

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.

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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.

## "AT HOME WITH THE SPIRITS."

THE mobocracy of the press towards Spiritualism grows more and more rampant. It is just as mad-headed in its assaults as any of the mobocracies which have, with a kind of fenian fury, broken windows and skulls.

Let Sergeant Ballantine say he believes Spiritualism to be all a trick, the press is ready to applaud—let Deputy Recorder Chambers, exercising the same privilege of expressing his opinion as the Sergeant, say that he does not agree with him, but is rather inclined to think that there is some truth in Spiritualism—instantly the mobocracy of the press is excited, and the Deputy Recorder is accused of an offence deserving the interference of Sir George Grey and the reprehension of certain estimable Peckham-Rye Smiths, who write letters to the morning papers of quite a sensational character.

All through this Sothern-libel business the press has most shamelessly abused the Spiritualists, and looked with inevitable obliqueness at every fact or mitigating circumstance on the side of the defendants. We were prepared for this, and do not therefore speak of it with surprise. But it is necessary for all who would have the truth and nothing but the truth to allow the *ex parte* arguments of the press to count for little in their investigations of Spiritualism.

*All The Year Round*, March 3rd, contains an article, "At Home with the Spirits," written in a free style, that is, with a latitude which gives the reins to fancy with a reckless disregard of fact. The writer commences by telling us that he is disposed to "regard the apostles of startling and incredible doctrine rather as fools than rogues," and takes credit to himself for impartiality, and assumes to have given all who have "promulgated startling and incredible doctrine" a fair hearing, and never "scoffed." But now he is out of patience, evidently, for he doesn't scoff, but only calls us "fools." How we are to receive "fair" treatment at his hands, being prejudged by him as "fools," we are at a loss to understand! We next come to a humorous anecdote detailed, no doubt, in all its minutiae, with exactitude, in which we are introduced to a Scotch shoemaker and his man, who took to Phrenology and Electro-Biology, and forsook the lapstone. The shoemaker gets the credit of having been honest, but his man whom he took about with him as a subject is credited with imposture. This anecdote is introduced to serve a double purpose—spin out the article, and clear the way for a stronger assault on Spiritualism. But how can it affect Electro-Biology, which any ordinary person may prove a truth for himself?

Supposing this anecdote to be true in every particular, can a counterfeit manifestation be taken as proof of

the non-reality of a true one? If so, a counterfeit bank note may be taken as positive evidence that no genuine bank notes exist. We could, had we space, introduce numerous anecdotes, giving the names and addresses of persons who have been operated upon, to prove the truthful character of Electro-Biology, but the practice of Electro-Biology is so common, that there is little excuse for men who write against it, not making themselves competent to deal with it. Before proceeding, we would here observe that the writer whom we have under review has indulged in the too-common practice of charging men who proselytize in the names of Electro-Biology, Spiritualism, &c., with doing it for money. This we suppose is why the anecdote of the shoemaker is introduced, because it is so natural for men who have a soul above leather to adopt means to live by some other craft. How does this same argument apply to members of the press? We venture to assert, fearless of contradiction, and we blush to say it, (making allowance for honourable and noble exceptions) that the press can lay claim to as much or more charlatanism and venality as any system of Phrenology, Electro-Biology, or Spiritualism. But this is no argument against the legitimate worth of the press. It is no discredit to a shoemaker to study mental science, and employ himself in its service; but it is discreditable for him to fabricate falsehood, or do anything that degrades his moral nature. We trust sincerely the writer in *All the Year Round* has not *consciously* been guilty of this. That he has fabricated falsehood in dealing with Spiritualism we shall, we think, be able to show. Let those who laugh with him help him out of it if they can. The "fools," we beg pardon, Spiritualists, are "tricksters," but mostly "credulous persons" who unwittingly help to practise "the trick upon others."

Thus this moderate and exemplary writer deals with us as a body. But he is principally interested in Mr. Home and his late lecture at Willis's Rooms. The Electro-Biology "trick" was found to be too mundane, and it became an "object" to introduce "a supra-mundane element." Thus the writer in *All the Year Round* persuades himself and his readers that a system of concerted humbug, commencing with Electro-Biology and ending with Spiritualism was and is at work; and yet he admits "the believers were chiefly persons moving in the upper circles of society, some of them distinguished for their high intellectual attainments." Yet still these are, in the majority of instances, "fools;" and what a miracle that such men as the Scotch shoemaker, who was made the dupe of his man—who practised a hoax to get rid of the stubborn necessity of lapstoning leather—could perform a work ending in making believers "distinguished for their high literary attainments!" It is really surprising that men can write such twaddle. If a few charlatans, too lazy to "stick to the last" can be credited with the whole spiritualist "delusion," which numbers its adherents by millions, many of whom are among the upper and literary classes, it would appear that men of "intellectual and literary attainments" are easily duped.

Another anecdote is given of an author who was in the habit of consulting the spirits, but who, like many another author, went to his account early in life. Of course, it is hinted that his death was hurried through the excitement of "spirit-rapping *séances*." Authors are not generally long-lived; many of them indulge too much in evening parties—some of them smoke and drink excessively, almost all of them live a life of excitement of some kind. Much of the excitement attendant upon authorship is unavoidable. If the author mentioned *did* indulge too much in "spirit-rapping *séances*," his fate should be a warning to the intemperate. Overindulgence in eating, drinking, or thinking is to be condemned and must be expiated, but it by no means proves that eating, drinking, and thinking are in themselves evil.

Mr. Home is charged with appearing amongst us and choosing disciples, after the manner of Christ, from persons of very humble origin; and he is further said to have taken leave of his disciples by being lifted to the ceiling in their presence. This may be fine writing, and very grateful to the majority of the readers of *All the Year Round*, but it is not altogether true. Mr. Home never chose a disciple; he had something else to do. He was lifted to the ceiling in presence of people of "exalted position and high literary attainments," and no flower-makers and menders of shoes that we know of ever saw him float. Following this piece of mis-statement, we have another more palpably false relating to the Brothers Davenport. "The practice of the Davenports were exposed again and again, and exposed more thoroughly than those of any of their predecessors." If the writer had only told us *how* they have been exposed, he would have done something worthy a public benefactor. But mere assertion is utterly futile. We cannot go into this question now, but must content ourselves with saying that no exposure of the Davenports has taken place. "When Mr. Addison offered Mr. Home fifty pounds if he could float in the air in his presence," says this truth-loving writer, "Mr. Home escaped from the dilemma by declining the challenge." This offer, we are authorised to state, was never made known to Mr. Home; in fact, Mr. Home knows nothing whatever of Mr. Addison. Besides, had the offer been made, Mr. Home would have acted wisely "in declining the challenge." It is one of the most convincing proofs of the spiritual agencies at work in the process of levitation, that he is only raised in the air occasionally, and never at his own dictation.

