

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. 118, Vol. III.

OCTOBER 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.

VALEDICTION.

With the present number the *Spiritual Times* must close. I have done my best to save it. This announcement, I doubt not, will be received by many warm friends to the movement with regret, for I feel assured that with all its defects, the *Spiritual Times* was a welcome guest to many. I trust sincerely it has been an useful auxiliary to the various agencies at work in Spiritualism. When Mr. Robert Cooper—whose great sacrifices for our movement must be remembered with admiration by us all—decided to throw off the heavy monetary burden, which he sustained for two years in support of the Spiritual Lyceum, and the *Spiritual Times*, I felt that the paper ought not to be allowed to drop, yet, saw no way of saving it. The announcement was no sooner made that the *Spiritual Times* must stop, than a subscription was raised in a very kind and spontaneous manner, amounting to £60 and presented to me by Mr. Wm. Howitt, at Westbourne Hall, Bayswater. Previous to this, I had contemplated a trip to America, thinking to lecture on Spiritualism through the States, and return to my family in the course of a few months with some settled plan of action for the future. The friends who so kindly got up my testimonial inserted these words in the circular which was sent round, "He hopes to find a field of usefulness in America." I had no hand whatever in this, and indeed, told them and others who talked to me upon the subject, that on no consideration, would I accept a testimonial for the purpose of being expatriated; that if friends gave at all, I hoped they would give for myself, regardless of where I might choose to reside. Whilst the Testimonial was in operation, some friends offered to assist me to continue the paper. My course of action was at once decided. I wrote to the chairman of the Presentation meeting to say what had transpired. I should not now allude to this, but it seems necessary in justice to myself, as I have since then, repeatedly heard the most unkind and false charges preferred against me, because it was unfortunately expected by some, that I was certain to go to America. I now emphatically with my whole nature declare that I never considered that the money was subscribed for the purpose of enabling me to reach America. When the first words reached me that such an opinion was abroad, I replied, that I should be most happy to refund any subscriptions given under that impression, yet, to this day, I am told by some Spiritualists that I did wrong in not going to America; that in fact I "obtained the money under false colors." The charge is false; and I now again say, for the last time, if any one of the seventy subscribers to that Testimonial will write to me or call upon me, saying that his or her subscription was given for the express and sole purpose of my going to America, I will most gladly refund the sum

subscribed. If I do this, and I have made no secret of my willingness, nay desire to do it, what right has any one to accuse me of obtaining the money under false pretences? I admit it is possible the words in the circular may have induced the belief, that I was about to emigrate to America. If so, it was unfortunate. I am sorry for it. I never caused those words to be inserted, and therefore cannot accuse my conscience of wrong in the matter. I trust I shall be forgiven for touching upon this matter, and for the future saved from further annoyance on the subject.

To return to the *Spiritual Times*. A committee of gentlemen met and agreed to subscribe certain sums per annum, to enable me to carry on the paper. I append a list of those who have paid up their subscriptions, lest unjust suspicions should at any time be entertained of them.

	£.	s.	d.
T. E. PARTRIDGE, Esq.	10	0	0
H. B.	5	0	0
Mrs. BERRY.	5	0	0
J. H. GOOCH, Esq.	5	0	0
W. K.	5	0	0
JOSHUA TAYLOR, Esq.	5	0	0
J. S. LAW, Esq.	5	0	0
CHRISTOPHER COOKE, Esq.	3	0	0
MR. A. FUSEDAL,	2	2	0
MR. S. WILKS.	1	1	0
MR. BROAD.	1	1	0
THOMAS GRANT, Esq.	1	0	0
MR. SHERRATT.	0	5	0

Owing to the deficiencies alone of the others who promised assistance, I have had resting upon me a heavier burden than I can bear, and I have no alternative but to stop the paper.

I cannot let this opportunity pass without expressing my deep sense of gratitude to all who have in any way assisted me in my work. I have been greatly sustained during a career pregnant with difficulties, which have often seemed insurmountable, by the consciousness that I was working hand-in-hand with brothers and sisters, whose strong sympathies, like guardian angels, were ever with me.

I have no fear for Spiritualism; it is God's missionary, and will in His way and in His time regenerate humanity.

I cannot in justice to my family, do more than I have already done; or I would cheerfully, to keep the paper alive. I am, nevertheless, satisfied, having done my best, and can only hope that those who have watched my progress are satisfied as well. The satisfaction that comes in the shape of gold is not always the most valuable. The additional experience I have gained, since I have been connected with the *Spiritual Times*, has been of great use to me. I have had to buy it at times, dearly it is true; but its value is all the greater. The stoppage of the paper will not damp my ardour in the cause; I hope to make myself in other ways obedient to the principles which have sustained me from the moment Spiritualism laid its divine hand upon my head, consecrating me to its service.

J. H. POWELL.

PITFALLS.

BARTUS,—"A friendly eye could never see such faults."

CASSIUS,—"A flatterer's would not, though they do appear as large as high Olympus."—*Shakespeare*.

