at night, I made the best of my way to the house of Mr G. Armitage, who had kindly arranged to entertain me. I found him a retired, affable, intelligent personage; a vegetarian and a teetotaler of some years’ standing. We were not long in melting the ice of strangeness. Psychology and Spiritualism were subjects

very dear to him, consequently I was pleased to begin with them. The next day he kindly introduced me to some friends of his—teetotal missionaries, whom I was disposed to spiritualise, for I had several conversations with them upon the subject. They listened intently, asked many questions, and assured me that they should give the subject attention.

My lectures in Richmond were delivered before small but very attentive audiences, patronised by the Mayor, and several of the leading men of the town. At another place, not a hundred miles from Richmond, I lectured on Mesmerism and Spiritualism to a very crowded audience in connection with a church Sunday-school, the Rev. — K— occupying the chair. At this place I mesmerised a goodly number of persons, male and female, some of them being the children of the clergyman. Great excitement prevailed in the neighbourhood, and various curious facts need mention. Miss K., daughter of the clergyman, had only been home from Ireland a few days previous to my arrival. When I sat at dinner, she excused herself from sitting at the table, fearing I might influence her magnetically. In the afternoon, however, she sat with me at a small round table, and we elicited communications. I said, “Shall I magnetise Miss K.?” The table gave three knocks. Miss K. immediately consented, and, in less than five minutes, was rendered Clairvoyante. Her father said she had lost her box on her way from Ireland; would I kindly see if I could cause her to find it? I did so. She said she saw her box at Darlington station, and read the address, omitting, as I afterwards learned, one or two words. On another occasion I had to rise early in the morning to accompany Mr K. to Richmond. We were sitting at the table. Mrs K. said, “Will the spirits kindly wake us in time by sending this boy?” (pointing to a little boy about seven years old.) The answer was in the affirmative. In the morning I learned from the lips of the boy’s mother that he came to her in his sleep, at five o’clock, and aroused her; but he had declared, on being awakened afterwards, that he had no consciousness of having left his bed. Mr K., one of his sons, and myself started for Richmond. On the way, the clergyman called at a post office, and obtained some letters. He opened one, and read to me. It was from the station-master at Darlington, and informed us that Miss K.’s box had arrived there, and was forwarded to Barnard Castle. Here was proof at least that the clairvoyante had spoken truly as to the whereabouts of her box. At Richmond, on this occasion, I met with a gentleman, the owner of some mines. He urged very strong objections to all psychologic, mesmeric, and spiritual phenomena. We had a very vigorous debate for quite two hours, which ended in my opponent yielding a portion of his ground, and paying me a compliment by saying that he never before met a man who had so ably and successfully combatted his views. He came to the Town Hall to hear me lecture that night, and seemed to take a deep interest in the proceedings. The next day we were favoured by a Mr Solomon Wise, a hardy peasant, who has managed, by years of hard labour

and thrift, to possess a few cottages and a horse and cart, with a ride in his trap. I mention his name with pleasure, because I learn that he has lately offered to purchase a couple of cottages at Gilling, where he lives, for the express purpose of turning them into a reading room for the benefit of his neighbours. This Mr Solomon Wise has the misfortune to be a little deaf, so that he loses half the words uttered in his presence. Whilst we were riding along he broke a lengthened silence by saying, "It strikes me, sir, if all the world were spiritual, men would be afraid to injure their fellow men." "Very true, Solomon," I replied, much pleased to find in this apparently ignorant peasant a true Spiritualist. When we arrived at the parsonage, we heard that Miss K. had received a letter from Ireland, which confirmed the reality of her clairvoyance. The box had not been addressed by herself, but by the lady who had written to her. The omission of one or two words by the clairvoyante may result from the direction only being partially plain to her.

I gave three lectures to Mr K.'s parishioners, all of which were listened to with the most intense interest, with more than average intelligence. But I did not please everybody. One man said to some of his neighbours that "the Devil had come amongst them." Another, who came to one of the lectures, mounted the platform with a very sceptical certainty that I should not affect him, and if so I had not affected any of the persons whom I had psychologised. This worthy gentleman, however, was caught, and was worked into one of my most ludicrous subjects. The next day, when he found himself away from my influence, he got under the influence of a very thorough Wesleyan, who persuaded him that the influence of Satan had been upon him, and that there was no way but praying for that influence to be taken away; accordingly, the two together prayed, I doubt not, most earnestly that the power of myself (the Devil) might be for ever destroyed. I had received intimation from Mr Armitage and Mr Wise that they might possibly drive over to the parsonage, and convey me to Barnard Castle on the Sunday, as there was to be a tea party in celebration of the new year. On Saturday, new year's night, I attended church, and heard Mr K. preach, who, by the way, assures me that he always trusts to spirit-aid both for his text and sermon. Thus the old year died, the bells struck, and the service ended. I was the first to reach the house, as I had been informed that it was a custom in Yorkshire for the stranger to be welcomed first on a new year's morn. and a right hearty new year's welcome I received from Mrs K. and those of her family who had not gone to "the watch." Before retiring to bed a sitting was proposed. The little table ambled towards me, the alphabet was called over, and the following signalled—*You will be welcome at Barnard Castle.* I was not thinking of Barnard Castle at the time. I said, "Will Solomon and Mr Armitage come for me?"—"Yes." "Will you say the time I may expect them?"—"A quarter-past eleven!" The morning dawned upon us with a beautiful promise of sunshine. About eleven o'clock one of Mr K.'s sons came down stairs, complaining of pains all over him, and general sickness. I placed him on the sofa, gave him some long passes, and got him to sleep. I then told his mother to wrap him up, and take care nothing disturbed him; that I should leave him whilst I came from church, and that when he awoke, which would not be till then, he would be quite well, and free from pain. A few minutes later on, Mr Solomon Wise and Mr Armitage drove up. I looked at my watch; it was three minutes over a quarter-past eleven. In the afternoon I found myself in company with the two Richmond friends on the road to Barnard Castle. We had a pleasant, but cold ride, and arrived just in time for the tea. The place of meeting was a very pleasant room, which had formerly been used as a Wesleyan Chapel, and preached in by John Wesley. It is now used by some earnest Unitarians. I had not sat at the table long before Mr Lee came to me; and telling me that their regular speaker on whom they relied for their best speech was ill, requested me to lecture on Spiritualism. I readily consented, and had, for the first time in my life, a pulpit for my rostrum. The congregation paid the most marked attention to me, and at the end I was thanked by Mr Lee, at whose house we stayed the night.

Space will not allow me to give other interesting particulars. My lecturing, or talking tour closed at York, where I met some earnest friends to the cause. My lecture there,

as at other places, was listened to with marked interest. At its close, I had to defend my positions, and did so without compromise or consciousness of weakness. I found the friends with whom I came in contact, rough, earnest, intelligent, and advanced; and, from my small experience, conclude that Spiritualism will readily have a welcome in Yorkshire, if it be only presented with thoroughness, and kept free from sectarianism. I hope I have started some few on the road of inquiry; if so, I feel my visit to the North of Yorkshire will not have been in vain.

