

J. H. Powell

THE SPIRITUAL TIMES

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

PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH.

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.

EDITED BY J. H. POWELL.

No. 108, Vol. III.

MAY 1, 1866.

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.

THE TRICKS OF THE "MEDIUMS."—A KEY TO THE ART.

THE *Evening Star* of April 16th, in its "Readings by starlight," gives us nearly three columns with the above glaring heading. The writer, calling himself Christopher Columnus (it should have been Calumnus), tells us he is "inquisitive and sensitive." Of his inquisitiveness there can be no doubt; but as to his sensitiveness we should say he is about on a par with that courageous individual who took lodgings with some casuals on a certain night, and submitted to a baptism more greasy than pleasant. However, saying nothing more about his sensitiveness, Christopher Columnus undertakes to expose "the tricks of the mediums" and to give "a key to the art." He begins by assuming that the Davenports are tricksters of some fifteen years practice in getting in and out of ropes, and supposes that the Brothers would lose the support of many persons of high repute, did they avow themselves conjurors. We have the whole matter before us in a nutshell, although it would be a very large one that could hold it as given by Christopher. He assumes that the Davenports are tricksters in the first place. In the second he discovers a trickster, gets him to show him a few tricks, tells the public what he has seen, and asks them to pronounce the verdict, guilty, on the Brothers Davenport. There is an old adage, "set a thief to catch a thief." Christopher, no doubt, thought of that when he set Mr. Addison, the conjuror, to expose the mediums; but he "reckoned without his host," the Davenports being absent. If Mr. Addison, by clandestine machinery, and a certain degree of adroitness, managed to deceive many of his own particular friends in getting out of ropes, handcuffs, and boxes, does that prove the mediums tricksters? Christopher Columnus, unlike ordinary mortals, reverses the order of evidence. Instead of calling the witnesses in court; he closes them out, examines a counterfeit, and condemns the originals. He says "Mr. Addison did more wonderful things than the Davenports." He then describes, *seriatim*, all that took place at St John's Wood, where Mr. Addison came out of his shell, and gave the starlight reader, and hence the world, a clue to nearly all the mysteries of his tricks.

For the sake of affording our readers a little of the mysterious knowledge imparted to Christopher, by Mr. Addison, we will instance a few of his tricks. Tapping sounds come upon various articles of furniture, in the midst of which the Stock Exchange juggler entered. The *modus operandi* was discovered by Christopher—"electric batteries in communication with a little tapping apparatus and a servant (confederate), below in waiting," &c.

This is trick one. Mr. Addison may see a greater wonder than himself if he can get to see the little rapping medium, Emma Randall, for her manifestations are produced without the cumbersome contrivance of batteries and tapping apparatus, and the dishonest confederacy of servants. It is very good "child's play," a characteristic expression of Mr. Addison's, for him to manipulate rappings in this way; but every Spiritualist knows that spiritual raps are heard where there is neither confederacy nor machinery.

One trick, "The great gas trick," which is said to be produced by Mr. Addison placing his finger to the burner when the gas is instantly lit, is not explained. Christopher Columnus knows all about it, but he is bound "in honour," not to "blow it," so the world must wait. Mr. Addison would have done the world a service if he could have lit Christopher Columnus's gas, "The tricks of the mediums," and consumed it at once; but, unfortunately, the wizard was not merciful enough.

We had almost skipped this—

"I asked Mr. Addison whether the tappings of the ordinary mediums, who give *séances* at their own houses, were done on the same principle. He told me that they were, except that they were done with a lead battery by a boy in the next room to that in which the *séance* took place, and were consequently, very imperfect." We suppose we have had, during several years experience with mediums, as good an opportunity as most men to test the rappings, and we have not yet discovered the "Boy in the next room." Where did Mr. Addison see him, we should like to know? It would be a kindness to explain? Every medium in the world who gives *séances* where rapping manifestations occur, is implicated by this impudent and absurd statement.

Mr. Addison next imitated the Davenports' dark *séance*. "He lit the gas by touching it with his finger, and then took the guitar by the neck, and twanging the wires with his fore finger, waved the instrument round at arm's length;" and we are gravely informed that all this is easy, "with the proper arrangements for getting quickly out of shoes." This explanation of the dark *séance* is altogether too stale and "imperfect." The Davenport Brothers and Mr. Fay have been so often tested in private and public, in such a way as to render active agency on their part impossible; that all persons who know anything of the history of their *séances* must laugh at Addison, the *Star*, and all who echo them.

When Mr. Addison can do what the Davenports do, that is, go into the houses of strangers, and after undergoing a thorough search, step into a strange cabinet with instruments, ropes, and everything supplied for them, and obtain similar results, it will form a better theme for "Readings by Starlight," than Addison exposing Addison.

We don't know which to smile at most, Mr. Addison's effrontery or Christopher Columnus's simplicity. If we are to credit the latter gentleman, who places childlike faith in all Mr. Addison says, the tricks of Addison are more to be admired than his naughty fibs. He says, "A boy is in the next room," in the case of rapping mediums,

and that "the mysteries of the dark *séance* are simply produced by the very ordinary process of Mr. Fay and the Brothers running about with slowly-waved and occasionally strummed guitars." So we have this as an explanation of the mysteries of table-rapping and dark *séances* from one who "did more wonderful things than the Davenports." We need scarcely say that Ira Davenport and Mr. Fay sit in the dark with their feet marked to the floor, and coins upon their boots, with their hands tied and sealed behind them. If Mr. Addison will accept the same conditions, and shew us how the Brothers run about in the dark, returning to their seats and sealed knots, whilst the instruments are gyrating and playing far up towards the ceiling, or outside the first circle, we may be prepared to echo our simple Christopher, the reader by starlight, and say *he does* more wonderful things than the Davenports. But Mr. Addison is too clever to make the attempt.

We have rarely read a more puerile production than this account of Addison exposing Addison. It is dreary work wading through it. Albeit, it will possess attractions for multitudes who know nothing of the subject. But it sinks into "child's play" the moment the "truth comes uppermost." Christopher, simple man, was not to rest here; more wonderful things yet were to come. Mr. Addison, after implying that the Brothers Davenport *always* insist on being tied with ropes instead of wire, which is another mis-statement, for the mediums have been tied with wire and silk in private circles many a time, gets into a secret cabinet, and after performing the great sack trick, sacks it for wire and silk, and ends by disclosing how he does it all, and a false bottom in his cabinet, where he keeps duplicate sacks, ropes, and everything used in the cabinet. In a conversation upon the art of tying ropes, Mr. Addison is reported to have said that one of the Davenports refused to allow him to tie him in a perfectly painless manner. We were present on the occasion Mr. Addison alludes to. He tied William Davenport so brutally, that numbers in the audience, even at the extremity of the hall, cried out, "Shame, shame!" We were at the extremity of the hall, standing on a form, and joined in that cry. William's arm was excessively swollen, and the marks of the rope were visible the next day. So much for Mr. Addison's process of painless tying.

"Mr. Fay's coat trick is always done with careful preparation managed by the conductor of the *séance*, pretending not to hear people, &c., &c., and it is done as all the Davenport tricks are done, with ropes."

