

J. H. Powell

REGISTERED FOR TRANSMISSION ABROAD.]

[The Spiritual Times, May 15, 1866.]

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. 109, VOL. III.

MAY 15, 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 INTERMITTENT ACTION OF SPIRITS.

SCPTICS who satisfy themselves with the ridiculous hypothesis that spiritual phenomena are produced by mechanical appliances, can know little of the phenomena upon which they presume to sit in judgment, or they would assuredly know that manifestations with the majority of mediums are of an intermittent character. They come occasionally and are generally the most astounding when not anticipated by the circle. This fact alone would silence any honest sceptic capable of weighing evidence pro and con. Conjurors, like Mr. Addison, need expensive apparatus, and confederates. Give them those, and let them have all in working order, and their tricks will become enigmas to the uninitiated. But the case is very different with mediums. They have neither machinery nor confederates, and must "wait for the spirit" before manifestations can take place. Conjurors cease to puzzle, and hardly amuse when the novelty of their tricks is gone, and the *modus operandi* discovered. The mystery of spirit-power remains over the same. We get a knowledge of results, but fail to find out the key to the mystery. Even mediums are ignorant of the nature and action of spirit; how then can those who witness spirit manifestations expect to discover their hidden cause? The Davenports by some, may be cited as an exception to the rule of intermittent phenomena. Yet, even with them the rule holds good. We have known one instance in public, and two or three in private, where little or nothing notable took place. Occasionally, when their manifestations are good, some new phenomenon, or change in the programme takes place; instance the appearance of baby hands, faces, the duplication of one of the mediums, the placing two coats instead of one at the same instant on Mr. Fay, the taking off the waistcoat whilst the coat remains on, and other phenomena which will occur to the mind of most persons whose knowledge of the Davenports and their *séances* extends over a long period. We get no intermittent manifestations from conjurors, when they introduce a new feat; "a sphynx" or "talking head." If it "draws houses" it becomes stereotyped, and like "Mrs. Brown at the play," is reproduced for several hundred nights.

Mediumship strengthens by legitimate exercise if the proper conditions be observed. The Davenports and Mrs. Marshall may generally be relied on for physical phenomena of some kind, yet their experiences will bear out the fact of the intermittent character of spirit-manifestations. Mr. Home whose nature is acutely sensitive, and whose manifestations are both physical and intellectual to an exalted degree, often sits when nothing occurs, and even some of his best friends have never witnessed a manifestation

through him. Yet the testimony in his favour is satisfactory beyond suspicion. The little medium Terketine is another good example of the intermittent character of spirit-manifestations. We have seen extraordinary phenomena through his mediumship—such as the abstraction of the yoke of an egg, leaving the shell in his hand, broken, and almost dry; the appearance of beautiful phosphorescent lights &c., We have heard from reliable sources that spirit photographs have been placed in his hand; that solid substances have been brought by spirits through the wall; that direct writing, specimens of which we have seen, has been produced in his presence. Yet on several occasions we have sat in private circles with the boy when little or nothing has taken place.

The Fusedale children again are examples of the intermittent character of spirit-manifestations. We have only lately described some of the wonders, produced through these children, since then, direct writing has been produced, and the rapping power of Emma Randall has almost ceased, perhaps to be renewed with increased force. The Walkaces whose mediumship is more intellectual than physical, have repeated evidences of the intermittent character of spirit-manifestations. So with Miss Cogman, and all the mediums developed or undeveloped we know.

We submit therefore, that no sceptic acquainted with the intermittent character of spirit-manifestations can reasonably compare mediums with conjurors. Here is an important fact too for the Psychologist, and especially the more Phenomenalist, who is neither more nor less than a Materialist, because he idolizes the external, regardless of the Higher Life beyond. May it not be that the spirits often refuse to exhibit a series of table antics, merely to gratify his curiosity; that they have a purpose in manifesting, of a soul-profitting character? Mediums are sensitive beings, and require to be surrounded with good influences and should be treated with the greatest kindness by those who come to them for manifestations. It often happens that Phenomenalists will run after them, occupy their time, profess much friendship for them, immediately after witnessing some spirit-wonder given through them. But the moment they reappear for further evidences of spirit-power, and none are given, they glide off in search of fresh novelty in mediumship, and speak disparagingly of the medium, whose power they deem "unreliable." Mediums need protecting from these intolerable phenomena seekers. Unless we sit and "wait for the spirit," humbly disposed to profit from what may be given after testing its worth, and willingly yield to the inevitable, we are likely to gain little but impatience from attending seances. Mediumship is a delicate instrument and needs careful handling. Our experience, which we doubt not is similar to the experience of most Spiritualists, teaches the great importance of surrounding mediums with such influences as harmonize with their feelings. It often happens that spirits fail to manifest from no fault of the medium but of the circle surrounding her. To elicit good manifestations we must follow the directions of experience; make the influences surrounding the medium such as can blend with her own

nature. If this were always done we doubt not there would be less failures. But we believe spirit-manifestations would be still intermittent.

We can neither command nor control spirits. We may desire and seek their advice. Mediumship is the gift of God. It cannot be manufactured, but may be developed by us. It is a talent often buried, but once bring it to light, it will yield a hundred fold.

As Spiritualists let us be charitable and kind to mediums, and never forget that they are not the less worthy of our esteem, because their medium power is intermittent in its action, or spirits cannot or will not at times act through them. If only one manifestation of a test character be given through a medium, it is enough to bring Life and Immortality, Christ and God, to the souls of all whose great privilege it may be to witness it.

CASH PAYMENT ASSOCIATION.

An association—the Cash Payment Association, has just started into life. The names of Mr. Howitt and W. M. Wilkinson are on the committee. For ten shillings a year members are enabled to purchase provisions &c., of the registered tradesmen, at a considerable reduction on the selling prices. This is a step in the direction of Co-operation, and should be encouraged.

THE SPIRITUAL MAGAZINE.

As some of our friends have sent us stamps for the "Spiritual Magazine" this month, we beg to say that in future, we should be glad if those who desire us to forward it to them, will order it in advance. Post free, seven stamps.

Miss Hardinge finished her inspirational addresses at Harley street, on Monday evening, April, 30th. She has been requested to lecture again at Cleveland Hall.

THE DOLL'S DRESSMAKER.

"Talking of ideas," my Lizzie, "I wonder how it happens that when I am work, work, working here, all alone in the summer time, I smell flowers."