The writer is not at all particular in his manner of maltreating Mr. Home and the Spiritualists. He presents a word-portrait of some imaginary monstrosity, which he desires his readers to accept for Mr. Home. He tells us that he was *deceived*, on entering Willis's Rooms, by being told that there were no five shilling-seats left when there were several. This affair of the manager he mildly charges upon Mr. Home. We can now understand the motive of the animus which has set his pen to work on this subject. What a pity it was that Mr. Home's manager did not supply him with a ticket gratis. Now, if he has told the truth about the *five-shilling* seats, we are very sure of this, that Mr. Home could have no knowledge of the matter; it was entirely belonging to the manager and his assistants, and could have been, we are sure, easily set to rights, had the writer in *All the Year Round* taken less trouble than he did to get angry.\* To give a specimen of his regard for the truth, he declares that, before the first part of Mr. Home's discourse was finished, he "counted fifteen members of the congregation who were fast asleep." Is there another person besides this writer who will state this? We think not. The audience, according to the writer's own admissions, consisted almost entirely of Mr. Home's friends. Is it likely they would fall asleep in the middle of his lecture?

With a view to make Mr. Home appear mercenary—although he stated at the commencement of his lecture that he had never exercised, and he never would exercise, his medium powers for money—the discomfited writer, violating the common rules of privacy, misquotes Mr.

\* We have taken the trouble to inquire of the manager about this matter, and we learn that all the five shilling tickets were sold, and that those seats which the writer saw vacant were half guinea seats. And we are assured that a seat would have been offered him gratis, with the other reporters, had he only shown his card, and stated that he was one of the press.

Home's circular to his friends by putting the word *fortune* for *future*. "Much, indeed, of my own *future* must depend on the issue of this experiment." *All the Year Round*, in italics, says "*My own fortune*." If fifteen of the congregation were not asleep, surely this writer was nearly so, or he must have purposely made this alteration.

A lady is said to have gone up to Mr. Home, and asked him to "settle" with her; was this meant for "sit"? Professor Anderson next appears on the scene, and when he is described as mounting the platform and pulling off his coat, Mr. Home is described as hopping off the platform, and distributing bills amongst the audience. Surely the writer *must* have been very nearly asleep. Mr. Home had no bills to distribute, and he did not leave the platform until he had listened to a *tirade* of abuse from the Professor. Such is a very rapid glance of the article in *All the Year Round*. When the writer next takes up his pen to deal with Spiritualism, we trust he will recollect the words "A lying lip is an abomination to the Lord."

Rarely has an article been written against Spiritualism which contained so many glaring falsehoods as this.

Now, what is the doctrine which Mr. Home propounds, and all these people subscribe to as a new article of faith? Boldly this—that Spiritualism, founded upon table-rappings, rope-tying, and banjo-playing in a cupboard, is a "*means of man's salvation*—these are Mr. Home's own words." The writer must have been nearly deaf as well as nearly asleep. Mr. Home said nothing of the kind. He did say that a knowledge of the reality of spirit phenomena leads the Atheist and Materialist to the higher knowledge of immortal life, or something of the kind.

Fancy this writer being consistent, and saying of the Christian church—baptismal fonts, communion tables, surplices, and ceremonials, *are means of man's salvation*, leaving out altogether the Spirit of Christ. This would be doing by orthodoxy what he does by Spiritualism.

#### DISCOURSE ON MARTYRDOM.

MISS EMMA HARDINGE, on Monday evening last, at Harley-street Rooms, gave a discourse on "Martyrdom." She spoke of the physical and moral laws, and the results of Martyrdom in the Spirit World. Her descriptions of the conflagrations of Santiago, and the sinking of a vessel at sea, were told with dramatic effect. The deep pathos of those parts of her discourse which related to the common martyrdoms of life was felt by the whole audience. No theme could have been more appropriate, and certainly no theme could have been better handled by her. We get into the habit of speaking of these trance discourses in the ordinary language of praise to the medium instead of the spirit. We think there can be no mistaking the fact that Miss Hardinge undergoes some psychological change whilst delivering these discourses; her manner, and especially her expression, is so different from that which marks her discourses when in the normal condition. We cannot speak too highly of the discourse of Monday evening. It was one of those beautiful things to be remembered.

A vote of thanks was readily accorded to Miss Hardinge, after which a vote of thanks, coupled with a vote of sympathy, was given to Mr. Coleman.

#### WILLIAM HOWITT ON RE-INCARNATION.

HAVING opened our columns of late to the subject of Re-incarnation, we cannot do better than present our readers with Mr. Howitt's vigorous and weighty opinion, on the subject, taken from the "Spiritual Magazine" of July last:—

Re-incarnation is a doctrine which cuts up by the roots all individual identity in the future existence. It desolates utterly that dearest yearning of the human heart for reunion with its loved ones in a permanent world. If some are to go back, and back, and back into fresh physical

bodies, and bear new names, and, according to their new organizations, new natures, if they are to become respectively Tom Styles, Ned Snooks, Joe Giles, and Harry Dixon, and a score of other people, who shall ever hope to meet again with his friends, wife, children, or brothers and sisters? When he enters the spirit-world and inquires for them, he will have to learn that they are already gone back to earth, or to some other planet, and are somebody else, the sons and daughters of other people, and will have to become over and over the flesh and blood and kindred of a dozen other families in succession! Surely no such most cheerless and anti-Christian crotchet could bewitch the intellects of any people, except under the most especial bedevilment of the most sarcastic and mischievous of devils.

