

THE

# SPIRITUAL TIMES

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

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

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

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

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Spiritualism unfolds to our internal senses substantial realities, presenting us not only with the semblances, but the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the spiritual, but the material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting; but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

## ANOTHER "EXPOSURE" OF THE DAVENPORTS.

Excitement runs high regarding the Davenports and Mr. Fay in Dublin. Another "exposure" has just taken place, and from the ugly nature of it would appear, to a prejudiced sceptic, to be the final act of the long drama of Davenportism.

Mr. Edmond S. Lauder, whose name will be familiar to our readers, since only a few weeks ago we published a few of his experiences in Spiritualism, and who, by the way, called on us and, in our presence, pressed the Davenports to visit Dublin, and promised all assistance in his power to aid them in obtaining audiences. This Mr. Edmond S. Lauder, who will thank us, no doubt, for making his name prominent, since he, doubtless, desires to be a name in print, has, chameleon-like, changed the colour of his faith and turned apostate to the Davenport manifestations (we would not do him the injustice to say Spiritualism), yet, if we are to judge from the closing part of his letter to the *Irish Times*, we must do ourselves the justice to say that—if Mr. Lauder be a Spiritualist and sincerely means what he says, he is a human problem very difficult to solve. Take his own words—"Could my humble voice reach across the Channel, I would say to the English people, 'Beware, you have in your midst parties involved in those matters whom I could name, who, by their teachings and writings, are promulgating more dangerous delusions than the Davenport performers, and by their sophistries and philosophies are endeavouring to subvert the great leading principles of Christianity, and return again to deism, or the Pantheism or paganism of former days.'"

Mr. Lauder talks largely of Christianity, and would give the public the idea that he is himself a Christian, and certainly a very superior being to a Deist, Pantheist, or Pagan. How long—oh, God!—how long shall men, in the name of Christ, subvert the Christian rule of charity by setting doctrinal barriers in the way of humanitarian and Christ-like advancement. We are surprised at Mr. Lauder, who calls himself a Spiritualist, failing to learn that Spiritualism gives freedom to thought, and is essentially cosmopolitan in character. What does he himself designate as "the leading principles of Christianity?" and who are the "parties" he says he "could name who by their sophistries and philosophies are endeavouring to subvert the leading principles of Christianity?" We have a right to ask Mr. Lauder for their names and for proofs of the charge he so recklessly urges against "parties" "he "could name." We could overlook Mr. Lauder's attempted exposure of the Davenport Brothers, believing that he might have seen some-

thing he *thought* was Ira Davenport, and was urged on by a *laudable* desire for the truth and nothing but the truth. But when he adds to his strong charge against the mediums a still stronger attack on the characters of "parties" he "could name, whom," he says, "are involved in these matters," and drags the leading principles of Christianity in by the leading-strings of his own petty doctrinalism to do his bidding of bigotry and fanaticism, it becomes a matter too serious to pass over without a gentle protest for Mr. Lauder's own sake. If Spiritualism had no higher philosophy than Mr. Lauder's miserable sectarianism can supply, what advantage would it be to the world? The old battle of sect with sect is still raging rampant, and the most hateful spirit of persecution prevails, and is only powerless where the spirit of reform disarms it. What is Spiritualism if it be not the most gigantic reformer the world has seen? If Mr. Lauder is afraid of progressive opinions and will only accept Spiritualism on the ground of his own narrow views, he had better return into the arms of the Pope, and not fret and strut his little life away on the stage of humanitarian and divine progress. We are sorry to find it necessary to speak thus openly of a man in whom we had placed much reliance, and of whom we had hoped better things.