"As a common-place individual, I should say," Eugene suggested languidly—for he was growing weary of the person of the house—"that you smell flowers because, you do smell flowers."

"No I don't" said the little creature resting one arm upon the elbow of her chair, resting her chin upon that hand and looking vacantly before her; "This is not a flowery neighbourhood. Its anything but that. And yet as I sit at work I smell miles of flowers. I smell roses, till I think I see the rose-leaves lying in heaps, bushels on the floor. I smell fallen leaves, till I put down my hand so, and expect to make them rustle. I smell the white and the pink May in the hedges, and all sorts of flowers that I never was among. For I have seen very few flowers indeed in my life." "Pleasant fancies to have Jenny dear!" said her friend with a glance towards Eugene, as if she would have asked him whether they were given the child in compensation for her losses.

"So I think Lizzie, when they come to me, and the birds I hear, Oh!" cried the little creature, holding out her hand and looking upwards, "how they sing."

There was something in the face and action for the moment quite beautiful. Then the chin dropped musically upon the hand again. "I dare say my birds sing better than other birds, and my flowers smell better than other flowers. For when I was a little child" in a tone as though it were ages ago, "the children that I used to see early in the morning were very different from any others that I ever saw, they were not like me; they were not chilled, anxious, ragged, or beaten; they were never in pain. They were not like children of the neighbours; they made me tremble all over, by setting up shrill noises, and they never mocked me. Such numbers of them too! All in white dresses, and with something shining on the borders, and on their heads, that I have never been able to imitate with my work, though I know it so well. They used to come down in long bright slanting rows, and say all together, 'who is this in pain? who is this in pain?' when I told them who it was they answered, come and play with us! when I said 'I never play,' they swept about me and took me up, and made me light.

Then it was all delicious ease and rest till they laid me down again. Whenever they came back, I used to know they were coming before I saw the long bright rows, by hearing them ask all together a long way off, 'who is this in pain? who is this in pain?' and I used to cry out, 'O my blessed children its poor me. Have pity on me. Take me up and make me light.'"

By degrees, as she progressed in this remembrance, the hand was raised, the late ecstatic look returned and she became quite beautiful. Having so paused for a moment, silent, with a listening smile upon her face, she looked round and recalled herself.

DICKENS.

THE LATE MRS. GERALD MASSEY.

"We understand that the late Mrs. Gerald Massey, whose death we announced a few weeks since, was in her younger days widely known for her singular trance-like tendencies and abnormal power of vision, and she may be recollected by some of our readers as 'the little clairvoyante Jane,' of whom an account will be found in the 'memoirs' of Lady Morgan. It is not improbable that, at some future day, the public may hear something more of these strange and perplexing matters from the pen of Gerald Massey,—not in poetry, but in a plain prose narrative."—*The Guardian*.

TESTIMONY TO THE FUSEDALLES.

We have received a letter from a Clergyman with whom we have occasionally communicated. The following will interest many:—

I was delighted and amazed with Miss Hardinge. I meant to have called upon her but could not find the time. I intended also to have asked you to accompany me to the Fusedales, if I had been fortunate enough to have found you at home. I went by myself. The manifestations were the most interesting I have yet seen. They found and brought the spirit of my own little girl who died at ten months old in America in 1859, and described her complexion and appearance exactly, and heard her speak. If I could have remained in London I should have gone there again. Many thanks.

TESTIMONY TO THE DAVENPORTS TEN YEARS AGO.

We find in an old number of the "Yorkshire Spiritual Telegraph," the following interesting description of a *séance* with the Davenportes, which took place ten years back.

The Davenportes were in New York last winter, other engagements rendered it impracticable for me to visit their circles, which at the time I much regretted, and more especially as I was apprehensive that injustice was done them at that time—not intentionally, but in consequence of circumstances which were beyond the control of all parties.

My visit to the Davenport circle was on Sunday evening, July 13th, and every opportunity was granted me to satisfy myself of any fraud or collusion, that I could desire.

I was handed two cords, and requested to tie the boys in any manner I deemed most effectual against imposition. I first tied their hands behind them, with the centres of the cords, and then to the back of the chair, passed the two ends back and under the seat of the chair and with each end of the cord strongly lashed each ankle to the front post of the chair, and tied in various knots. It will be seen by this position that there was no opportunity of bending forward, or of reaching the ends of the cords. The boys being thus most effectually secured the room was darkened. John King who purports to be the conducting spirit, then inquired of me if I was satisfied of the manner in which I had tied the boys. I replied that I was.

After many witticisms had passed between him and various members of the circle, the demonstrations commenced. A guitar, banjo and tambourine, were carried with great rapidity about the room, striking first the ceiling overhead, and then the floor, almost simultaneously, and each being played upon at the same time with great violence, and as it appeared to me far more than the instruments could have endured from mundane hands. A bell was thrown on the floor by my feet, and I was requested to pick it up. In doing so, before I raised it six inches from the floor, the horn was put upon it with a quickness and accuracy that very much astonished me.

The lights were called for; I then examined the boys and they were yet tied as I have described. After airing the room for a few moments, it was again darkened, and a repetition of nearly the same was given us, but still more violently. I then

requested the spirit to untie the ropes, and in one-tenth part of the time in which it would have been possible for me to have untied them, they were removed, and tied into a knot, one thrown at me, and the other at a lady who sat near me.

The spirit then requested all to leave the room excepting the boys and myself, as he wished to give me a test. The request was complied with. I then examined everything in the room to satisfy myself that there was no other person present, or any chance of collusion. I then seated the boys one upon my right, and the other upon my left, leaning toward me. I put my feet upon theirs, and my hands upon their heads, and requested them to take hold of my arms with both of their hands. It will be seen by this position that I had full control of their hands and feet. The guitar was then played upon, so that it was heard by the circle which had retired; the horn was carried about and struck one of the boys upon the head quite violently, and was then placed under my chin. The circle was then called in. I reported the result, and the spirit inquired—; "Doctor were you ever accused of lying?" I believe not, by any gentleman. "Well do not tell of this, if you do you will be."

The room was again darkened, and all the demonstrations were repeated in a still more violent manner. I and many others in the circle were repeatedly struck by a hand and the hand was taken hold of by me and others while the boys were tied.