If Spiritualism had had no better mission than shewing us, through spirit-influence, pestilent crotchets like these, tracing us first from tadpoles or fleas up to oysters, from oysters to men, from men into a succession of new men; sending back into decent families, and on to the knees of Christian mothers, all the old thieves, lechers, tyrants, and detestable sensualists, scamps and murderers, to be manufactured anew, foisted into pure and happy families as bone of their bone, flesh of their flesh, spirit of their spirit—Spiritualism could well have been dispensed with. The Christian faith, clipped, dismembered, and divided as it is now-a-days, were still better than this abortion of the hells of mockery. Spiritualism, methinks, has some greater and nobler object than this. It has it in charge to show us that the Jacob's ladder of the old times is yet reared from earth to heaven; that angels in the shape of our departed friends, parents, brothers, sisters, and children, are still ascending and descending, teaching us the way to travel up thither, and preparing us, by the daily purification of our souls, of all our thoughts, hopes, desires, of our whole spiritual and moral nature, to become fitted for the society of those divine regions. Never again from those regions to revert into the bondage of flesh; never again into the region of earth, except in the blessed ministration of drawing others after us; never again retrograding, but advancing onwards through purer and more spiritual spheres as we become more pure and spiritual. Never again hankering after the flesh-pots and slime-pits of earth, but drawing continually nearer to God. This is what Christianity teaches, what Swedenborg taught, what all truly good spirits teach; not the maniacal fooleries of Re-incarnation, and the origin of humanity in tadpoles, newts, mosquitos, and oysters: fit doctrine only for Bedlam!

#### SPIRIT-COMMUNICATIONS—No. 11.

November 24, 1864.

Q.—What is the difference between "Philosophy" and "Science."

S.—Popularly speaking they are one and the same thing; but truly there is this difference:—Science deals with discoveries and facts in real material matter, such as all the wonderful inventions of your world, given to your men of science direct from our spirit-world, as it is not in men's earth-body power to originate any wisdom. Philosophy on the other hand deals with the inner life, so to speak. The discussions affecting the mind, soul, and although they would often hardly admit it—the spirit-life. The inner-life, which their philosophy would fain deny, whilst their very strivings after, and searches into reasonable mind, prove their feeble awakening to inner spirit-life. Spiritualism is not a philosophy. It is not cold reasoning, but dealing with spirit reality. It is the heart, religion, to all those who seek it for its good, shrinking from its evil. Leave off.

(Respecting the Spirit-inhabitants of the Planets.)

June 21, 1864.

Dear F.,—The various planets are abodes of spirits. On this earth Christ came in the form of man. The inhabitants of those planets, peopled by created beings, having ever lived in their original simplicity, having never fallen beneath the devices of Satan, did not need the redemption, as those on your earth did. They did not take of the tree of good and evil; but whilst thus preserved from evil, they also lose vast advantages partaken of by men, in consequence of their knowledge of good, and the power implanted in their nature to gain knowledge and search into science. Man is the noblest creation of God. Great, even in the ruins of his fall. We cannot fathom the mysteries of God's mind. Man was created in His image, pure and simple. By Satan was the fall wrought, but God's greatness in raising the defiled image, and sending His own beloved Son to redeem mankind, has but shown the glorious triumph of good over evil. Of this phase of God's wisdom, many inhabitants of the different planets are quite ignorant until taught by spirits from your earth. They have no death, but a translation from one state to any other needed for their progress. You will easily

believe that, whilst in blissful ignorance of evil, such as reigns on man's earth, they have not the same amount of intense enjoyment that awaits the enraptured spirit on its freedom from earth trials and curses; or, indeed, are they capable of any of the strong feelings implanted in the human breast, which rise to full joy, or sink to intense bitterness, according to their own choice of their path in life—the choice between good and bad.

Q.—Are the bodies of the planet inhabitants the same as our own?

S.—The body of man, in its original state of innocence, was even as the bodies of those who now inhabit the planets; but as the growth of evil has become general, the body has assimilated to itself an earthliness, which nought but evil could have wrought. Hence, arise all forms of disease and weakness, which are only the growths of evil, as tares among wheat. A perfect, healthy body could hardly be met with now on this earth; but with the increase of holiness, and the approach of the millennium, they will become general. Man will return to his original simplicity and beauty of form.

July 7, 1865.

Had evil never entered your earth by the fall, then the new separation, so material, would never have occurred. The bodies of all the inhabitants of the planets are free from the earthliness wrought upon you entirely by evil. Therefore, are all their spirit-senses open, and their communion with varied disembodied spirits free. Their death, or passing away, brings no sorrow. It is only in your earth that the term death is known, and it is entirely the evil side of humanity which gives it its gloomy hue. Truly, the last enemy to be destroyed is death. The last link to earthliness being removed, Satan no longer possesses the power which has been given to him, to tempt and seek to destroy the spirit of man in the earth-body. Job, of the Scriptures, gives, in an allegorical sense, the power of the evil one. Truly, did the fall, by giving Satan power over your earth-bodies (which have become, by his influence, materialized, and capable of embodying all forms of evil, such as physical diseases, &c., which, whilst affecting spirit-life, are independent of it, belonging purely to the intensely earthly frame, the shell, or outer humanity), thus bring all sorrow, inherited alike by all mankind. But no power beyond that given of the free will does he possess over the spirits. The evil emendations become embodied in all poisonous plants, hurtful animals, loathsome creeping things, and even the good things of earth are stunted and deformed by the atmosphere of evil surrounding them. Leave off.

St. Leonards-on-sea.

F. J. T.

#### SPIRIT MESSAGE.

(Through the Mediumship of Jessie.)

On Thursday evening, March 1, at the house of Mrs. Berry, Jessie was entranced. Holding the Bible, and offering it to Mrs. Berry, she was made to deliver the following:—

If it (the Bible), hath been thy comfort, let it now be thy guide. Remember He that protected Daniel in the lion's den will protect thee, if thou wilt trust in Him. Fear not what man shall do unto thee. If He smite thee turn thee not again, for if thou art of Christ, follow His example. For a little while you must be tempted and tried.

Pray that His holy spirit may guide you. Pray for strength of mind and body. Pray for wisdom; pray for charity. Trust not to your own strength in anything. Be united, all of you. Let brotherly love continue.

Invocation.

Father, Thou in Thy wisdom dost draw around us that which looks dark and full of trouble, Thou dost, as it were, draw a dark curtain between Thy children and Thyself. And why dost thou? but that Thy love and beauty might shine more gloriously when that dark curtain shall be drawn on one side. May we feel, oh Father, that it is Thy work, and that Thou art doing these things in Thine own way. Forgive each murmur. Receive, oh Father, each aspiration; and oh give an assurance of Thy love that each of these, Thy earthly children, may feel Thy holy love and confide in Thee, and lay their heads upon Thy breast, and say Thy will be done.

After Jessie's discourse, Mrs. Berry's little table commenced walking gently about without human contact, giving additional evidence of her medium powers.

H. MELVILLE FAY.

(From the *Banner of Light*.)