The fact that Spiritualism belongs to no particular section of, but to all mankind, is sufficient to account for the foibles, eccentricities, and in instances, degrading superstitions, of some who march under its banner. Humanity is both conservative and revolutionary. It has its night-side and day-side; its glorious white-winged angels, and its black demons. The extremes are everywhere apparent; hence it can cause no surprise to a truly philosophical mind, that Spiritualists should differ widely from each other; because the extremes of opinion belong to humanity, and are doubtless indispensable to its ultimate progress. The differences that exist amongst Spiritualists are mainly traceable to human nature, and would in some other form manifest themselves, if Spiritualism did not exist. No one has the power to place his finger on the dial of Progress and direct the hand. "There is a Divinity that shapes our ends, rough-hew them how we will." But we can watch the hand of the dial, gain experience, and act in accordance with our conceptions of Wisdom. Looking on Spiritualism as it is represented by the numerous circles already operative in England, we are at the onset amazed at its marvellous successes. We see those who were once without the knowledge of immortality, now full of its praises, happy and zealous in the work of regeneration, and we cannot but be thankful to Spiritualism for it. It is always a pleasing task to record instances where souls have been brought from darkness into light by the living truth of Spiritualism. It becomes now a duty we owe to our highest instincts to warn Spiritualists, in the spirit of brotherhood, against some pitfalls we observe in the way. One of the deepest of these pitfalls is spirit idolatry, which threatens to subvert the teachings of reason, and necessarily to produce ruinous results. Spiritualists, especially those who have entered full-faithed into the ranks, are apt to take for granted all that spirits say, and to yield implicit obedience to their commands. Thus Reason, which is as much a God-given faculty as Faith, becomes dethroned, and consequences sad to contemplate accrue. This is not all; the rule of spirits not easily identified, is absolutely worshipped, and the idolater allows himself to become a mere passive instrument worked by invisible powers (it is well for him if they happen to be wise and good). But whether these ruling spirits be good, bad or indifferent, the principle at stake is the same. A man can only allow his reasoning powers to wholly cease to regulate his movements, by giving up the title of manhood. Occasionally we hear of spirits directing an idolater to traverse continents and seas, on a mission impossible of fulfilment. He obeys, the result, which his own judgment would have foreseen, brings extreme suffering; and so on. Another idolater is directed, by his spirit-advisers, to sit a certain number of hours each day in the open air on a pole. He obeys; his best friends laugh at him, but, is he not body and soul the instrument of spirits? Let fools laugh, his mission is to be obedient. We can but feel regret that occasionally, such cases come before us. We would gladly omit the illustrations we have given, but they are necessary for the purpose of pointing out the pitfall. A more frequent evidence of that simplicity which places implicit faith in all that spirits say, another evidence of idolatry, is the ready aptitude for great names, which characterises many of the spirits when they find a pliable medium to communicate through. The problem of identity is a very difficult one. None know this better, than the hosts of deceiving spirits surrounding. Hence, we are presented with messages *ad infinitum*, purporting to be veritable communications from the spirit lips of Shakespeare, Milton, and all whose names have "grown great in story." Now, how in the world are we to receive such messages, if we do not test them? A doggerel production, unworthy the author of a Seven-dial stave, is none the less doggerel because it comes from the lips of a spirit, and is endorsed by the name of Shakespeare. A spirit message made up of incongruous patches of almost meaningless prose, or verse, is not a whit the better for coming to us in the name of Bunyan or Byron. The serious part of the matter is, that persons can sit and note down such messages and accept

them for gospel, and feel indignant if we firmly refuse to print them. We must learn to distinguish the grain from the chaff; to "try the spirits," and to yield a reasonable faith only to such as prove themselves worthy.

We are not now dealing with cases where identity is reasonably established. Our purpose at present is, to point out the pitfalls we observe in the way of the Spiritualist; believing that no good but positive harm may come from allowing the pitfalls to remain without a kindly warning. It may be gratifying for mediums and their friends to listen to the utterances of half-informed spirits, and treasure them as proceeding from the lips of Jesus, or any other of the sacred names of history, but we must in all conscience protest against giving them to the world as such, unless indeed, they bear with them satisfactory marks of identity. We are not prepared to say how far mediums may not deceive themselves in the matter of names. This we know, they are none the less human beings, because they happen to be mediums. We find, generally, an over-sensitiveness in mediums, making them very susceptible to praise and blame, and often to flattery. Where they do not of themselves desire some departed king of thought to come from the mystic realms of spirit-land to them, spirits of an undeveloped order, equally as fond of great society as themselves, can and do, easily impress them to herald the name of some great idol to the circle.

"Like is attracted by like," is one of the fundamental doctrines of Spiritualism. Like water, spirits find their level (spheres). They are drawn to mortals by affinities, and may be said to choose for mediums those only who bear some similitude to themselves.

We submit that nothing can compensate for the loss of Reason. Because pitfalls are in our path is that a reason why we should tumble into them? We rather think not. Reason is a lamp which should ever be kept burning in our minds. If we allow its divine light to be blown out by spirits, woe be to us. We are willing, as we have before said, to accept Spiritualism for itself, with its sunlight and clouds; but we by no means care to be held responsible for spirit idolatry—the pitfalls in the way of the Spiritualist, any more than we expect to be charged with participated guilt in all the murders, robberies and crimes, which degrade society, because we happen to be part of a great whole.

"THE BRIGHTON GAZETTE."

In another part of our paper will be found an article entitled, "The 'Spiritual' Press," extracted from "The Brighton Gazette," of September 13th, 1866. As a specimen of that kind of reckless criticism, which judges and condemns without examination, and runs into all kinds of absurdities with the simplicity belonging to ignorance, this article may be preserved.

The article with singular consistency, commences by referring to "the false, libellous, and mischievous articles put forward by the cheap metropolitan press, calculated to inflame the passions of the weak and designing."—and ends by libelling in a most false and mischievous manner the Editor of this Journal. It would be an easy task for us to dissect the whole of the article piecemeal did space permit, for a more illogical and illiberal attack on Spiritualism, has never before come under our notice.

The readers of the Brighton Gazette, we may suppose, would have been spared this precious attack on principle and integrity, had we not printed lately, "Experience in the Workhouse." Here the shoe pinches. But the editor of the Gazette has made quite a mistake to suppose that we needed to fill our columns by falling back upon Brighton. We have no feeling whatever against Brighton. "Experience in the Workhouse," was written purely at the dictation of humanity, and was inserted in the *Spiritual Times*, after it was refused by the "Brighton Examiner," and several other papers.

Respecting the charge alleged against Mrs. T—— of having "sought the appointment of paid-nurse at the Workhouse in question," we have the authority of Mrs. T——, to say it has no foundation whatever in truth; and in passing we can but express our deep feelings of disgust at the insinuations about "cruelty and barbarism." We have no hesitation in calling upon the Editor of the

"Brighton Gazette" to publish the result of his enquiries respecting Mrs. T———. Without he does so fully and satisfactorily, we can but pronounce his insinuations about "cruelty and barbarism," as both cruel and cowardly. We have no personal ends to serve by a controversy on the case of Mrs. T——— and the Brighton Workhouse. We espoused her cause, believing from many years acquaintance, in her general truthfulness. If she has misinformed us, and the Workhouse authorities can prove it, we shall at any time be ready to apologise for the part we have played in the matter.

Now to come home. The "Gazette" says, "The Editor, (of the *Spiritual Times*) is one J. H. Powell, a mechanic, who some few years since relinquished a situation at the Brighton Railway works, in order that he might actively ally himself with the questionable doctrines then coming into notoriety." This is, we suppose, on a par with "the cruelty and barbarism"? It is beyond the mark. We left the Brighton Railway Works in 1860, and started "Powell's Domestic Magazine," which was *not* devoted to "questionable doctrines." In fact at that time we knew nothing whatever of Mesmerism or Spiritualism—the "questionable doctrines" alluded to. The indictment here fails.