Mr. Cooper must have turned conjurors' confederate according to this Simple Simon of the *Star*, a thing not to be thought of for an instant by any person acquainted with Mr. Cooper. But we halt. There is no clearing up the mystery of mediumship in this bungling manner. Mr. Addison may retire from the arena; he is no longer mystically masked in mediumship. Addison has exposed Addison, and we are glad of it. The world can afford to be gulled now and then by charlatans, if they only come out all right in the end, but it cannot afford to lose one honest man, whether he be a medium or not. We see nothing in the tricks of Addison to excite surprise. We never, for an instant, credited him with mediumship. We are glad, however, that his mask is off, and can only urge upon Spiritualists to be ever on their guard against those who pretend to powers they do not possess.

MISS EMMA HARDINGE AMONGST THE MATERIALISTS.

Miss EMMA HARDINGE delivered an oration on Sunday week on "The Progress and Destiny of the Soul" to a very crowded audience, at Cleveland Hall. This is the first Sunday evening discourse given by Miss Hardinge in England. We hope, however, it will not be the last. If we may judge from the interest created amongst the Materialists by the lady's *début* amongst them, we shall not be far wrong in saying that a few more orations from her, following up the line of reasoning adopted on that occasion, would have a marvellous effect upon minds accustomed to *reason* themselves away from God and Religion.

We never heard Miss Hardinge to better advantage. Her attitude, gesture, and expression were to the full natural and impressive. She had come out from the silken fetters of Conventionalism to preach to the unbeliever, and she wisely chose a Sunday evening for the purpose. There is, no doubt, numbers of intelligent, brave souls engaged in "the work of destruction" amongst these people, to whom Spiritualism must seem but the newest novelty in superstition. If the eloquence of Miss Hardinge can touch their souls and set them aglow with the divine power of Faith, we bid her God speed in her noble mission.

The world, as she said, is dying for Religion; it has become surfeited with Ecclesiasticism, and its antidote, Materialism. The Soul's Progress and Destiny—*what we are, why we are, and whither are we bound?* was the all-important question.

Miss Hardinge must be heard to be appreciated. There is a masculine strength and a logical consistency in her utterances which give impulse to the thinking powers of her hearers. She has set a noble example to the pioneers of Spiritualism. She has brought its beautiful gospel of science and philosophy to the Materialists, the men and women who pronounce all religion "a curse." Christ came to save the lost. Spiritualism has a childlike mission. We gladly record the fact that Miss Hardinge lectured to the Materialists, and in doing so she aptly described their use in the work of "Destruction," explaining that Re-construction must succeed Destruction.

The theory of the Materialist was that "Matter rules Mind," and in opposition to this, Miss Hardinge maintained that "Mind rules Matter. In this she was most effective.

A COLLOQUY IN A RAILWAY CARRIAGE.

EVIDENCES of Spiritualism are not by any means common. The very opponents of all that their physical eyes fail to see, of which their touch, taste, hearing, or smell can take no cognizance, will often relate facts in their own experience most damaging to their own philosophies.

The other day we sat in a railway carriage with a Commercial, a good-humoured, intelligent man, who had seen life in various shapes, and travelled for much of his experience. The following is something like the colloquy between us:—

Commercial.—I have a relative living at Abbot's Ripton, Huntingdonshire, a Mr. C., a farmer. Four or five years ago he had a brother living about two and a half miles from his house; this brother was on a dying bed and much distressed about his property, which he desired to legacy to his brother William, the farmer above-mentioned. Now, it so happened that the dying man's wife had also a brother named William, and she was desirous that the property should fall to him. In some mysterious way or other, on a certain morning the farmer distinctly saw his brother dressed in his usual clothes, and then disappear. At that instant it was ascertained he died.

We said—The account is only one of many thousands of similar cases of spiritual visitation.

Commercial.—I can vouch for the truth of this, so that I never join with those who pronounce such things impossible.

We asked him if he had interested himself in Modern Spiritualism.

Commercial.—No; but I can assure you the account I have given is correct.

We then gave him a few particulars.

Commercial.—What is the good of Spiritualism?

Answer.—To convince a perverse and sceptical generation of the reality of the spirit-world.

Commercial.—But you believe in that, surely, without the need of tables and chairs tumbling about?

We answered—At one time we *did not* believe in the reality of spirit-life, and owed it to the tumbling about of chairs and tables that we could now lay claim to a sure and certain resurrection beyond the grave.

Commercial.—It is very strange, but I believe in Election, and cannot comprehend the good of Spiritualism, for Christ

saves us from the beginning, and we can do nothing of ourselves.

We replied—Such a doctrine is fatal to all regeneration. Unless we repent, how shall we be saved? Christ cannot be supposed to repent for us. He draws us to Himself by the power of His goodness, but we must be *willing* to be drawn, or His power would not be efficacious. Man must work out his own salvation before he can be fit for the society of angels.

Commercial.—I do not understand you; the work of repentance ends here.

Answer.—Not so. Spirits tell us that eternal progress is the law of spirit-life; that “a life of sin here requires a life of suffering and purgation hereafter,” and that regeneration is a process which co-exists with true repentance. Hence, if the work of repentance does not commence here, it will do so sooner or later hereafter.

Commercial.—You surely don’t believe in spirits coming back to earth to commune with mortals?

Answer.—Most certainly we do. Have you not yourself given one fact in your own experience of your relative? One such fact is sufficient to overturn the false philosophies and theological dogmas of centuries.

Commercial.—But do you believe in the resurrection of the body?

Answer.—Some Spiritualists may; we do not. The gross fleshly tenement gives place to a more ethereal one. The body is adapted for earth, and is of the earth, earthly; but the spirit, when it puts off mortality, to take on Immortality has what St. Paul describes as the spiritual body.

Commercial.—I still hold by my doctrine of Election, and do not think, if we talk till doomsday, we shall either of us be altered in conviction.

Answer.—Perhaps not; but what if it be pre-ordained that we should have this conversation, then, you know, you cannot object, unless, indeed, you deem that pre-ordained.

Commercial.—I rarely enter upon this subject of predestination. In fact, I carefully guard my tongue in this particular, yet I believe in it.

Answer.—The doctrine which seems to us fatal to individual life-purification does not appear to have made very sad havoc upon your humanity. We hope it never may.

The conversation took another turn, and we parted from *Commercial* after a pleasant ride with him.

ANOTHER REMARKABLE CASE OF SPIRIT-POWER.

(From the *Banner of Light*.)

I send the readers of the “*Banner of Light*” a few facts which have occurred in our city recently.

Some two years ago, a lady who resides here, while walking along the street one day, observed a young soldier on crutches leaning against a building. She was compelled, by an irresistible power, to walk up to him and pull his crutches from under him, at the same time remarking that he could walk as well as he ever did. She then hurried on without stopping to converse with him. The young man, strange to say, walked off as well as he ever did, and without the aid of the crutches.

The next day, as the lady was walking near the same street, the young man met her and asked for her name and residence. She hesitated, and he said to her—

“If you only knew what joy you have given to me, and to several families also, you would not fear to give me your name.”

He then proceeded to give a full statement of his case. He had contemplated marriage before he became lame, but while he went on crutches he would not marry. But now he was cured, he assured her he should soon be married, and invited her to be present on the occasion.

Some three months ago the same lady’s husband left her and five small children without any means of support, and she has not heard from him since. He was a member of the Masonic Lodge, the members of which, and other friends, have assisted her some: but a large family like hers needed daily help, and she being of a sensitive nature, would rather starve than be constantly asking for assistance. While attending to household duties one day, she received a test of spirit aid in the veritable shape of material means by which she could purchase food. It came in such a manner as to leave not the slightest doubt that it was brought through invisible agency.