THE sham performance by this mountebank came to a close in this city for lack of interest to support the operator. He boldly asserted each evening that he would produce, in precise manner, the manifestations which are witnessed at the *séances* of the Brothers Davenport and the Eddy Family; but he always failed to do so to the satisfaction of those who had observed the phenomena in presence of the genuine mediums. Finally he was obliged to shut up shop, for the very good reason, we repeat, that the press and every decent man and woman in the community dropped him as soon as we exposed the gross duplicity and double dealing of the man.

## THOMAS MARTIN OF GALLARDON.

In the beginning of the year 1816, in the midst of Voltairian scepticism, and during the reign of a thoroughly sceptical king, a rumour became rife that a peasant at Beance had received mysterious revelations by means of a supernatural voice, that he had endeavoured to communicate them to the king, according to the orders he had received, and had succeeded. That the king, in spite of his disbelief in apparitions, and everything supernatural, had been much moved by Martin's revelations, and had desired that he should be well cared for. No one knew the nature of the information given, as the interview had been strictly private.

Consequently all kinds of reports became current, and a pamphlet was even published on the subject—entitled, “An account of the events which occurred to Thomas Martin, a labourer, at Gallardon, in the early part of 1816, by Louis Silvy, magistrate.” The object of this little work was evidently not to elucidate the public as to Martin's secret confidences, but to satisfy, as far as possible, the universal curiosity. The author had taken every pains to make himself acquainted with the life of the young man, but revisited amongst other places a mad asylum, where he had been for a time confined, and closely questioned the doctors as to his state of mind. The following are the facts collected from the pamphlet, from Michaud's biography, and later information collected on the subject:

On the 15th January, 1816, as Martin was manuring his field, at about two o'clock in the afternoon, a man suddenly appeared to him, of medium height, and slight figure, with a thin pale face, wearing a light coat reaching almost to his heels, a tall hat, and shoes tied with strings. He said to him in a sweet voice—

“You must go and find the king, and tell him that he and the princes are in imminent personal danger; that some ill-disposed persons are endeavouring to overturn the government, and that several letters have already circulated in certain provinces on this subject; that he must be very cautious and particularly watchful of his police in all towns, but especially in the capital. Tell him, also, to keep the Lord's Day holy. It is at present almost unknown to many of his subjects. All public works should cease on that day; that solemn prayers may be offered up for the conversion of the people, and that they may repent; and that he should abolish those revels so prevalent before Lent. If he neglect all these things, France will see great misfortunes. The king should act towards his people as a father towards his children, and when punishment is needed, he should punish a few as an example to all. If he does not do as he is desired, it will cause his ruin.”

Such were, according to the pamphlet, the words of the stranger to Thomas Martin; but if they are strictly correct, and if the mysterious visitor intended more than to act on the workman's religious feelings, does not appear. Possibly he wished to induce Martin to go to Paris, determining to tell him more before his interview with the king. Martin, with truly rustic simplicity, answered the stranger thus—

“Why do you not seek some one else to execute such a commission, or you who seem to know so much about it, why do you not go to the king yourself? Why apply to a poor man like me?”

“No,” answered the stranger, “you must go. Pay attention to all I say to you, and you will do what I command you.”

After these words, spoken with authority, it seemed as though his feet raised themselves up in the air, his head bent, and his body collapsed, vanishing suddenly into thin air. Martin seriously alarmed, tried to escape, and return home, but he could not. Against his will he seemed forced to remain in the field, and his work, which in a usual way would have taken about two hours to accomplish, was finished in half that time, which added not a little to his wonder. On his return home he confided to his mother what had occurred, and the two sought the parish priest to ask him what these strange facts could mean. The priest reassured them, advising Martin to eat, drink, and sleep well, to work as usual, and not to give way to his imagination. Martin persisted that he had not done so, and three similar apparitions in the same week, proved to him that he had not been dreaming. The last of these took place in church. As he entered and was taking the holy water, he saw the stranger, who stationed himself outside his seat during the service, to which he listened with a devout air. He had no hat either on his head or in his hands, but when he left the church with Martin he perceived he wore a hat as before. The stranger followed him to his house, and then suddenly facing him said—

“Execute your commission; do what I bid you, for you will have no peace until you have accomplished it.”

And he disappeared, but Martin never saw him vanish again as he had done on the first occasion. The members of his family who had accompanied him to church, were asked if they had seen nothing of what had occurred, to which they replied, that they had neither seen nor heard anything; but by those who are initiated in these phenomena, and the spiritual laws which

govern them, this will be very easily understood, for spirits never manifest themselves more fully than their missions require, and all organizations are not fitted to perceive or to hear them. Their presence might involve danger to some excitable natures, and others are not gifted with those moral qualities necessary for the fulfilment of such missions. Perhaps Martin was one of those men with a singularly mediumistic organization especially suited to the accomplishment of the wonderful deeds which he was the means of executing, and no doubt for that reason the spirit chose him out of all the inhabitants of France. On the 24th of January a mass was celebrated at Gallardon at Martin's request. In his simple Catholic faith he implored the help of Divine grace to enlighten him as to the truth of the apparition, for he considered himself victim of some witchcraft. He was present at it with all his family, and on his return home, as he was going up to the loft to get some corn, he met the stranger, who said to him in a determined voice, and addressing him in the second person for the only time—

“Do what I command thee, it is quite time.”

The priest, at last convinced of his parishoner's good faith, and not daring to make himself judge in so important an affair, sent him with a letter to the Bishop of Versailles, in whose diocese he was. The bishop, having seen and questioned Martin, and observed his perfect simplicity and honesty, charged him to ask the stranger, in his name, who he was, and who sent him. In the meantime he thought it advisable to inform the head of the police of the circumstances.

Three days after this interview the stranger again appeared to Martin, who was somewhat relieved at having confided in the bishop, and said to him—

“Your commission is well begun, but those in whose hands you have placed it are not busying themselves about it. I was present, though invisible, when you made your declaration. He told you to ask me my name, and from whom I come. He who employs me is above me.” And he pointed upwards.

Martin answered—

“But why address yourself to me to execute such a commission, who am but a poor peasant, when there are so many clever people in the world?”

“It is,” answered the stranger, “to confound pride. Take care that you do not become proud of what you have heard and seen. Be honest. Be present at the services of the church on Sundays and holidays. Avoid drinking houses, where all kinds of iniquities are perpetrated, and wicked converse held.”