The *York Herald* of Saturday has the following, which is but a brief *resume* of my lecture and the discussion which took place after it at York:—

The lecturer, in introducing himself to his hearers, remarked that he stood before them a confirmed spiritualist, though some years ago he had lectured against the subject and had at one time thought that if anything could be absurd it was spiritualism. He, however, had subsequently been taken to a French medium—a French lady—and he shortly after ceased lecturing against the question. Mr Powell detailed the circumstances attending his conversion to spiritualism, and then alluded to individual as well as general experiments in table turning, and the discovery he and his friends had made of a lady who was a medium, and with whom they got some wonderful manifestations. The lecturer adduced several interesting instances, of the veracity of which he assured his audience, in support of spiritualism, one of these being that of a little girl, who knew nothing whatever of the subject, having produced a fac-simile of her grandmother's signature, who had departed life thirty-four years previously. The production of manifestations were not always successful, but if persevered in they generally resulted in some measure of success. He did not expect that people would accept the facts of spiritualism without a great deal of hard work, but he believed it was gaining ground daily, and more especially among the literary and upper classes of society. The arguments in favour of it were founded not only on fact, but they carried with them philosophy as well. Mr Powell then warmly supported his belief in spiritualism, and added that in America millions were convinced of its truth. The lecturer next alluded to the opposition which had been given to the subject by Professors Faraday and Pepper, and Sir D. Brewster, and attempted to show what he considered the fallacy of their conclusions. In noticing the manifestations of the "Davenport Brothers," who have created so much attention in the metropolis, Mr Powell remarked that he knew a great deal about the young men; he went to their seances whenever he liked; and he contended that during the eleven years they had been before the public not one trick or any species of deception had been proved against them. Having made some strictures on the behaviour of the representatives of the London press at one of these seances, he proceeded to notice Professor Anderson, the "Wizard of the North," and his proffered wager of £1,000 with respect to spirit-rapping. Mr Powell spoke of Mr G. J. Holyoake, whom he took to witness "the Davenport Brothers," because he believed he was candid, and would say what he thought, and Mr Holyoake had remarked, after witnessing them, that he was quite satisfied that they were genuine. The lecturer then alluded to the uses and abuses of spiritualism, observing that it proved to him incontestably the immortality of the soul. It taught them that to do a wrong act was to bring upon themselves punishment, and that it was impossible to do a good act without that act bringing its own reward. It taught them that death had only an existence in name, and that we must progress not only here but beyond the grave. Spiritualism was founded on the one principle of love; it taught them that the life that now is shapes the life that is to be. He also invited any individual to question him on the subject of the lecture. Several parties entered into discussion with the lecturer, one of whom remarked that mesmerism was an old subject, and that the lecture they had heard was nothing but an epitome of what had appeared in the newspapers; whilst another wished to know what connection there was between mesmerism and spiritualism, and whether the lecturer could give any exhibition of Spiritual manifestations to those present. As to any "manifestations" being produced at that time, Mr Powell acknowledged his inability to produce them, but added that he believed mesmerism was the a, b, c, of spiritualism. He did not believe any man understood mesmerism who did not believe in spiritualism. In answer to the interrogative how it was that "mediums" were required in "spiritual manifestations," Mr Powell remarked the question is as unreasonable as to ask why one skin is white and another black, or that the nose of one man is longer than that of another. He only knew there were hundreds and thousands of "mediums," and if they investigated further they would, as Byron had said, become the more "mysteriously mystified." He referred to a case of clairvoyance which had just taken place in the North-Riding, in which a lady had been able to trace and recover a missing box from the railway authorities, and said it was not for people who knew nothing of the subject to dogmatise, but to investigate.

Correspondence.

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

LORD BROUGHAM AND SPIRITUALISM.

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

SIR,—Your correspondent Mr C. Cooke, the other day, who always writes with great good sense, made some remarks upon this subject. There is probably a cause for Lord Brougham's conduct in making an attack on Spiritualism at two successive annual meetings of social science. Many years ago, it is well known. Lord Brougham in company with Sir David Brewster and others, had a seance at Cox's Hotel, Jermyn Street. It is equally now familiar to all readers that Sir David, though much astonished and declaring that what he saw upset the philosophy of fifty years, as soon as these declarations of his got abroad and were ridiculed, ate them up rapidly, and said, "the table seemed to him to rise!" This seeming to rise has been admirably treated by the Rev. Dr. Maitland, Librarian of Salisbury Cathedral, who says we are told, that scientific men are your only men to judge of facts, and here, he says, is one who did not know when a table rose under his own nose, whether it rose or not. He could only aver it seemed to rise.

Well, amidst the controversy which arose on Sir David's prevarication, Lord Brougham said to Mr Cox, "What is all this noise about Sir David?" "What is it about?" replied that excellent and undaunted Spiritualist, Mr Cox; "it is that Sir David says the table did not rise from the floor at the seance at which both you and I were present. Your lordship knows well enough that it rose." "Oh," replied Brougham, promptly and rapidly, "It rose, certainly it rose."

Beyond this Lord Brougham till lately has been prudent enough to keep his tongue in his head on Spiritualism, though it has always wagged pretty freely on almost all subjects. But Mr Cox having now left this scene, it may be that his lordship feels relieved of one witness to his acknowledgement of the facts of Spiritualism, as there has lately been an attempt on the part of Mr Hastings to deny that Lord Lyndhurst believed in Spiritualism. Now, either Lord Lyndhurst firmly believed at one time in the facts of Spiritualism as witnessed at his own house, or Mr Home has often stated unhesitatingly what was not true. For I as well as many others have heard him say that at a seance at Lord Lyndhurst's, very striking phenomena took place, at which his lordship expressed both great amazement and delight, and asking for an example of spirit-power, a drawing-room table was lifted into the air and brought down again with such force as to break off the foot. If Lord Lyndhurst afterwards denied this he was not the man I take him to have been, either for shrewdness or honesty.

But as to Lord Brougham there may be another motive for his recent assaults on Spiritualism. It is well known that Sir David Brewster threatened the Messrs Longmans with an action for libel on account of the reference in *Homo's* "Incidents of my Life," to the repeated charges against Sir David Brewster of endeavouring to plagiarise the invention of Buffon's Dioptric Lenz, Stephenson's Polygonal Lenz for Lighthouses, and Professor Wheatstone's Stereoscope. They declined to continue the publication of this work unless Mr Home removed from it these references to Sir David's alleged exploits. Mr Home refused on the ground that these exposures had long been made public by such men as Dr Carpenter, of University College, in a public lecture; by Professor Wheatstone in the *Times*, and by Arago both in the *Annales de Chimie* and in the complete edition of his own works. That Sir David had repeatedly threatened to bring an action for libel against one or more of these distinguished men, but had been too wise to do it. In his second edition Mr Home not only continued the account of these alleged plagiaries, but dared Sir David to an action by repeated advertisements of the book headed "Home v. Brewster." At the same time Mr Home gave the full references to the charges of Sir David by Arago, Wheatstone, and Carpenter. It is sufficient to say that such action on the part of Sir David has never been brought.