We do not think it necessary, after the admirable letter of Mr. Cooper, and the testimonials from the gentlemen whose names are attached, to reply *seriatim* to Mr. Lauder's remarks on what he says he saw at the *séances* on the 14th further than this—Had Mr. Lauder made himself acquainted with the various facts in connection with physical phenomena which are constantly forming subject for experiment and debate, he would know that there is a theory of duplication, and of electrical transfer, which, whether true or false, should at least have weight in the consideration of the appearance or supposed appearance of the form of a medium away from his chair. The Rev. Dr. Ferguson, who so ably defended the Davenport manifestations during their earlier career in England, has many a time stated that he has seen the entire body of Ira Davenport duplicated, and it was stated by a lady in Brighton, at a private sitting at the house of Sir H. Fleetwood, that she saw Ira Davenport away from his seat. There has never been any effort on the part of the Davenports to conceal such facts. Dr. Ferguson often told his audiences at the Hanover-square Rooms and elsewhere that Ira Davenport had been duplicated. Had Mr. Lauder been less hasty and taken pains to gather information upon this strange theory of duplication, it is probable he would have been saved the trouble of making himself unenviably notorious. Supposing Mr. Lauder did see a figure like Ira Davenport away from his chair, does that explain the *modus operandi* by which the manifestations are effected? If the theory of duplication be correct, it is only another curious fact for the psychologist.

We have witnessed the Davenport manifestations so often in private and public where confederacy was impossible, and have seen such marvels, that we have no hesitation in saying that the three mediums unbound, with the aid of

three thousand confederates, *could not* produce them. To us, therefore, if we grant that Ira Davenport left his chair, the mystery still remains *how* can he produce the marvels of the dark *séance*? truly, we are as much mystified with him out of his chair as in it. We have alluded to the duplicate theory for Mr. Lauder's special benefit, but have shown the absurdity of supposing that Ira Davenport, were he free to glide about the room, could set the phosphorized musical instruments flying and thrumming, now touching the ceiling, now tapping the heads of persons in the second and third rows, and occasionally darting off, swallow-like, with a rapidity which would be a dangerous experiment for human beings to make in the dark unless, indeed, they have cat's eyes, and can see as well or better in the dark than in the light, for the benefit of others.

The particulars of the attempted exposure will be gleaned from the letters we reprint from the *Irish Times*. The conduct of Messrs. Lauder and Robinson to Mr. Cooper, in excluding him from the room while Ira Davenport and Mr. Fay allowed themselves to be tied with packthread, &c., is such as to merit the most thorough reprehension. Mr. Cooper never ought to have submitted to the indignity. It is very clever, no doubt, for Mr. Robinson to have his son in the room striking a light and destroying the condition of darkness, and *very* gentlemanly to insist on Mr. Cooper being excluded from the room. But he may learn, nevertheless, that such a plan was sure to prove a failure. The mediums allowed themselves to be tied with packthread, and no manifestations worth mentioning took place. Does any sane person believe the Davenports would be fools enough to allow themselves to be tied with packthread if they, by their own active agency, produced the phenomena which generally take place at their *séances*? We hope the mediums will stay in Dublin long enough to prove to the satisfaction of a judiciously selected committee that the Lauder and Robinson conspiracy to settle the Davenports for ever and aye is itself settled, however much it may be *lauded*.

Our old impudent opponent, the *Planer* of the *Star*, is rejoicing in his usual way over this new *exposé*. What a dirty piece of work anyone would have who should fairly expose him!

#### MISS EMMA HARDINGE'S SECOND ORATION.

ST. JAMES'S HALL was almost three-parts full on Saturday afternoon last, when Miss Hardinge gave some geographical descriptions of America. We regret not being able to speak with the same fervour of the second oration as we did of the first. We heard every word of the first oration, the second we did not hear. This, however, is no fault of the lady's; we are slightly deaf, and happened to be seated further back in the Hall than we were on the former occasion. We heard various opinions expressed by those who *did* hear—some were highly eulogistic, others the reverse. We think, from what we heard, that Miss Hardinge's second oration, which was highly descriptive of American scenery, had less in it to take possession of the heart of the hearer than had the first. But we have no right to look for pathos in geography, and are inclined to the opinion that those who heard the second oration and was pleased with it, were the vast majority of the audience. The third oration, which is to be delivered to-day, will be on "Reconstruction."

