

THE

SPIRITUAL TIMES

A WEEKLY ORGAN DEVOTED TO THE FACTS, PHILOSOPHY, AND
PRACTICAL USES OF MODERN SPIRITUALISM.

WE HOLD THAT GOD IS OUR FATHER, MAN OUR BROTHER, IMMORTALITY OUR DESTINY.

"Prove all things, hold fast that which is good."

"The life that now is shapes the life that is to be."

No. 46, VOL. II.

SATURDAY, FEBRUARY 18, 1865.

PRICE 2d.

Spiritualism unfolds to our internal senses substantial realities, presenting us not only with the semblances, but the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the spiritual, but 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.

A SHOOTING STAR AT EXETER HALL.

EXETER HALL is famous for rhetorical displays. The Evangelical great guns make just such a noise as great guns well-primed with powder make when it is ignited. Small guns are not often *let off* there. Were they, their report would be lost amid the deafening hisses of the assemblage. It has become the fashion to acknowledge the stars of the Church as well as the Theatre; and the Evangelical star sheds abroad his lustre from the Exeter Hall platform with as much *eclat* as the Theatrical star from the boards of Drury-lane. It is well that we pause before receiving all the brilliance of the Exeter Hall luminaries as genuine *starlight*—that we assure ourselves "their light so shines before men that, seeing their good works, they may glorify their Father which is in Heaven," and not them—that their light is *bona fide*—not easily extinguishable, and so on.

The Rev. Dr. Edmond the other evening stood on the Exeter Hall platform before members of the Young Men's Christian Association and was the acknowledged "star of the evening." His radiance shot off thus:—"Many of the manifestations could not be regarded as mere delusions of modern Spiritualism, nor was the supposition of trick and juggling imposture sufficient to account for them. That there was a vast amount of this in exhibitions of the character of those with which Londoners had lately been familiarised, he made no question (the Davonports), nor did he doubt that almost all the mere materialistic phenomena could be produced by clever juggling with opportunity for preparation; but this would not account for all that seemed credibly attested. On the other hand, the theory of the agency of departed spirits in the matter was without evidence and against it. (How does the Doctor prove this?) If there were spiritual agency in it at all it could only, from the character of the communications, be of the Devil—(cheers)—and yet he had felt when reading through some specimens of spiritualistic effusion and narratives of spiritualistic phenomena, that it was almost an indignity to the Fend himself to ascribe them to him, except—and he wished this noted—on the principle that the Tempter would play with straws, if thereby he might hoodwink or lead astray the vanity of the foolish human soul. (Is it not a pity the Doctor gave no opinion of the phenomena and narratives which are outside the circle of the "some?") If, then, neither delusion, nor trick, nor spiritual agency could be accepted as an explanation, What was the explanation? He answered, as the result of the inquiries which he had made, and which result had not been overthrown by anything more recent, that amidst a vast amount of fancy, imposture, jugglery, and haply, too, of permitted Satanic deceptions. (We thought the Devil would, as usual with Clerical opponents, find a welcome home with the Doctor.) There were in the midst of these exhibitions, as in the kindred ones of mesmerism,

biology, clairvoyance and trance, indications of the discovery of some physical power, which hereafter, when better understood, and known in its laws, and freed from superincumbent rubbish, might, like the electric spark, perform no unimportant part in the material or even mental advancement of the race. As to the communications "precious," in the midst of the community at present, one could not help thinking that both the alleged Spiritual agents and their embodied consociates might study with advantage a line in an old Latin poem—

"Nec Deus intersit nisi dignus vindice nodus,"

which might be freely translated—"Bring not a God upon the scene unless you have something for a God to do;" or still more freely paraphrased in this fashion—

"Don't bring a Spirit from the world unseen
To rap your pate, or drum, or tambourine;
Or loosen knotted ropes from limb or wrist,
Which juggler's skill might quite as well untwist."

(Loud laughter.)

We present Dr. Edmond with a paraphrase of his wondrous pun—

(Don't bring a juggler to untwist a rope,
His spirit, like the spirit of the Pope,
Has its existence in 'a world unseen,'
And must not touch a rope or tambourine.)

But in another view these manifestations deserved a more serious word. He knew not how the exhibitors now abode by the theory of the presence of departed spirits and their agency in producing the varied phenomena of the "structure," but he would put the case thus regarding all such displays. If the parties themselves believed in such spiritual interposition, and that the departed spirits of the feeble or the "mighty dead" had nothing better to do than to play tricks with knotted ropes and jingle musical instruments, then they were much to be pitied for their conceptions of a future and invisible state of being. If not knowing, as at one time he saw it stated, to what to ascribe the performances themselves, they were as anxious as others to make the discovery, they must submit to many more conditions than heretofore to manifest their sincerity. (Would Dr. Edmond submit to preach without the ability to open his mouth, or would he submit to read his sermon without light? What does he mean by submitting to more conditions?) If aware that all was trick and sleight of hand, they would only avow as much, then they might be left to try rival feats with others of the adroit brotherhood without much interest on the part of men who had earnest work to do. But, if knowing that there was nothing more than clever jugglery in the whole affair, any performers of such phenomena should continue to ascribe the results to the intervention of the departed dead, then the sooner they could be made to stand forth in the shame of an exposed and impudent cheat, the better for the community and for themselves; and when stripped of their pretensions, and proved to have been conscious impostors, they stand before the eye of the community, let them be visited with the righteous and unstinted indignation of the world. (Cheers.) He scarcely knew a crime more

worthy of condign visitation, with scorn and withering rebuke, than that which should put forth a piece of lying trickery in the name of the dead. The pretence was an affront to both worlds, outraging as it did the sweetest hopes of humanity, trampling on some of the dearest sanctities of our nature, and burlesquing the grandest and holiest aspirations of mankind. He would invoke no pains or penalties on the heads of such wicked libellers and caricaturists on the awful eternity, but no amount of moral reprobation could be too severe. Let men clap their hands at them and hiss them from their place!" (Loud applause.)

It will be at once perceived by those of our readers who have at all studied the subject, that Dr. Edmond presented the Young Men's Christian Association with nothing but the stalest platitudes made up of the stale crumbs of our most ancient opponents. Yet his remarks were received with loud cheers. He has, however, like others of his cloth, made the not very gratifying admission that trick and "juggling imposture" will not account for all the manifestations; but spirit is the very last thing he will give in to, and then it will all come from the Devil. Dr. Edmond resembles Mr. Holyoake (barring the Devil theory) in his style of dealing with the subject. Mr. Holyoake and Dr. Edmond are very dissimilar in their religious views, but they may certainly shake hands when treating on Spiritualism. Supposing Dr. Edmond should find out after all that the "departed spirits of the feeble and the mighty dead" do "play tricks with knotted ropes," &c., then he will need to burden the whole question on the shoulders of the Devil. Perhaps the "fiend" is working now, for it is very suspicious that Dr. Edmond and Mr. Holyoake should walk hand in hand. The prominent idea which strikes us after reading the latter part of Dr. Edmond's speech is that he has taken it for granted the Davenports are tricksters (and if so, they deserve stronger words than he employs), and he is disposed to temper justice with mercy. But he has overrun his race and so exhausted his strength that he has failed to see the mistake his hurry has caused. Why, the Exeter Hall speaker not having reversed the order of treating the subject of the Davenports has been to them just what he has shown them to be to the world. If Dr. Edmond had not by inference implicated the mediums, he would have deserved at least respect; but to give his audience the impression that they are impostors without having proved them such, is not a display of that "charity which covereth a multitude of sins." The theory of "some physical force" is just another form of expressing Professor Loomis's view—a view, by-the-by, we have often heard expressed, but never well defined—the deep problem of intelligence being too puzzling even for the cleverest Solons of science to solve.

We are pleased to find that Exeter Hall has commenced its work of opposition to our cause. Now, we may safely predict a rumpus amongst the Evangelicals, which must end in causing the subject to be made a more prominent target than heretofore for the arrows of the pulpit. The press and the platform have set the example; we expect the pulpit will not long lag behind. Spiritualism, like a rising sun, sheds its radiance with fuller power as the day of opposition advances, and diffuses light to the world, eclipsing the lustre of even the stars of Exeter Hall.