Often when riding in car or coach, a voice from an invisible

source will speak to her, giving information which it wishes her to impart to others, though entire strangers, frequently giving full particulars in relation to relatives who were at home sick, and even prescribing remedies for their disease, and on investigation the statements were generally found to be truthful.

Of late she has been impressed to write, and her productions are considered by good judges to be of a superior order. She, no doubt, will devote her time hereafter to this work.

A singular incident occurred at her house on Tuesday evening. While she was in her room with only her little son, fourteen years of age, a lady who lived in another part of the house came in to see her, and while there the large-framed Masonic diploma belonging to the former lady’s husband, which stood on the mantel-piece, began to move about without any visible cause, and the visitor, on perceiving this, was somewhat alarmed, and called attention to the moving article. In a few moments the diploma arose from the mantel, passing directly over a stove to the centre of the room where the medium sat, and dropped into her lap. This was done without any visible agency. The visitor, being of a nervous temperament, was so frightened at what she witnessed, that she has been confined to her bed ever since. Her physician very sagely remarked to her that such an occurrence was very remarkable, and might not happen again in her lifetime! Perhaps the invisible will take the hint, and not manifest in the presence of nervous sceptics.

A brother mason, who, by the way, is also a medium, interprets the meaning of the phenomenon thus:—

“That the invisibles wished the medium to go to the Lodge, which was then in session near by, and make known her destitute condition to some of the brothers, who would readily render assistance to the wife of an erring brother.

This newly developed medium knows scarcely anything of the spiritual philosophy, and never has attended any of the meetings. When the spirit influence is upon her she seems to be in her natural state, and often sees spirits, or, as she calls them, people who have died.

I could give you the name of the medium, but deem it wisdom not to do so, as she would be annoyed by curiosity visitors. This is only a new case of mediumistic development, and in this instance with a good subject. A.

Brooklyn, N. Y., February 18, 1866.

CHRISTIAN SPIRITUALISM, OR REVELATION OF THE REVELATION.

We have received from the author two thick volumes, to be followed by a third, of a work on the above-named subject entitled—

“The Four Gospels, followed by the Commandments, explained in spirit and in truth, by the Evangelists, assisted by the Apostles (as to the Gospels), and by Moses (as to the Com. mandments.) Collected and put in order by J. B. Roustaing: Advocate of the Imperial Court of Bordeaux, &c., Paris. Librairie Centrale, 24, Boulevard des Italiens.”

This work, of which we translate the title, is, of course, in French, with slight probability of translation into English. It is a curious fact that three or four times as many works on Spiritualism are published in France as in this country, and that they are sold in numerous editions. The demand for books and periodicals in France, shows a wide and deep interest in the subject. The fact that an advocate, at Bordeaux, should see his way to the publication of a work of three volumes, on such a subject, is very remarkable. That Moses and the Evangelists, assisted by the apostles, should come to M. Roustaing at this period, to reveal the spirit and true meaning of their revelations, is also remarkable and not to be accepted as a fact, without a proper examination. That these volumes were written by the hand of Madame Collignon, that they have been edited in entire good faith by M. Roustaing, that they are full of very curious explanations, of the gospel narrative, may be true; but there is required in this case as in many others, *proof, verification*, something which will carry conviction to the mind of the reader. Until that is given, the work stands simply on the merit of its ideas, and gains no weight from the fact of its professing to be written, by a medium or dictated by Matthew, Mark, Luke, and John assisted by Moses and the apostles. There must be either the “demonstration patent in the laying down of the thesis,” or there must be proof of revelation and infallibility, to command our belief. We do not require a spirit to tell us that two and two make four, but we require very strong proofs, indeed, that Moses and the apostles have made a new revelation, or explained the mysteries of the old.

We have had time only to glance at the work so politely sent us by the author, with a friendly letter, in which he expresses the hope that his book may find here a translator and publisher. It is at the disposal of any of our friends who may wish to examine it.

EXTRACT FROM "WHAT SPIRITUALISM HAS TAUGHT."

BY WILLIAM HOWITT.

As to the continual charge made against Spiritualism that it is the sorcery and seeking to the dead forbidden in the Scriptures, Spiritualism is not accountable to those who cannot make a clear and very palpable distinction. Throughout the Scriptures, from first to last, there are two classes of Spiritualism recorded, that which sought to God and his angels, and that which sought to the devil and his angels. The one is pure worship the other is sorcery. The Jews had both. They received their communications and manifestations through angels, dreams, visions, Urim, and Thummim, and by means of the ephod. Those who sought information for bad purposes, went to devils, as their neighbours the heathen did. Spiritualists still make the same distinction, and some seek to God and his angels, and those who prefer sorcery for low or earthly purposes, seek to low spirits. "But," say the objectors, "you seek by the same means as the sorcerers of Palestine did—tables and raps to the dead!"

In the first place, Jesus Christ himself has taught us that there are no dead, and foolish rather than wicked would be those who sought to a nonentity. Those who seek to God by Spiritualism, seek it in the ancient ever-existing way, through the ministry of his ever-ministering spirits, nor do they, on this account any the less cease to address their prayers and supplications to the Spirit of God himself, and of God in Christ. "But," say the objectors, "you use tables and crystals," &c. True, and so did the Jews. The altar is but a table; the Urim and Thummim were crystals; the ephod was a particular garment in which to invoke the Divine power. If a Spiritualist were now to put on a particular frock in which to seek a communication from the spirit-world, those very objectors would pronounce him a sorcerer. We seek God and the aid of his spiritual agencies or angels as the Jews did; we observe the same aims, and preserve the same distinctions of object. We cleave to pure Spiritualism—we abhor and reject sorcery.

In order to get an idea of what the theology of schools and visible institutions, calling themselves Churches, have brought us to, let us take the subject under the following heads, and see what it teaches under these heads, and what Spiritualism teaches under them:—

1. What the soul is.
2. What becomes of it at death, so-called.
3. Purgatory, or intermediate states; the "many mansions."
4. Where these and heaven are.
5. Eternal punishments.
6. State after death—fixed permanently or not so.
7. Progression as opposed to popular doctrine.
8. Universal restoration.
9. Communion of saints, and besetment of devils.
10. Prayers for the so-called dead—the departed.
11. Cessation of prophecy and miracles.
12. Consequences of Spiritualism: no fear of death; purity of life and thought, the result of the evidence of the constant presence and observation of the angels; the obvious and general sensuality and profligacy from the absence of this consciousness.
13. Laws of matter.

Perhaps there is no subject on which more vagueness and want of lucidity and precision of idea exist, amongst modern so-called Christians, than on what the soul really is. Ask ministers of religion what they conceive the soul or spirit to be—for they commonly imagine these one and the same thing—and they generally answer the intelligence which animates the body and survives it. But in what form or condition? There they are at fault. They generally satisfy themselves with calling it a vital spark, or some such thing. They do not yet seem to have got beyond the idea of the Emperor Adrian, which Pope has translated—

Vital spark of heavenly flame,
Quit, O! quit this mortal frame.