#### SITTING AT THE MARSHALLS'.

ON Saturday evening last a sitting took place at the Marshalls', at which Mrs. B——, Jessie, ourselves, and a gentleman, Mr. G——, were present. Jessie was entranced, and made to dance in a grotesque manner, but with more vigour than on the former occasion. It would be impossible to describe the strange attitudes she was made to represent. The table at which we sat kept time to music with an agility and perfection really marvellous. Several times it rose from *terra firma*, and remained suspended in mid-air for several seconds. Mrs. B——'s hands were moved about in such a way as to cause Mr. Marshall to perform several curious feats, among which sneezing and

tumbling from his chair were not the least characteristic. Mrs. B—— exercises no will-power, yet Mr. Marshall would seem as though under the control of a human biologist. A pocket-handkerchief belonging to Mrs. B—— was tied into four knots by invisible hands, and the *séance* soon after closed. During the week Mr. Marshall has produced some more drawings, one of which is very suggestive. A drunken man, with his body bent forwards, is preaching to some stones, which he imagines human heads, whilst his angel mother stands weeping beside him.

#### LYCEUM SUNDAY EVENING DISCOURSES.

ON Sunday last Mr. J. H. Powell delivered a discourse on "Immortality," to a good audience. The discourse closed a series of seven—viz., Love, Charity, Riches, Poverty, Character, Death, Immortality. The Rev. J. M. Spear opened the meeting, and at the close of the discourse made some appropriate remarks. A gentleman, named Taylor, also spoke, favouring the spiritual idea. Among the auditors was Mrs. Gregory, the widow of Professor Gregory, whose name has so often been referred to as a high authority in spiritual matters. Owing to the interest manifested, especially in the last two discourses, and as there has been a wish expressed that Mr. Powell should continue them, he will commence a new series next Sunday evening at 7 P.M., when he will discourse on "Innate Ideas." Admission free.

#### INCIDENTS.

AT a sitting, at which Mr. Home was the medium, a name of a spirit was given, when it was stated by persons present that "He was alive," but, curious to relate, an account of his "passing away" was given in the next day's *Times*.

At another *séance*, at which Mr. Home was likewise the medium, a lady asked if the spirit of a relative, naming him, was present. The reply came that he was, but was in deep anxiety about one of his children on earth being ill, giving the name. The lady thought this was impossible, but two days afterwards her nephew said, "Have you heard that E—— is ill of scarlet fever?" this being the very daughter to whom the spirit had alluded.

#### SPIRIT-COMMUNICATIONS—No. 4.

December 2, 1864.

THE following message, which gives a definition between Idiocy, Madness, and Second Childhood, was then given:—

The mystery of idiocy, as contrary to, and yet, in earthly eyes, connected with madness or insanity, is difficult to thoroughly explain to you.

Idiocy is produced by the withdrawal, partial or entire, of all power of spirit-life. It, as it were, dwindles to the lowest ebbs and lies dormant, leaving the soul and body to act in life.

The idiot's spirit, even if coming from your earth at an advanced age, is taken directly to the nurseries of the spirit-land, and there receives the training of the embryo spirit-germ, that has never breathed its earth-life, but come here unconscious. Thus is it with the still-born babe; but of all this, I will try to tell you more another time.

The born idiot never had the spirit-life at all developed; hence, it is not conscious of its painful state, but is rather endowed with instinct as an animal.

Madness, on the contrary, is oftentimes produced by an over amount of spirit-life. The balance is lost, as it were, for, for a healthful frame, it is necessary that body, soul, and spirit, should be in harmony, one with another.

Madness is the over-wrought spirit, acting upon the body and soul, and so insanity follows. It is, at times, produced by actual possession, as in the days of our Saviour, who by casting the devils out, restored the wonted bodily health.