THE following little bit of Spiritualism I think will interest many readers of the *Spiritual Times*; it is taken from a short treatise of artificial memory, written in Latin by Jacob Colineus, and published so long ago as 1515, and is valuable as showing that a belief in evil spirits prevailed at that time among the learned. After stating the manner in which memory, the faculty by which man makes progress in the sciences, may be strengthened, the author says "Sometimes she becomes unsteady through being hurt by the mouth of a rat; she fails and is scarcely to be raised up again, by sudden fear. After awhile oblivious clouds take captive the stricken mind; its slain testimonies depart with a trembling step." The following is the Latin of which the above is a translation:—"Soriceo instabilis nonnunquam leditur ore, Excidit ac subito vix relevanda metu. Nubila mox ictam capiunt oblivia montem. Afuziunt trepido pignora cessa gradu."

T.E.P.

WILLIAM M. FAY AS A MEDIUM.

Last night, in Mr. Henderson's Rooms, Prince of Wales Theatre, Liverpool, Mr. Fay held a *séance* alone, *i.e.*, unaided by any other medium; of which the following is a faithful report from the *Daily Post* of that city,—

"THE DAVENPORT BROTHERS.—The public demonstrations of these remarkable persons in Liverpool have been preceded by a private *séance*, which was rendered the more remarkable from the fact that neither of them performed in it, the whole responsibility of the sitting being undertaken by their colleague, Mr. Fay. The *séance* took place in a private house, and amongst those present were Mr. H. J. Byron, the dramatist and novelist, Mr. Sorrell, of the *London Morning Herald*, Mr. Henderson of the Prince of Wales Theatre, Mr. J. H. Nightingale, Mr. T. W. Hughes, Mr. L. J. Sefton, Mr. H. W. Pearson, Mr. L. Brough, Mr. Bancroft, Mr. Hare, Mr. H. Hime, and Mr. E. R. Russell, besides several ladies. The Davenport party were represented by Mr. Palmer, their agent, and Dr. Ferguson, who did the speaking portion of the "entertainment" in a very gentlemanly manner. The occasion was one of remarkable interest from the fact that it was the first time for two years that Mr. Fay had sat alone, and the chances of confederacy were, by his operating *solus*, considerably reduced. So far as the writer of this notice can judge, everyone who could be suspected of aiding in the demonstrations was debarred from doing so by being in contact with and holding the hands of other persons whom it was impossible could be in league with the exhibitors. Whatever may be the secret of the manifestations they are undoubtedly amongst the most wonderful things ever witnessed, and every person present at this *séance* confessed that it was wholly impossible to explain the occurrence in such conditions, and an unprepared room, of the phenomena which were witnessed. The floating about of guitars and a tambourine, the strings being strummed and the tambourine struck the while, was rendered perfectly evident to sense by the frequent concussion of instruments with various persons in the circle. Many, in various parts of the circle, experienced almost simultaneous seizures of the knees by hands. The most general excitement however, was created by the removal of Mr. Fay's coat while his hands were tied and the rope sealed; which feat was immediately followed by his becoming invested in the coat of a gentleman of the party, the rope being still tight and the seal still unbroken. As a concluding test, Mr. Fay sat in the centre with Mr. Nightingale and a gentleman of the *Daily Post*, while Messrs. Ferguson and Palmer were held by gentlemen of undoubted faith. A guitar then whizzed around and came into continued contact with the three, while Mr. Fay's hands and feet touched those of the two gentlemen who sat with him. No description can cause in a reader the utterly dumbfounded condition which these feats produce upon those who actually witness them. Every one present at the remarkable *séance* we have thus briefly sketched felt that, whatever might be the case with the rope-tying, no explanation hitherto published had afforded any clue to the remarkable wonders of the dark sittings. The Liverpool public in general, however, will have an opportunity to-night and during the week of testing their ingenuity upon phenomena which we confess have hitherto baffled us."

It is but justice to Mr. Fay to remark, that no one connected with the reflection of these evidences in England is more sincerely and honestly devoted to the strange and highly responsible work devolving on such gifted men than he. He is ever at his post, modestly, yet unyieldingly, ready for all occasions that arise, and where many shrink before the opposition of prejudice, he takes his unpretending position, to command in the end the respect of all who witness impartially the wonders that attend him. There are many very marvellous things related of Mr. Fay's mediumship that do not occur so as to command public attention. For example,—in a billiard room, not long since, the proprietor asked Mr. Fay if the manifestations might not be had there? Mr. Fay responded, they could darken the room and try. This was done, when all present holding each other's hands, were made to hear a game played by invisible hands, the balls moving as under the direction of expert players, and the game counted. The lights relit confirmed all that was heard in the dark, and, of course, all were dumb-founded! The writer of this, from a careful observation of Mr. Fay, is satisfied, that through him, evidences of spirit-power can be given equal to any witnessed in the presence of any medium before the public. He deserved all that has been said in his praise; and time, I think, will show that no one is better adapted in any way, to the great movement of this age, in the unmistakable demonstrations of physical power, from unseen hands, than Mr. Fay.

Liverpool, Feb. 14th, 1865.

AN OBSERVER.

THE OUTBURST OF PAGAN SPIRITUALISM IN MADAGASCAR WHICH BROUGHT ABOUT THE ASSASSINATION OF RADAMA II.

In No. 216 of a French Roman Catholic work, entitled "La Propagation de la Foi," (September, 1864), we meet with the following singular account of spiritual phenomena on a mighty scale, which, it appears, preceded the recent revolution in Madagascar. The details of this revolution will be fresh in our readers' minds, together with the endeavours of Radama to introduce Christian usages amongst his subjects.

"Before relating the tragical end of Radama II.," observes a writer in 'La Propagation de la Foi,' "it is needful to recall another fact which has scarcely made a greater noise than the former, and which has had two hundred thousand persons as witnesses;" it may, indeed, be regarded as the prelude or *avant-courier* of the attack made upon the unfortunate prince. This fact is the Ramanenjana—

But what is the Ramanenjana? you ask.

This word, expressive of *tension*, designates a singular malady which shewed itself first in the south of France. There was knowledge of it at Tananarive already a month previously. At first a vague rumour circulated amongst the people regarding it. It was said that vast troops of men and women attacked by a mysterious affection were going up towards the capital from the south in order to speak to the king on the part of his defunct mother. It was said that these troops progressed by short days' journeys, camping each evening in the villages, and increasing in numbers by the recruits made upon the way.

No one, however, imagined that the Ramanenjana was near to the city, when suddenly it made its appearance there a few days before Palm-Sunday.

Here is what has been written to us on this subject:—

"At the moment when we still believed Ramanenjana, or Ramina bè, as it is called, was far from us, it has burst forth amongst us like a bomb-shell. We hear everywhere in the city of convulsions and *convulsionnaires*. Their number is calculated to be ten thousand. They are encamped, at the present time, at Machamasina, a *champs de mars*, situated at the foot of the capital. The uproar made is so great that we are prevented from sleeping, you may imagine that the noise must be great, when, from the distance of a league it reaches us and troubles our repose.

"On Shrove-Tuesday a grand review was to be held at Soanarana. When the drums beat the 'rappel,' more than a thousand soldiers quitted the ranks and commenced dancing the Ramanenjana. It was to no purpose that the officers shouted, stormed, menaced, the review could not take place.

"This malady acts especially upon the nerves, and exercises there such a 'pression,' that it soon causes convulsions and hallucination which it is difficult to account for simply from a scientific point of view.

"Those who are attacked at first suffer from violent pains in the head, in the nape of the neck, and then in the stomach. At the end of a little time convulsions commence. It is at this point that the patients begin to speak with the Dead; they see the Queen Ranavalana, Radama the first, Andrian, Ampoinéméria, and other spirits of the departed, who speak to them and give them various commissions.