It is to them a puff, or essence of spirit, without form, if not void, residing in the brain; some have imagined in the Pia Mater, others in the pineal gland, for there has been immense speculation about it. That from the brain it informs and vitalizes the whole body through the nervous system. That is as far as you can get. It is a sort of seed or germ of life, as they call it; and very ludicrous scenes have arisen when people have asserted to very learned men, that the spirit exists all over the body, and has hands and feet, and all other members, as the body has. At such a declaration such erudites have been known to start up and say they would hear no more, that it shocked all their ideas. On being asked what then they thought the

spirit of man—they have replied, "Oh! they could not tell." They imagined it something all spirit, flying aloft towards heaven, but without distinct limbs or features, as soon as loosed from the body. Painters and poets have gone further and imagined the released souls as having the form of their deserted bodies, but much handsomer, and as having each an enormous pair of wings, which, if true, must make a more perpetual wafting in heaven than there is in a volant flock of pigeons or wild geese. Others represent them as lying helpless and so carried aloft by troops of these winged creatures called angels, with coveys of little winged heads called cherubs, sporting and peeping round them. Such are the fancies of literature and art, but when you come to real, sober question with the Christians of to-day on the form, nature, and condition of the soul in the body and on leaving it, they are as much at sea as they are on the question of the atmosphere and habitation of the moon.

HYMN OF LIFE'S COMPLETENESS.

From "A Lyric of the Morning Land."

(A SPIRITUAL POEM.)

Golden age of harmony,
Thou shalt from the heaven descend,
Earth shall rise and welcome thee,
Man to man be angel-friend;
And the trumpets that blow when the battle's red star
Whelms the world with its blood, as it bursts from afar;
And the bugles that peal
To the crossing of steel
When the Demon of Wrath drives his scythe-arm'd ear,
And the war-drums that roll
In the shock of the battle,
And the death-bells that toll
O'er men slaughtered like cattle;
And the death-smitten eyes that look up to the sun,
And see only the cannon-smoke darkling and dun;
And the lips that in dying hurl curses at those
Whom the Father made brethren, but Evil made foes;
And the groans of the wounded, the moans of the dying,
The death-shot that scatters the ranks of the flying;
The wild, fierce hurrah! when the fratricide host
Have driven their brethren to Hades' red coast—
They shall cease, they shall cease,
For the Angel of Peace
Shall whiten the earth, not with bones of the slain,
But with flowers for the garland, and sheaves for the wain.

No scattered households there shall be,
No mourners for the early dead;
Arrayed in truth and purity,
Man the great steps of Time shall tread,
Going upward and onward for ever and aye,
Till he glows like the sun, and moves forth like the ray;
And the stars sing to greet him
From out of their sphere;
And the Angels to meet him
On Earth shall appear;
And the world, where he labours, like Eden, shall bloom;
And the flowers, like his loves, breathe an endless perfume;
And his art the wild forest transform as of old,
Till each bough hath its clusters of ruby and gold;
And the streams, from his virtue flow magical sweet;
And the herbage grow green at the touch of his feet;
And the air, where the tigers of pestilence hide,
Grow sweet as the breath of his innocent bride.

Then the Eden age again
Shall revisit mortal men,
Human hearts and human eyes
Find anew their Paradise;
And the temples where Moloch is worshipped, and blood
From the innocent spirits, wrung out like a flood,
Where the curse of perdition is shot from the bow
Of the bigot, whose creed is a terror and woe—
As the snows disappear, when they melt, and sweet May
Crowns the children with fragrance and bloom where they lay.

Then shall come the new-born state,
Justice sit within the gate,
Freedom, like a giant strong,
Triumph o'er the ancient wrong;
And the despots who rule o'er the myriads unfed,
And shout o'er their serfs in captivity led,
Transformed into men, into free men and true,
Cry, "Down with the Old Age, and up with the New,"
For the time is at hand when the angels shall see,
Gazing down, that the earth is a Paradise free.

Then the Crowning Church shall rise,
Then Old Eden's gate shall ope,
Spirit-stars, in midnight skies,
Glow through all the heavenly cope;

And the city, that John in his vision beheld,
Descend to the earth, and be seen as of old,
While the first-born of God shout "The Earth is new-born!"
And no shadow shall darken that Paradise-morn.
Then shall Earth delighted see
Heaven's divine Theocracy,
Heart of love resume its reign,
Mind from heart its wisdom gain.

A SPIRIT'S APPEARANCE.

Mrs B—, who has dealt with a tradesman in the Tottenham Court-road for a period over thirty years, but who had not been to the shop herself for some seven months, called in the other evening to make a small purchase. The shopkeeper was downstairs, and a stranger, besides Mrs. B—, was waiting to be served. Presently Mrs. B— distinctly saw the shopkeeper's daughter, Nora, who nodded her head and smiled to her, but made no attempt to wait upon either the other customer or herself. Mrs. B— thought she had some one with her in the parlour. Presently she presented herself, and nodded and smiled to Mrs. B— again, but did not attempt to serve. After a time the shopkeeper came upstairs and whilst serving the other customer and Mrs. B— began to tell her of his bereavement, and said that his daughter, Nora, had died that day two months. Mrs. B— was staggered, but she did not say anything to the father about her seeing his daughter, Nora. That same evening she sat with her husband, was entranced, and made to describe the whole particulars, which corroborated the incident here mentioned.

THE WORLD OF THE SUPERNATURAL.

At the Marylebone Literary Institution, on Wednesday evening, April 25, Miss Hardinge delivered the first of a series of three lectures, subject, "The world of the Supernatural." The fair lecturer commenced by showing that side by side with Naturalism, there were elements of Supernaturalism totally unaccounted for by the scientific. She very adroitly, with her usual eloquence and perspicuity, touched upon what has been falsely termed, "The lost art of magic." She then dwelt for a short space upon Classic Supernaturalism, or the Supernaturalism of Greece and Rome, and came to Supernaturalism in Religion, ending with Modern Spiritualism, which she defined as the gradual growth of the development of mind, and proved to be founded on a scientific basis.

During the discourse the audience listened with marked attention, and evinced their pleasure by repeated applause.

Miss Hardinge, was on this occasion, more scholarly than is her wont. We like her best when she speaks as she did on Sunday to the workers. We cannot find space for more at present. Those who have not heard her should avail themselves of the opportunity. She delivers the next discourse at the Marylebone Institution, on Wednesday evening, May 2. Subject—"Spirit mediums, or the philosophy of Modern Spiritual Manifestations."

TESTIMONY TO MR. D. D. HOME.

(Concluded from our last.)

WHILE this was going on, and for about ten minutes, more or less, my wife felt the sleeves of her dress pulled frequently, and as she was sitting with her finger end clasped and hands open, with palms and semi-prone upon the table, she suddenly laughed involuntarily, and said, "Oh! see, there is a little hand lying between mine; and, now, a larger hand has come beside it. The little hand is smaller than any baby's, and exquisitely perfect." Our domestics and two of the children, as well as my wife, all saw these hands, and watched them for between one and two minutes, when they disappeared. I now held my watch at the table side, the key in my hand, the chain and watch dangling from it, and I felt the weight of the watch gradually taken off, the chain being raised horizontally to my hand, and then the key, which I retained, was pulled laterally, and I let it go. It was taken under the table* to my youngest daughter, and put on her knee. Whenever objects were thus removed from the hand, they were taken with a degree of physical power, sufficient to suggest that the agent was capable of holding the article without letting it fall. An hour and three-quarters were thus occupied in these similar manifestations, of which I have mentioned only the most striking, or those personal to myself; and now Mr. Home passed into the trance state, spoke of the spirit-life, and the coming knowledge of it on earth, and said a few words apposite to each person present; dwelling also upon the spiritual attendants who were standing beside each. When he came to my wife he lifted up his hands in an ecstasy, and described a spirit with her, most tiny but beautiful. He said it was a little sister who had gone away a long time. "But," she said, "I never had such a sister." "Yes, you had, though she had no

name on earth." On inquiry in the family, an event, such as he had alluded to, had happened. This is the chief part of what struck me in *séance* No. 2.