Martin's conduct was in accordance with all this, for as he himself said, his piety consisted in carrying out God's and the church's commandments. During the month of February the spirit appeared several times. Martin was told that he would be conducted to the king, and that secret things would be made known to him just before he was admitted to the royal presence. On one occasion the stranger said to him—

“Hasten your commission. Those who have it now in hand are puffed up with pride. France is in a state of frenzy. You will appear before scepticism and confound it;”

And the spirit added, as though with a view to excite his listener—

“If what I ask is not done, the greater part of the nation will perish, and France will be a prey to all misfortunes, and a mark of horror and scorn to all nations.”

All these apparitions were very annoying to the labourer, and like the prophet Jonas he thought for a time of flying from his country and home, deserting his wife and four children. He told no one of his intention, but one day as he was going up to thresh corn, the stranger appeared, and reproached him for the thought, saying—

“You could not have gone far, for you must accomplish your destiny.”

Soon after, the Prefet of the Department of Eure et Soir, the Comte de Breteuil, received an order to see and examine Martin, who was made acquainted with this fact the evening before it took place, by the spirit, who commanded him to make a full declaration. The Prefet threatened to cast Martin in irons into prison for daring to make such revelations; but he answered—

“I only tell the truth.”

The Comte de Breteuil, astonished at so much assurance, mingled with simplicity, determined to hand him over to the head of the police in Paris. He was despatched the next morning with a lieutenant of the gendarmerie, Andre by name, and arrived in Paris the same night. The next day, as he was being taken to the Police Office, the stranger appeared to him in the yard, and advised him to answer all questions without fear. He was then taken before the Duke de Decazes, who examined him very narrowly, and pretended at first, in order to disconcert him, that the person who had appeared to him, had just been arrested.

And how did you manage to seize him, asked Martin, for he disappears like lightning.

The Duke then endeavoured to ascertain if Martin was using means to extort money from the king; but he answered—

“Riches are compatible with pride, and do not agree with

virtue. All that is necessary is to have enough to live upon. He who practises virtue is God's friend, and he that is proud is the fiend of devils."

That evening on his return home, the stranger, said to have been arrested, appeared to him, telling him that the ministers could have no power over him, and that it was high time the king was acquainted of the facts. The gendarme was absent at the time, but on his return, Martin repeated to him what he had just heard, and Andre hurried off to inform the police of this latter fact, while the labourer calmly retired to rest, and slept. On his awakening he had another vision, announcing to him that Dr. Pinel would come on that day to examine if his brain was not deranged; but those who send him are far more mad than you.

At three o'clock the doctor came and conversed for some time with him. A second visit from the same doctor was subsequently announced to him, during which Martin told him everything connected with the apparition.

"If there is nothing more the matter with you than that," said the doctor, we will soon cure you."

"But I am not ill," answered Martin. "I sleep, eat, and drink well."

"That's true," said Andre, "he does sleep well, for I do not sleep at all by night, and I hear him snore."

Nevertheless the doctor departed, fully convinced that his brain was deranged. In these days our sceptics would declare, that a morbid state of the nervous system accounted for everything. In all cases, purely material, science has fallen short of the grand phenomena of pneumatology.

(To be continued.)

### ADDRESS TO THE WORLD

Of the Spiritualists of the United States, in national convention, assembled in the city of Philadelphia, October, 1865.

SPIRITUALISM is a religion and philosophy founded upon facts, and in this respect differs from all other religions, which are founded upon faith. We, as Spiritualists, respect the faiths of mankind; but we prefer the facts manifested by Nature, and by Nature's God. We believe all religions in the world have, in their origin, been founded upon similar spiritual facts; we accept the inspiration of all ages and peoples, but we cannot endorse the perversions and misconstructions of those inspirations by the forms and conventionalities of men.

We would not insult the intelligence of the people of the civilized world, by entering into any elaborate elucidation to prove the existence of these facts; for they are so many and so various in their character, and have challenged the attention of so many thousands, and have withstood the criticisms of so many careful and even sceptical and carping minds, that we feel we are not assuming when we demand and earnestly invite the closest scrutiny of them. These facts began to command the attention of the civilized world in the year 1848, occurring in a small village called Hydesville, near the city of Rochester, in the State of New York, under the name of the "Rochester Knockings." Since that time they have been increasing in number, variety, extent and power, until the world has been compelled to acknowledge their existence.

Many minds were prepared to accept these manifestations from the previous existence of the developments of Mesmerism, Psychology and Clairvoyance; but other minds, and especially such as have been fixed in the positions and conditions of ecclesiastical forms of theology, have been disposed to, and have attributed these facts to other causes than the real ones, and have taken refuge under the very shadow of those things which they had previously condemned. But for the enlightenment and information of those who have not hitherto been disposed to examine, or have had no opportunity of investigating these facts, we beg to present some of the more prominent ones in their proper classifications.

First. Physical and tangible movements of external objects with and without human contact, have appealed to and satisfied the senses, causing scientific minds to resort to other than the known laws of their supposed philosophy for an explanation; and when that came, it has always been the same. These movements were and are produced by spirits, who have left this mundane sphere of action.

Second. Written and other intellectual manifestations, without volition of the parties who were made to write for act, purporting to emanate from the same source, are another classification.

Third. Speaking in many languages, with which the media were unacquainted, and in our own language far beyond the years, education and comprehension of those who speak, is another.

Fourth. Healing by the laying on of hands, and by prescriptions, causing many of the sick, the blind, the lame, and the infirm of all classes of society to bless the new revelation,

or rather the revival of the revelations of all time, is also a classification.

We can here, however, usefully present but few of the numerous forms of this wonderful power. Each of the foregoing classes may be divided into very many varieties or phases, all containing some distinctive proof of the existence and presence of spirits; and after a careful investigation and comparison of the above-named manifestations, in all their multifarious and varied relations, the deductions which all candid minds have been compelled to adopt are herein shown, which, however, are not presented as articles of faith or belief, nor are they to be regarded as an absolute expression of the views of Spiritualists, but as comprising the general truths of the religion and philosophy of Spiritualism.

For many years there have been great demands among the leading minds of all civilized countries for more tangible evidence of the soul's immortality than that derived from the prevailing religions of the day. We, therefore, present, as briefly and consecutively as practicable, the answer which Spiritualism gives to these inquiries, and what it must inevitably accomplish for the benefit of mankind.

Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws existing in all ages and coeval with time itself.

It does claim the development and unfoldment of these laws more fully to the comprehension of the human mind.