By the way, the Editor who so meanly assails a poor weak woman, and impugns improper motives to us, speaks further on of "our blessed Lord Himself." Can he believe in the persecuted, despised, and forgiving Jesus, the man of sorrows, and acquainted with griefs, who spake as never man spake? We marvel how a man accepting the teachings of "our blessed Lord" can offer such an insult to His name as to drag it into an article full of the venom of falsehood! If the Editor of the "Brighton Gazette" really loved "our blessed Lord," we should say he would emulate His holy example. Did Christ go about "instituting enquiries" to injure a poor woman, whose injuries already have turned her hair white? Did Christ keep back the truth from the rich and powerful, whilst he published all He could in inverted commas, about "cruelty and barbarism" without giving one word in proof? Did Christ do any discreditable act which would sanction the brutal work of slander, which characterises the article in the "Brighton Gazette"? No indeed! His was a life of humility. He came to save not to condemn. If the Editor of the "Brighton Gazette," had carefully read the New Testament, and entertained a practical view of Christ's life and teachings, we make bold to assert that he could never have fought with the unfair weapons he has used, those who have committed no offence, without it be an offence to be poor and honest.

DIRECT-WRITING.

Mrs. MARSHALL holds her mediumistic powers to a wonderful degree. The table-tiltings, rappings, answers to questions, are all astounding enough to the man or woman who can recognise the entire honesty of the medium. But the direct writing is a mystery ten-fold intensified. We sat lately with Mrs. Marshall and a few friends, at her large lloo table. After a sensible spirit message of a private nature was given to us, Mr. Sherratt placed some pencils and paper under the table; requesting the spirits to favour us with some writing. Presently, all present heard the scratching of one of the pencils; when all was still, knockings indicated that the paper was to be picked up. Mr. Sherratt at once picked it up, when behold! there was written in a bold, running hand, "*Love one another, and you will be blessed.*" Mr. Sherratt has the original, framed, in his possession. We think nothing in the whole range of Spiritual phenomena can be more satisfactory to an enquiring mind than the direct-writing, which is a frequent phase of the manifestations at the Marshalls. Mr. Marshall, we may say, has developed as a drawing medium. He has several extraordinary spirit-productions, which must prove interesting to all who know Spiritualism to be true. We epitomise from a letter we have received from him the following:—

"The first time I sat, the paper was covered with scratches from different coloured pencils. The meaning of this, I could not understand; but, gradually, however, the picture

developed into a waterfall. The next drawing represents two beautiful flowers; then others were drawn with black-lead pencil, one is a drooping flower, the other a full-blown flower. After this, with blacklead pencil was drawn "David playing his harp, with an angel descending from heaven with a scroll in his hand, on which is written, '*Spiritualism is True.*'" The next represents what is stated to be, part of the seventh sphere, with a well-known character in the foreground. Directly following this, I had given to me, through my hand, other drawings too numerous to mention. As a variation, some were produced in water, colours, one of which, represents the "Witch of Endor calling up Samuel." Another illustrates the parable of the rich lord going into a far country, after leaving the talents with his servants, and the unprofitable servant who hid his talent in the napkin. "Hezekiah displaying his treasures," "Josiah being proclaimed king," and the "Death of Athaliah," are the subjects of others.

Mr. Marshall further informs us, that the spirits promise he shall draw the similitude of the spiritual condition of any person's mind. We have seen the whole of the drawings and paintings mentioned, and can assure our readers that they are curiosities.

CORRESPONDENCE.

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

AN USEFUL SUGGESTION.

To the Editor of the *Spiritual Times*.

SIR,—The principles of Spiritualism, standing as they do in connection with spiritual communion and spirit powers, I think should lead to a manifestation of good, by spiritualists among their fellow-beings, according to their opportunities, equally, at least, to that of any Christian community existing, and to the cultivation of whatever spirit aids are obtainable for furthering such manifestations. Methinks, that Spiritualists in their love of good, and firm in faith, are eminently circumstanced to be of service to the afflicted, through the influence and exercise of their powerful magnetic conditions, by the laying on of hands, accompanied by prayer, and a strong will to be of good to others. I do not mean merely the exercise of the natural mesmeric powers, in the use of the mesmeric *science* as such; when the mesmerist for want of being in the love of good, and unconnected with spirit aid in accordance, has an outflowing magnetism, often as calculated to do some kind of injury as good; but to the use of the magnetic agency often, the mesmeric manner, in connection with the desires of love, with prayer, and with that faith in God, which surely attracts the aid of good spirits for purposes of good. I believe that in this way, Spiritualism may be made a great blessing to many, enabling Spiritualists to show the high order of their faith by their works, and to bring to the belief and benefits of their Spiritualism many around.

For this purpose I would beg to suggest to those who love the true and good, especially if professing medium or mesmeric powers, both male and female, the usefulness that might accrue from forming small local associations, and hiring a room near poor localities, for periodically using their magnetic powers for the relief and cure of the afflicted without money and without favour, after the manner of the apostles, and according to the recommendation of St. James. Of the power of such persons for good to others bodily and morally, the example of the apostles might be adduced, where love and faith gave to them an overflowing holy magnetism powerful to heal, if others but laid hold of their handkerchiefs or saturated garments.

To combat unfavourable constructions, especially on the part of enemies to Spiritualism, let every use of such acts of power and goodness be produced by the invocation of God's blessing in a spirit of faith, and every relieved one be known to have the Almighty's blessing invoked upon him, with advice to abstain from evil.

I believe it would be in the power of Spiritualists to perform even more good in this way gratuitously, than do many christian ministers whose chief power for good is in their word of mouth pulpit discourses. To covet spiritual gifts for purposes of good is as laudable an ambition as any that can move human nature in that direction.

In a pecuniary sense the suggestion might be carried out with comparative ease, and by a limited association of persons so disposed and suited for it, and would give rise to right action under the advantages of experience.

With these remarks, I leave the subject in the hands of such of your readers as desire and feel they could suitably aspire to such a field of usefulness.

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

September 17th, 1866.

DEATH OF THE POET PIERPONT.

The Rev. John Pierpont, one of the oldest of our literary celebrities, was found dead in his bed at Medford, Mass., on Monday morning last. He had attended church on Sunday, called on a few friends afterwards, and was in the enjoyment of usual health. Last week he was at Providence, and officiated as president of the Spiritualist Convention, held in that city.

Mr. Pierpont was a native of Litchfield, Connecticut, having been born there April 6th, 1785. He graduated at Yale College in 1804. He afterwards became a school-teacher—a part of the time in the South. He subsequently studied law and was admitted to the bar of Essex county, Mass. His health demanding more active labour, he abandoned his profession for commercial pursuits, first opening a dry goods store in Boston, and afterwards in Baltimore—where he failed in business. Disgusted with commercial affairs he then studied theology, at Cambridge, was afterwards ordained and settled over the Hollis Street church in Boston—remaining there from 1819 to 1845. He was subsequently installed over a church at Medford—where he died.