Sir David's buggaboo having failed to silence Mr Home, he adopted another plan. At his opening of the term at the University of Edinburgh, Sir David made for two years at least, a bitter onslaught on Spiritualism. As this failed to produce any effect, either in favour of Sir David or in arresting for an hour the onward course of Spiritualism, it has been shrewdly suggested that he has prevailed on Lord Brougham, as an old friend, to become his scape-goat by dragging Spiritualism annually and irrelevantly into Social Science. Nothing but the effect of very advanced years could have induced the master-mind of Brougham to degrade itself by so absurd and out-of-place an exhibition. He says "we," the social scientifics, "hold to the Christian faith." We are glad to hear it—there have been shrowd queries whether his lordship did hold to that faith at all. But if he does so does Spiritualism, and this should be no reason for his abusing it. The Spiritualists, he says, deal in visions; so I rather think did all the leading characters of the history his lordship now expresses his belief in and veneration for. There is no book in the world which abounds so much in visions as the Bible, and Lord Brougham in ridiculing visions and believers in them ridicules God who sent them to most of the patriarchs and apostles, and also ridicules Abraham, Ezekiel, Jeremiah, Isaiah, Daniel, Joseph, the reputed father of Christ, St. Peter, St. Paul, and St. John, with his sublime vision of the apocalypse. Is it by this unworthy sneering that Lord Brougham manifests his recently professed adherence to Christianity?

But Spiritualism teaches more than visions—it teaches great facts and principles, which Lord Brougham need not go far, either from Grafton Street or Cannes, to learn. At a time when, according to Clarke's "Guide to Spiritualism," twenty millions of Spiritualists already exist, and when it has spread over all America, and over

almost every country in Europe, abounding in all the great cities of France, especially in the south, where it has its numerous journals—when it has made deep inroads into Algeria, has startled even Constantinople, and travelled to Australia, it may be well for Lord Brougham to reflect whether even his strength is equal to the giant that he assails. Surely if his mathematics have taught him anything they must have given him a lively sense of the law of proportion, and the collation of forces. Is he, does he really imagine, the Hercules for the stupendous labour of annihilating Spiritualism? Is there any wisdom in battling, not in his youth but in his sunset, with the impossible? Is it not likely that amongst twenty millions of people who have satisfied themselves on the evidence not simply of facts, but of years of constantly recurring facts, there may be a few thousands quite as well able as himself to form a conclusion on things seen, and rigorously examined? In a philosophy based essentially on facts, let him reflect whether there must not have been a considerable number of facts to convince twenty millions of people? Whether these people so convinced, being not the ignorant and uneducated, but chiefly in the higher and middle classes, abundantly amongst the most able, learned, acutely reasoning and eminently gifted men, there is not a momentum of proof which offers nothing but defeat to the most stalwart assailant? Whether the decisions of such intellects as those of Victor Hugo and Guizot, are not entitled to as much respect as his own?

At all events, it will be prudent for a man of his lordship's reputation for sagacity and usefulness to reflect that at the age of 86, and, therefore, not far from the frontiers of that world which is entirely and concretely spiritual—where they are all Spiritualists from Almighty God on His spirit-throne—God, who is spirit and must be worshipped in spirit and in truth, God surrounded by spirit legions too numerous for the subtlest algebra to calculate, down to the lowest soul of a defunct philosopher groping after the sticks and straws of material science in the lowest regions of spiritual ignorance—it may be wise, I say, not to enter that world in the very act of ridiculing its total population, its very constitution, its life, its laws, and practices. It may not be imprudent to reflect that it can be no great honour to be suspected even here of being put forward in his old age in the vain endeavour to cast a shield over a man who has not been able to shield himself from the scariest strictures of such men as Carpenter, Wheatstone, and Arago.

One thing is certain that if Lord Brougham were in that meridian pride and strength of his faculties and eloquence as when in the British parliament, side by side with the generous Denman, he hurled the indignation of the whole civilised world on the head of the modern Caligula, he could not produce the smallest impression on Spiritualism, or check its career for a single hour. Men learned and able as himself have tried the hazard and have fallen one after another before it. Having clearly God for its originator, irrepressible and ever-springing facts for its alient, the destruction of materialism, the monster evil of the age, and the restoration of faith in the gospel for its aim, it marches steadily on its way unconscious of the sarcasms or the falsehoods of the wise of this world, whose combined efforts against it are only as the sea foam on the sides of some gallant ship—

"Luctantes ventos tempestatesque sonoras
Imperio premit.

If it were really unfavoured of God, he could plant a rock of destruction in its path, but all his winds and waves conspicuously are with it, and it ploughs through the proudest obstacles of the proudest and most perverted intellects, as a great West Indian steamer through the feeble tangles of the Saragossa grass floating in the gulph stream—

"Periculosum est credere et non credere;
Ergo exploranda est veritas, multum prius
Quam stulta pravè judicet sententia."

WILLIAM HOWITT.

APPARITION.

(Concluded from our last.)

May I now trespass on your kindness in permitting the following observations as to my own views and experiences in regard to the objects and purposes of Spiritualism:—First, I do not believe Spiritualism has come to satisfy any sordid or worldly passion, or to make men wealthy or independent by discovery of gold mines or material riches. Such surely never was the mission of christian Spiritualism and is not now. No doubt men may try to subvert its revealings to sordid purposes, but when they do, they will receive such replies as by their untruthfulness will greatly disappoint their materialistic expectations. No, I believe the mission of spiritualists is for much higher and nobler purposes, and that its principal object at present is, as Mr Home states, to prove to sceptics the existence of a *soul* and the reality of a future state.

From my short experience, I have invariably found, that all those with whom I have come in contact are under the delusive impression that as soon as they get in communication with a spirit, that the intelligence shall know all things in Heaven and in Earth, before the worlds were created, and since, should know all the circumstances which have ever taken place, connected with all individuals and things, and even be able to ascertain with correctness those which are to come.

It is thus from such misconceptions that spiritual communications become dangerous, and are likely to mislead. I believe it is neither opposed to scripture, nor to the knowledge acquired by passing events of a spiritual character during any ago and period of the world, nor contrary to the teachings of Spiritualism, that in the other world as in

this, there are any intelligences of any class and description with whom mortals may come in contact, and by whom they may be influenced. I would impress in the strongest terms of which I am capable, the great necessity for those who investigate Spiritualism to any extent, to be first firmly rooted and grounded in the great leading and fundamental doctrines of christianity from which they cannot be shaken. Not to have their lives and their actions shaped out and influenced by its divine teachings and to be in harmony with themselves and all mankind. Next as to the results which Spiritualism is made instrumental to effect, I can only say, that within my own short experience I have had the great pleasure and satisfaction of knowing individuals whose notions and ideas were avowedly atheistic completely converted to belief in spirit and futurity, and more, to embrace the truths of christianity and the teaching of the scriptures, to which they had been entirely opposed, and to state such in regard to the former and their changed opinions plainly and publicly before many of their friends, and express thankfulness for the change which has been effected in them.