In these demonstrations I am satisfied beyond the shadow of a doubt that there was no deception, and that they could not have been made by any other means than by which it is claimed. Whatever deception they may have hitherto practised, if any, they have my fullest confidence in this case, that they are not obnoxious to the charge of any unfairness. I make this statement in justice to them, and as an additional testimony to the public of the reality of the physical demonstrations; and as I have no prejudices either *pro* or *con.*, to gratify, I trust it will have its due weight.

B. F. HATCH, M.D.

THE WATER BABIES.

(A FAIRY TALE FOR A LAND BABY)

And Tom?

In fact the fairies had turned him into a Water-baby.

A Water-baby? You never heard of a Water-baby. Perhaps not. That is the very reason why this story was written. There are a great many things in the world which you never heard of; and a great many more which nobody ever heard of.

"But there are no such things as Water-babies." How do you know that? Have you been there to see? And if you had been there to see, and had seen none, that would not prove that there were none.

"But a Water-baby is contrary to nature." Well, but my dear little man, you must learn to talk about such things, when you grow older, in a very different way. You must not talk about "ain't" and "can't" when you speak of this great wonderful world around you, of which the wisest man knows only the very smallest corner, and is as the great Sir Issac Newton said, only a child picking up pebbles on the shore of a boundless ocean. You must not say that this cannot be, or that is contrary to nature. You do not know what nature is, or what she can do; and nobody knows; not even Sir Roderick Murchison, or Professor Owen, or Professor Sedgwick, or Professor Huxley, or Mr. Darwin, or Professor Faraday, or any other of the great men whom little boys are taught to respect. They are very wise men; and you must listen respectfully to all they say, but even if they should say, which I am sure they never would "That cannot exist. That is contrary to nature." You must wait a little and see; for perhaps even they may be wrong.

Wise men are afraid to say that there is anything contrary to nature, except what is contrary to mathematical truth, but the wiser men are the less they talk about "cannot." That is a very rash dangerous word that "cannot" and if people use it too often, the Queen of all the fairies is apt to astonish them suddenly by showing them, that tho' they say she cannot, yet she can, and what is more will whether they approve or not."

The Rev. Charles Kingsley the author of this pleasing story who has said so many noble things for truth, little thought, we should imagine, how absurdly he has further on in his book essayed to rap Spiritualism, and how admirably his own fairy tale knocks down his own castle of assumption reared against Spiritualism. Mr. Kingsley don't approve of Prophets, Seers, Astrologers, &c., &c., and his good fairy recommends "Tom to walk backwards."

"Backward!" cried Tom. "Then I shall not be able to see my way."

"On the contrary, if you look forward, you will not be able to

see a step of the way, and be certain to go wrong; but if you look behind you, and watch carefully whatever you have passed, and especially keep your eye on your dog, who goes by instinct then you will know what is coming next, as plainly as if you saw it in a glass."

"And next he came to the centre of creation (the hub they call it there) which lies in latitude 42 21 south, and longitude 108 56 east. And there he found all the wise people instructing mankind in the science of spirit-rapping, while their house was burning over their heads; and when Tom told them of the fire, they held an indignation meeting forthwith, and unanimously determined to hang Tom's dog for coming into their country with gunpowder in his mouth."

There are few braver men than Mr. Kingsley. We have always esteemed him for his strong advocacy of great principles. In the pulpit he has set an example, and is in fact full of real Spiritualism. Yet he has learned to laugh with the multitude at the new Water-baby, Modern Spiritualism. He had better look out, lest his house should catch fire whilst he is seeking for Water babies.

MESSAGE DEPARTMENT.

Under this head we shall print all spirit messages that we may consider worthy. Correspondents will please write legibly on one side only of the paper and abbreviate as much as possible. The Editor does not hold himself responsible for the opinions of spirits either embodied or dis-embodied.

INTERNAL RESPIRATION.

July 27th, 1864,

For internal respiration, what is the breathing organ, the lungs or some other organ? Why does spiritual perception or vision depend upon the quality of the respiration? and what air is breathed? Atmospheric or some purer ether. Internal respiration, is spirit breath. Man in his bodily prime, to complete his humanity, needs the soul and spirit. The spirit's body, is the soul, or nerve of man. The earthly perishable body, is the tabernacle of both soul and spirit. The spirit lungs correspond with the human lungs, but are interiorly spiritual.

Internal respiration consists in the opening, or acting of the spirit lungs and their other spirit organs, such as the inner sight, and hearing, are open in like manner, and when the spirit organs are roused from the deadness that men's long materiality has brought unto them, then will the veil between us be drawn aside. Communications will be free, and man be on the way to being restored to his original state. But much has yet to be fought against, and much evil to be overthrown. "The spirit breath, or internal respiration being brought into full play, lives by the finer spirit aromas that are passed by, and not inhaled by the coarser bodily breath, and depends much upon the spirit atmosphere. The purer it is the holier will be the development of the breathing. Hence, what affects the internal respiration must affect the spirit hearing and sight, in the same degree, that the earthly body, in all its organs, is more or less healthy, according to the atmosphere it imbibes, and grows in.

"Leave off."

28th.

"Body, soul, and spirit, form the complete man. The material body, lives only by the spirit in it. But the spirit has a higher, deeper, inner life—a life that has long been unknown, because not thought of, and recognized by man's blindness, and earth nature. This spirit life, if developed (and Spiritualism is sent for that purpose) will aid man to arise out of his earth life and hold communion with us, as in his primitive state, it was ordained he should. My child seek for the spirit development. It will be explained, if sought prayerfully. Fear not."

T.

On Sunday evening April 29th, we sat with a select circle of friends at the Cogmans, Miss Cogman was several times entranced, the following is a brief report of two of her trance addresses:—

I return to your thoughts—the thoughts of your childhood. You look upon your childhood's days as the happiest of your life; they come before you as a picture. What is it that paints this picture on your mind? Why this, my beloved friends—A mother who has passed away returns and impresses your brain. Ah! how she prayed and taught your lisping tongue to pray! But she passed away. Where the glorified spirit flew to, you say—you cannot tell—Yet you know that she must be happy, because she removed stumbling blocks of error from your path by inspiring you with a desire for eternal things—"Well," you say "but I do not always want to think of eternity." No, remember you are placed here by God to use and not abuse the gifts of the earth. Let all your faculties be used and not abused. Your mother cautioned you in your childhood, at times, with tender words, and made you think of the great God. Look back and see how such teaching leads to innocence. Think of the innocence of your childhood, and do justice to every one. You will find that you have not done justice to yourself, for you have let the intellectual part of you sleep. As man looks back he thinks and repents, but he should rather amend and go on rejoicing. You see

yonder, Hope, she comes like a bright light to illumine your path. What is Hope? an angel that chases despair. You often despair over your loss, but you should rather rejoice. The impressions you receive will be like your childhood and make you think not alone of this world with its vices and its pleasures. We will impress you with the idea of the youthfulness of your spirit which shall live for ever. And if childhood's days were pleasant they shall be now though the hairs of your head be white and your body bent. Your cup shall be full to overflowing with milk and honey, and tender mercies shall flow from the Lord. All I ask is that the blessing of Spiritual Power shall descend on you all.