As a poet, preacher, reformer and controversialist Mr. Pierpont was well known throughout this country, and even Europe. His poetry is of a high order, some of which will live long after the author is forgotten. As a reformer he contributed much to the intellectual progress of the age. Anti-slavery, temperance and even Spiritualism received his earnest attention; and his last public address was before the Spiritual Convention, in this State, last week. He was a warm friend of the Government, in the late war; even volunteering his services to Gov. Andrew, of Massachusetts, when the rebellion first broke out. For the last three years he was a clerk in one of the departments at Washington.

The close of Mr. Pierpont's address, at the late Spiritual Convention, breathed a strong religious faith, and is singularly significant, now that the author is dead. Here are his views.

"Through Spiritualism I do know that the spirit survives the body, and that when it passes through the grave, it has communion with those who have gone before. When, therefore, I am asked the question, whither I am going, I answer I am going into the spirit-world, there to meet kindred spirits; 'to join,' in the language of the Scriptures, 'the general assembly of the church of the first born, whose names are written in heaven.' I am satisfied that before long, in all probability before I have the pleasure of addressing another spiritual convention, I shall put off this fleshy garment, and when next you meet, I may be with you, unseen, and may possibly hold communion with one or more of you, when you wake or when you sleep. At all events, that is my faith; and to that faith I do not mean to be infidel while I live, and do not think I shall. People may call me what they please. Faithful or unfaithful is a question which lies between me and the Infinite Spirit alone. With Him I am perfectly content that it should rest. I, therefore, as it becomes me on this occasion, retire from the chair to which, through your kindness I was invited last year, with the knowledge that I am inadequate to perform its duties. I cannot see your faces nor hear your voices to-day so well, even, as I could last year. I gratefully acknowledge your kindness to me, and trust that, as the faith in which we are held together as brothers and sisters is not a new faith, but a faith that has been held by some in all ages, it will be held in all ages; and that as in our age, more than in the past, evidences are had that it is the true faith, more and more will gather round this standard; and although, before you meet again, I may have passed away, I believe that I shall be permitted, even then, to meet with those who are still left on this side of the stream which flows between the seen and the unseen worlds."

SOMNAMBULISM EXTRAORDINARY IN WEST SURREY.

The following is vouched for:—At a respectable farmhouse in the vicinity of Guildford, a few evenings ago, two or three friends dropped in promiscuously to tea. No ceremony was observed, and a large roll of butter brought in on a plate. The careful wife proceeded to cut the butter in two, in order that one half of it only might remain on the table. The knife grated on something in the very centre of the butter, and what was the good lady's astonishment when there—in the very heart of

the lump—she found a gold watch and chain, very carefully rolled up but not enveloped in paper or any other covering! The curiosity, surprise not to say consternation of the guests, as well as the farmer and his wife, surpassed all bounds. At this juncture Sarah B—— the domestic servant, entered the room and uttering a sharp exclamation, as if scared, darted off again precipitately. Scarce had the farmer time to remark upon Sarah's strange conduct than she returned, breathless with haste and anxiety, ejaculating, "It's mine mum! it's mine!" Mrs. ——— the farmer's wife, remembered to have heard Sarah say that she had been left a gold watch and chain by a deceased relative, that she was always in terror of losing it, that she did not wear it, as not suitable to a person in her station in life, and that for safety she kept it locked up in her box, under her clothes. It should be observed that Mrs. ——— had never seen the watch, which was strange. Now for the solution of the mystery. Sarah declared that she had been in the habit, at times, when under the influence of strong emotion, of walking in her sleep, although this had never been noticed by the family.

On the previous Monday she had been reading in *Lloyd's Newspaper* some dreadful tales of burglary with violence, on which her mind was very intent. On the same night she had a most vivid dream. She thought that the house had been entered by burglars, and that she saw them through a chink in the door, enter her master and mistress's room. They had crape on their faces, bludgeons in their hands, and were most determined-looking ruffians. Notwithstanding their disguise, she saw them so distinctly that she thought she recognised in one of them a man who had several times suffered short periods of imprisonment for poaching. She tried to scream, but could not; and although very anxious about her master and mistress's welfare, her thoughts seemed to revert, in spite of everything, to the necessity for saving her watch. At length she dreamed that she hit upon an expedient. She quietly got out of bed, unlocked her box, took out the watch, slipped on her dress, and softly glided down stairs and made her way to the dairy. She there took a roll of butter of the Saturday's making, wound the chain round the watch, and deftly inserted both watch and chain in the very centre of the butter, making up the roll precisely in the form that it was before. She then thought that she passed swiftly upstairs, and reached her room unmolested. Such was Sarah's strange story of her dream on Monday night. She added that on entering the parlour where the watch was discovered, she at once believed it her's. Her first impulse, therefore, was to rush to her box to see whether her watch was safe in her usual place. But no! A rapid but sufficiently minute examination showed that the watch was gone; and now, on inspecting the article found in the butter, she had no hesitation in declaring that it was her's. Her explanation was that under the strong influence of the dream, resulting from emotion occasioned by the perusal of the burglaries in the newspaper, she had actually gone in the night and, in a state of somnambulism, deposited the watch and chain where they were found. Such, at least appeared to be Sarah's impressions, expressed in other language.

Whatever our readers may think of this strange story, it was enough to satisfy farmer ——— and his wife, who accordingly handed over to Sarah B—— the watch and chain—the innocent cause of so much mystery, wonder and excitement.—*West Surrey Times*.

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.

VISIONS.

To the Editor of the *Spiritual Times*.

Sir,—I have been perusing for the first time a copy of the "Spiritual Times," and find there so many things in accordance with experiences which I have had, that I feel induced to give you a brief account of some of them.

When a girl at school, my mother was taken dangerously ill I was sent for every day for some time. At length my governess, came to me with a letter which she had received from home, pronouncing my mother out of danger, in consequence of which, I was not to be sent for that day. I was much disappointed. I wished so much to be with her that I cried all day, and at night cried myself to sleep. I then saw something the shape of which I cannot describe. It spoke, and I knew it was angry with me for

crying so much. It told me my mother would not die then, but that I should be "one of a city and two of a family." Mysterious words! I could see no meaning in them, still they ever rang in my ears, and I felt that they meant something. Years passed by. My mother died, I was not with her, but long since I was reading the bible and came on the words "one of a city and two of a family," and then, as in a panoramic view to my mind's eye, was the fulfilment of my dream. When my beloved mother died, it was somewhat unexpectedly. She had but two children, we were from home, one in Sussex, the other in Surrey. Was it not 'one of a city and two of a family'? I could relate remarkable visions, and dreams enough to fill a volume, but one or two for the present must suffice.