In conclusion, I would say that those who investigate Spiritualism should do so with clean hands and a pure heart, and if they seek for information of a high moral and spiritual nature they will not be disappointed.

I am Sir, yours obediently,
E. S. LAUDER.

A FEW DIFFICULTIES SOLVED—ANSWER TO ENQUIRER.

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

SIR,—In your issue of December 31, an "Enquirer" presents "a few difficulties," which oblige him "to withhold full credence to the doctrine of Spiritualism," and which difficulties, or "objections," "he believes are shared by the vast majority of the educated people of this country."

If it be so I can only say, and I believe it to be the truth, that "the vast majority of the educated people of this country," are in this instance grossly ignorant of "the doctrine" to which these objections are urged, and of the facts by which that "doctrine" is sustained.

That "doctrine," as I understand it, is that our kinsmen, friends, and others who have passed through the change of death, have simply passed into another condition of existence, and are still able, under suitable conditions, more or less perfectly to communicate, in various ways, with those still in the flesh. The "doctrine" assumes that they retain their identity, that they enter the spirit-world as they left this, minus only the body and its belongings. If this be so, one must expect that ordinarily their communications will retain the same average character, and the same individual idiosyncrasies they displayed on earth. When, then, "Enquirer" asks, "How it is that the messages purported to be received from the spirit-world are generally of a trifling, frivolous character?" I, in return, ask "What is the staple of ordinary conversation—is it not generally of a common-place, trifling, frivolous character?" Let anyone test this by noting verbatim all the conversation to which he is doomed to listen in any single week. When he has done so I am much mistaken if he ever after speaks of spirit messages as "trifling" or "frivolous" in comparison.

Of course all conversation in society is not of this kind; we do sometimes, I hope often, listen to, and take part in conversation of a more solid and improving character, and all who have had much experience in spiritual communications can testify that they frequently receive from their spirit friends messages of affection, of deep thought, of earnest piety; messages calculated, nay certain if acted on, to make them wiser and better men. If we did not send so many persons of a "trifling, frivolous character" into the other world, we should not have so many trifling, frivolous messages back from them.

When "Enquirer" goes a step further and asks "How it is that no useful truth has yet been enunciated, no information valuable to mankind elicited, no prophecy with reference to the future uttered, which can be stated to have received fulfilment on respectable testimony?" his inquiries are simply based on assumptions wholly gratuitous and unfounded. So, also, when he tells us "that no medium has yet been able to ascertain and state correctly the number of a bank note which had been previously sealed up in an envelope, although a considerable reward has been offered for the successful execution of the feat," he apparently assumes that this experiment has been often tried and proved a failure. To deal with all these assumptions in detail would take up more of your space than I should feel warranted in doing, but as the last is relating to the bank-note—is the least vague and is often cited, I take that as a specimen of the rest.

The statement in question I believe originated with the *Christian Observer*, in a review of Mesmerism, in its No. for February, 1854. Speaking of clairvoyance, it remarked—"The best test of this fraud, (for it is nothing better) is that of the challenges which have been given to the whole class of clairvoyants to read the numbers upon certain bank-notes which have been locked up in metal boxes on the condition of receiving these notes when so deciphered, and which have so universally failed," &c. (Page 133.)

As the learned and Rev. Dr. Maitland was at the time this appeared preparing for the publication of a second edition of his pamphlet on Mesmerism, not liking to be ignorant of a matter presumed to be notorious, he addressed a civil letter to the Editor of the *Christian Observer*, requesting the reviewer to put him in the way of finding some authority for his statement. This letter was never in any way acknowledged. Presuming that others might know as much of the matter as the reviewer and be more communicative, Dr. Maitland then, giving his name and address, made inquiry publicly to the same effect in *Notes and Queries* of July 1, 1854. In his "Superstition and Science," published 1855, Dr. Maitland tells us—"Up to this moment I have not in any way learned anything of any bank

note having ever been locked up in a metal box, or of any bank-note in any box being offered to any alleged clairvoyant or anybody else, either in experiments for clairvoyance or any other purpose." Dr. Maitland, however, at length succeeded in hunting to earth the story on which the statement rested. It seems that in December, 1845, Sir Philip Crampton, with the view of injuring Mesmerism, published a letter in the *Mail* offering a £100 bank-note "to be paid to any person who shall by the operation of mesmerism, describe the particulars of the note." These particulars are thus stated in the endorsement on the envelope containing the enclosure to be given to the fortunate clairvoyant—"This envelope contains a bank-note for £100, which will immediately become the property of the person who without opening the envelope, shall describe in the presence of Philip Doyne, Esq., and Sir Philip Crampton, Bart., every particular of the said note—viz., the bank from which it was issued, the date, the number, and the signatures attached to it, and who shall read a sentence, consisting of a few English words plainly written, and which is contained in the same envelope with the half note. (Signed) James Dudgeon." As no one appeared to claim the note during the stipulated six months, the envelope was opened, and found to contain—what? A £100 bank-note, or the half note? Nothing of the kind. What then? Simply a blank cheque with the few English words plainly written—"To (Edipus alone)." Sir Philip Crampton having thought it good fun to substitute the one for the other. (See *Zoist*, April, 1852.) There is a little sequel to this discreditable hoax, appended by Dr. Elliotson, in the shape of a letter from Mr. J. D. Saunders, of 1, Upper Portland Place, Clifton, Bristol, in which he states that he had occasion to mesmerize a boy who was clairvoyant, that he set him to look after this note, the boy said and persisted that there was no note, but only a cheque, and that he thinking this was mere nonsense, told the boy so, and waked him.

The sham challenge of Sir Philip Crampton had been bruited far and wide by the press, but to those who know the press I need not say that the exposé of its fraudulent character by Dr. Maitland and Dr. Elliotson, did not meet with equal publicity. I have gone into this case circumstantially, not only in answer to "Enquirer," but as an illustration of how little newspaper reports are to be trusted on subjects of an unpopular nature.

I would say to "Enquirer" in conclusion that if he thinks the use of Spiritualism is, or should be, to promote "the worldly advantage of mediums," or of any other privileged persons, by spirits informing them of "the site of some gold mine, or the name of an investment which spiritual foreknowledge may see as a valuable one," he altogether mistakes its nature, and should at once give it up as a bad speculation; but if, as he tells us, he "is free to confess" the belief "is a consoling one, and calculated to effect much good," he may be encouraged to persevere in his inquiries, and so far as the "investment" of his time in it is concerned, I trust it will prove "a valuable one."

Yours, &c., THOMAS BREVIER.