At 10, p. m., Mr. Home went away on his own legs, so limber that I never so much as thought of any explanation of pasteboard arms or electric batteries concealed about his person.

The next *séance* which I shall describe took place about the third week in July, at the house of a valued friend in Ealing, who had become convinced of the genuineness of the phenomena which accompanied Mr. Home, and with whom that gentleman was now staying. The party sat down to the table with Mr. Home, in the dusk of a fine evening, and were nine or ten in number. Here again I am forced to chronicle chiefly what befel myself, in order that I may be no second-hand witness. The first thing I remarked was a gentle, tremulous flash of light through the room, but what was the cause of it I am unable to determine. When we had sat a few minutes I felt a decided but gentle grasp of a large man's hand upon my right knee, and said to Mr. H., "There is a man's hand upon my knee." "Who is it?" he said. "How should I know was my reply. "Ask" said he. "But how shall I ask?" "Think of somebody," was his answer. I thought involuntarily of an intimate friend, once a member of Parliament, and as much before the public as any man in his generation, and who died on the 30th of June last. And I said aloud "Is it——!" Hearty affirmative slaps on the knee from the same hand, which had remained fixed till then, were the reply to my question, "I am glad to be again in the same room with you," said I. Again the same hearty greeting was repeated. "Are you better?" I enquired. A still more joyous succession of slaps, or, rather, if I may coin a word, of accussions; for the hand was cupped to fit my bent knee, and gently struck me in that form. "Have you any message to your wife?" whom I shall probably see in a few days?" Again affirmative touches, five in number, therefore calling for the alphabet. Mr. Home now called over the alphabet, A B C D, and when he called T my knee was struck; again, when he said H and E, and so on until this was spelled out—"The immortal loves." I remember at the time thinking this was rather a thin message; but the next time I saw Mrs.—, I told her the circumstance, and gave her the words. Her son was sitting with her and said, "that is very characteristic of my father, for it was a favourite subject of speculation with him whether or not the affections survive the body. Of the immortality of the soul itself he never doubted; but the words the immortal loves, shows that he has settled the problem of his life." Such was the import which the family of the deceased, quite unexpectedly to me, conferred upon the phrase. To return to Ealing, and that evening: after the last stroke of the hand had indicated the end of the sentence, I said, "If it is really you, will you shake hands with me?" and I put my hand under the table, and now the same soft and capacious hand was placed in mine, and gave it a cordial shaking. I could not help exclaiming, "this hand is a portrait. I know it from five years constant intercourse, and from the daily grasp and holding of the last several months!" After this it left my knee; and when I asked if there was anything more, there was no response, and the agent appeared to be gone. But in two or three minutes more, another hand, evidently also a man's, but small, thin, firm, and lively, was placed in the same position which the former had occupied; and after some preliminary questioning with Mr. Home, I said, "Is it Mr.—?" naming another valued friend, who, after 20 years of suffering, had departed this life almost on the same day as Mr.—. With liveliest finger tips, the affirming hand danced up and down my leg, and upon my knee.

I said, "I am glad to find you so much better." The playful hand beat "yes," again. And this, in reply to renewed questions, for two or three minutes. Then I said have you any communication for your wife when I see her?" There was no response, and that agent there ceased to manifest himself. After another pause, a totally different hand, (a lady's) came to me, rested in my hand under the table, rubbed my hand and allowed me at leisure to examine the delicate, beautiful, and warmth-raying fingers. It was signified that it was Mrs.—, whom I had known in life, and who wished to greet me. Between, and during what happened to myself, many of the rest of the circle were touched, and described their impressions, much as I have described mine. Some had merely a single finger put upon their knees. Mr. Home said that the presenting spirits could often make one finger where they could not make two, and two where they could not form an entire hand; just as they could form a hand where they could not realize a whole human figure; and he also said that this was one reason why they did not show themselves above board, because they did not like imperfect members to be seen.

These phenomena occupied less than an hour; and now the circle was broken up, and re-constituted, nine persons, to the best of my recollection, being arranged at the table. The table was placed opposite a window, and the bright moonbeams streamed down upon its side. There was no candle in the apartment. The space of table which fronted the window was not occupied by the sitters; but the company sat round about three-fourths of it, leaving the rest vacant. The right wing of the party was terminated by Mr. Home; the left by the son of the host.

In a few minutes' time, close beside the latter gentleman, there emerged into sight above the rim of the table, in the vacant space, a delicately beautiful female hand and part of the forearm, apparently of ghostly tenuity. As I was sitting exactly opposite the vacant space, I had a fair opportunity of watching this hand as it projected against the moonlight; it was a filmy-looking woman's hand, with the fingers drooping forwards from left to right as I sat. The hand curved up over the table margin deliberately grasped a hand-bell placed near, and carrying it partly down, let it drop upon the floor. It then rose to sight again, and took away a cambric handkerchief also placed near, which was tied in two knots under the table, and presented to one of the company, who had been strongly moved from the time that this hand was first seen. I forbore to give the further details of this hand, because they seemed to be of a private nature; suffice it to say, that it caused no little emotion to a gentleman who seemed concerned.

On its disappearance, another hand, large, strong, and with the fingers extended, and pushed bolt up in the moonlight, rose above the table near to Mr. Home. He cried out, "Oh! keep me from the hand, it is so cold, do not let it touch me! Shortly it also vanished, and a third hand was seen at the other side of the vacant table edge; this hand was in a glove. Then presently a fourth hand ascended on the extreme left—a lady's hand, of beautiful proportions—and traversed the entire vacant space from left to right, rising, and displaying the forearm; and then as it neared Mr. Home, the entire arm. When it reached him, the hand was level with his forehead, upon which it laid its palm, and with its fingers put his hair back, and played upon his brow for perhaps half a minute.

I was sitting next but one to him, and leant forward past my intermediate neighbour, at the same time requesting that if the hand belonged to my friend Mrs.—, it might also be laid on my forehead. This was deliberately done; and I felt its thrilling impression as the palm was laid flat upon my brow, where it remained for several seconds. It was warm and human, and made of no material, but softest flesh. During the interval in which I felt it, I had abundant opportunity of examining the arm and forearm. The forearm sleeve appeared to be of white cambrie plain and neat, and it shone like biscuit-porcelain in the moonlight. The sleeve of the dress up the arm was darker, but I do not remember the colour. And bending over, as I did to the vacant rim of the table, I saw how the arm terminated, apparently in a graceful cascade of drapery much as though an arm were put out through the peak of a snowy tent, the apex of which thus fell around the shoulder on every side. On leaving my forehead, the arm at once disappeared and I watched it go. It was drawn into the same drapery; but so natively, that I can only liken it to a fountain falling down again, and ceasing into the bosom of the water from which it rose. And I also saw the drapery itself vanish, apparently dissipative process. And now the spirits spelled out "Good Night."