"The Ramanenjana appears to be especially deputed by old Ranavalona to signify to Radama that he must return to the old state of things, that he must cause prayer to cease, must send away the whites, must forbid the presence of swine within the holy city; otherwise great misfortunes would menace him, and she would renounce him as her son.

"Another effect of these hallucinations is, that the greater portion of the persons subjected to their influences, imagine themselves to be carrying burdens after the dead; this one believes that he is bearing a packet of soap, another a copper, another a mattress, another fire-arms, another keys, services of plate, &c.

"These ghosts must travel at a truly hellish speed since the unfortunates who follow have the greatest difficulty in the world to keep up with them, although they always run at full speed. No sooner do they receive the commission from the ghostly world than they begin to stamp with their feet, to cry aloud, to beseech for mercy, moving their hands and arms, shaking the ends of the 'lamba' or piece of cloth which crosses their bodies. Then they dart forward, shouting, dancing, leaping, and agitating themselves convulsively. Their most ordinary cry is 'Ekala!' and another, 'Izahay maikia!'—'we are in haste!' Generally a great crowd accompanies them, singing, clapping their hands and beating a drum. This is, they say, in order to increase their excitement, and hasten their crisis, as one sees the experienced rider give his wild courser the rein, and instead of seeking to restrain him, on the contrary, press him on by voice and spur until the steed, trembling beneath the hand which leads him, breathless and covered with foam, ends by stopping of his own accord, utterly exhausted.

"Although this malady especially attacks slaves, it, nevertheless, spares no rank. Thus a son of Radama and of Marie, his concubine, was seen suddenly to become a prey to these hallucinations of the Ramanenjana, and he commenced shouting, dancing, running like the rest. At the first moment of alarm the king himself set off in pursuit of his son; but in his precipitate career, having slightly wounded his leg, a horse was ordered to be kept saddled and bridled for him in case of future need.

"The course pursued by these possessed crowds is never very decided. Once, propelled by I know not what irresistible force, they spread themselves over the country, now on one side, now on another. Before the holy week they hastened to the tombs where they danced and offered a piece of money.

"But on Palm-Sunday, singular coincident! a new fashion seized them, and this was to go into the lower part of the town and cut a sugar cane; this they brought back in triumph upon their shoulders and placed upon the stone sacred to Mahamasin in honour of Ranavalona. There they danced and agitated themselves with all their usual convulsions. After this they removed the cane and the piece of money, and returned from the stone, leaping and dancing as they had gone thither.

"One of the possessed carried a bottle filled with water upon his head,

to drink from and sprinkle himself from by the way, and it is surprising to relate that, spite of his movements and convulsive evolutions, the bottle remained in equilibrium, you would have said that it must have been nailed and sealed to his skull.

We have just learned that a new fancy has seized them, which is that they require every one to pull off their hats when they see the dancers pass by.

"Woe to all who refuse to obey this injunction, howsoever absurd it may be. Already more than one struggle has resulted, which poor Radama had hoped to avert by imposing a fine of 150 francs upon the refractory. In order not to infringe this new royal command, the greater number of the white population have determined to go out bare headed. One of our fathers found himself exposed to a still more grave attack; this was nothing less than making him pull off his cassock. The Ramaninjana pretended that the colour of black blinds they. Fortunately the father escaped and re-entered his house without being obliged to appear in his shirt.

"The attacks of these *convulsionnaires* are not continuous. Various of them having made their grimaces before the sacred stone; it is upon this stone that the heir to the throne is mounted and presented to the people,—threw themselves into the water, then returned tranquilly to repose themselves till attacked by a new crisis. Others at times fall exhausted upon the roads and public places, there sleep and wake up cured. Some, however, remain ill several days before they are entirely freed from the disease. With others the evil is more tenacious and will last nearly a fortnight.

"During the attack, the patients recognise no one. They do not willingly reply to questions addressed to them. After the attack, if anything is remembered, it is vaguely and as an occurrence in a dream.

"One somewhat remarkable circumstance is that in the midst of their evolution, the hands and feet of the patients remain cold as ice, whilst the rest of their body is bathed in perspiration, and their heads are as if boiling.

"Now what may be the origin of this singular malady? Here every one has a variety of opinions; many attribute it to the Devil, as he has already revealed himself in turning and answering tables, &c. Thus few persons wished to salute his diabolic majesty, and many have resigned themselves quietly to walking bare headed."

SPIRIT LOVE.

(Written for the *Spiritual Times*.)

BY ADAH ISAACS MENKEN.

Where shines the star of thy destiny?
Sweet spirit love;
No longer o'er the azure sea,
It floateth on in majesty;
Quenched is its light in eternity,
Dreaming above.

Where sounds the harp of thy minstrelsy
Gifted one?
Are æolian strains now sung by thee?
Is spherical music thy harmony?
With seraph souls, oh, canst thou be,
In the world unknown?

Oh, say in thy clime still dost thou weep?
Child of song?
Doth earthly love thy heart yet steep,
In its dreamy waves, as pure, as deep,
As erst did o'er my spirit sweep
In joy along?

My soul waits by the boundless sea
For thy voice, love!
No longer o'er the emerald lea
Thy lute-tones swell so light and free;
And the night bird chants a dirge for thee,
My stricken dove.

Had earth no ties to bind thee here,
That thou should seek a brighter sphere?
I list thy answering voice to hear,
My spirit love.
The boundless sea in silence sleeps
And with mournful moaning weeps,
Thou art above!

THE SPIRITUAL LYCEUM FORTHCOMING
BENEFIT.

The Davenport and Mr. Fay have kindly consented to give their usual cabinet and dark *séances* for the benefit of the Spiritual Lyceum. The exhibitions are to take place in Cambridge Hall, Newman-street, Oxford-street, on Saturday, March 4th, 1865. Further particulars will be shortly announced.

A CHURCH-YARD SCENE.

We have received the following from the Rev. K., whose daughter's clairvoyant-powers we described in our "visit to Yorkshire." Fresh and, perhaps, more curious evidences of spirit-fact are here presented. Mr. K. is a clergyman of the Established Church; one who has already felt the cold, callous hand of cloth-persecution, owing to his boldness in speaking God's truth, as revealed to him by modern Spiritualism.

It is because of this shameful fact we feel it a duty we owe to his large family, if not to himself, to withhold his name. We hope shortly to present our readers with his "spiritual experiences."

On Sunday, the 15th January, I left the parsonage and entered the church to put on my surplice as the funeral of J— R— was nigh at hand, and my daughter Anne Jane was standing at the parlour window looking out for the funeral. Shortly afterwards the funeral arrived, and all having gone into the church, my daughter saw a man half kneeling with his head bent, as if praying in the air between the entrance door of the tower and the door of the church, about the time when I would be offering up my private prayer before commencing the service in the church, and outside the porch door she saw, as it were, an archway of heads, while we were singing the 39th Psalm of Kemble's compilation. There were some little boys belonging to the parish playing in the churchyard, and peeping in at the church door; but there were a number of spirits full size standing about the door, and as one of the little boys was about to peep in the church door, he seemed to her to put his head right through the body of one of these spirits, and there was a fine large looking spirit of a man standing there also; and when he saw the boys playing, he looked down on them with a fixed, steady gaze, and shortly afterwards the boys went away, as if the spirit had willed them to depart. These spirits seemed to disappear, and other eight came and shewed her their faces, one after another. Then she saw an elderly man appearing as a clergyman, with a white cravat tied in a peculiar style, the ends hanging down, with a large full beard. He seemed to glide down from the centre of the tower, and there also appeared a man and woman standing together above the church door looking at her; then there appeared a very fine full-sized man with very long hair hanging on his shoulders standing at the corner of the door, but above it, and after looking at him for some time, there appeared in his arms a most beautiful little boy, about three years of age, with light curly hair, nicely parted on the right side, and just then the closing hymn began, and before I came out, as I always come out first to lead the funeral to the grave, there appeared the spirit of the dead person quite sallow walking above the ground, and immediately afterwards I came, the spirit preceded me part way to the grave, and then disappeared: the coffin was borne behind me, and the widow, leaning on her brother's arm behind that; but my daughter saw a spirit arm through her's, along with her brother at the same time, as if supporting her. While we drew near the grave, she then saw a great mist over all our heads, which gradually resolved itself into a great crowd of spirits, all standing over our heads, with the appearance of something in a coffin-like form supported between them all. This went on for a time, when she saw three other spirits gliding along right through the air, still near the earth, until they joined the crowd of spirits, when immediately one of those surrounding the coffin-like form rose a great deal higher in appearance than any of the others, and this remained until the service was ended; then she saw them all gather into a group just as I was about to move from the grave, and they followed me to near the church door, and then vanished.