Some years ago, my husband was in business in the London Road. One evening I was coming down stairs, I had been putting the baby to bed, I was in excellent health and spirits, the staircase was as light as day from the gas from the shop, which came through a glass-door. To my great surprise there was a funeral procession on the stairs, I drew close to the bannisters to allow it to pass, I saw distinctly the black coffin, black nails, the chief mourner, a short man with sandy whiskers, with cloak and long hat-band, and he so like my own husband, that I thought it was a foreshadowing of my own death, how it disappeared I cannot tell, but I went through the glass-door into the parlour; my husband asked me what was the matter. I told him that I was going to die, that I had seen my own funeral with him following me. Of course he laughed at me. However, he had sold the business, and we were out of the house in a few days. About a fortnight after, his mother came to me, and said how singular that you should see Mrs. Creswell's funeral, I said I never saw Mrs. C's funeral, did not know that she was dead. She took our house, died the next day, her funeral came down those stairs, and her son followed chief mourner, and he was so like my husband, that his mother said, if she had not known, she would have felt sure that it was her son following me, it was so like him.

I can tell other things more marvellous than these, but for the present must drop the pen.

S. D.

P. S. My husband is living, and he, with many others, and bear witness to many remarkable things that I have experienced.

EXPERIENCE.

Sir,—In the summer of 1857, I organized a circle to sit at an ordinary mahogany, loo table for manifestations. The circle was composed usually of four or five males, and six or seven females, and our sittings commenced about 9 p. m. and ended about 11, to 12. For many nights we got nothing of consequence, still we persevered two or three nights weekly. One night while we were in perfect quietness, a very loud sound which startled us all, took place at a couch in the corner of the room. We were in comparative darkness at the time. On lighting the gas, nothing but the isolated couch on the thick carpet was in the corner; we tried every way we could to imitate the sounds produced by lifting the end of the couch, and letting it fall suddenly down on the floor, and we found that by lifting it up about a foot high in the air, and letting it suddenly fall, the sound produced was as exact as possible. We were all satisfied about this fact at the time. After that however, on other nights, we got many other manifestations, some of them very curious, and which I will relate.

One night, a highly sensitive young lady, (to mesmerism,) felt herself drawn towards the centre of the table, head, hands, and feet. She directed the attention of all to her position. I lighted the gas and found her as described, doubled over and under the table, like a horse collar, so to speak, without the least control of herself except to speak. She attributed her strange position to being opposite to me. I demagnetized her, and took up a position the second from her to one side, but the same thing occurred at once when we made up the circle, she became drawn towards the centre of the table as before, so we had to take her out of the circle for that night. We tried her again, but the same thing occurred, so that we had to dispense with her afterwards, not that she complained of it, but she seemed to us all to be made too unhappy. Another night, a lady to my left (whom I had magnetized often for a chronic disease she had, on several occasions turned clairvoyant, while under the influence,) went into the magnetic sleep unobserved by any of us. Two other ladies of the circle were observing luminous clouds under the table and wares over it, when Miss S. who was asleep, was asked if she saw anything, she whispered "Yes, and many things." I talked to her, and she described seeing a second person behind each chair. That at our sensitive friend's chair, one whom she recognized by description as her dead mother. That behind others recognized also by them. At mine a most correct description of a dead brother, including a peculiar style

in which he always wore his hair, she did not know I had a brother dead, and some time after this, she saw for the first time a very correct 'Kit Cat' portrait of him, and she drew my attention to it, "That," said she, "is the gentleman I saw that night at your chair." We had not been talking on the subject at the time.

When she directed the attention of the rest to those behind the chairs, two other ladies in the circle saw precisely the same figures faintly, and not only that but faintly phosphorescent looking human faces and hands, one, a very particular one of a baby, they all three described its little fat hand, size, shape, position and time, when it appeared or disappeared, the two in the waking state, and the one in the clairvoyant. I should say that one of these two had been biologized by me locally, on several occasions, and the other never. So here were three gradations testifying to the same thing. Being convinced of my clairvoyant's lucidity, I put on the lights, full, and her seeing was just the same. I now took her by the hand and led her to where she pointed my brother was standing, (he had moved from my chair meantime, and went over to the chimney piece she said, and was leaning on his elbow, looking at us approvingly,) when she came near, I asked her to touch him with her hand, and she would not, as she felt a cold sensation where he was; however, she was persuaded to put her hand within about an inch of his body, and show his outline which she did very clearly. I then got Miss L. who was easily biologized, to place her two palms together, and insert them in the place said to be occupied by him, and she said she felt them very cold, and all at once get very rigid. We tried to separate them, but could not without perhaps doing her injury. I demagnetized them, and they got quite free again. She described the sensation he produced, as similar to mine when I passed over them to make them rigid, but his was far more intense. He went again to the middle of the floor, and again Miss L. put her hands into the place indicated by Miss S. and the same result took place fully as intense, the hands also felt cold to the touch.

On other occasions, seven out of twelve of us saw various lights in the room, and all agreed to their magnitude and positions, several would be speaking and pointing to them at once. One lady saw lights tall as a man, one in particular she couldn't bear to be near her, and clung for protection to those next to her. She said she could not account for the dread she had of that tall light, yet she felt no repugnance to any others of a similar kind through the room. The foregoing experiments were repeated over, and over again with like results; but we could never get the least movement of the loo table or anything else in the room but the supposed lifting of the couch. Some were impressed to write odd words or names, but during some months the foregoing was about the amount of my first circle of investigative experience.

I am, Yours truly,

JOSEPH WALLACE.

20, College square East, Belfast. (Late of Portaferry.)
13, September, 1866.

THE ANSWERING VOICE.

By J. H. Powell.

I said, as I mused o'er the past:—

My life it hath sorely been tried,
If my lot with the rich had been cast,
Perhaps I might never have sighed!
When a voice to my saying replied:—
Perhaps if your lot had been cast
With the rich and the proud of the earth
You might cling now to selfishness fast,
And lose all the riches of Worth.

I said, as I called back the dreams

That dazzled my youth like a sun.—
If I'd never basked in their beams,
How smoothly my life's course had run!
But the answering voice begun:—
Perhaps if no dreams had been yours,
Like a world bereft of its sun,
Your clouds would have multiplied scores,
To your sun-beams counted by one.