The medium here stopped when she was again entranced and said:—
Sister! who shall fill her vacant place? Who shall be our counsel in our time of need? Our mother's gone, and now our sister's fled. But this has taught me to rejoice; I see her spirit come. Will she again sit by our fireside, will she again counsel us in the time of trouble? "Yes," then I will rejoice and praise the Lord. "It is His work," she answers. Then we are not robbed of our earthly treasures; we are only enriched not impoverished. When they were here their bodies suffered pain and we did not always sympathise with them. But now that the spirits have come they tell me that I must not worship them; that they will counsel me as much as ever. Oh! what shall I do for this great boon? They answer: "glorify your Father which is in Heaven." Never condemn anything which you cannot see or handle, look to your Superior and you will know all things in time. I ask God to send His influence down that your spirits may be rich in goodness.

ADDRESS ON THE LORD'S PRAYER.

Mr. Wallace, Medium.

There is nothing so common in Christendom as the Lord's prayer. A few words taught, children in infancy, and repeated through life till death. There is nothing in the English language repeated so often, yet nothing so little understood.

"Our Father." What is the meaning of these words? Who uttered them? Jesus, teaching humanity to pray, to approach the King of Glory. Sectarians make "our" refer only to a few chosen individuals, who alone have a right to use these words, as if they were not intended for all mankind. But it is an expression fit and intended for the use of humanity. All are members of one great family, whose parent is God. God dwells apart from man, for neither man nor spirit can comprehend Him.

"Our Father, who art in heaven," elevate us to Thy kingdom. This is the power to deliver us from evil. There never was and never will be any man who was not tempted, but temptations are intended to stimulate man to virtue. There is humility in this appeal to God, and also a proper self respect in the words "Our Father," for the whole human race are one family. Jesus has been elevated into Deity, by men who were incapable of comprehending Him; but He Himself says, "Pray to our Father, my Father, and your Father, and not to me." There is simplicity, trust, hope, in these words. Had Jesus thought that the greater part of humanity were created for eternal perdition, he would not have put the words "Our Father," into the mouths of all. What Father will not hear his child? Wherein does Jesus differ from other men? Is it by his miracles? others have worked, and are still working, as He Himself foretold, miracles as great as any of those performed by Jesus. In one point Jesus became divine, when He uttered these words, "Father, forgive them for they know not what they do." Many now thought wise and holy, have reviled their persecutors. But Stephen also appealed to God to forgive his murderers, therefore Jesus was not superhuman even in this. He did not surpass humanity, and has been deified because misunderstood. Jesus was sent to preach a new religion or rather to reproduce the old primitive one, which had become extinct in His time, except in a very few minds.

We now proclaim, to you the second coming of Christ. This is the commencement of the new era, when all men can partake of the spiritual blessings of His religion. The Jews misunderstood the coming of Christ. They looked for a great king and warrior, who should subjugate all other nations, and make them rich without toil. In the same manner Christians misunderstand His second coming, and think He will return in the flesh. As the Jewish church have become almost extinct at His coming, so now will all sects die out, when the voices of the preachers of the new religion shall soon resound from pole to pole. In anticipation of this time, Jesus called two of his apostles Boanerges, "Sons of Thunder." Mediums will proclaim spirit-truths in voices of thunder, shaking the superstitions of the age to their foundations.

The signs of this approaching period you can see, but what will be the end you cannot see. Within half a century the kings shall tremble on their thrones, and the mighty of the earth be brought down, when the mediums shall go forth and say, "Thou art the man!" and their miracle and cure oppressions shall be proclaimed from the house tops. A day of reckoning is coming such as earth never saw. But for the weak and pure in heart there is no fear. There will be co-operations, happy communities banded together to do right. The time is coming when men shall determine to follow wisdom, for the ways of wisdom are those of peace.

THE INFLUENCE OF EVIL.

It is said that in Heaven—a place which you cannot even comprehend, that all is peace and joy, alas! it is not so, errors of opinion exist even there; it is not all peace and joy. If you believe that in the flesh as you are, you are dear to those who dwell in the heavenly land, your interests, your happiness, must be dear to them also, your errors and the evil that is among you make them as unhappy as it is possible for spirits in their state to be. Many fail to look to the source of evil. There is more evil surrounding you at this moment in spirit than in body. Man is naturally

good; he would desire to know God and to do His will, but for erroneous teachings and evil example which lead him to pursue the things of the present life, rather than those which are unseen and eternal.