K.

REVIEW.

The Reality of Spirits and the Marvellous Phenomenon of their Direct Writings; Demonstrated by Baron L. De Guldenstubbé. Paris—A. Franck, 67, Rue Richlieu.

This is one of the most marvellous books of the age, proving as it does by a series of careful experiments, not only the existence of a spiritual world, but also direct manifestations from the beings thereof, without the slightest intermediate agency. If ought could convince the obstinate materialist, blinded by his own conceit, it would be the ocular demonstration of the marvellous phenomenon recorded in this volume. No man should allow his mind to be so encrusted by Materialism, as to render it utterly incapable of inquiry and proof. In fact such a mind shackled by chains in its earthly dungeon, shut up from the beauties of this grand old world, dead to all spiritual existence is unable to perceive a life beyond its present narrow and limited home.

Materialism has thrown its death pall over the whole civilized world. Knowledge has usurped the throne of Wisdom; and

even religion itself is fast merging into a thing of forms and ceremonies, without the regenerating spirit of life which raises man from the mere animal, into an immortal being only a little lower than the angels."

The manifestations of spiritual beings from beyond the grave, so ably described in this volume will fall like sunshine upon the darkness, which at present envelopes this material age, causing the greatest scientific sceptics to perceive that matter is not that omnipotent power with which they have invested it, but only the mere vehicle or medium of spirit itself. Enquiry and proof upon this subject must and will do their work, and in spite of the ridicule with which they are assailed. Truth, like light, cannot be hid under a bushel. It must and will roam through the world and light up every object it falls upon. The scientific men of this age are totally unfit to investigate the world of mind. Spirit is of too ethereal a nature for them to grasp. The clod of earth, water, and the various gases are their kingdom, but the soul which animates them is far beyond their ken. Their eyes are darkened to spiritual light. Prejudices, or scientific superstition has befogged their mental hemisphere, through which they perceive but the distorted object of spiritual things; every thing, except that which can be handled, or possessed through the crucible of what they call common sense is therefore ignored. The region of the occult sciences is to them a domain unknown. Imagination, the highest of our mental faculties, a will o'-the-wisp which leads men astray and plunges them headlong into a quagmire of thought. What is imagination? What is thought? Who can explain? Are they not the higher faculties or attributes of the soul itself? Which, clogged here by Materialism, cannot perform its true functions in the majority of minds. But look at this faculty in our greatest poet; does it not constitute in him that rich mine of wisdom with which he has flooded the whole civilized world. Science is not wisdom, it is only a knowledge of the materials which compose this earth; but wisdom comes from another source—the two differ as much as matter and spirit. What can rude matter know of the mind which moulds it? And how can a man then whose whole life has been spent in material enquiries be able to grapple with immaterial ones? Wisdom opens the gates of her brilliant world of light to far different men, to those who have consecrated their whole lives in enlightening the spirit rather than the mind; devout men who believe in such a thing as faith, and in the efficacy of prayer: Such a man is the author of the book under review, Baron Guldenstubbé, who has rendered it the receptacle of the Spiritualism of all nations and all ages. Space will not allow us to give more than a mere glance at the contents of this remarkable volume, which, however, is rendered a comparatively easy task by translating the excellent summary at the end of the book.

Part the first contains Spiritualism of antiquity; Spiritualism since the Advent of Christ; Direct Writing of the Decalogue by God; Mysterious Writings at the Feast of Belshazzar; Speaking Statue of Memnon; Haunted and Fatidical Places; First Phenomenon of Direct Spirit-Writing, proved by the Author During the month of August, 1856, Fac-similes of the Direct Writing of Spirits.

The contents of the second part are: General Remarks Concerning the Sacred Traditions of Antiquity; Celestial Hierarchy, according to the Chinese Traditions; Celestial Hierarchy, according to the Ancient Persians; Invisible Beings, according to the Great Thinkers, of the Human Soul; Immortality; Eternity; and the Soul's Pre-existence. The Ethereal Body; The Terrestrial Body of Death; Transmigration; Final Deliverance; Worship of the Pitris or Manes of Ancestors; Tutelage of the Spirits, according to the Sacred Traditions of China; Inspiration; Extacy of the Indians; Mystical Extacy of the Chinese and Persians; Conclusion.

The reader will exclaim, and justly so, what mental food for a thoughtful mind! But we must leave the learned portion of the work to detail the startling discovery of the direct writing of the spirits, which is of so novel and so highly interesting a nature that we should be doing an injustice to our readers and to the cause of Spiritualism by omitting it. We therefore proceed to give as close a translation of the original as our language will admit of. The important facts demonstrated and narrated by the author are of a nature so highly intellectual that they will at once dispel the oft-repeated objections urged against Spiritualism, viz, that all the manifestations from Spirit Land are of so frivolous a character as totally to ignore their supernatural origin. The work is well written and is a casket of precious thoughts of inestimable value, worthy of being treasured in the mental chamber of all deep thinking and religious men, creating, as it does, upon subjects not only of the highest interest in this life, but also in that which is to come.

Discovery of the Direct Writing of Spirits. August 1st, 1856

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the walls of the king's palace, and the king saw the part of the hand that wrote.—DANIEL v. 5.

The author has made many experiments with tables, with his honorable friend, Count d'Ourches, a man well versed in magic

and the occult sciences. Little by little we succeeded in putting tables in motion without touching them. Count d'Ourches has even been able to raise them without the slightest contact. The author has also made tables run about with great swiftness without either touching them, or the formation of the magnetic circle. He has produced similar results by the vibration of the chords of a piano. This phenomenon was obtained in the presence of Counts de Szaporg and d'Ourches on the 20th of January, 1856. All these phenomena truly revealed the reality of certain occult forces; but these facts did not sufficiently demonstrate the real and substantial existence of invisible intelligences, independent of our will and of our imagination, the power of which, it is true, has inordinately increased in our days. Hence comes the reproach addressed to the American Spiritualists of having but insignificant and vague communications from the world of spirits, who manifest themselves only by certain mysterious raps, and by the vibration of sounds. There is in effect but one direct phenomenon at once intelligent and material, independent of our will, and of our imagination, such as the direct writing of the spirits, which we have neither evoked nor invoked, which can serve as irrefragable proof of the reality of the supernatural world.

The author being always in search of an intelligent and palpable proof of the substantial reality of the supernatural world, so as to be able to demonstrate, by irrefragable facts, the immortality of the soul, has never ceased addressing fervent prayers to the Lord, that he would vouchsafe to indicate to man an infallible means of strengthening faith in the soul's immortality, that eternal foundation of religion itself. The Lord, whose mercy is infinite, has copiously heard this feeble prayer.

On a beautiful day, the 1st of August, 1856, an idea crossed the author's mind, to try if the spirits could write directly without the intermediate agency of a medium. Knowing the direct and marvellous writing of the Decalogue, according to Moses, and the equally direct and mysterious writing during the feast of Belshazzar, according to Daniel; having also heard of the modern mysteries of Stratford, in America, where certain and intelligible characters had been found traced upon some pieces of paper, and which did not appear to have come from the mediums, the author desired to prove the reality of a phenomenon whose range, if it existed, would be immense.