Jan. 3, 1865.

MUSICAL SPIRITS.

SIR,—Knowing that you are anxious to obtain any information respecting Spiritualism, I will not apologise for troubling you with the following interesting account, which I hope you will consider worthy a place in your valuable paper.

Some short time ago, I was invited by a friend to pass the evening at his house. As I knew he was a believer in Spiritualism, I determined to accept the invitation, hoping I might either see or hear something to amuse me, for I had no faith in anything of the sort. I accordingly went, and found a few persons assembled. I felt rather disappointed, when half the evening passed off without a word having been said on the subject of Spiritualism, but at length one of the party began to talk about music. In the course of the conversation I happened to mention the hymn called "Jerusalem the Golden," saying what a beautiful tune I thought it, upon which I was requested to play it, but I excused myself having sustained a slight injury to one of my hands. The master of the house regretted I was not able to play the hymn, but as all seemed so desirous to hear it, he had little doubt but that the spirits would oblige the company by performing it. Hearing this I was much pleased as I thought I should now have something to assure me. Mr F—walked towards the piano, on which he placed both his hands for a few seconds; the instrument remained closed, and Mr F—said, "Will the spirits play for us the air we desire to hear?" The piano gave assent by lifting up both its legs from the floor about one inch and bringing them down again with a heavy sound. Immediately afterwards we heard the notes begin to play the hymn distinctly, in a plaintive and touching style; when about half way through I could no longer stand being tricked and deceived; so I rose up hastily from my seat and went over to the piano, saying, "Mr F—, you know you have a self-acting piano there." As I approached, the sounds became fainter, until when I stood close to it, they entirely ceased. "You see," said my friend, "the spirits will not continue to play while such an unbeliever in them stands so near; be kind enough to resume your place." I complied, and as I did so the music began again, and what appeared the most remarkable part of it was that it commenced exactly where it had left off, and having finished the hymn became silent. I must own I was a little bit staggered at all this, and I requested to be allowed to examine the piano. I did so thoroughly, and was obliged to admit that it was precisely the same as any other instrument of the same description. "Well," said Mr F—to me, "are you convinced now?" I replied I should feel much more convinced if it were any other piano but yours, that performed so wonderfully. He then offered to try one on my own piano the following evening. I thought this seemed a very fair proposition and accepted it. I was pleased at the idea of having the

chance as I hoped of refuting his notion that he possessed a power over spirits. The next evening the same party assembled at my house. Mr F—had particularly requested me not to go near my piano during the day. I had therefore locked the room up, and did not enter it until my friends came. When we were all quietly seated, I asked Mr F— to commence. He went to the piano, on which he placed both his hands, in the same way as he had placed them on his own, and in about a minute the spirits manifested themselves by raising the two legs nearly two inches from the floor, and then giving three distinct raps. Mr F— looked at me exultingly, and said, "The spirits, you see, are anxious to establish the claim I assert of having a certain power over them; they are ready and willing to repeat the performance of last night." The piano then went through the hymn in the same beautiful manner. I was for a few moments so awe-stricken that I could not express my astonishment at this most startling display of Spiritualism; I confessed on the spot that I was a convert to it. Now, I ask, could I be otherwise? If seeing is believing, so in this case surely hearing is. It was my own piano, in my own home, and I therefore felt thoroughly certain, that I could not in any way have been deceived. I think, Mr Editor, you will agree with me that this is a case worthy of circulation. I enclose my card, and beg to subscribe myself with all respect a

CONVERTED UNBELIEVER IN SPIRITUALISM.

HERR TOLMAQUE v. THE BROTHERS DAVENPORT.

[The following two letters were sent to the *Morning Star*, but declined.]

SIR,—Herr Tolmaque claims to do the same things as are done in the presence of the Brothers Davenport and Mr Fay, but declines to submit to the same conditions. He asserts, indeed, and the Flaneur supports the assertion, that he does the same things if not under the same, under similar conditions. Why, then, does he not accept Mr Palmer's reiterated challenge? Or, why does not the Flaneur accept it for him, and thereby earn the £100 for one of the London Charities? 'Because,' retorts Herr Tolmaque, 'Mr Palmer and his friends will not acknowledge themselves to be conjurors, and the phenomena to be merely tricks of ledgerdomain'—that is, *will not give up the whole point in dispute!* Modest Herr Tolmaque!

But it is asserted further that the conjuror does the same things as the Brothers and Mr Fay do. They assert they do *nothing*, but are perfectly passive instruments, and submit themselves to crucial tests in proof. Other persons of intelligence and high moral and scientific repute, after close examination, and after having been with them in the cabinet, affirm the same thing. In this the Brothers and their friends have not "now shifted their ground," as their opponent states, but have consistently maintained the same position from the beginning. The Conjuror, and his confrère, the Flaneur, have with equal consistency, and, assuredly, in the face of contrary evidence, with no less effrontery, maintained their original charges—prejudgments though they were, not only unsupported by evidence, but against the positive testimony of men at least as qualified to judge as themselves. Each of them, moreover, has his own test, which, when submitted to, we are to assume will be final: the Flaneur claims admission to the cabinet during the performance therein: Herr Tolmaque stipulates that only one of the mediums shall be admitted into the dark room "chosen by yourself and literary friends or contemporaries," and that he shall simply hold him. These conditions complied with, and the passivity of the mediums thus demonstrated while the phenomena take place as usual, our distinguished literary Free-lance and the Professor of Ledgermain will forthwith declare themselves converts.

Well, and if it were all so, is the public thereby to be convinced? Am I to accept the evidence of individuals who start with assumptions of roguery in men of whom they know nothing, and who for aught we know may be as good as themselves, possibly better, and on pure negations, maintain their assumptions, in defiance of weighty and positive testimony to the contrary? The first condition of a trustworthy writer in such a case is, surely, impartiality; the capacity to suspend judgment until proof shall have been received. The next, that he has no moral inability to believe in the possible integrity of untried men. Anyone who commences with a pre-judgment of matters of which he is obliged to confess total ignorance, does not commend himself as possessing qualifications necessarily rendering his testimony reliable. What shall we say of one who not only does this, but does it with insult, pertinaciously reiterates the insult, and then claims to be treated as a gentleman of candour? To Mr Palmer and his friends he says, you are "sailing under false colours." You are mere conjurors, and you know that I know it. True, you assert the contrary; have even made affidavit thereof; have satisfied not a few honourable men, and even a very learned committee of savans and literary men in this metropolis, that the phenomena, however produced are not conjuring tricks; but I know better; these men were simply dupes, and you are knaves! You are, in fact, excuse me, but I must say it, liars and impostors; and, *until you confess as much, I cannot have anything to do with you.* But if you will, &c. &c.