It proves, beyond peradventure—which has never been proved before as a demonstrated fact—the immortality of the soul. This has been, heretofore, a suggestion or desire in the inherent qualities or elements of the soul; and this desire has induced a belief in the soul's immortality, but has never intimated or offered a proof satisfactory to thinking and reasoning minds.

It teaches, as a fundamental principle of the condition of that immortality, the endless progression of the soul—a grand truth upon which all philosophy of the future life is predicated, and which was never so fully adopted before by any of the known philosophies or religions of the world.

It presents a religion in conformity with the laws of Nature having no creeds, dogmas, or sectarian forms, but accepting the truths of all time, and the suggesting the forms of Nature for our adoption.

It advocates the growth of the human spirit, as the highest expression of Divine Harmony.

It has for its objects, the amelioration of the condition of mankind, to point out a natural, truthful, and exalted religion, acknowledged by the highest minds of every age in the Father and Motherhood of God, and the Brotherhood of man.

To free mankind from bondage of soul, the consequence of error and ignorance, and thus release it from all kinds of servitude and slavery, whether of body or mind; to render the faith of the world, in a future existence of the soul, an absolute certainty; and to destroy the fear of death and the grave, by a knowledge of the laws of eternal life.

Deeply deploring the existence of misery and error in the world, it teaches no condemnation of any individual or class of individuals, but presents its truths, which, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness.

It binds no soul in its faith or belief, teaching that the former is not a matter of volition, and the latter is a result of the convictions of the mind.

It trusts to the law of progress and the efforts of wise minds to lead all people to the acceptance of the highest truths that are known and taught in the world, and which are eternal.

The most important idea, and the primal thought in this belief, is in the evidence of the soul's immortality, and it teaches that soul or spirit can never die, but that which man calls death is only a change in the conditions of life; an entrance into a higher state; a continuation of the life commenced on earth on a superior and more progressive plane of existence, there to exist, improve, and advance forever.

The fountains of Inspiration are not closed or sealed, the Constellations of Wisdom are not extinguished; for immortal hands have again led us to the baptism of the soul, and unveiled the light of the immortal world. The story of the Promethean fire is no longer a myth, for angels have kindled upon the altars of our hearts the fire of eternal life, and fanned its breath to a living flame, which burns and beacons mortals to the abodes of the eternal, illumining the valley of the shadow of death.

We, therefore, earnestly request and cordially invite all, of whatever race, nation, creed, or belief, to come forth and investigate for themselves the facts, philosophy and religion of Spiritualism, believing, as we do, that none can avoid adopting the same conclusion with ourselves.

(Signed) A. G. W. CARTER, of Ohio, *Chairman.*

*Banner of Light.*

Dr. McLeod lectures on Spiritualism at Hexham on the 21st and 22nd of the month.

## CORRESPONDENCE.

We do not hold ourselves responsible for the opinions expressed by our Correspondents.

## ON THE CATTLE PLAGUE AS A DIVINE JUDGMENT.

To the Editor of the *Spiritual Times*.

SIR,—I do not profess to have made any great proficiency as a Bible student, and do not offer my opinion on the subject above named with any great confidence. I shall even submit to correction cheerfully if found to be in the wrong; but as free discussion on any matter of public interest is sure to elicit some truth, it may be considered conducive to public welfare rather than otherwise, for individuals to state their views in a public journal candidly and conscientiously.

It seems to me that this striking difference exists between the Old and New Testaments. That in the former *temporal* judgment and punishment are said to be inflicted upon the Jews as well as *temporal* blessings bestowed; but in the latter, Christians are taught to look to the future state which they are to enter upon after death for *spiritual* punishment and *spiritual* reward.

By a Jew, therefore, the infliction of the plague upon our cattle would reasonably be considered as a Divine judgment, and he would seek to soften God's anger by fasting, prayer and humiliation; whilst a Christian would obstinately refuse to believe that his Heavenly Father would directly and purposely send such a disaster upon him. In support of the first of my two propositions, I will quote a few texts from the Old Testament that occur to me (all that I know of at present), which seem to lead to this conclusion. Many others, I dare say, may be found. Proverbs, chapter 3 v. 33, "The curse of the Lord is in the house of the wicked, but he bleaseth the habitation of the just." In Amos, chapter 3 v. 6, we read, "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city and the Lord hath not done it?" In the next chapter of the same writer, we read that God sent famine, drought, blasting, and mildew, pestilence and other punishment. In Malachi, chapter 3 v. 8 to 15, we read that the fruits of the ground were destroyed by God's curse.

In support of my second proposition, I believe it may be argued that no general temporal punishments of any kind were threatened by Christ whose own acts and deeds are represented to have been wholly merciful and benevolent. The view of God that he taught His disciples was also quite different to that taught to the Jews by their priests and prophets. In Luke, chapter 6 v. 35, for instance, we read, "But love your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful and the evil. Be ye, therefore, merciful, as your Father also is merciful." In St. Matthew, chapter 5 v. 44 the same humane instructions are given. Verse 45, "That ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

Christ teaches us, therefore, in the passages quoted above that God does not disturb the ordinary laws of nature for the purpose of afflicting mankind. As for earthquakes, famines, and other calamities, he must have known that they proceeded from natural causes, and like "wars and rumours of wars, such things must needs be." If prayer could have averted them He would probably have told us so, and taught us how to pray against them; but He did nothing of the kind. He taught us only to pray to God as a mild and merciful Father. To the wicked and disobedient, and to those who refused to receive His doctrine, no punishment in this world was threatened, but everything was referred to the future spiritual day of judgment (Matthew, chapter 11, verse 21 to 24, and chapter 12, v. 36 to 42, and chapter 13, v. 24 to 30.)

From the Christian point of view, therefore, I suppose my readers will see with me that praying and fasting are useless, and that all we can hope for is, that the intelligent energy and vigour which Englishmen are now displaying in contending against the cattle plague may be ultimately successful.

T. E. P.

## TOKENS.

To the Editor of the *Spiritual Times*.