He therefore placed a sheet of white letter paper, together with a pencil, in a box, which he locked and put the key in his pocket, without acquainting any one of the experiment he had made. For twelve days he waited in vain without finding the least trace of a pencil upon the paper, but what was his astonishment, on the following day, the 13th of August, 1856, in observing certain mysterious characters upon the paper. He repeated the same experiment ten times during this ever memorable day, in placing, at the expiration of ten minutes, fresh pieces of white paper in the same box. The experiments were, each time, crowned with success.

On the following day, August 14th, the author made twenty more experiments, leaving the box open and keeping his eyes continually upon it. When he saw the characters of the words in the Esthonian language, formed or engraved upon the paper without the slightest movement of the pencil. From this time, seeing the inutility of the pencil, the author has ceased placing it upon the paper; he simply places a piece of white paper upon the table near him, or upon the pedestal of an ancient statue, upon urns, sarcophaguses, &c., at the Louvre, Saint Denis, and the Church of Saint Etienne-du-Mont. He also pursues the same plan in the various cemeteries of Paris. The author, however, cares very little for cemeteries, as the greater number of spirits prefer the places in which they resided during their earthly career, to those in which their mortal remains repose.

After proving the reality of the phenomenon of the direct writing of the spirits by more than thirty repeated experiments, the author's principal preoccupation was to demonstrate the real existence of this miracle to other persons. He at first applied to his honorable friend Count d'Ourches, who, like himself, has consecrated an entire life to the study of the occult sciences and Spiritualism. It was not until the expiration of six sances, held at the author's residence, on the 16th of August, 1856, at eleven o'clock at night, that Count d'Ourches saw, for the first time, this wonderful phenomenon. The Count was at first disconcerted by the failure of our first experiments, although he did not doubt the reality of this marvellous phenomenon, knowing full well that the author did not possess the gift of a medium by writing, as it were, mechanically; and he did not attribute their non-success precisely to the influence of demons, but he believed that the malice of certain unfriendly spirits wished to deprive him of being an ocular witness of so evident a miracle. He therefore placed by the side of the paper intended to receive the writing of the spirit, a copy of the famous criticism, of the Apostle John upon the discernment of good spirits. First Epistle of St. John, 4th chapter, 2nd verse:—"Know by this sign the Spirit of God. Every spirit which confesses that Jesus Christ is come in the flesh, is of God." At the end of ten minutes a sympathetic spirit, whose writing and signature the author afterwards recognized, wrote directly, and in the presence of

Count d'Ourches, the following:—"Je confesse Jesus en chair." (I confess Jesus in the flesh.) This spirit then frankly accepted the sign, by which, according to St. John, we can recognize a good spirit. This phenomenon ought to confound all our orthodox demonologists, who believe in nothing but miracles wrought by devils.

(To be continued.)

CORRESPONDENCE.

THE DAVENPORTS IN MANCHESTER.

To the Editor of the *Spiritual Times*.

Manchester, 12th February, 1865.

My dear sir,—I promised you at our last interview to give you, as occasion would allow, some account of the progress of the Davenport form of spiritual manifestations to the British public. I do this with the greater pleasure, from my high sense of your candid and discriminative manner of dealing with the varied phases of spiritual approach to this people, and the interest you and your readers have evinced in the strange, and yet effectual, demonstrations that ever attend these justly celebrated American mediums.

After having given over two hundred public and private sances in London, they are now, as you are aware, on their tour through the provinces of the United Kingdom. Already they have visited Brighton, St. Leonards, Hastings, Eastbourne, Maidstone, Oxford, Canterbury, Dover, Folkestone, Ashford, Southsea, Aldershot Camp, Lewes, Wolverhampton, Newcastle-on-Tyne, Bradford, Shrewsbury, and Manchester. At Manchester their success has been signal, their sances here requiring the largest hall in the city, capable of accommodating five thousand persons. Indeed, it is but simple truth to say, they have been triumphantly successful everywhere. Were they twenty men, the demand of the public mind is such they could not fill the engagements urgently offered. The *Press*, wherever they have gone, yields lengthy columns to graphic descriptions of the phenomena. They have not found it necessary to seek a notice of their appearance in any place they visit. Long articles presenting every diversity of estimate of these strange wonders, precede, attend, and follow them wherever they go. The impression they leave is general, strong and ineffaceable; and from a close and extended observation, anxiously but impartially made, I am fully warranted in saying that impression can never be lost in the besetting currents of popular prejudice and materialistic denial.

But what will most interest you and the friends of human progress is, the manifestations become more striking as they advance. This is especially so in companies that seem drawn together without outward concert. Faces and entire forms of persons have been seen and attested by men and women of undoubted veracity. Only last night, with a full blazing fire and a lighted candle in the room, myself and another gentleman (whose name is at your service), saw a full formed head; witnessed the disappearance as if by drinking of liquid in a tumbler, amounting to half-an-ounce or more, while various articles were carried to every portion of the room in full clear light. These evidences, came to us as unexpectedly as they were astounding. And they show conclusively that there is a wise adaptation to the demands which the conviction of the public, and the progress of the age, have developed. Indeed, sir, the facility and felicity with which this increasing demand is met is to me more wonderful than the manifestations themselves. True, much opposition has been aroused. But this only serves to give interest and life to the discussions that everywhere arise. This opposition also defeats itself. Assuming that the phenomena were only a higher form of legerdemain or jugglery, attention is directed to the miserable imitations of the professors in these illusory arts, and the result is, all see that there is something with the Davenports that cannot even be imitated. The obstinate sceptic and prejudiced denier of the palpable facts is thus confounded in the house of his friends; that the science of enlightened and powerful England was compelled to call upon jugglers to explain the spiritual demonstrations of our times, is seen to be as cowardly and ridiculous as it has proved to be fallacious and absurd. But the work goes bravely on, and many have found similar evidences in themselves, and even those who at first denied or denounced, now own what they have "seen and heard" as not only "wonderful," but as "transcending what we can conceive possible," (the very words of a Bradford Journal.)

There is everything to encourage the noble endeavours of such men as yourself, your worthy and devoted friend Mr. Cooper, and all who have sincerely recognised these evidences of spiritual power, as the proof of man's immortal origin and destiny. It is but the gentle dew and pattering rain on the parched earth we now see and feel. The accumulating power and force of these evidences will sweep away every obstacle that now vainly seeks to impede the onward and irresistible tide of truth and wisdom to all mankind.

Very faithfully yours,
OBSERVED.

"MODERN SPIRIT MANIFESTATIONS,"

To the Editor of the *Spiritual Times*.

SIR,—In my letter which appeared in number 44 of the *Spiritual Times*, allusion was made to the work of Adin Ballou under the above title—a work which I had presented to Mr. Holyoake nearly twelve years ago—and the statement was hazarded, that it would have been impossible for Mr. Holyoake to rise from the perusal of that work and maintain that his representation of the facts of Spiritualism had received anything like fair play at his hands. In confirmation of this verdict, as well as for its intrinsic excellence in other respects, I have now the pleasure of submitting the following letter from a gentleman of high culture, whom I should scarcely misdescribe by calling a friend of Mr. Holyoake's, and whom to know is to respect for perfect candour and scholarly attainment. This gentleman had recently become interested in the assumed spiritual phenomena, and had desired a conversation with me on the subject. We met a fortnight ago and passed an evening of very deep interest together. Finding him open to evidence, I sent him the following day a copy of the work in question without letting him know the relationship in which I stood towards it, and simply desiring to have his judgment of the book after perusal. In a few days I received the following communication:—

"January 31st, 1865.

"My dear sir,—I am much indebted to you for your kindness in giving me an opportunity of studying this little volume. I have read it with great interest, and I think every candid reader of it must own, that henceforth he has no right to indulge in any dogmatic or derisive condemnation of the views of the so-called 'Spiritualists.' The alleged facts of to-day and the multitude of kindred phenomena which history brings before our notice, are far too conspicuous and respectable to be lightly rejected, as self-delusions or deceptions; and until some other hypothesis is devised which shall give an equally satisfactory explanation of the recorded appearances, it seems to me that the 'spiritual' theory will have a fair claim to the earnest and careful attention of all thoughtful and scientific minds. I, for one, have no hypothesis, by which to account for the principal facts recorded in this book. The 'apneumatic' theory, mentioned in the introduction, is, to my mind, utterly inadequate to meet the case; for I quite agree with Mr. Beecher that 'automatic contingent operations involve a self-contradiction.'