You ask the question "if we trust in God, can we suffer there?"—yes, you can. But is not God a God of love, and has he not promised to protect those who fear Him? to whom shall we look? Look to Him, yes certainly, and trust in Him, but look also to the son whom He has sent, for the reign of Antichrist has come. Men are being influenced in a way they cannot understand nor comprehend. The prophecies of old are being fulfilled; you are called upon to do more than ever you were called upon to do before; you must believe that the prophecies, which are spoken of in the scriptures, must and will be fulfilled. I know that there is much to shake your belief, but if you persevere, trusting in God to direct and guide you, your doubts shall all be cleared away. God has determined that the children of earth shall be drawn closer to Him by what men call supernatural power; but there are others who can counterfeit those whom He has sent, and profess to teach you, but who cannot guide you and support you at the hour of death. There are strange things about you, your minds are weighing and doubting, and much there is to make you doubt. The power of evil is short, and hence, they are struggling hard to gain an influence over you, this is a trying hour, but those who believe that God is over all and who trust in His protection are safe. The spirits have only power as we are commissioned by Him, we have not of ourselves power to save a hair of your heads, yet some depend more upon the power of spirits than upon the All-Powerful God; what an awful thing that men should so pervert the blessings which God has sent them! Some among you have abused His gifts, blasphemed His name, and when God has sent his messengers to enlighten you, even then you have blasphemed the gift that He has sent you, have attributed that to spiritual power which was the result of your own gross mortality; or even of beings lower than yourselves. It is necessary for you to meet frequently to learn what is the good and perfect and acceptable will of God and be transformed in the image of your minds. You must not look for great things, we come to bring you truths that shall make you wise unto salvation, not wonders, not miracles, you must be led by these truths or you will be led from them. Wonders of the spirit world; indeed, no wonders at all. While you seek for them you are in darkness, when you seek for the light and truth of God then you will receive much. You wonder and talk much of the wars of nations, I tell you these are as nothing compared with the wars of the spirit-world, because of the power of evil which is indeed great at this time. You say then which way shall we enter upon this subject—the farther we go the more we get entangled, true—Why is it? Now is the time when the power of evil is triumphant on the earth, and cannot longer be restrained, it is a devouring flame, soon it will tower up and have its way, you are in the battle you cannot escape it, even now evil ones are coming and going and seeking to stay our speech, though blessed be God they are not able to prevail. You must trust in God, be as humble before Him as we desire to be, and walk in peace, and without guile among your fellow-men, soon the cloud will disappear and the brightness of God's glory will shine upon you as the moon, which is now shining brightly, has just emerged from the dark clouds which covered it. We have much to say to you, but for our medium's sake we are compelled to desist for the present, in consequence of the antagonistic powers surrounding you. We perceive there is not one among you who fears God, whose mind is not troubled, and strange as it may seem we would have it to be so, your doubts will lead you to enquire, to prayer, from your doubts will arise a happiness you have not yet found. We would say to those among you who desire to be used as mediums for spiritual power—desire not what may perhaps be the means of leading you into temptation and evil, but commit yourselves to God to do with you even as he will. Let not what has been said to night influence you otherwise than to believe that there is a diversity of spirits. Let your faith and love increase, and may your light so shine before men that they seeing your good works may glorify your Father which is in Heaven. You are like a ship on the ocean, tossed about on the waves, but be of good cheer singing as you go, bound together by the laws of brotherly love, and looking forward hopefully toward the port of your destination.

Communicated by T. S.

To W. J. Champernowne January 4th, 1866.

(From a niece medium, Mrs. Champernowne.)

My dear Uncle, I am pleased to see you and dear Aunt this evening I wish you all a happy year, and God I hope will bless you all and give you health to enjoy all your comforts in this world, for God is good and kind to all. It is Him that sends them. I am my dear friends very happy in the tenth Sphere, and may it please Our Heavenly Father that when you all leave the body that all dear friends may join Heaven is our happy O happy Home for all. May God Almighty bless you, from the spirit of your niece

S. LOVETT.

To Mrs. Craig and her Daughters, January 7th

Twickenham. Medium Mr. Fisher.

My dear Wife and my dear Daughters, a happy new year to you and to your kind friends, and may your future years that you have to inhabit your earth be happy also. Aye! all the years or terms, or time be happy. God bless you and keep you from Evil-doers and doings. Walk in the light of Jesus. Follow Him in all things. Love Him by doing His work. O my dears I love you much. O Pray with me to God. Let your conscience be clear. Examine yourselves frequently. Always see that you are clean and fit to enter the presence of your Maker and His holy spirits. God bless you, God bless you all, all, all,

J. C.

To Mrs. Sansom.

My dear children I know are safe wherever you have permitted them to go, I can trust you, and thank God for giving them such a protector. God bless you, I to, wish you all a happy new year, Aye! we all wish it you; we all wish you well, and that is why we come to earth. It is to make you more happy with your lot, and to cause you to think well of your future existence. To prepare you for your Everlasting Home, where you shall know nothing but happiness. Do not regret the years that have passed, but rather seek to those that are to come, and remember every one that passeth away brings you nearer, Aye! nearer to that house of joy which is in waiting for you. It's near you; be ready! Ye may be calle', aye, before ye see another year, that is, before your fleshly eyes see it. God bless you all.

J. S.

Communicated by W. J. Champernowne.

STRANGE SPIRITUAL FACTS.

We will now treat on the subject of the actual material body, sympathizing with the spirit, or perspirit at a distance.

Sainte Liduine visiting the holy places at Rome with her guardian angel, slipped, and fell on her right foot, and the Saint sympathized in her material foot for several days.

Also while visiting the sanctuaries, in passing near a bush, the perspirit ran a thorn into her finger, causing the hand of flesh to suffer. Many examples of repercussion are well authenticated, but the subject is not yet sufficiently studied.

Saint Joseph of Copertuis, promised Octore Piccus who was very aged, to be with him during his last moments on earth. "I promise it, even if I am in Rome," and he kept his promise.

D'Assise from his cell, was visible to his dying mother at Copertuis.

St. Peter of Alcutara, passed his life in spiritually visiting, whenever there was a quarrel to appease, a case of sickness to heal, or a tear to be wiped away.

St. Anthony of Padua whilst in the pulpit preaching at Montepissallo, remembered that he had omitted to remind one of the brothers of "oraison;" he had to chant immediately after the sermon; drawing his hood down over his face, he remained silent for a few moments, and then resumed his discourse. It was afterwards known that during the pause he had mentally communicated with the brother.

The history of Marie D'Agreda is most extraordinary. Without ever quitting her convent, she spiritually converted a great portion of Mexico, and whilst transported in spirit of many places, she described all the topographical details, and named all the inhabitants, as clearly as if she had resided amongst them for many years. The Indians beheld her, listened to her words, and profited so much by her instructions, that when the Franciscans discovered them much later, and wished to convert them, they found the Indians quite prepared, and demanding the baptism announced to them previously by a woman. In order to ascertain the identity of this woman many portraits were shown by the monks which they did not recognise, until they beheld that of Marie d'Agreda. It was through the interposition of St. Bernard of Sienna that the confession of this great enterprise was drawn from Marie, who in her humility could scarce credit the fact herself, but all the details written under dictation, during a tripart enquiry concided so exactly with those, that the Franciscan, Benarides, Director of the Monastery in Mexico had obtained from the savages, that it was impossible not to recognise the truth of this astonishing fact. We also possess two well attested facts.