SIR,—I came down here a few days ago on a visit to the rector of this place, who is an old friend of mine. I happened, one evening to introduce the subject of Spiritualism in conversation

with his wife and another elderly lady, who, I found, were almost entirely ignorant upon the subject; but after I had explained some of the phenomena of Spiritualism to them, the rector's wife told me that they reminded her that several of the labouring classes in the neighbourhood spoke of, and believed in, what they called "tokens" of the approaching decease of any of their relatives, and that not long ago a woman, whose mother had lately died, told her that whilst her mother was lying ill upstairs, she suddenly heard three loud raps, and went to the door supposing that some one had knocked at the door, but not seeing anyone she returned to her seat, when she again heard three loud knocks, and this time went upstairs, supposing that her father had knocked for her, who was sitting in the room with her mother, but he had not done so. The lady believes that the knocks were repeated a third time, without the person being able to discover from whence they proceeded, whose mother died a short time afterwards. I was unable to make more particular inquiries, as the woman had left the parish.

Here we have an instance of an alleged phenomenon of a species on which a popular belief is founded in a village where the name of Spiritualism is unknown, and reported to, and by a lady who knew nothing of the spiritual stories of the present day; and is it more philosophical to assert that this belief is merely a superstition founded on coincidences; at the same time assuming, without proof, that the knocks were caused by some accidental physical force, undiscovered by the person who heard them; or to admit that it is, at least possible that the Almighty may condescend to remind an ignorant population, in this manner, of His omnipresence and omniscience, and, at least, to chronicle such facts in our memories for comparison with others of a similar character, which we may meet with in history, or in other neighbourhoods?—I am, &c.,

JOHN PERCEVAL.

## OLD GHOSTS.

To the Editor of the *Spiritual Times*.

A LONDON Journal, for the month of September, 1818, contained the following paragraph, which I offer for your publication, without vouching for the veracity of the statement:—

The tower ghost, after an absence of two years, has made his appearance again on the old chosen spot, near the Jewel Office. He appears about two o'clock in the morning. The sentry quitted his post, and ran to the guard-house. One person tried to seize the ghost, but by means of his invisible coat he made his escape. The guards on duty now, were quartered there before.

The "Dublin University Magazine," for October, 1862, contained a remarkable case of haunting, in an Irish house, some years since. The editor of the "Magazine" vouched for the accuracy of the account, which is too long for your insertion. Three spirits representing persons in a low rank of life, appeared frequently to various persons during several months, to the tenants of the house, their children and servants. The former, after their departure were informed that the house had been called a haunted one for many years.

Leaving those of your readers who are able to read the story for themselves, I send you, in conclusion, the following case of alleged witchcraft, from the Harleian MSS., 1686:—

Master Collett, of Haveringham, Suffolk, formerly servant in Sir J Duke's family, in Benhall, Suffolk, assisting the maid to churn, and not being able to make the butter come, threw in an hot iron into the churn, under the notion of witchcraft, upon which a poor labourer in the yard cried out "they have killed me," and died upon the spot, when the mark of the iron was seen deeply impressed upon his back.—Signed by Sam. Manning, dissenting minister, Hatfield, Essex. August 2, 1732.—Yours faithfully,  
CHRISTOPHER COOKE.

London, March 5, 1866.

## THE DAVENPORT BROTHERS IN GLASGOW.

The Davenport Brothers and Mr. Fay have been lately giving *séances* in Glasgow. The *North British Mail*, holding by the absurd idea of jugglery, gives the following interesting account nevertheless:—

"The phenomena," as they themselves phrase their performance, were, however, conscientiously placed before the spectators, in all their detail, and, judged merely as jugglery, the entertainment is truly an extraordinary one. The fact that the brothers tacitly affirm the presence of unseen powers, and have really not yet been satisfactorily "exposed," adds a vague sentiment of *diablerie* to the feelings with which the on-looker regards the said phenomena, that considerably heightens the charm of the *séance*.

The first part of the programme, the cabinet *séance*, was given in the City Hall. We need not enter into any detailed account of this *séance*, the imitations by Mr. Redmond and others being, so far as the "ropetrick" is concerned, widely known already to the public. Some strange facts cannot, however, be passed over. Not only did the Messrs. Davenport appear freed from the ropes that tied them with marvellous celerity, but tunes were heard being played upon the fiddle with a tambourine and bell accompaniment, the doors were thrown open by the committee chosen from the audience, with the swiftness of a moment,

and the Messrs. Davenport were found tied up as before. Hands appeared at the aperture in front of the cabinet, several at a time, the doors were again flung open, and the brothers sat as impassable as ever. A bell and a brass horn were occasionally thrown through the aperture. One of the committee, thinking to grasp the hand that threw them, hastily thrust his own hand through the aperture, but had it seized and pinned against the cabinet till he shouted with pain. One of the gentlemen of the two that formed the committee, and who seemed well acquainted with the mysteries of rope tying, tied one of the brothers with the *ne plus ultra* of untieable knots, known as the "Tom-fool," but without effect. At the request of Mr. Fay, both of them, in turn, entered the cabinet, and were tied to each of the Messrs. Davenport. A hurly-burly of sounds from banjo, tambourine, fiddle, and bell were heard—the doors swiftly thrown open, and the gentleman discovered sitting between the brothers, still tied, the various instruments resting on his head and shoulders. One of the two who entered, a homely Scotchman, emerging from the cabinet with troubled look, said, "They might take his word for it, he could just tell them what he felt, but his arm had been clutched by a hand, another had been placed on his brow, while the instruments were flying about above his head." The Messrs. Davenport, he was sure, had not moved, as he had a hand attached to each of them, and could have felt the slightest motion. The dark *séance* that followed the cabinet *séance* was undoubtedly the most wonderful of the two. A select circle of the audience assembled in one of the hall ante-rooms. Mr. Fay and one of the Messrs. Davenport were again tied, not in the cabinet, which was dispensed with, but to common deal chairs. The instruments were placed on a table between them, the lights put out, the company linked hands with each other, and the phenomena again instantly declared themselves. A strong wave of air passed swiftly over the faces of the circle, the violin jerked out a few notes, and then seemed to be thrown violently about the space that the company inclosed; the guitar passed with a sound of tremulous music around the room, and finally rested at the foot of a lady in the company. In order to show the motion of the instruments in the darkness, a few drops of phosphorised oil were put on the guitar and tambourine. The room was again totally darkened. The phosphoric glimmer of the tambourine was immediately seen flashing through the room, then floating up near the ceiling, and at one time resting above the heads of the circle. The guitar passed with erratic speed round the front of the company, flashed back, and striking against a lady, fell at her feet. That these movements could be directed by either of the brothers, by Mr. Fay, or any accomplice, seemed impossible. One of the brothers was held by the arm, linked to the company. Mr. Fay and the other Mr. Davenport sat tied to the chairs as before described, with coins on the tips of their boots, and other precautions to check their slightest motion, and any collusion on the part of some one unknown that might be in the company, was to some extent provided against by their sitting joined hand in hand. Several of those present, of spiritistic inclination, seemed struck by the experiment. "Manifestations," one of the gentlemen present began to phrase the performance about this period. A lady in a corner also pleaded that "they," meaning the spirits we presume "would not come near her." Others requested that hands should touch them, and had their wish gratified in one or two instances rather violently. The brothers, meanwhile reticent to a fault, remained silent amid the conversation, hazarding expression of neither one sort nor another on the scene in which they and Mr. Fay were the chief actors. The *séance* was altogether a curious affair, an inexplicable juggle to any but the initiated, and, beyond all exception, the cleverest of juggles. The Messrs. Davenport, any unprejudiced person who has once seen them will say, have been unjustly treated, and to some extent maligned. Let the wonders with which they amuse an audience be produced how they may, the entertainment is, so far as we have seen or heard, neither to be approached nor imitated. The one obnoxious feature in the matter—a pretence to spiritual agency—may be placed aside as absurd, unworthy consideration, and the *séance* still enjoyed simply as an interesting juggle. Every part of the *séance*, we may add, is conducted with quiet taste and decorum, on which no rowdiness, it is to be hoped, will, during their stay in this city, at all obtrude.