"The theory which refers us to the agency of evil spirits is not only antecedently improbable, but clearly disproved by the character of most of the revelations; yet, the fact that Mr. Beecher was driven by the logic of events to adopt this theory, is to my mind one of the strongest possible testimonies to the genuineness of the manifestations. Still, I must own, that the mass of evidence adduced, varied and weighty though it is, does not suffice to overcome my strong opposing prejudices. I shrink from the idea that communion with the departed is made dependent on such conditions as we generally read of in connection with these manifestations. Whether this prejudice is a weakness, a disturbing idolon, which Bacon would have us root out of our minds, or whether it is a healthy protest of the soul, I cannot determine; but certainly it is not so strong as to prevent my calmly considering the question, though probably nothing short of personal experience of the most marked and decisive kind would convert me into a thorough believer in 'Spiritualism.' The judicious editor of the book remarks that there is much which is repulsive to him, in some of what are presented in the volume as unexceptionable facts, and it appears that he would have had difficulty in accepting such statements had he not been to some extent prepared for them by an extensive previous experience of facts, more refined indeed, yet clearly pointing in the same direction. It is very probable that, had I been favoured with a similar personal experience, my present almost invincible repugnance would have been weakened if not entirely removed.

"One fact appears to me to stand out very prominently in connection with this question, namely, that a belief in 'Spiritualism' is quite consistent with the possession of great critical acumen, and high moral and spiritual gifts. Chapter fifteen, for instance, of this book, is a most inspiring invitation to a diviner life, an invitation such as must meet with a cordial and admiring response in all thoughtful men, be they believers or unbelievers in the 'Spiritual' hypothesis."

"Allow me again, my dear sir, to thank you for your kindness, and believe me to be,

Yours very truly."

I reserve the writer's name simply because I have not his sanction for the publication of his letter, and because I do not know that he is prepared to stand the odium of expressing an honest and candid judgment on a subject so generally tattooed, if not scornfully ridiculed, by his peers. There is only one point in his admirable letter in which I desire to make a qualified remark, namely, that in which he states that he shrinks from "the idea that communion with the departed is made dependent in such conditions," &c. If he will reflect upon the case, he will find that "communion" is not, and is not stated to be, "dependent" on the conditions he refers to. External communications do generally necessitate conditions which repel many sensitive minds like his own. But these are only pursued for a given end, viz:—to afford demonstration to the critical judgment of that which it is inclined to dispute. Satisfied by demonstrative evidence of the real existence and operative efficiency of the departed, by evidence which does not admit of being explained away upon any hypothesis of "delusion" or "imagination," the mind may dispose itself without distraction to true communion with the departed aside from all conditions save that of opening itself with child-like trust to their access. For it is literally true, and not a mere poetic fancy, that

"They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest;

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

The conditions my friend refers to, in truth, and it should never be forgotten in judging of the "manifestations," are mainly, if not entirely, necessitated by the very spirit and opinions, which the critic brings to bear upon the general subject of the future life. And to no class of minds are even the ruder manifestations more essential, as tending to widen the conception of what the future life is, than to that most sensitive and reverential, but by their training conventionally narrowed class, to which my correspondent belongs; albeit, he is evidently at the outer edge of it, and ready, on due evidence being given, to take his place in the ranks of a more catholic army of thinkers. To admit the lower forms of human life in the spirit-world surely does not exclude the higher. *Nothing is taken away* from the nobler manifestations of mind and heart, amidst which the refined world wish to dwell. The other world is not *merely* the holy place, or its reverse, which undeveloped theologic spirits, both in and out of the flesh have painted it; but if these modern manifestations are to be received, it presents a fair field for the action of every human faculty and tendency. The habit of our minds under the training of the schools is to restrict it too exclusively, even among the liberally educated, to wonder and veneration; hence, the shock with which table-rapping and tipping, and other physical phenomena, however innocent in themselves, and merely telegraphic they are, at first come upon us. A little reflection soon puts these and all other "shocking" things in their places, and the spirit-world rises serene through all, unshorn of any glory with which the human imagination can invest it, and, indeed, when the other phenomena are duly taken into account, presenting indications of glories unimagined infinitudes beyond the reach of the grandest intellects on earth. To think that not only may we commune with "the departed," but that the whole spiritual universe is open to our spirits without let or hindrance; that we have simply to open the gates of our nature and even the King of Glory may enter, is surely a conception from which no human being need shrink, except, indeed, in abasement for his own want of purity. This, however, is a very different thing from shrinking at these poor external manifestations. Perhaps, if we had more of the humility which, but for accompanying divine affection making it bold would cause us to shrink from the one, we might have less tendency to shrink from the other; we might more readily see the divine idea in these outer things, and hesitate before we called them "common and unclean."

I have made my friend's confession a peg to hang, perhaps, too long a robe of dissertation upon. But the species of objections I have been combating are too common not to justify a somewhat full and explicit reply. Every competent reader must admit and appreciate the candour and ability of the letter which has afforded my text, and happy in having the opportunity of submitting it through your columns.

I remain, sir, yours, &c.,

ANDREW LEIGHTON.

THE BRUMMAGEM COUNTERFEIT.

(To the Editor of the *Star*.)

SIR,—About three weeks ago a letter headed "The Davenports Outdone at Eastbourne" appeared in your columns, in which it was asserted that a Mr. Dempster had discovered the trick of the Davenport manifestations. As the introducer of the Davenport Brothers to England, I wrote a letter in reply, to which you refused insertion. Being in London at the time, I called upon you and complained of your unfairness in the matter, and was then informed that your reason for not inserting my letter was, that you were satisfied that the Davenports were imposters. Tolmaque had proved them to be such by doing all they did.

On Wednesday Herr Tolmaque visited this town as "the great opponent of the Brothers Davenport," and I was induced, from motives of curiosity and from what you said, to pay him a visit, expecting at last to see something "clever." He began by complimenting the Davenports on their cleverness, but asserted they were "awful humbugs;" and then proceeded with his imitation of them. He was tied by one of our Churewardens, who, by the way, is the champion of the anti-Spiritualists in this town, with a rope considerably larger and stiffer than those used by the Davenports, and in an entirely different manner to that in which they are generally tied, the wrists being perfectly free. He was then placed, seated on a chair behind a screen, with some instruments at his feet, which he at once began to kick about. In about five minutes, having managed to extricate one arm, he put his hand through a slit in the screen; with some instruments at his feet, which he at once began to kick about. In about five minutes, having managed to extricate another arm, he put his hand through a slit in the screen: after another interval, he was able to expose his other hand. He then attempted to throw a tambourine over the screen, but instead of doing so, threw it against a chandelier that hung overhead, causing a shower of broken glass—a manifestation not in the Davenport programme. Being now free from his rope, he made a great noise behind the screen and then coolly walked forth, claiming to have done all the Davenports did!

Now, I ask any one who has seen the Davenport exhibition, whether this trumpery affair can for one moment be placed in competition with it, and whether it is not an act of gross dishonesty or sheer stupidity, and an insult to the understanding, to offer it as an explanation of the Davenport mysteries.—I am, &c.,

ROBERT COOPER.

Eastbourne, Feb. 9th, 1865.

MRS. ELIZA W. FARNHAM.