These events occurred in the house of one of my oldest friends, whose superior integrity I have never known, and of whose talent and sagacity I have never heard a doubt entertained until he endorsed these unpopular manifestations. I made this remark also as a part of my life's experience. His character I know will stand the world's rack and laugh, for his honesty has already withstood its temptations.

Such is my experience. One hope I have in putting it forward is, that others who have seen Mr. Home may do the like, and thus make their contribution to the facts of the case.

In conclusion, I will observe that Sir David Brewster, and others almost as eminent, appear to me to make a scientific error in one respect—viz., in their estimate of the value of man's character. They seem to think that charging a man of good antecedents and with every appearance of a blameless life, with lying and imposture of the most systematic kind, is positively the easiest account that can be given of any rare phenomenon out of the pale of their own previous philosophy. I submit that this is not, for their own credit, the very first hypothesis of the case that ought to rush into their minds. Neither, parallel with this, is the other hypothesis, that men of ability in all other things, and till then known to be shrewd and searching, are infatuated dupes, to be commended at a proper valuation of what is rare and valuable in the human species. The rule of law, that "a man must be supposed innocent till proved guilty," is also the rule in such scientific explorations. This rule loves facts, and hates slander. I differ therefore with Sir David Brewster in his mode of exploration, and also in his valuation of presumptive honesty and human testimony, which always hitherto has been the most substantial word in the world, and a pillar which Divine Providence has not disdained to use in supporting the canopy of his revelations.

This rule I would especially press upon the great Sir David Brewster, a man of position, wealth, worldly repute, great talents, a name no one dares to assail, and withal, responsibility to heaven, and his generation, when he is dealing with the orphan, Home, a man apparently as blameless as himself, but with neither riches, nor health nor station nor any possession if not honesty, and a ruinous peculiarity of gift. It is not I say, the easiest way out of a difficulty to call this youth a cheat. There are cheats of our own household, cheats in our own heads, sometimes called prejudices, which might be suspected first, without violating any rule of scientific inquest or humane valuation.

The experience of others in these matters has, perhaps, differed very widely from my own, and I desire to see their experience also brought forward. At other seances I have only seen part of the phenomena which I have described as taking place on the three evenings which I have selected as being the fullest and best. And once or twice, when persons were present whom it was most desirable to convince, almost nothing occurred. This, I submit is one of the strongest arguments in Mr. Home's favour. Were the phenomena a trick, they might always be produced to order without variation. "The Great Wizard" never fails, but as he himself says, the Spiritualists always fail in his company. Let this suggest that there is a total difference between him and them. It does not surprise me that spirits and their gifts should retire to a great-gulf-distance from where "The Great Wizard" is.

It seems probable, from experience as well as reason, that, granting the phenomena to be spiritual, the presence of determined scoffers at, and disbelievers in, them, should, in case the said persons be preponderant in their influence in the circle, render the manifestations imperfect or perhaps null. The known laws of human sympathy, and the operations of our own spirits when antipathetic persons are near us, may also be cited in proof of this. I conclude, then, that to the scoffer and the strongly prejudiced, who want no evidence, and to whom evidence has no appeal, evidence is, for the most part, not forthcoming. This simplifies the position; but what still remains in this peculiar Christian politesse of this century, viz., the necessity of good manners and the agreeing to differ. On the part of those who believe, this may be best secured by letting the other party be. Providence can convince them, too, as easily as ourselves when the time and their function comes, but by snatching at them prematurely before they are ripe, we may evoke on a great scale, two of the most formidable spirits of this world—Wrath and fear.

As a final remark, let me caution the public against being led by Sir David Brewster, Mr. Faraday and other men of great names in their own departments, in this matter, which is not obviously within their field. We hear much of not choosing Crimean generals on old Peninsula qualifications. But to select a Faraday or a Brewster for opinion on this case is a far worse error; for all generals, past, present, and to come are in the military line; but these great men are not, and never were, in the line upon which they professed to decide. They are so alien on the subject, that they do not know the first condition of prosecuting it, viz., a gift of sympathy, and openness to conviction. Their very specialty in excellence in physical explorations, is against them in this new walk, which is combined spiritual and physical. The common observer, with little in his mind, with no repute to support, and no case to uphold, may perchance be equipped by nature for these revolutionary sciences, where the savans are stupid upon them. Twelve fishermen, and not High Priests, are the everlasting resource of Providence. I therefore invite the unattached laity of all descriptions, the willing fishermen, to remember that they have no overmen in this department; that it is an untrodden field; and that by the grace of God, there is at last a freedom for us all from the pressure of big names; because "the race is not to the swift, nor the battle to the strong." VERAN.

THAT AWFUL MOMENT.

BY ROBERT BOYD.

(From the "Christian Witness," March 16th.)

What a solemn moment is that in which the soul passes away from the scenes of earth to the realities of eternity! Now among friends and familiar places and things—in an instant after before God, and among holy angels, and the just made perfect. What new views, new thoughts, new wonders, open upon the soul in that instant of time.

"O change! O wondrous change!
Burst are the prison bars.
This moment there so low
In mortal prayer—and now
Beyond the stars!

"O change! stupendous change!
Here lies the senseless clod—
The soul from bondage breaks,
The new Immortal wakes—
Walks with his God.

In many instances it seems as if the soul sees some of the realities of the future world before it leaves this, while it is yet hovering on the confines of eternity. That eminent physician and philosopher, Dr. Bateman, exclaimed when dying, "What glory! The angels are waiting for me!" And Dr. D. W. Clark mentions the case of a little girl, a member of his Sabbath School who, when dying, threw up her little wasted arms, and with a face shining with pleasure, cried, "Mother, the angels have come!" Hannah More, when she was dying, suddenly held out her arms as if to embrace someone, and called out the name of a beloved sister who had long been dead.

One who was an eye witness of the scene relates the following beautiful incident: "a little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was beautiful; and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her; and, winding one wasted arm about her neck, would say—"Now tell me about my mamma." And when the oft told tale had been repeated, she would ask softly, "Take me into the parlour I want to see my mamma." The request was never refused; and the affectionate, sick child would lay for hours gazing on her mother's portrait. Her last hour came, and the weeping neighbours assembled to see the little child die. The dew of death was already on the flower, as its sun of life was going down. The little chest heaved faintly, spasmodically. "Do you know me darling?" sobbed close in her ear the voice that was dearest; but it awoke no answer. All at once a brightness, as if from the upper world, burst over the child's colourless countenance. The eyelids flashed open, and the lips parted; the wan cuddling hands flew up in the little one's last impulsive effort, as she looked piercingly into the far above. "Mother?" she cried with surprise and transport in her tone—and passed with that breath to her mother's bosom.

On the other hand, it is no uncommon thing for wicked men, when dying, to utter expressions of great horror, and to shrink back with a look of surprised alarm upon their faces as if some dreadful images had just burst upon their view. I have witnessed scenes of this kind that fill me with anguish when I recall them. Sinners chased by death to the awful brink when

the trembling soul catches a glimpse of coming terrors, and shrieking in terror seeks to turn back. In the language of the unhappy Altamont, when dying, they "turn, and turn, and find no ray!"

I think that when the soul leaves the body it still retains its appropriate human form, and hence the ease with which they have been recognized whenever they have appeared. Saul had no difficulty in recognizing the spirit of Samuel, the spirits of Abraham and Lazarus, were recognized by the rich man, and so were the spirits of Moses and Elias recognized by the disciples. When the beloved John saw the spirits of the redeemed in their glory, they appeared in the human form, as is evident from the whole description of their looks, words and actions.