Every reader of the controversy must acknowledge that this is the simple English of both Herr Tolmaque's and the Flaneur's proposals, and literally very little of a parody of their gentlemanly style. Now, though it would be very condescending of Mr Palmer and his friends to ignore these insults, and try to convert their utterers, I have yet to learn that the public would be much served thereby. The Spiritualists will doubtless consider that Spiritualism can better be without them, than they can be without it. And as far as their influence with the public, if the testimony of those who have already spoken be incredible, the reception of theirs is at least a matter of no small doubt. Why, for instance, should I receive the evidence of the Flaneur, and reject that of Mr Charles Reade, who, as the Flaneur states, has

been in the cabinet? Both are equally unknown to me; and so far as names go, the one, to me, is just as good as the other. Again, Herr Tolmaque would not be the first conjuror who has been baffled by the Brothers, and forced to confess to the presence of an intelligent, independent power wholly above his art, comprehension, or control; and why should I believe the one more than the other? So that, though the conjuror were, on his own conditions, converted, and though he did "become the staunchest advocate of Spiritualism," I doubt extremely whether the outlying mass of Scepticism especially Scepticism of the type of his own and the Flaneur's, would be very much moved by the fact. There would not be wanting querists to mete to them the measure they had meted to others withal, modestly insinuating "had they, too, not been bought with a price?"

Very possibly this would do them no little good. It would enable them to realize at least how their imputations have affected other persons, and probably lift them into a somewhat loftier atmosphere of thought and emotion. The effect upon the public would probably be in the inverse ratio of their own conceit; but upon themselves even this fact might not be without salutary results. As far as the objects of the Davenports and Dr Ferguson are concerned, and all whom I have met who have made the intimate acquaintance of these gentlemen believe that at least one of their objects, (and that, without doubt in the case of Dr Ferguson, the supreme object) is the propagation of truth, and of a truth in the highest degree interesting, and important to mankind;—as far, I say, as these objects are concerned, it is conceivable that the opposition of the Flaneur and his confrère may be of more service than their advocacy. Herr Tolmaque, in fact seems to be quite alive to this supposition; and, though I believe he has himself reaped far more advantage from the notoriety than he has conferred, with the true instinct of his class he does not hesitate to withdraw public attention from this inference, and from the fact that he might have *privately* accepted Mr Palmer's challenge, by suggesting that to be the motive of his opponent which is obviously his own. In this case the axiom is very plainly applicable, 'as one does himself he suspects his neighbour.' Herr Tolmaque is no doubt an adroit conjuror; but in morals he sometimes overreaches himself, and in this case the public will see through his artifice.

To revert to the question of real public interest, 'What is the truth concerning the Davenport manifestations?' it may be permitted me to suggest that this must be determined by the investigation of somewhat more impartial minds than those of the Flaneur and Herr Tolmaque. There seems to be some hope of this, if the "board of scientific gentlemen," to whom Mr Palmer refers, will do their work thoroughly and report the result. In the meantime, if your contributor and his protégé, the conjuror, will reflect upon the fact, that phenomena analogous in kind, though varying in degree, are alleged by hundreds of sane men of honour, intelligence and probity, to happen in their own households, under conditions precluding the hypothesis of ledgerdomain, it may tend to begot in themselves a state of mind, which, whilst it does not in pair their ability to detect imposture, may enable them to admit the possibility of facts equally beyond their experience, and above their comprehension, and, by consequence, save them from the egregious audacity of branding men as impostors, of whom they know comparatively nothing, simply because they affirm facts irreconcilable with their philosophy. If notwithstanding such considerations, they still persist in insulting gentlemen as a preliminary to co-operation in scientific investigations, let them not be surprised if they be left outside.—I am, sir, yours respectfully,

1st January, 1865.

ANDREW LEIGHTON.

LETTER FROM THE MESSRS. DAVENPORT.

(To the EDITOR of the SPIRITUAL TIMES.)

SIR,—It is well-known to the readers of the "Morning Star," that since the defeat of the Flaneur, in his abortive effort to convince the public that we are sorry mountebanks, that the columns of that paper have been devoted to the interests of a class of charlatans and mountebanks who have poured forth an unmeasured torrent of abuse, which we should not condescend to notice had not the Editor himself endorsed their miserable imitations of facts which he himself witnessed, and dare not deny. The following letter was sent to him for insertion in the "Morning Star," but with characteristic cowardice, and a total disregard for fair play—of which Englishmen boast—contemptible in the extreme, he refused its publication:—

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

SIR,—Permit us to state through your columns, that for the last three months we have been before the London public, and have engaged the attention of many of the most distinguished men of the country who are noted for sound judgment and great sagacity. That we have, both in public and private, been subjected to the most critical and searching examinations, under circumstances most favourable for the detection of fraud. And if any amount of unimpeachable testimony from clear-sighted, hard-headed practical Englishmen, could convince the public of the reality of our claims, there certainly could remain no longer any doubt. We assert, and without the fear of successful contradiction, that we have honourably and openly met all opposition, not only from the public at large, but from a class of third-rate tricksters, who, not being able to gain a living by their bungling trickery, have resorted to the contemptible "dodge" of trafficking in our reputation. To their challenges and threats of exposure, we, in compliance with the wishes of our friends, condescended to meet them under circumstances where there could be no possible chance of collusion on our part, without a complete and open exposure in the presence of persons of high standing, whose testimony our friends insisted could not be doubted. The consequences were that Anderson and Tolmaque both refused to meet us, the latter on the ridiculous plea that as long as we

sailed under false colours he would have nothing to do with us. From that time to the present neither of them have taken any notice of Mr Palmer's standing challenge. On another occasion we consented to a private seance with the "Flanour," at which he wished two professional ropetyers to act as committee men, the results were the same as they always are with us, a perfect success of all the phenomena which usually occur in our presence. And now, in conclusion, we will say that we will not condescend to notice further the pretensions of men who make it a business to prey upon our reputation.

We are, sir, yours &c.,

IRA ERASTUS DAVENPORT.
W. H. DAVENPORT.

SPIRIT MESSAGES.

In a list of questions awaiting the reply from the spirits were the following:—"Do our spirits actually visit the scenes of our dreams, or is it merely impressional?" Also—"Can you explain through me the 'mystic memory?'" The following being, in one message, a reply to both, and showing the connection between the two questions, was given this morning, October 7th, 1864:—

"Mystic memory is one of the mysterious workings of the spirit, when disconnected from the body. It is produced in those peculiar constitutions susceptible to it, by the same kind of process as the dreams of everyday life are produced. In dreams the spirit roves free of the body in its sleeping state. A dreamless state is not possible. Although the body has no remembrance that is no proof, or rather it is the proof, that the spirit has passed away to other scenes, more completely forsaking the body. In such states some spirits visit again and again the same persons, whose spirits, as it were, attract them magnetically. The spirits grow together into intimate intercourse, disclosing thus the secrets of the earth life. Truly, to be really alone is never known. These spirits may, and constantly do, never meet in the body. When by a strange coincidence this does occur, then takes place the astonishing instances of mystic memory, and man, if he but knew the secret of it, would learn how entirely spirit life can be separated from earth life, even whilst they are conjoined for material purposes. This is the mysterious working of clairvoyance, with this difference: a clairvoyant requires the assistance of the magnetic fluid of another individual, to condense, so to speak, her powers, and bring them into utterance. With the mysteries of mystic memory, as there has been no attempt to bring about the condensation, inasmuch as the process of spirit intercourse goes on during nature's sleep, and is never connected with outer-life, unless the body-forms meet, so the difference is more in degree, or external appearance, than in reality.