I said, as I moodily mused

On the bubbles of hope since blown:—
Is a life worth the living abused,
By a world as heartless as stone?
Said the voice in a serious tone:—
A life that is worthy to give,
The soul of a martyr must own,
And learn it is destined to live,
To reap from the seeds it has sown.

THE BIGOT'S BLOW.

By J. H. POWELL.

Is it a crime to hold a faith
In God, and Truth, and Life Eternal?
Is it a crime to see in Death,
Some beauty born of the Supernal?
Is it a crime to hold a creed,
That strikes all fetters from the slave,
And deems all Christ-like holy deed,
The surest passport to the grave?
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

Is it a crime to be sincere?
To treasure manhood more than fame?
To serve the Truth, forever dear,
With bleeding heart, and slandered name?
Is it a crime to love mankind,
And trust the Father for the rest,
Believing though we stumble blind,
He will for us do what is best?
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

Is it a crime to view the veil,
That hides the spirit-world from this,
Drawn back—that sinning mortals frail,
May know that goodness leads to bliss?
Is it a crime to love the dead,
And know they love us in return?
To feel their hand upon our head,
And for angelic presence yearn?
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

I hold in trust my powers of thought,
And speak and write as Truth dictates.
My tongue and pen shall not be bought,
While reason with my nature mates.
Why should I fear to pay devotion
To principles that hallow life;
Because, forsooth, by strong emotion
Some bigot's breast is stirred to strife?
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

I hold a faith more dear to me,
Than earth's rich mines and Fame's proud treasure—
A faith that teaches I am free
To praise the Good in glowing measures—
A faith that plucks from death its sting;
Communes with angels every day;
Sees God, The Good, in everything
Where Truth Eternal holds her sway.
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

Think you a coward's heart is mine,
To feign an orthodox belief,
And kneel at some established shrine,
Where form and not the Truth is chief?
I will not yield to any pope,
The sacred freedom of my soul
To worship God and cling to hope,
With faith no bigot shall control.
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

All are the children of one God,
With bodies formed alike of dust;
All have the right upon the sod,
To emulate the "good and just,"
And those with me whose faith is strong
That soul is not a thing of clay,
May speed the deathless truth along,
And smile at Persecution's sway.
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

Let those that think as best they may,
Think for themselves, but not for me
I'll never bid them cease to say
The truth that moves them. Mine shall be
No bigot-hand to strike a brother.
Free as myself love to and live

The Master's words, "Love one another,"
Are words to others I would give.
Is this a crime? pray let me know,
Then deal on me the bigot's blow.

THE "SPIRITUAL" PRESS.

(From the "Brighton Gazette," Sep. 13., 1866.)

In our last week's article we referred to the false, libellous, and mischievous articles repeatedly put forward by the cheap metropolitan press, calculated to inflame the passions of the weak and designing. We have lately received a copy of a bi-monthly publication, which we are grieved to find has been in existence for upwards of twelve months. A more paltry print (we cannot class it amongst respectable journals) we have never seen, and how it has so long existed is a marvel to us. In name and title it is *The Spiritual Times*, and professes its devotion to "the facts, philosophy, and practical uses of modern Spiritualism." Now, what "Spiritualism" can have to do with alleged pauper grievances we are at a loss to discover, but can only infer that as the "Editor" is one J. H. Powell, a mechanic, who some few years since relinquished a situation at the Brighton Railway works in order that he might actively ally himself with the questionable doctrines then coming into notoriety, he has been at a loss for material wherewith to fill his columns, and falls back on Brighton, and presents, as the principle article in his journal, "Experience in the Workhouse." Let not our readers imagine that in this article they are about to read anything akin to that presented by the "Amateur Casual." Nothing of the kind. It is an article reflecting upon the conduct (*some years since*) of the officials, and the treatment experienced by those brought to distress and needing the refuge of the Brighton Workhouse. As a result of enquiries instituted, we could mention much more of the alleged "unfortunate mother" and "cruelty and barbarism" than evidently the talented (?) conductor is aware of but the best answer to such charges is that the said unfortunate mother within the last few days has sought the appointment of paid nurse at the workhouse in question.

Doubtless it was on account of the insertion of this article that some unknown friend favoured us with a copy. We thank him for his kindness, and shall best show our gratitude by disseminating the precious document before us. An article, of the semi-advertisement species, tells us that a certain Dr. Mc. L., a healing medium of great power, has left Newcastle for London, *under spirit direction*, and is about to commence the work of healing the sick. The Editor says, "we hope his spirit guide will prove true to him, yet confess that we should long hesitate before abandoning a practice in Newcastle to be subjected to the vicissitudes which must attend a stranger in London." And now let us ask this apostle of Spiritualism, Mr. J. H. Powell, where is his faith? Either this healer of the sick did not leave his former sphere *under spirit guidance*, and, therefore, in vulgar terms, is a liar, or if Mr. Powell is convinced that he did so leave he must have no faith in Spiritualism, or he would not hesitate in obeying the *spirit guidance*. The showman, telling of Napoleon and Wellington, tells "his pretty little dears" that Napoleon is "whichever you please, you pays your money and you takes your choice." In the present case our readers must similarly judge: there are the Doctor, the Editor, and the readers, (if any) of this precious publication, and amongst them we think we have shown that the appellations, in mild language, of perverters of truth, of dishonest principles, and easy dupes may be equally distributed.

Then comes the begging-box. Mr. Home, to whom too much of this spiritualistic humbug is due,—Mr. Home is in want of money; Spiritualism does not pay, he has no adequate means to support himself and his son, and so he seeks to inaugurate a Spiritual Athenæum, sustained by voluntary annual subscriptions of five guineas each, and, if the plan is successful, Mr. Home will have a home for himself and son, and will give his services as Secretary in exchange. What wondrous liberality! We are told in the same paragraph that this hero of Spiritualism has never yet bartered his talent for gold. Into his antecedents we will not now go; but it seems to us, that this providing a home for Mr. Home is a rich species of *homebug*.