In this connection I might mention a remarkable circumstance which occurred in the experience of the Rev. John Grey, a faithful missionary who sailed from Scotland to Russia in 1818. His son has been giving some interesting accounts of him in the *Christian Intelligencer* lately. It seems that upon the death of his wife, he was filled with the deepest sorrow. He could neither eat nor sleep, and often went to her grave to pour out his grief. In writing to his son, he relates the event to which I refer as follows:

"You will now stare, if not smile incredulously, at what I am about to tell you. You may do so as you please either way. I shall relate the fact and leave you to draw your own conclusions.

"I had just laid down on my bed. I was not asleep or sleepy. My candle burned by my side; when who should walk in but your mother! She was dressed in everyday clothing. She walked past me; went to the foot of the bed, and putting both her hands on the top of the foot board, stood and looked me in the eyes for a considerable time. She spoke not. I wished to do so, but was not able. She looked as natural as when in health. I was fully aware it was her apparition, and feeling that I should never see her again, I looked at every part of her body with a last and greedy look. I wished her to stay long; would have spoken, yea, leaped into her arms, but could not stir. That look—that long, long look she gave me then, I never can forget. It was all love—the same fond look she had so often cast upon me, making me the happiest of men; yet there was something in that look which said, 'Why do you thus grieve for me?' She did not vanish from sight, but let go her hold of the footboard, and walked out as she came in. I was not flurried or troubled in mind at what had taken place more than I am at this moment, but turned my head on my pillow, that I might see her back as she went out at the door, and which I saw distinctly as I had ever seen it.

"In a few minutes your eldest sister, Mary Ann, came springing into my bedroom, from her own, where you all slept, and leaping into my bed and reaching over me said, 'Father, where is mother?' Why do you ask that my child? I said you know mother is dead.' But she has come home again, she replied. 'What makes you say so, dear, 'Because, father, she has just walked out of our bedroom.' 'You dreamed so dear.' 'No father, I saw her. She had on her own clothes again. Where is she, father?' The child wept and would not be persuaded but that her mother was somewhere in the house; and it was no small task to pacify her and get her to rest again. She could talk about nothing in the morning, but that mother had been home and kissed them, and wish she would come again and stay. I asked her what dress mother had on, and it was the same in which I had seen her.

"My vision you might attribute to the disturbed state of my mind; but how can you account for the little child's? You have the simple facts, and I leave you to account for them as you please."

I make no comments on the above. I know all that can be said of optical delusions, though it would be strange if such a delusion would seize both father and child at the same time and in different rooms. I only maintain that there is nothing unreasonable or unscriptural in believing that it was the spirit of the departed wife and mother.

otherwise invisible object without any previous means used by the person that uses it for that end. The vision makes such a lively impression upon the seers, that they neither see nor think of anything else, except the vision, so long as it continues, and then they appear pensive or jovial, according to the object which was represented to them.

"At the sight of a vision the eyelids of the person are crested, and the eyes continue staring until the object vanishes. This is obvious to others who are by, when the persons happen to see a vision, and occurred more than once to my own observation.

"When a shroud is perceived about one, it is a sure prognostic of death: the time is judged according to the height of it about the person. Examples of this kind were shown to me, when the persons of whom the observations were then made enjoyed perfect health.

"If a woman is seen standing at a man's left hand, it is a presage that she will be his wife first, and so on, whether all three, or the man, be single or married at the time of the vision or not; of which there are several instances among those of my acquaintance.

"It is an ordinary thing for them to see a man that is to come to the house shortly after; and if he is not of the seer's acquaintance, yet he gives such a lively description of his stature, complexion, habit, &c., that upon his arrival he answers the character given of him in all respects. If this person so appearing be one of the seer's acquaintance, he will tell his name, as well as other particulars, and he can tell by his countenance whether he comes in a good or a bad humour.

"All those who have the second sight do not always see these visions at once, though they be together at the same time. But if one who has this faculty designedly touch his fellow seer at the instant of a vision's appearing, then the second sees it as well as the first; and this is sometimes discerned by those that are near them on such occasions."

Sir Walter Scott, in the first canto of the "Lady of the Lake," alluded to—

"A grey-haired sire, whose eye, intent,
Was on the visioned future bent,"

and who expected the arrival of a stranger on Loch Katrine's shore, in

"A hunting suit of Lincoln green,"

&c., which occurred, accordingly, afterwards.

I am, sir, yours obediently,

20th April, 1866.

CHRISTOPHER COOKE.

MIRACULOUS AGENCY.

To the Editor of the *Spiritual Times*.

Sir,—I prefer the system of development and unfolding of the spiritual faculties under God's aid, as taught by Spiritualism, for the removal of sinful states, to the dogmas of theological faith I once held.

In some important particulars the theological teachings of Protestant and Roman Catholic faiths for salvation from evil, lead us to depend on miraculous agency.

The Roman Catholic is taught to rely on sacramental efficacy, the consecrated elements used being supposed to be changed into the actual body and blood of Christ. If this were truly so, if those elements, as they believe, are changed into divine conditions, they would intrinsically possess divine elements of power for changing into their like, the moral and physical conditions of those who partake of them, so that they would go and sin no more.

Most Protestants are taught to believe that faith in the earthly righteousness of Christ saves, by causing the righteousness on the possession of this faith to stand in lieu of any righteousness of their own, so that it cannot really be true that without personal holiness or righteousness no man can see the Lord.

In this case, too, if true, for the believer to be benefitted, there must be a transfer to him of the moral and spiritual attributes of Christ, by means of which his being must miraculously be changed to the conditions of Christ, and he would in this way become born again of the Spirit of God, and as a natural and most important consequence, he would sin not.

We may reasonably call on those who believe in those dogmas to test their truth by satisfying themselves that by either believing on sacramental efficacy, or the transfer to them of Christ's righteousness, they thus become completely changed into the likeness of God and Christ, and go and sin no more.

April 12th, 1866.

I am, sir, yours truly,

B. D.

ANOTHER FACT.

To the Editor of the *Spiritual Times*.

Dear sir,—I was at a house at Bromley, Kent, (close by the place where Defoe wrote "Robinson Crusoe"), the other evening. The subject of Spiritualism was introduced. The coachman to a neighbouring magistrate, was present. He asserted, amidst the scoffs and the jeers of several, that he had seen a young lady carried round a room in a chair, without what we term physical aid; and when the man was again scoffed and ridiculed. He again re-asserted the fact in a manner which, at least, brought conviction as to his truth.—Yours truly,

EDWIN EDDISON.

Mr. D. D. HOME is to give Poetic Readings, Wednesday, May 2nd, at Willis's Rooms.

CORRESPONDENCE.

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

SECOND SIGHT.

To the Editor of the *Spiritual Times*.

Sir,—Martin, who believed in this faculty, describes it in his "History of the Western Islands," published in 1716. In Gaelic it is called "Taishitaraugh," from "Taish," an unreal or shadowy appearance; and those possessed of the faculty are called "Taishatrin," which may be translated—visionaries.

According to Martin, "Second sight is a singular faculty of seeing an

All Communications for the Editor to be addressed to him at his new residence, 6, Sidney-terrace, Grove-road, Victoria-park.

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.