The first is that of Monsieur Ober the celebrated and sainted founder of the Community of St. Sulpice. He thus relates it. "Being one day 'en retraite,' preparing myself for undertaking the first journey on behalf of the Auvergne Mission I was praying in my room, when I saw the Holy Mother, St. Agnes, superior, of the Convent of Laugeac, who had received the order, in a mission of the Holy Virgin, to pray for Monsieur Ober whom he did not know, advance majestically, holding in one hand a crucifix, and in the other a chapelet. Her guardian angel held up the end of a cassock with one hand, and in the other a handkerchief. She showed a penitent and tearful face, and thus addressed me: 'I weep for thee.' This cheered me yet filled me with a gentle sorrow; during this time I was kneeling in the spirit at her feet, though in reality I was seated, and I believed at the time it was the Holy Virgin." But on a recurrence of the vision, M. Ober understood by the dress that it was a nun of the order of Saint Domenick, and determined to make a strict search to ascertain the name of her convent. Shortly after his arrival in Aurvegne, he took the road to Laugeac, and all that he heard related of the virtue and holiness of Mother Agnes, in the town and in the hotel where he stopped, gave him a strong wish to see this extraordinary sister. He went to visit her at the Convent, and was much struck on perceiving the same person he had seen in Paris. He thus addressed her: "My mother, I have seen before." Agnes, replied: "It is true, you have seen me twice at Paris, where I appeared to you in your retreat at St. Lagare, because I had

been desired by the Holy Virgin to pray [for your conversion." M. Ober was at that time an unbeliever, and a materialist. All doubt on the subject is excluded by the testimony of M. Ober, and twenty-four auricular witnesses, also by the notoriety of the facts throughout all France; the ritual congress examined the subject with the most severe and rigorous attention." *Visibilem et guidem corporaliter se reddidit*, said the congress. She made herself corporeally visible.

TEA MEETING AT MR. COGMAN'S.

We attended one of the monthly tea meetings at Mr. Cogman's on Sunday week. The room was well filled. After tea the 53rd. ch. of Isaiah was read, and a hymn sung. When Jessie delivered under spirit influence, a short appropriate prayer. Mr. Wortley, Miss Cogman, Mr. Meers and others were severally entranced, and some beautiful ideas given to the company. Towards the close of the proceedings, Mr. Wortley was called upon to read a lecture on "the mind" given him by spirit influence. The lecture was a novelty in its way. If we are favoured with it, we shall introduce it to our readers. Mr. Wortley who has occasionally sent us spirit messages, is favourably developing. Mr. Meers, who is a finely organized medium of the clairvoyante clairaudient and trance kind, described several spirits, and delivered a very sensible discourse on "Moses" suggested by the line—

"Could I but stand where Moses stood."

We were much pleased with the meeting, and noticed with pleasure the harmony of feeling which prevailed. There were several of the company unknown to us, more or less influenced.

A SPIRIT'S VIEW OF RELIGION.

(From the *Religio-Philosophical Journal*.)

All men are naturally religious—that is, all have some system by which they acknowledge their dependence on a great First Cause. This principle is innate, and is a strong argument in favour of man's immortality. All religions are valuable or otherwise, in proportion as they accomplish the design of their original implantation in the human mind—viz.: The recognition of man's nothingness, and the supremacy of the Almighty; man's dependence, God's omnipresence. Among the Greeks and Romans the criterion of the value of any religion or philosophy was its effect in giving its possessor those traits of character necessary in the soldier—fearlessness in danger, and a thirst for blood—hence, among the Greeks, the stoics were held in the highest veneration.

Among the Jews, at the coming of Christ, religion had degenerated into a mere worldly business. He was the most religious, and that religion was the best, which brought its professor the highest worldly honour, or the greatest wealth. Thus you will perceive that in the Jew the great design of religion was misdirected, producing effects at direct variance with its original design. His religion made him arrogant and vain, instead of teaching humility. When Christ first promulgated the humiliating doctrines of self-abasement, no wonder that these were to "the Jews a stumbling block, and to the Greeks foolishness; and even after those teachings became to some extent the religion of the nation, many of the sentiments were so modified by previous education, as to change their entire spirit and intent.

Having thus given a brief outline of our subject, I will propound the following question: How shall we determine the quality of any religious creed? Although at first sight, this question would appear extremely difficult to answer satisfactorily, yet when we recollect that we are in possession of well defined landmarks, it will be found easy of solution. In its answer we shall assume as a standpoint, one of the principles, or axioms, clearly enunciated in the book from which all the religions of the present day are said to be derived, viz.: "By their fruits ye shall know them."

I have already said, that the object of all religion is to give man a just view of his own humility, and his dependence on his Creator. It would therefore follow, that that religion which most effectually produces this result, must be the best. Now according to the above principles, examine the various sects around you. One says, "I am of Paul," another, "I am of Apollo," "Stand thou there, I am more holy than thou." The high churchman claims his descent in a direct line from the Apostles, and refuses the recognition of the orthodoxy of his neighbour the Presbyterian. The Baptist, says Christ, was immersed in his baptism, and therefore refuses to commune with the Lutheran, who believes in sprinkling. The Methodist

believes in immediate revelation, and yet sends the Spiritualist to his satanic majesty for carrying his sentiments into practice. You will therefore perceive that according to the rule they themselves have adopted, "There is none good, no, not one;" self-constituted censorship, and ignorant arrogance supplying the place of dependence and humility.

Man, in view of his creation and dependence, owes to God gratitude, and of course obedience. God has required that the gratitude thus due him shall be manifested by man in works of mercy and benevolence to his fellow man. That man, placed in a society capacity, is to some extent his "brother's keeper," and is responsible for his brother's faults, so far as he, in the performance of his duty, would have had the power to prevent them. Hence follows another self-evident requirement of their own book, "Whatsoever ye would that men should do to you, do ye even so to them." Which of the so-called religious societies around you, Doctor, observes this as their own rule, even among themselves? Let their constant backbitings, jar-rings, and contentions even in their church relations, answer.

ROBERT HARR.

EVERMORE!

Chant taken from the "Psalms of Life," a compilation made by J. S. Adams, Boston, Massachusetts, America, and introduced in a lecture on "The Progress and Destiny of the Soul," given by Miss Emma Hardinge, at the Cleveland Hall, April 22, 1866.

I beheld a golden portal in the visions of my slumber,
And through it streamed the radiance of a never-setting day;
While angels tall and beautiful, and countless without number,
Were giving gladsome greeting to all who came that way.
And the gate for ever swinging, made no grating, no harsh
ringing,

Melodious as the singing of one that we adore,
And I heard a chorus swelling grand beyond a mortal's telling,
And the burden of that chorus was Hope's glad word,
"Evermore."