Of "extraordinary dreams" and silly "ghost stories," such as our stupid old nurses half a century back delighted to frighten us with, we have plenty, but these are pieces of trash scarcely worth notice. A certain Mr. David B. Hale reproduces from an American work, some "remarkable cases of trance." Modern spiritualistic agents claim for themselves a wondrous power, but if the miracles performed by our blessed Saviour and the prophets and apostles of old are to be, by them, reduced to a science, and the operator,—in one case be it remembered our blessed Lord Himself, designated as a magnetiser, and His objects of resurrection to life merely "supposed dead bodies" if, we say, this is the doctrine sought to be inculcated, we feel that we

are not in one tittle stepping out of our path, in denominating this spiritualistic agency as humbug, and its professors as blasphemous and irreverent men unworthy to be countenanced in a christian land. In support of our position let our readers say what they think of the following:—

There are instances in the ancient records of resuscitation being produced by the prostration of the magnetiser on the person of the supposed dead body. One is the case of Elisha and the son of the Shunemite, and the other the case of Eutychus being restored by Paul. Jesus possessed that power so strongly that, according to the testimony of the sacred writers, he often restored persons to life after apparent death, without even touching them, and also cured various diseases in the same manner.

And now, merely turning to the "Message Department" of this publication, we will ask our readers what they think of the following presumptuous "Notice to correspondents":— 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.

"Humbug of humbugs, all is humbug," must be the verdict of every sensible man. We have had enough of Mr. J. H. Powell and his spiritualistic—trash we were about to say, but we will use the right term—deception. As such he knows it to be, for, with all his false pretences, we believe him to possess some amount of common sense.

AN APOLOGY FROM THE "BRIGHTON GAZETTE."

The "Brighton Gazette" of the 27th, inserts the subjoined letter from us:—

To the Editor of the *Brighton Gazette*.

Sir,—In an article which appeared in your issue of the 13th., headed "the 'Spiritual' Press," whilst exercising your legitimate right of criticism, you charge me with deception, in language unmistakably personal. You have a right I doubt not, to ridicule, discredit, and denounce the facts of Spiritualism (especially as you know little, or nothing about them) but you have no right to impugn my integrity, or make mis-statements concerning me. I honestly believe, rightly or wrongly, in Spiritualism, not as you understand it, but as it presents itself to my own mind, and I am not the contemptible knave which your remarks make me appear.

You say that I "relinquished a situation at the Brighton Railway works to actively ally myself with the questionable doctrines then coming into notoriety." Now this is a pure fabrication, as facts will attest. When I left the Brighton Railway works, I was charged with no crime (or probably you would have declined to insert the numerous contributions which I supplied to your paper about that time.) Perhaps as you take pains to refer to the fact of my having worked as a mechanic, you consider it criminal for me to devote myself to literature. Be that as it may, I do not act as you consider right, but as I myself consider right. And I never take any pains to conceal the fact that I once worked as a mechanic, because I see nothing discreditable either in hand work or head work but dishonesty. As far as my hand work and head work go, I do not feel that I have much to answer for, which a manly sense of honour does not approve. I trust that those who malign me, who have ever been above the condition of hand labour, may settle accounts with their conscience on the score of head work.) I started "Powell's Domestic Magazine," which was not devoted to "questionable doctrines." Therefore this count of your indictment against me must be at once dismissed as false. Respecting the question of "deception" it is worth considering that if I am deceived, i.e. if Spiritualism be the thing you take it to be, I am not alone, since hundreds of the best and bravest minds in Christendom keep me company. My purpose now however is not to go into the subject of Spiritualism, but to appeal to your sense of manliness by calling upon you to retract the charges you have made against my integrity. You may say I am deceived if you like, but you shall not pronounce me a 'conscious deceiver' unless you are prepared to sustain your position. Having written you this, of which I keep a copy, it will depend upon you to do what is just to me as well as to yourself, and, if you refuse, I shall have to consult my solicitor. J. H. POWELL.

The "Gazette" replies:—

"Our reply need only be brief, our remarks being directed more against the body of men with whom Mr. Powell had become allied, and the newspaper with which he is connected, than against Mr. Powell himself. It is folly to presume that we hold it discreditable for a man to exchange manual for mental labour, seeing the number of 'clever' writers who have risen from the people. As to the "Domestic Magazine," his remarks on that score are a simple evasion. The "questionable doctrines" referred to in our article were clearly directed against those presumptuous theories set forth by spirit rappers, mesmerists, and professors of clairvoyance. As to deception, the charge is this—a certain newspaper promulgates ghost stories as facts, professes to publish communications from the inhabitants of an unseen world—represents the prophet Elisha as an Electro Biologist, and our blessed Lord Himself as a mere Mesmerist. This we take to be deceiving the people, and Mr. Powell as Editor is responsible for the deception.

Mr. Powell recognizes the possibility of his being himself deceived; we allege no more. As to his being a 'conscious deceiver' that is beyond our power to determine, it must be left to his own conscience. We have no desire to injure Mr. Powell personally, and are sorry he should think so; but the theories and practices with which he is associated, are such as to call forth our most determined hostility. If desired, we will willingly retract the last sentence of our article, of which only Mr. Powell can have reason to complain. Speaking of the deception it says:—'As such he (Mr. P.) knows it to be, for, with all his false

pretences, we believe him to possess some amount of common sense. If Mr. Powell deems this expression of opinion wrong or offensive, we entirely withdraw it."

As far as the retraction goes, we are satisfied; but for the Editor's own sake wish he had said less, and been less evasive in his general remarks. For instance he says, "our remarks upon the "Domestic Magazine" are simply an evasion." We deny it. The Editor of the "Gazette" charged us with leaving the Brighton Railway Works "in order that we might actively ally ourselves" with what he is pleased to term, "the questionable doctrines then coming into notoriety." We reply: "that we knew nothing whatever of the 'questionable doctrines, at that time," and gave as proof a fact, viz: the starting of "Powell's Domestic Magazine." How is that an evasion on our part?

The lame attempt to support the charge of "deception" is very amusing. So also are his assumptions. He calls us a "deceiver" in one sentence, and in the next says, "Mr. Powell admits the possibility of his being himself deceived. We allege no more," and in the very last sentence retracts his former charge of deception preferred against us. As to the strong words about the hostility entertained by him to spirit-rapping, clairvoyance, mesmerism, &c., we have only to say, "Where ignorance is bliss, 'tis folly to be wise."

AN EXPLANATION.

A few days after the Davenports were at St. Cloud, the Emperor had Robin there to give his imitation of them. This was stated by the press, to be for the purpose of exposing the trick, and was of course made a great handle of by sceptics. By those who knew the Emperor to be a believer in spiritual manifestations, it was supposed to have been a stroke of policy on his part, to do away with the idea that he was publicly lending himself to Spiritualism.

The real object in sending for Robin is now known, and was communicated to Monsieur Derosne, by the official who has the management of such matters. He stated that the young prince, who was present at the Davenport *séances*, was so impressed with what he witnessed, that he did nothing but talk about the spirits; and the Emperor fearing it might have an injurious effect on his youthful mind, sent for Robin to dispel his fears, by giving his sham manifestations, which His Majesty at the time pronounced the most absurd affair he had ever witnessed.