THE death of this indefatigable philanthropist and distinguished author took place on Thursday morning, Dec. 14th, at the residence of Mr. B. F. Voorhees, in this city. Mrs. Farnham was born at Rensselaerville, Albany County, Nov. 17, 1815, and had consequently just entered her fiftieth year at the time of her death. Her family name was Burkans, and in 1836 she was married to Mr. Thomas J. Farnham, a traveller and writer of considerable note. After residing for a few years in the State of Illinois, she returned to New York, devoting herself mainly to works of benevolence and social reform. In 1844 she was appointed matron of the female department of Sing Sing State Prison, in which office her kind and judicious efforts in behalf of the convicts were productive of the happiest effects. During her residence at Sing Sing she published her first work entitled "Life in the Prairie Land," and edited an edition of Sampson's "Criminal Jurisprudence." In 1848, she was connected with the institution for the Blind in Boston, and in 1849 followed her husband to California, where she remained until 1856. Upon her return to New York in that year, she published an account of her experience in the Golden State, entitled "California In-doors and Out," and for the next two years devoted herself to the study of medicine. In 1859, she organised a society for the aid of emigrant women, large numbers of whom she accompanied at different times to the West and to California. The same year she published an autobiographical sketch called "My Early Days." The work by which Mrs. Farnham will be chiefly remembered, and to the preparation of which she had devoted her best labours for twenty years, entitled "The Era of Woman," was published about a year since, and attracted not a little attention by the originality and boldness of its views, and the vigorous ingenuity with which they were maintained. She was a generous, noble-hearted woman, fully imbued with the spirit of self-devotion, with strong faith in the lofty destinies of humanity, and cherishing an ardent zeal for whatever promised to advance its progress and elevation.—*New York Daily Tribune.*

[Mrs. Farnham was a thorough and well known Spiritualist, and brought to it all the energy, sincerity, and highest sympathy of her character. Her faith as a Spiritualist sustained her in sickness as it had done in health, and she welcomed death as a friend and not as an enemy, for it was to conduct her to the scenes and the life that she longed for. Judge Edmonds, who attended her funeral, says of her, "No adequate idea can be formed of the difficulties she encountered in life. Her domestic relations were not happy. She has followed two or three children to the grave. She has always been poor, and often in absolute want, yet she has never been untrue to the principles she sought to carry out in her intercourse with her fellow men. The world could not know the extent of the good she has done unless she trumpeted her own praises, and this she has never done. Could you know her as I have done, you would agree with me that she was one of the most extraordinary women of the age."]

TESTIMONY OF SPIRIT POWER FROM JOANNA
SOUTHCOTE'S WRITINGS.

I SHALL here insert how my mother conversed with me in 1792, and what followed in the ensuing year 1793, which is as follows:—

"After the prophecies of what was coming on all nations had been revealed to me in 1792, these words were said to me: 'Leave thy work and go to thy sister's and write what I have revealed to thee; for what I have put into thy mouth I will do upon the earth. I have begun, and I will make an end.' This summons I obeyed, and the next day brought pens, ink, and paper, and began to write what was revealed to me, as may be seen in my First Book. In the evening as I was going to bed, I felt in my heart a great love for a spirit, which I thought was near me. I said in a low voice to myself, 'What a spirit is near me, which I feel in my heart to love so?' In a low whisper I was answered, 'It is thy mother, and if thou hast courage to see me I will appear to thee.' I said I had. She said, 'This is a sign to thee,' and gave three hard knocks on my bed-head, and told me to exert my fortitude. I rose up in my bed, but hearing something rustle by my bed side, all my resolution failed me, and I laid down and covered over my head. Again, in a soft whisper, these words were said, 'My dear child, thou art afraid, and I cannot appear to thee,' I said, 'My dear mother, I am not afraid,' and rose up again; but when I felt the bedclothes moved my fears increased again, and she said, 'Thou art afraid, and I cannot appear, but I can converse with thee invisibly as well as visibly.' I then asked her if 'she was happy.' She answered, 'Yes; Mrs. Channon and me are happy together in glory and rejoice to see Mrs. Minnie, Mrs. Woodland and you so united together.'"

DANIEL JONES

DR. PUSEY A WITNESS FOR SPIRITUALISM.

In a sermon preached to the sisterhood in Osnaburg-street, London, Dr. Pusey related this anecdote:—

"I was passing down a somewhat crowded street in Oxford, when I was surprised to perceive at my elbow a man whom I believed too ill at the time to leave his bed. He said 'Dr. Pusey, I have been burning in hell the last hour for that lie I told you!' (Dr. Pusey's listeners understood of the lie, that it had been told at the confessional, which of course would add to the enormity of the sin.) 'I turned round,' the Doctor went on to say, 'to ask an explanation, but the people pressed upon me, and I lost sight of the figure of the man who accosted me. In great surprise, I hastened to his residence, and learnt at the door that he had been dead about an hour.'—*Sisterhoods in the Church of England.* By Margaret Goodman, page 25.

WE cut the following from one of the morning papers of Feb. 16th:—

THE DAVENPORT BROTHERS IN LIVERPOOL.

EXCITING SCENE.—DESTRUCTION OF THEIR CABINET.

(By Electric Telegraph.) †

LIVERPOOL, Wednesday Night.

At the *séance* given by the Brothers Davenport, in St. George's Hall, to-night, the audience elected Mr. Cummins and Mr. Hulley as the committee to tie the brothers. The Davenports objected at first, but ultimately agreed. When being tied, one of the brothers said Mr. Cummins was injuring him, and Dr. Ferguson (the exhibitor) cut the cord. The brother showed blood on his wrist. Dr. Ferguson said it was caused by the rope, but Mr. Cummins declared Dr. Ferguson had used the knife to do it. Great dissatisfaction was expressed and general uproar ensued, during which the brothers retired. A crowd from the audience rushed on the stage, pushed Dr. Ferguson into the cabinet, and then upset and broke it into a thousand pieces, which were seized and distributed as *souvenirs*. The police were entirely useless. An indignation meeting is now holding as to the return of the entrance money.

It is evident rowdiness has, not yet, even in *free* England, seen its last days. How many cabinets will need to be shattered to pieces to expose the "trick?"

We shall, doubtless, have further details from next number, meanwhile, a friend of the subject which the Davenports represent, proposes the establishment of a fund for prosecuting the ringleaders of this cowardly and ignorant rabble, and expresses his willingness to contribute a guinea towards such object.

THE DAVENPORT BROTHERS OUTDONE.

At the Cirque Napoleon, Paris, two brothers named Bonheur, magnetise each other with marvellous results. A gorgeous d'Aubasson carpet is thrown over a raised platform, in the centre of which is the usual gilt table and arm chair. The brothers appear, followed by a page, exquisitely costumed, whose rosy cheeks betray her sex. The elder Bonheur magnetises the younger. The usual blindfolding by layers of cotton and countless silk handkerchiefs next takes place. The somnambulist then reads visiting cards in sealed envelopes, deciphers minute figures concealed beneath heaps of paper, and finally tells you the number engraved on the inner case of your watch, of which you were probably in utter ignorance till informed thereof by this somnambulist's artistic performances. The elder Bonheur descends from his dais, and you whisper the name of a well known character in his ear; the somnambulist instantly rises, walks straightway to a black board previously arranged by the fair page, and his eyes undoubtedly bandaged, he sketches with white chalk a cleverly-done outline of the personage whose name you have given to magnetise. Victor Emmanuel, Lamartine, Alexandre Dumas, successively appeared on the magic board and were undoubtedly well done. Meyerbeer was the only failure; but it will be remembered that his expression was extremely difficult to seize at any time. There was no visible communication between the magnetiser and the somnambulist.

THE SPIRITUAL LYCEUM

14, Newman Street, Oxford Street.

This Institution is established for the advancement of spiritual phenomena and philosophy. It offers opportunities for investigators to collect facts and obtain proofs of Spirit Life. It brings together friends to the cause, and presents a platform for the freest Discussion. Its rules are such as to preclude no sectary, whilst it aims to eschew all sectarianism. Based on the cardinal facts of *Spirit Communion* and *Immortality*, it invites all who recognise, or desire to recognise, these truths.

The Lyceum has both religious and secular aims,—religious in the highest sense of eliminating truth, from spirit-fact and duty from truth. Secular in the sense of moulding the future by a wise realisation of the present and a spiritual conception of its uses.