"Spirit-life, both in connection with and in separation from body-life, forms one great supernatural whole. Let not vain man think it in his power to solve all problems of existence, or even whilst in the body to be able to fathom the workings of the supernatural that is the very atmosphere he breathes. The drawing aside of the dark veil, by the aid of spirit intercourse can only in a very obscure and partial manner teach you aught of spirit life. The earth-body, in its cloak of earth-bound sin, must long be a hindrance almost insuperable. Only gradually will the good overpower the evil, until at last all will come out clear and bright in the spirit life and light. Leave off, my child."

(To be Continued.)

APPARITION IN A WILL CASE.

(From "Visits from the World of Spirits," 1791.)

The doctor was sitting alone by the fire, either in his study or in his parlour, in Broad-street, where he lived, and reading a book, his door being fast shut and locked; he was well assured there was no one in the room but himself, when accidentally raising his head a little, he was exceedingly surprised to see sitting in an elbow chair at the other side of the fire place or chimney, an ancient grave gentleman in a black velvet gown, a long wig, and looking with a pleasing countenance towards the doctor as if going to speak.

The doctor, as we may reasonably suppose, was greatly surprised at the sight of him, and indeed the seeing him as sitting in the chair was the most likely to be surprising; because the doctor knowing the door to be locked, and then seeing a man sitting in a chair, he must immediately and at first sight conclude him to be a spirit or apparition, or devil, call it as you will. Had he seen him come in at the door, he might have supposed him to be really a gentleman come to speak with him, and might think he had omitted fastening the door, as he intended to have done.

The doctor appeared in great disorder at the sight, as he acknowledged to those to whom he told the story, and from whom (says my author) I received this account with very little remove of hands between.

The spectre it seems began, for the doctor had not courage at first, he said, to speak to it; I say the spectre or apparition spoke first, and desired the doctor not to be frightened, nor to be surprised, for that he would not do him any hurt; but that he came to him upon a matter of great importance to an injured family, which was in great danger of being ruined; and though he (the doctor) was a stranger to the family, yet knowing him to be a man of integrity, he had pitched upon him to do an act of very great charity, as well as justice; and that he could depend upon him for a punctual performance.

The doctor was not at first composed enough to receive the introduction of the business with a due attention, but seemed rather inclined to get out of the room if he could, and once or twice made some attempt to knock for some of the family to come up, at which the apparition appeared a little displeased.

But it seems he did not; for, as the doctor said, he had no power to go out of the room if he had been next the door, or to knock for help if any had been at hand.

But here the apparition seeing the doctor still in confusion, desired him again to compose himself, for he would not do him the least injury, or offer anything to make him uneasy; but desired that he would give him leave to deliver the business he came about, which when he had heard, perhaps he would see less cause to be surprised or apprehensive than he did now.

By this time, and by the calm way of discourse above mentioned, the doctor recovered himself so much, though not with any kind of composure, as to speak.

In the name of God, says the doctor, what art thou?

I desired you would not be frightened, says the apparition to him again; I am a stranger to you, and if I tell you my name, you do not know it, but you may do the business without enquiring.

The doctor continued discomposed and uneasy, and said nothing for some time.

The apparition spoke again to him not to be surprised, and received only for answer the old ignorant question,

In the name of God, who art thou?

Upon this, the spectre seemed displeased, as if the doctor had not treated him with respect: and expostulated a little with him, telling him he could have terrified him into a compliance, but he chose to come calmly and quietly to him; and used some other discourses, so civil and obliging, that by this time he began to be a little more familiar, and at length the doctor asked.

What is it you would have with me?

At this, the apparition, as if gratified with the question, began his story thus:

I lived in the county of Somerset, where I left a very good estate which my grandson enjoys at this time. But he is sued for the possession by my two nephews, the sons of my younger brother.

Here he gave his own name, the name of his younger brother, and the names of his two nephews; but I am not allowed to publish the names in this relation, nor might it be proper for many reasons.

The doctor then interrupted, and asked him how long the grandson had been in possession of the estate; which he told him was seven years, intimating that he had been so long dead.

Then he went on, and told him that his nephews would be too hard for his grandson in the suit, and would deprive him of the mansion-house and estate; so that he would be in danger of being entirely ruined, and his family reduced.

Still the doctor could not see into the matter, or what he could do to remedy the evil that threatened the family, and therefore asked him some questions, for now they began to be a little better acquainted than at first.

Says the doctor, and what am I able to do in it, if the law be against him?

Why, says the spectre, it is not that the nephews have any right; but the grand deed of settlement, being the conveyance of the inheritance is lost: and for want of that deed they will not be able to make out their title to the estate.

Well, says the doctor, and still what can I do in the case?

Why, says the spectre, if you will go down to my grandson's house, and take such persons with you as you can trust, I will give you such instructions as that you shall find out the deed or settlement, which lies concealed in a place where I put it with my own hands, and where you shall direct my grandson to take it out in your presence.

But why then cannot you direct your grandson himself to do this? says the doctor.

Ask me not about that, says the apparition, there are divers reasons which you may know hereafter. I can depend upon your honesty in it, in the meantime, and you may so dispose of matters that you shall have your expenses paid you, and be handsomely allowed for your trouble.

After this discourse, and several other expostulations, (for the doctor was not easily prevailed upon to go, till the spectre seemed to look angrily and even to threaten him for refusing,) he did at last promise to go.

Having obtained a promise of him, he told him he might let his grandson know he had formerly conversed with his grandfather, (but not how lately, or in what manner,) and ask to see the house; and that in such an upper room or loft, he should see a deal of old lumber, old coffers, old chests, and such things as were out of fashion now, thrown by, and piled up upon one another, to make room for fashionable furniture, cabinets, chests of drawers, and the like.

That, in such a particular corner, was such a certain old chest, with an old broken lock upon it, and a key in it, which could neither be turned in the lock, nor pulled out.

In that chest, says he, and in that place, lies the grand deed or charter of the estate, which conveys the inheritance, and without which the family will be turned out of doors.

After this discourse, the doctor promised to go down into the country and dispatch this important commission. The apparition putting on a very pleasant and smiling aspect, thanked him, and disappeared.

(To be Continued.)

NOTICE!—THE SPIRITUAL LYCEUM,
NEWMAN STREET, OXFORD STREET.

The Inaugural Soiree will take place on Sunday evening, January 22nd, 1865. Addresses will be given by Dr. J. B. FERGUSON, Mr J. M. SPEAR, and other gentlemen, interspersed with a selection of choice Vocal and Instrumental Music. The proceedings will commence at half-past six. Admission Free to Spiritualists.