Miss Hardinge has arrived safely in America.

The Davenports commenced *séances* at Amsterdam on the 19th, with fair prospects of success.

We learn that Mr. Robert Cooper has been elected one of the honorary members of the Spiritual Athenæum. This is an honor he well merits.

THE WYNARD GHOST STORY.

SIR John Sherbrooke and General Wynyard, when young officers, in the same regiment, were on foreign service in Nova Scotia. One evening shortly before dark, the two friends were sitting together, in Wynard's room, one with two doors, through which it was impossible to go in or out of the bedroom, except by passing through this sitting room. S. looking up saw a tall person standing beside the door that opened into the passage, and to which appearance he attracted W's attention, who also saw it. Both remained silent, and gazed for some time at the figure, which glided slowly across the chamber. In passing, it gazed at W., and seemed to enter the bedroom.

"My brother!" said W. to Sir J. S. The friends proceeded into the room, where no one could be seen. They noted the day and hour, and the story became known amongst the other officers of the regiment. All anxiously awaited the arrival of the mail from England, which brought a letter stating the death of the brother at the day and hour, when "his spirit appeared or seemed to appear" to the two friends, as above mentioned.

Time went on, and S. returned to England, where, one day in Piccadilly, on the opposite side of the street, he saw the exact image of the Nova Scotian apparition.

He darted over the way and spoke to the person seen, and mentioned the events of the apparition, &c. The gentleman listened, but declared he had not been out of England. He added, "I am the twin brother of him whose spirit you imagine to have seen in Nova Scotia. While he was living we were considered to bear an extraordinary resemblance to each other.

The figure when seen appeared emaciated and ill.

24th. September, 1866,

C.C.

SHORTLY WILL BE PUBLISHED,

In the event of a sufficient number of subscribers being obtained, in ONE VOLUME, of at least 400 p.p. well bound,

REFLECTIONS

ON

PSYCHOLOGICAL,

Spiritual and Ethical Subjects,

BY J. H. POWELL,

Author of "Spiritualism; its Facts and Phases," "Life Incidents and Poetic Pictures," &c.,

The price to subscribers will be SEVEN SHILLINGS and SIXPENCE. The book will contain a carefully revised collection from the papers contributed by the Author to the SPIRITUAL TIMES, together with much original matter.

Address to the Author,

6, Sidney Terrace, Grove Road,

Victoria Park, E. London.

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.

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.

LYCEUM, 14, Newman Street Oxford Street, W

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.

CLAIRVOYANT EXAMINATIONS AND MAGNETIC TREATMENT

For the RELIEF and CURE of DISEASE.

DR. HUGH McLEOD,

No. 32, Bernard Street, Russell Square, W. C.
Consultations from 12 till 5 P. M.—No Operations undertaken after that hour.

THE PROGRESSIVE LIBRARY

Affords facilities to Spiritualists presented by no other institution in the world. The result of several years incessant accumulation at great personal sacrifice, has brought together, the largest and most varied selection of spiritual and progressive literature accessible to the public in this or any other country. This rich store the Proprietor places at the disposal of Spiritualists for the use of themselves and the cause, on the following

TERMS OF SUBSCRIPTION.

FIRST CLASS.—Subscribers paying £5. 5s. the Year, £3 the Half Year, £1. 10s. 6d. per Quarter, are allowed Fifteen Volumes at a time, and are entitled to the first perusal of the newest and most expensive works in the Library.

SECOND CLASS.—Subscribers paying £3. 10s. the Year, £2 the Half Year, £1. 5s. per Quarter, are allowed Ten Volumes at a time, and an early perusal of new works.

THIRD CLASS.—Subscribers paying £1. 1s. the Year, are allowed Two Volumes at a time, and all the newest and most expensive works. Larger Parcels by special arrangement.

One or more persons by taking a first or second class subscription, may secure to themselves and friends all the advantages of a first class and expensive institution, as far as literature is concerned, including the Home and Foreign periodicals. Subscribers may place the books obtained in the hands of inquirers or friends, and use them as if they were their own.

Local Libraries and Institutions who desire to purchase parcels of books are supplied at a considerable Reduction.

ON OCTOBER 1ST., PRICE 6D.

THE PROCEEDINGS OF THE SECOND CONVENTION OF THE BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS, held at Newcastle-on-Tyne, July 25th and 26th, 1866. This Report is the cheapest spiritualistic publication that has yet appeared in England. It contains much more matter than the report of the First Convention, and of such a kind as to place the facts, principles, and present position of Spiritualism before the public. The Association fraternally invite Spiritualists to aid them in placing this Report in the hands of all persons interested in the cause. It may be obtained at 4s. 6d. per dozen, 5s. 0d. Post-free, for distribution.

The Report embodies:—

The Secretary's Report, and that of members from various parts of the Country, giving much information on the progress of the movement.

The doings of the Kingston Mediums. By Mr. Champenowne, with a choice selection of remarkable communications from the spirit-world.

"Spirit Persecution," a paper by T. E. Partidge Esq., followed by an interesting discussion on "evil" spirits, and how to deal with them.

An abstract of a paper on "Organization." By J. H. Powell, Editor of the *Spiritual Times*.

"The Power of the spirit," a paper by Dr. McLeod.

"The Phenomena of the Double." By Mr. Etchells, of the Huddersfield circle, showing how their mediums can be seen many miles away from their bodies.

The speeches of the Ladies.

Trance speeches by spirits through mediums present.

The Resolutions discussed and adopted.

An account of the seances that were held at the close of each day's proceedings. Also, much useful and interesting information reported from the various discussions and conversations that took place.

A complete Catalogue of the works in the Progressive Library will be presented with each Report. Address to the Publisher,

J. BURNS, Progressive Library,
1 Wellington Road, Camberwell,
London, S.

MEDICAL MESMERISM
And Clairvoyance.

Mrs. St. Aubin attends patients daily, at her residence, 32, Upper Berkley St. Portman Square. Somnambule consultations for diseases; their causes and remedies.

Extreme cases of Choleraic Diarrhoea, treated with, and cured by magnetic processes.

Highly recommended by the medical profession.

SPIRITUALISM
AND CLAIRVOYANCE.

Mrs. St. Aubin, spiritual medium and clairvoyant, attends circles and seances for spiritual phenomena, 32, Upper Berkley St, Portman Square, or, at the residence of the applicant.

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

J. H. POWELL, Editor of the *Spiritual Times*, 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.

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.

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.

NOTICE TO THE TRADE.

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

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.

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

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