The mediums, we believe, are now again on their way to London.

### THE QUESTION.

WHEREFORE this speculation about death,  
And whether there be still a life beyond?  
If good for us that life outlast the breath,  
Then life will be the bond.

For what is good will surely be fulfill'd.  
And if beyond this life blank death be best,  
Then, also, be our speculation still'd,  
And ours an equal rest.

Alas! no rest for doubt-awaken'd mind.  
Rest for the lives that batten in the fields:  
But man leaves his complacencies behind,  
And ever upward builds.

And daily his old truths become untrue.  
Life fails him if no further hope he see.  
He seeks a higher truth, a larger view,  
Intenselier to be.

To live, to *live*, in life's great joy—to feel  
The living God within—to look abroad,  
And, in the beauty that all things reveal,  
Still meet the living God.

To close this joy in death were surely loss;  
And thus the question comes, Is death the close?  
We cannot rest in dread, but reach across  
The doubts that interpose.

And there we catch the glimpses of a faith,  
That throws new light around our mortal strife,  
And teaches that the avenues of death  
Leads through to fuller life.

The speculative struggle of the soul  
May come as exercise to feeble limbs;  
And doubt, that keeps in cloud the unreach'd goal,  
Increase the power that climbs.

POEMS BY ROBERT LEIGHTON.

### SPIRIT TEACHINGS.

(Through the mediumship of Mr. Fisher)

O love one another, it is the wish of God, or why did He permit His dear son to come to earth? My dear friends Jesus loved all who sought him; aye! He was never tired of loving you. He had a blessing for the hale, a blessing for youth, and a blessing for the wanderer or the poor weather beaten old man. He held out hope for all, but more especially for the poor, God's poor. Blessed are the poor and humble.

My dear friends, I embrace this opportunity of saying these few words, accept them in love.

MARY WEST.

(Another, same time, to Mrs. Sansom, from her deceased husband.)

Spring is coming. Winter first, say you. Yes, your winter, earthly winter. Yes, that will soon pass away, then Spring will come. Alas! say you, but that will pass away too. Yes, that is true too; but the spring of life that God has prepared for you will never pass away. There everlasting spring abides, and never withering flowers, and never ceasing joys. Your life, upon earth is but a span. Pay not too much attention to it, but prepare to enter into the spring of life, where nothing but love and joy abides. Oh, my dear friends, you cannot comprehend the pleasures of the spirit-land. If you could but taste of the joys for one hour, Oh, you would pray to God to permit you to stay. How, after a long dreary winter, you look forward to the spring, with what anxious glances you watch the little flowers as they shoot forth with their innocent tints of various colours. How do you think you would feel, if in the midst of your winter you awoke from your slumbers and found yourselves in spring? Oh, your poor spirits would be lifted up with gratitude to your Maker. Well, thus will it be to all who love God and do His works. God bless you, my dear wife and friends, spring is coming, be happy.

J. S.

To Mr. Champernowne, from his mother 19th November.

(Through the mediumship of Mr. Fisher.)

A wet dreary night upon earth for you. Brave, be brave until the last. What are wet nights to you? You are not alone. No my dear son you have a very watchful spirit mother, ever ready to protect you. No dreary night here in the spirit-world. No night at all. We live, and live in the sunshine of God, who does not let anything interfere with our happiness. So cheer up my son, you too will be happy, if you follow in this glorious teaching. Obey! your parent has just been here, you can do no better thing. Then my boy consult me. Trust me. Lean on me I will lead you through in safety. I do love you, believe me, and may God's blessing ever remain with you, and yours.

God bless you all.

A. C.

To Mr. Port, from his little sister, who died between four and five years of age, some years ago.

I am very often with you Alfred, and almost always when our dear mother is. O when we meet to part no more. O, when you can see me as plainly as I can see you, we shall indeed be happy. I often wish I could shew myself to you, when I visit you. You were so kind to me while I was upon earth. You used to nurse me, mother says, and now I know your heart, I know you were kind to me. I did not know much about earth through living on it, but I know you now. My dear, my own dear brother, God loves little children, and He also loves those that love them and treat them kindly. My everlasting gratitude be with you. Good God! My God! Our God! be with my dear brother Alfred, help him, guide him, and guard him from all evil influences. God Almighty bless you all now and for ever. Mother too sends her loving greeting to you. Good night to you all.

R. P.

Same night. To Mrs. Sansom, from her husband.

I come, as please God I may always come, to bless you. Do not think these holy blessings are trifles. Oh, there are many who would give much to be blessed by God or His holy messengers. They do not know the good it does them. God does nothing in vain; therefore He does not permit us to come to you for nought. I say, my dear friends, you feel lifted up by these communications. Aye, I know well it does some of you good. It is good for you, and many of you would give up anything else you possess, sooner than this knowledge, this positive knowledge, that you can, and do, commune with your departed friends. Oh, what a certainty for you to possess. Pray for it to continue. I tell you it will lead to glory! glory! glory! Care not for the world, or what it says. Put your trust in us, your well-wishers, and God bless you all.

J. S.

**SPIRITUAL LYCEUM.**—  
Meeting as usual, on Sunday Evening,  
March 18, 1866. Commence at Seven o'clock.

**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.

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