And as I gazed and listened, came a slave all worn and weary,
His fetter-links blood-crust'd, his dark brow cold and dark,
His sunken eyes gleamed wildly, telling tales of horror dreary,
Of toilsome strugglings in the night amid the fever swamp.
Ere the eye had time for winking, ere the mind had time for
thinking,

A bright angel raised the sinking wretch, and off his fetters
tore;

Then I heard the chorus swelling grand beyond a mortal's telling
"Pass, brother, through our portal, thou'rt a freeman "Evermore"
And as I gazed and listened, came a mother wildly weeping—
"I have lost my hopes for ever, one by one they went away,
My children and their father, the cold grave hath in keeping,
Life is one long lamentation, I know nor life nor day."

Then the angel softly speaking—"stay, sister, stay thy
shrieking,

Thou shalt find those thou art seeking beyond that golden
door;

Then I heard the chorus swelling grand beyond a mortal's
telling—

"Thy children, and their father, shall be with thee "Evermore."
And as I gazed and listened, came a cold, blue-footed maiden,
With cheeks of ashen whiteness, eyes filled with lurid light,
Her body bent with sickness, her lone heart heavy laden,
Her home had been the roofless streets, her day had been the
night.

First wept the angel sadly, then smiled the angel gladly,
And caught the maiden madly rushing from the golden door;
Then I heard the chorus swelling grand beyond a mortal's
telling—

"Enter, sister! thou art pure, thou art sinless Evermore."

I saw the toiler enter to rest for aye from labour,
The weary hearted exile there found his native land;
The beggar there could greet the king, as equal, and as
neighbour,

The crown had left the kingly brow, the staff the beggar's hand;
And the gate for ever swinging, made no grating, no harsh
ringing,

Melodious as the singing of one that we adore;

And the chorus still was swelling grand beyond a mortal's
telling,

While the vision faded from me, with the glad word,
"Evermore."

We understand that a society is being organized of Spiritualists, to be called, "The Psychological Society. There are already societies of Spiritualists established in London, Glasgow, Liverpool, Nottingham, Birmingham, and other towns.

CORRESPONDENCE.

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

PREDICTIONS.

To the Editor of the "Spiritual Times."

Sir,—In Nixon's prophecies, A.D. 1701, the following declaration was made,—by means of astronomical calculation, it seems by a statement published in the *News*, August 12, 1827 just after the death of Mr. Canning. I have not seen the original prediction. "In the year 1827, a man will raise himself by his wisdom, to one of the most exalted offices of the state. His king will invest him with great power, as a reward for his zeal. England will be greatly rejoiced. A strong party will enter into league against him, but their envy and hatred will not prevail. The power of God which reigneth over all, will cut him off in his prime and the nation will bemoan his loss. Oh! England beware of thine enemies. A great friend, thou wilt lose in this man."

I was glad to hear Miss Hardinge recently recognizing the truth of phrenological and astrological science, also, including clairvoyance, mesmeric phenomena, if I understood her rightly. At present, all these matters are opposed or neglected by the press, and in some measure by the church. But some of the clergy believe in Spiritualism, and the Mesmeric Infirmary, numbers amongst its members, several clergymen, two of whom have written books upon the subject of Mesmerism.

The address of Miss Hardinge on the 2nd, at the Marylebone Institute was delivered with remarkable fluency, and it was well received by the audience; especially when she censured the conduct of the Press here, in suppressing the facts connected with Spiritualism, or in misusing their mission by conveying to the public a wrong version of the said facts. In America, the Press is more candid in dealing with such matters.

With respect to the gift of second sight, mentioned in my note of 20th ult., I find that the Gaelic words, *taishi tarraugh*, are the voice of the taragugh, which have a reference to the Hebrew *teraph*, plural, *teraphim*. The images whereby Laban and others, as is mentioned in the book of Genesis derived the future. The Scotch Seers heard a voice, occasionally, according to report, but they perceived "images," like the old Seer on Loch Katrine.

CHRISTOPHER COOKE.

May 5th, 1866.

SAVED FROM DEATH.

To the Editor of the "Spiritual Times."

Sir,—Will you mention a circumstance which was related to me whilst engaged in the Lancashire coal trade. My informant was an under-viewer; a steady respectable man. The substance of his communication was as follows:—"About five years ago I was fireman at an adjoining pit. My duty was to go down before the workmen and see that the working places were free from 'fire, damp, or explosive gas.' I was proceeding along a newly-opened 'level,' davy lamp in hand, when I suddenly stopped; why, I knew not, some feeling or prompting in my mind, urged me to do so, and fortunate it proved for me that I did. A few seconds after the roof of the 'level,' from close to where I stood to the end of it, (about ten yards) gave way. Tons upon tons of shale and rock completely filled up the passage, and under which I should inevitably have been crushed to death but for obeying the inward admonition I had received." This is another grain of evidence that man has, whilst living, communication with the spirit-world, though he may be an unwilling, or at least a passive agent.

RICHARD THOMPSON,

14, Chapel-street, W.C.

THE SPIRITUAL TIMES.

To the Editor of the *Spiritual Times*.

Dear Sir,—I will if you please, take my two copies of the "Spiritual Times," fortnightly according to your new arrangement, and the same weekly, when you return to the weekly issue. In addition, I propose giving ten shillings yearly towards its support, I would give more but my means are too limited. My wife and myself were much gratified with the Davenport manifestations. She was patted on the head and a rush of air passed across her face. The guitar fell without the slightest noise or concussion, close to my feet without touching me, the company were all sitting close together holding hands as you are aware.

It seems that Spiritualism will have a hard task to get through in England, the general prejudice is so strong. Amongst my own family friends and acquaintance, there is only one a son of mine, who is any way inclined to it. My wife being neutral at present neither for nor

against, notwithstanding her experience, I trust however the time is approaching for a more favourable reception in England of the great gift of Spiritualism to man.

Yours truly,
W. ELLIOTT

We gladly insert the above letter from a working man, and trust sincerely that his example regarding the "Spiritual Times," will find numerous imitators from the class of workers.

We also acknowledge with thanks the receipt of £1 from "a friend."

[Ed. S. T

ANGELIC VISITATIONS.

To the Editor of the *Spiritual Times*.