We have in our possession a Photograph of a newly designed acacia wood table for spirit-communication. It is made by a first-class maker. The price is £2 2s. We can supply it. Also Planchettes, 7s., and Indicators, 10s., by the same maker.

SCALE OF CHARGES FOR ADVERTISEMENTS.

Two lines and under, 1s.; every additional line, 3d.; a reduction for a series.

All Advertisements, payable in advance, may be forwarded to Mr. J. H. Powell, at his new residence, 6, Sidney-terrace, Grove-road, Victoria-park.

Advertisements for insertion in the current number must reach the Office two days before the day of publication.

TO THE TRADE.—The *Spiritual Times* is published at 10 o'clock on the day preceding the 1st and 15th of the month, by F. FARRAH, 282, Strand.

COMPLAINTS have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty in obtaining it should send to us, and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 4s. 4d. per quarter.

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.	Months.	Months.	Months.
1, 3d.,	or for 3, 1s. 8d.	6 3s. 3d.	12, 6s. 6d.
2, 5d.,	" 2s. 9d.,	" 5s. 5d.	" 10s. 6d.
3, 6d.,	" 3s. 3d.,	" 6s. 6d.	" 13s. 0d.
6, 1s.,	" 6s. 6d.,	" 13s. 0d.	" 26s. 0d.

Post Office Orders must be made payable to Mr. J. H. Powell, at the Post Office, Mile-End.

DR. McLEOD is prepared to receive calls to lecture, and make such engagements as will not necessitate his stay from home more than two days. Address, Dr. McLeod, Newcastle-on-Tyne.

Sixteen Pages, Weekly: New Series of the **THE ENGLISH LEADER.** A Journal for the Discussion of Stationary Questions.

"Conduciveness to Progress includes the whole excellence of a government."—J. S. MILL, M.P.

Price 2wopence. Publishing Office, 282, Strand, London, W.C.

PRINTING.

Circulars, Bill-heads, Address Cards, Pamphlets, Books, and every description of Printing at Reasonable Prices at the office of the "*Spiritual Times*," 6, Sidney-terrace, Grove-road, Victoria-park.

ESTIMATES GIVEN.

WORKS BY J. H. POWELL.

Now Ready,
In one Vol., well bound. Post free, price, 5s.
Trübner & Co., 60, Paternoster-row.

LIFE INCIDENTS AND POETIC PICTURES.

This work contains an account of the Author's remarkable Experiences in Mesmerism and Spiritualism, together with a judicious selection from his Poems.

May be obtained of the Author, SPIRITUAL LYCEUM, 14, Newman Street Oxford Street, W.

From the Examiner.

There are some curious details in his account of his life—good, because genuine transcripts of experience.

From the Observer, Oct. 22nd 1865.

Replete with interest . . . Will be found both instructive and amusing . . . The "Poetic Pictures" contain many passages of sterling merit.

From the Caledonian Mercury.

From the itinerant career which Mr. Powell has pursued, his book necessarily contains the record of some strange scenes, and the descriptions of some singular characters, and "the story of his life," as told by himself, is not without its lesson and warning. His poems indicate feeling, truth, and earnestness.

Just ready. Price 6d. Post free, 7d.

A WORKING MAN'S VIEW OF TENNYSON'S "ENOCH ARDEN."

A spirited and closely analytical essay. The readers who were delighted with his former book (and they were many), will find in this new effort, fresh grace and strength. Mr. Powell's criticism may advantageously compare with many more pretentious utterances of opinion.—*Lloyds News*, January 27.

WOMAN, AT HOME AND ABROAD: A Glance at her Domestic and Social Condition. Price 3d.

SPIRITUALISM; ITS FACTS AND PHASES, Illustrated with Personal Experiences, and Fac-Similes of Spirit-Writing. Price 2s., post free.

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.—*Caledonian 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.

To be had of the Author, at the "Spiritual Times" Office.

ALPHABETS FOR SEANCES, TWOPENCE EACH, to be had at the "Spiritual Times" Office.

J. H. POWELL, Editor of the "*Spiritual Times*," who is contemplating a provincial tour, will be happy to arrange with Secretaries or Agents, to deliver the following Lecture, or others. Subject, "The Facts and Philosophy of Modern Spiritualism."

SYLLABUS.

Origin of Modern Spiritualism—Phenomenal Facts—Tokens—Hauntings—Apparitions—Varieties of Mediumship—Professional Adult Mediums—child Mediums, &c.,—extraordinary Personal Experiences—Tables Wafted—Music Played—Rappings on Furniture, Ceilings, Floors—Drawings—Direct & Automatic Writing—Beautiful Spirit-Messages—Cui Bono, the question answered—Instructions for forming circles and developing Mediums.

SPIRITUAL LYCEUM TRACTS.

NO. 1.—NICODEMIANS AND THOMASIANS, by WILLIAM HOWITT.

NO. 3.—AN APPEAL TO THE CLERGY FOR THE INVESTIGATION OF SPIRITUALISM, by ONE OF THEMSELVES. Now ready. Price Threepence.

NO. 4.—WHAT IT IS TO BE A SPIRITUALIST, by Thomas Brevior.

NO. 5.—FACTS ARE STUBBORN THINGS, by Robert Cooper.

NO. 6.—SPIRITUALISM IN HARMONY WITH DIVINE REVELATIONS, by Dr. J. B. Ferguson.

NO. 7.—LETTERS ON SPIRITUALISM, by William Howitt. Price Threepence.

An assortment of the above, 1s.

Price Twopence, Post-free Threepence. "WHAT SPIRITUALISM HAS TAUGHT." Reprinted from the *Spiritual Magazine*, may be had at the Spiritual Times Office.

This pamphlet is one of the most vigorous of Mr. Howitt's numerous writings on Spiritualism. It is in every way suitable for circulation.

PARCELS OF THE SPIRITUAL LYCEUM TRACTS can now be had at the Spiritual Times Office, containing an assortment, one shilling.

Now ready. In one volume, Demy 8vo.. Post free, price 7s. 6d.

SUPRA-MUNDANE FACTS, IN THE LIFE OF J. B. FERGUSON; Including twenty years' observation of Preternatural Phenomena.

Edited by T. L. NICHOLS, M.D., author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

This book contains the personal experiences of Mr. Ferguson, and his observations during twenty years, under favourable circumstances, and over a wide range of territory, of very remarkable phenomena, from the most striking physical, to the higher forms of psychical or spiritual, manifestations. It will also present, from the copious records of Mr. Ferguson, specimens of wisdom and philosophy given from the interior, and many facts orally related. The work of the editor will be the selection and the arrangement of the records furnished him, and the orderly narration of the facts, and he has reason to believe that no work of the present time contains accounts of more remarkable, varied and important phenomena than will be found in this volume. All order to be sent to the "Spiritual Times" Office.

NOTICE TO THE TRADE.

THE "SPIRITUAL TIMES" is now Published by Mr. F. Farrah, 282, Strand, E.C.

Just Published, price 3d.,

THE PHENOMENA OF THE UNSEEN; or How I Became a Believer in the Reality of Modern Spiritual Manifestations. (Free by post, 4d.; two or more copies, 3d. each, post-free.)

London: J. Burns, Wellington-road, Camberwell

Printed and Published by the Proprietor, JAMES HENRY POWELL, 6, Sidney-terrace, Grove-road, Victoria-park, in the County of Middlesex, May 1st., 1866.