THE DYING SISTER.

(From the German of Christian Stolberg.)

Rosebud! None of May's daughters loveliest,
With sparkling dew of dawn upon their brow,
Treasures of odour in their stainless breast,
Attire sublime, shone half so sweet as thou.

And now, O Rose of Roses, Flower of Flowers,
Thy noble head is languishing and faint;
Anew, thou Rosebud, in a few brief hours,
Bloomest in Eden, an immortal saint.

A cooling balm, a solace opulent,
The Tree of Life Eternal pours on thee;
And to thy pangs, soft summer airs are sent
By palms of victory; Rose, thou art free.

Each of thy tortures blossoms to a bough,
Wherewith to weave thy grand, unfading crown;
Serene, thou gazest, as if angels now
Were flying with this godlike garland down.

In speechless anguish, weeping, I drew near;
But thou didst smile, and thou art smiling yet;
The more thou smilest, Rose, my breast to cheer,
The keener, O beloved, is my regret.

WILLIAM MACCALL.

REMARKABLE SPIRIT MANIFESTATIONS.

(From the *Banner of Light*.)

There is living in this place an accomplished engraver, who has latterly been somewhat a subject for the control of unseen powers, and has for some little time past been made to write characters like the Chinese, etc. His hand mechanically writes legibly, in the style usual to most writing mediums of that class. He is also made to draw pencil pictures of likenesses and landscapes, which are very fine. Last Saturday, Sept. 24th, the artist was made to produce a landscape drawing of about fourteen inches in length, in a little less than twenty minutes. On Sunday morning last, he desired to find a suitable frame in which to preserve the picture, and noticing the one containing the picture of President Lincoln, concluded it would answer, and he would give "Father Abraham" a better enclosure. So the representation of the President was removed, and the new landscape was taken up to be placed in the frame, when there were discovered, on the white part of the sheet just above the drawing, two large drops of blood, (so it appeared,) and a small spatter of the same. The artist tried to remove the stains, but it is sad to find that he has been unable to do so. They still remained there when I saw the picture. Soon after the occurrence of the blood, the medium's hand was controlled and wrote as follows:

"FRIEND OF PROGRESS—We have given you a good test of spirit power, by showing you in your spirit drawing a symbol of the times—a removal of Lincoln from his present office is represented by symbol. The stains of blood you witness on your drawing signify that you may look for times of blood in case another party takes the place of your present executive."

I have been as brief in the above narration as I well could.

L. K. COONLEY.

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

CIRCUMSTANCES.—If all be well within, nothing can hurt us from without.—TAYLOR.

PHYSICAL MANIFESTATIONS.

(From the *Banner of Light*.)

Will you permit me, Mr Editor, to give you a few details concerning a seance held at my house on the 14th of November, through the mediumship of Miss Jennie Lord? We were favoured with most excellent music on violins by Messrs Watson and Burr—music that "took the imprisoned soul and wrapped it in Elysium." Among others who witnessed these wonderful manifestations were W. P. Anderson, J. V. Mansfield, Dr Larkin, Mr Hyde, and several ladies. The music was fully appreciated by the spirits, who responded in a scientific manner, keeping perfect time as these instruments were floating in the air, occasionally touching different persons composing the circle. No one there who listened to the war dance performed by Black Hawk, and felt the vibration on the floor, could doubt his power, for he gave evidence that he at least was not an airy phantom. It would far exceed the limits of a letter to relate all the phenomena that occurred during the seance—rolling of barrels, and other sounds imitated; Dr Larkin's spectacles were taken from his head, a handkerchief from Mrs Anderson's pocket, and tied in a most grotesque form; a cord placed about her neck; a glass containing flowers, brought from a shelf, was handed around; water placed to the lips of several persons. In presenting the glass to me, the water was accidentally spilled. I naturally complained of such treatment. Immediately a hand, soft and palpable to the touch, wiped my face with a cloth in the most gentle and caressing manner. This was repeated, and the hand laid on my head, a signal given by my own Indian guide; bells were rung nearly all the while, but in good time with the music. The spirits were in high good humour, and repeatedly called for more lively tunes, and the earthly musicians were very obliging. A table was drawn across the floor, all the instruments removed from a table devoted to their use, and placed upon another beautifully arranged. All this and more occurred, although the circle was broken by three persons leaving the room. Altogether it was the most wonderful and convincing manifestation I ever witnessed, and it seems to me that it could not be better by any spirits, in or out of the body. No one can wonder at the refinement of these manifestations who is acquainted with Miss Lord; she is gentle, pure and good. Her sweetness of disposition, her childlike faith in her spirit-guides attach them to her, and their ever-watchful care over her is indeed a blessing.

During the night, after we had retired to rest, we were favoured with raps and ringing of the bells.

At the close of the seance, the spirit of Miss Sprague promised to perform on an instrument which she described. She also controlled the medium to speak poetry once in my presence.

For a few weeks past Miss Lord has been giving very fine manifestations at Vincentown, N. J., at the house of Mr H. I. Budd, a gentleman who is progressive, and a Spiritualist in theory and practice. He has, in connection with another believer in the faith purchased a church in an Orthodox neighbourhood. It will be devoted to the use of Spiritualists. May success attend all such reformers. Yours for progress,—J. M. JACKSON.

REASON.

We must distinguish between those things that are above Reason and incomprehensible, and things that are against Reason and utterly inconceivable. Some things are above reason in regard of their transcendent excellency, or distance from us;—the Divine Essence, the eternal Decrees, the hypostatical union, are such high and glorious objects, that it is an impossible enterprise to comprehend them; the intellectual eye is dazzled by their overpowering light. We can have but an imperfect knowledge of them: and there is no just cause of wonder that supernatural revelation should speak incomprehensible things of God. For he is a singular and admirable Being, infinitely above the ordinary course of nature. The maxims of philosophy are not to be extended to him. We must adore what we cannot fully understand. But those things are against Reason, and utterly inconceivable, that involve a contradiction and have a natural repugnancy to our understandings, which cannot conceive anything that is formally impossible, and there is no such doctrine in the Christian Religion.—DR. BATES.

PLAINNESS OF RELIGION.—It is more healthful and nutritive to dig the earth, and to eat of her fruits, than to stare upon the greatest glories of the heavens, and live upon the beams of the sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldom does advantage piety, and is full of danger in the greatest of its lustre. . . . If the person be made unquiet, unconstant, proud, pusillanimous, of high opinion, pertinacious, and confident in certain judgments, or desperate, it is certain they are temptations and illusions; so that as all our duty consists in the ways of repentance and acquisition of virtue, so there rests all our safety, and by consequence all our solid joys; and this is the effect of ordinary, pious, and regular meditations.—TAYLOR.

HUMILITY.—If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none but by itself. The voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces, where neither virtue nor strength can prevail, nor reason.—QUARLES.

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