Sir,— Among Protestant Christians especially, it is the common belief that since the days of the Apostles, spiritual or angelic manifestations and conscious impressions, have formed no part of angelic ministrations to mankind, and however such things have been set forth, on the part of individuals it has been treated as a personal delusion, or if true as originating with the devil, as though the devil alone, had granted the privilege of holding sensible communication with man. Nevertheless in our time are occasionally found persons who are recipients of spirit impressions, and communications of which the following is an instance :—

A, who is a Spiritualist, having recently heard that B, not a Spiritualist, was in the exercise of this order of experience, was led to write to him on the subject of modern spirit communications. In a late note of B, addressed to A, among other experiences of a spiritual kind, he relates, "One night on my bed, between asleep and awake, a voice came to me saying, (in reference to A) that man is a good disposed person, but labours under an affliction. I mentally asked what kind of affliction, to which was spiritually responded : a deficiency of vitality. This was two days before your last letter came, which informed me that you suffered from paralysis."

This indicated that the spirits had paid a visit of inspection to A, doubtless with the intent of warning B, of the character of his correspondent, had it appeared unsuitable. B, is an earnest preacher of religion especially among the poor, and by the laying on of hands and prayer is rendered capable of healing them of their bodily afflictions, and his other spiritual experiences are, of an exalted character.

It may be a legitimate reason to assign for the absence of like spiritual conditions on the part of all, or at least nearly all our divines, that they are not on a plane of heavenly thought and aspiration for bringing them, as by affinity, sufficiently into a state of mind-union with exalted spirits, so as naturally to become recipients of similar spiritual communications and gifts. This view of human experience, will be seen to be corroborated by the teachings of progressed departed spirits.

I remain, Sir, respectfully yours,
B. D.

INTUITION.

To the Editor of the *Spiritual Times*.

Sir,—Our faculties are dual. Intuition is as genuine a human faculty as reason, but has not been so clearly defined as a distinct attribute of the mind by many. Inspiration was formerly ascribed to the gods, now it is often attributed to spirits. The error is the same in kind. Intuition is not infallible, nor even near the truth sometimes. I don't think Mr. Home or the Davenport, would ever think that spirits were present, because intuition was presenting something strange or new to the rational faculty. Our best writers will shew enquirers the difference between spirit communications, and intuition ; and they will then perhaps learn to put volumes of pretended revelations from the spirits, into a nut shell. As to the sensation of having lived before, I think that is unreliable. The Metempsychosist sends the soul back to be purified. The Theological way is not quite so rational, but still neither of them is the adopted faith of Spiritualists. With the exception of a few Frenchmen, we believe in the eternal progression of the spirit, and we have not the slightest idea of having lived before.

A. G.

We have from the London "Spiritual Times," and published by Trubner & Co., a volume entitled, "Life Incidents and poetic pictures," by J. H. Powell. The temperance cause would be much helped by the perusal of this touching story. The narrative is interspersed with little poems which the author styles his "Poetic pictures." The mass of human sympathies are touched at a variety of points, and touched very tenderly, by this simple and effective recital.—*Banner of Light*.

A TEST SEANCE IN BOSTON.

(From the *Banner of Light*.)

LAURA V. Ellis, a little girl, just turned her thirteenth year, has recently been developed as a physical medium. The manifestations through her were first given at the residence of her father, in Chicopee, Mass., about a year ago. Since that time she has, in company with her father, visited several cities and towns, and given public exhibitions. The manifestations are similar to those in the presence of the Davenport and Eddys in a cabinet.

On Thursday evening last, Mr. Ellis, with his daughter, gave a test seance in our Circle room. The medium was more securely tied than we have ever before seen one, with strips of cotton cloth, about an inch and a half wide. Her hands were tied behind her, and then secured to a bolt in the back of the cabinet ; she was also tied around the waist and neck, and the ends of the cords secured to the cabinet. The committee appointed by the audience for the circle, critically examined everything and reported that the young lady was securely tied and fastened to the cabinet. The door of the cabinet was then closed, and before Mr. Ellis had time to withdraw his hand from it, a voice from within cried out, "open the door," which was instantly done, and the strip of cloth which was fastened around the girl's neck was found lying in her lap. After an examination by the committee they reported the tying and knots "As they were before"—although it was apparent to all present, that it was an utter impossibility for the medium to have slipped her hands from the bands, and returned them again in so short a time, particularly when knots made of strips of cotton cloth are more difficult to manage than those made in rope.

Similar experiments were made with like success. Musical instruments were played upon, keeping accurate time with music outside the cabinet.

A voice was heard talking in the cabinet nearly all the time which did not sound like the girl's. It purported to be the invisible intelligence which performed the manifestations. To test this point a square block of wood was placed in the medium's mouth, which completely prevented her from articulating a word distinctly ; but still the voice was heard talking distinctly, and asking the medium, why she did not speak out plain. This fact seemed to be quite satisfactory to the audience. We have not room to give in detail all that transpired. The committee—one of whom said he was intensely sceptical before he went upon the platform—reported that they were perfectly satisfied that what they had witnessed was done by some power outside of the medium.

The seance was a success, and demonstrated the fact that Miss Ellis is one of the most reliable physical mediums now exhibiting before the public.

THE DYING CHILD.

I WAS greatly pleased, says Dr. Thompson, with a little incident that a mother gave me the other day. A child lay dying. Feeling unusual sensations she said, "Mamma, what is the matter with me?"

Mother. "My child you are dying."

Child. "Well, mamma, what is dying?"

Mother. "To you, dear child, it is going to heaven."

Child. "Where is heaven?"

Mother. "It is where God is, and Christ, and the Holy Ghost, and the angels, and the good men made perfect."

Child. "But mamma, I am not acquainted with any of those, and I don't like to go alone; won't you go with me?"

Mother. "O Mary I cannot. God has called you only, not me, now."

Turning to the father she asked the same question. Then piteously appealing to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying, "You need not go to heaven with me, I can go alone. I have been there, and grand-mamma is there and grand-papa is there, and aunt Martha;" and with a sweet smile, and with a countenance bright as with the glory of opening heaven, looking upwards and whispering, "Yes I am coming," she passed away.

Our minds and spirits exist in a mental or spiritual atmosphere, the continual inhalation of which is equally essential to our inner life, as the outer air is to our physical organization. We inspire continually from the vast realm of life and thought in which are our very life and motion; and from whose subtle elements our feelings and ideas are generated.

W. M. WILKINSON.

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

TO CORRESPONDENTS.

JOHN THOMSON, your communication is received, not exactly suited for printing, be patient, your medium will develop. 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 Twopence. 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.

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. NICCOLS, 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 15, 1866.