The growing spread of Spiritualism in England renders a central institution necessary to organize means to give distinctive life to the various methods which abound in isolated forms all over the kingdom. To effect this most desirable object Mr. R. Cooper, the Proprietor, and Mr. J. H. Powell, the Editor, of the *Spiritual Times*, have established the Lyceum. They have put the machinery in motion, (Mr. Cooper bearing the monetary, and Mr. Powell the practical working, responsibilities) and earnestly solicit aid from all friends. Many sincere and influential Spiritualists have already subscribed, some two, others one guinea each (the latter subscription being the minimum). Those who subscribe one or more guineas annually will be entitled to the privilege of attending all Lectures and the Reading Room free. The Reading Room is open daily from 12 a.m. to 10 p.m. and contains the principal spiritual publications of America, France, and England; besides these, the first class dailies, weeklies and quarterlies. Spirit Drawings and Works of a progressive character will be added from time to time. Mediums of recognised integrity and power will be encouraged, and it is hoped facilities may be afforded for the development of such connected with the Lyceum.

A printing press is now in operation upon the premises for printing of the *Spiritual Times* and Tracts and Pamphlets on spiritual topics. Friends desirous of spreading the truths of Spiritualism may aid the cause materially by purchasing such pamphlets and distributing them. All works of a spiritual and progressive character can be supplied by us. Friends will therefore kindly bear in mind this fact, as by purchasing their books of us they aid the Lyceum.

We feel persuaded our work will not be in vain, being assured amongst the many thousands of true Spiritualists in this country alone there are many who will gladly aid us.

APPLICATIONS FOR LECTURES WILL RECEIVE ATTENTION.

All communications and remittances to be forwarded to Mr. J. H. Powell, Spiritual Lyceum, 14, Newman Street, Oxford Street.

The payment of 2s. 6d. per quarter will admit persons to Lectures and Discussions only.

SPIRITUAL LYCEUM.

Sunday Evening Lectures or Conversational Meetings, &c. at 7, p.m.

Sunday Morning Sermons, by the Rev. J. M. SPEAR, on Sunday Morning next, February 19th, to commence at half-past eleven.

Subject:—Ancient and Modern Revelation.

CAMBRIDGE HALL, 14, NEWMAN-STREET, Oxford-street. On MONDAY, February 20th, 1865, Mr. R. COOPER, Proprietor of the "Spiritual Times," will deliver a LECTURE at the above Hall. Subject:—"Spirit - Manifestations." Doors open at half-past seven, to commence at eight. Front Seats 1s., Back Seats 6d.

TO CORRESPONDENTS.

CORRESPONDENTS will please to write legibly on one side of the paper only, and as concisely as possible. If this rule is not observed we may be compelled to reject even valuable compositions.

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

SCALE OF CHARGES FOR ADVERTISEMENTS.

Two lines and under, 2s.; every additional line, 3d.; a reduction for a series

All Advertisements, payable in advance, may be forwarded to Mr. J. H. Powell, *Spiritual Times* Office, 14, Newman-street, Oxford-street.

Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning.

TO THE TRADE.—The *Spiritual Times* is published at Ten o'clock on Friday morning, at the *Spiritual Times* Office, 14, Newman-street, Oxford-street, and by Job Caudwell, 335, Strand.

THE "SPIRITUAL TIMES" BY POST.

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

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

Post Office Orders must be made payable to Mr. J. H. Powell, at the Post Office, 26, Oxford-street.

List of Agents for the "Spiritual Times."

LONDON.—F. Pitman, 20, Paternoster-row.
F. Marks, Broadway, Ludgate-hill.
F. Farrah, 282, Strand.
Arthur F. Gilby, Halesville-road, Canning-town.
James Burns, Progressive Library, Camberwell Publishing Company, 147, Fleet-street.
Mrs. Funnican, 117, Aldersgate-street.
EDINBURGH.—James Muskat, 249, High-street.
BRADFORD.—Joseph Lund.
NEWCASTLE-ON-TYNE, Thomas P. Barkas, 49, Grainger street.
BRIGHTON.—Abbot, Queen's-road.
KINGSTON-ON-THAMES.—Bryden.
NOTTINGHAM.—Jeddiah Hitchcock, Alfred-street.
EASTBOURNE.—Mr. Applegate.

* * * We shall be glad to receive additional names as Agents.

Mr. and Mrs. WALLACE hold Séances every Sunday, Monday, and Tuesday evenings, at 7 o'clock, at 139, George's-road, Holloway.

Rep. 8vo. pp. 68. Price 4d. post free.

A FEW WORDS on the PENTATEUCH, Christian Spiritualism, Regeneration, and other allied subjects by a Layman. London: James Burns, Progressive Library, Camberwell.

NEW PSALM and HYMN TUNES, TE DEUM, and TWENTY-FOUR ORIGINAL CHANTS. Composed and Arranged, with voice parts complete, for the Organ, Harmonium, and Piano, by ROBERT COOPER.—Price 2s.; cloth, 2s. 6d.

London: Novello & Co., 69, Dean Street, Soho. The Harmonies, both in invention and arrangement, are musical to a very high degree and, altogether, the work is one which can be strongly recommended, and will be sure to meet with approval. — *Drigton Guardian*.

SPIRITUALISM; ITS FACTS AND PHASES, Illustrated with Personal Experiences, and Fac-Similes of Spirit-Writing, by J. H. Powell.

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

Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer, we cannot do otherwise than advise the public to consult the work. * * * Many persons will read Mr. Powell's narrative with interest, for it has no lack of the marvellous set forth in vigorous language.—*Public Opinion*, March 12th, 1864.

The sum of the matter is, that if one has a curiosity to know what Spiritualism is, and what it actually aims at, he will gain a better and clearer view of it from Mr. Powell's volume than from any other that has yet been published, not even excepting that of the great apostle medium, Mr. Home himself.—*Calcedonian Mercury*, March 12, 1864.

This is the fourth book that has recently come to our hands on the same subject, and, whilst it is the smallest, it is yet the most striking of all the former, perhaps, from the brevity with which the subject is presented, and the nature of the facts or assumptions with which it is crammed from first to last. * * * There is much, very much to excite thought, whether to compel conviction, or not. The enquiry is by no means the contemptible thing that many people wish to consider it. It deals with alleged facts, which, if true, are astounding; and, if false, still they are objects of interest, and they ought to be disposed of.—*British Standard*, March 18th, 1864.

THE TRUTHSEEKER: Contents

for January and February:—
The Dead Letter and The Living Spirit of The Book of Genesis: Lectures I. and II.
Dr. Pusey on Everlasting Punishment.
"Moses-Right and Bishop Colenso Wrong"
Ancient and Modern Forms of Christian Faith.
Chapters on the Science of the Bible.
The Pope's Encyclical Letter.
The Declaration of the Man of Science.
Notes by the Way, &c.

Price Threepence.

London: Whitfield, Green and Son, Strand, and C. Fox, Paternoster-row; and through all booksellers.

JUST PUBLISHED: DOES SPIRITUALISM DEMAND INVESTIGATION? Price Fourpence. By William Carpenter. London: Published by F. Pitman, 20, Paternoster-row, E.C.

NEW SONG.

ELDORADO. Words by Edgar Allen Poe; Music by H. A. Rudall. Shortly to be Published. Metzler, & Co: London and Brighton.

J. MURRAY SPEAR EXAMINES

and prescribes for diseases of body and mind, and when so impressed, delineates the character of persons. He likewise reads character by letter. Fee.—a half-guinea, at his rooms, 146, (late 72) Albany Street, Regent's Park. Hours from 12 to 3.

HEALTH IN NATURE.—A

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

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

May be had of F. Pitman, 20, Paternoster Row, London.

Now Ready, 1s

LIVES of the BROTHERS DAVENPORT (reprinted from the *Spiritual Times*) By J. H. Powell. To be had of the Author Post Free; Address—14, Newman-street, Oxford-street.

Printed and Published by the Proprietor, ROBERT COOPER, at the Spiritual Lyceum, 14, Newman-street, Oxford-street, in the County of Middlesex, Saturday, February 18th, 1865.