Madness may be evaded by a resolute training of the mind into harmony with all good, with all due attention to bodily health; but as it is seldom anticipated or, if anticipated, dwelt upon, and dreaded with a morbid terror that brings about its own fulfilment, it will, as yet, remain an evil in your earth. Healing mediums will arise, who shall have power to dispel madness; but as far as our spirit knowledge can go, we see no cure for idiocy, if inherent from birth. God's ways are wise. Man brings sorrow and evil upon himself by yielding to evil, and then, as it were, calls God to account for it.

Here, mentally, I observed—

Q.—But an idiot cannot be accountable for his state, not having brought the evil upon himself.

Without a pause in the writing, the answer was given as follows:—

S.—Idiocy is usually produced upon the child from the sins or shortcomings of one or both of the parents. Such short-sighted weakness is

in our eyes, inexplicable, except that we bring to mind the former days when we, too, were sojourners in your land of sorrow.

My children, beloved ones of my heart, God's gift to me, Oh turn from evil to all good. Leave off.

December 3rd.

Even as idiocy is produced by the suppression of spirit-life, madness by the two highly pitched and over-wrought untrained spirit life, so does second childhood proceed from the failure of the soul or mind, in consequence of the decay of the human bodily powers, consequent upon old age. Not necessarily is the outward health impaired, but the faculties become impaired, and the soul-life is invaded, and thus equilibrium is destroyed, and the state called second childhood is induced. This but stays, in a small measure, the spirit life, and when the spirit escapes from its body, it at once forms the sphere of spirit-life, to which it had advanced as far as it could in the body, before the equilibrium was destroyed and the soul-powers lost. Leave off.

Through spirit writing influence given to  
St. Leonards-on-sea.

F. T. T.

### A DIVINE PHILOSOPHY.

WHEN it is asked, "What is man, or the attributes of man, that God should be mindful of him?" We answer:—Man is the masterpiece of the Divine Artificer, the most perfect work of His hand. Man contains within himself all the elements, all the essences that are found in the material world. All the principles that give life and intelligence to animal nature. Man combines the animal, the vegetable, and the mineral, in his physical form; the affectional, the intellectual, and the spiritual, in his mental structure. He is the epitome of all above, below, beyond himself. The animal, the vegetable, and the mineral kingdoms lay these treasures before him. He partakes freely thereof, to give strength and vitality to his physical structure. The realms above and beyond him, send their countless myriads of disembodied intelligences to give thoughts to his mind, to awaken the sympathies of his heart, and to unfold the interior perceptions of his spirit. Such is man—the child of an omnipotent Father, found in His image, partaking of His nature, concentrating within himself the material, the intellectual and the spiritual; commencing life, the helpless infant, growing in physical strength and beauty, gathering in knowledge, which is power, expanding and unfolding throughout the endless ages, he ever becomes more and more like unto Him who gave him being.

Man is a direct emanation from God. His physical form is the ultimate point of refinement to which matter can aspire. His spirit is of the Divine essence, a spark thrown off from the brilliant central sun, scintillation from the soul divine. From all nature he gathers in that which gives vitality to his physical and mental structure. The atmosphere is filled with the essences which give strength and force to his body. The inspirations from the spirit-land are ever adding brilliancy and beauty to his intellect, which the associations of the earth life bring into active exercise the sympathies and affections of the heart. Thus man desires that sustenance which he needs. All nature is tributary to his wants. There is no department of the universe but is intended for his use, therefore he has been endowed with capacities which enable him to appropriate and apply to his service, all the forces and elements contained in the boundless domain. The mind is the machinery through which each individual spirit gives expression to his thoughts, makes manifest to the world its desires. Each mind, no matter how seemingly defective, contains every faculty which God has implanted in any other mind. The germ is perfect. The soil upon which it falls may be uncongenial, may not be reached by the dews or sunshine necessary to give strength and beauty to the plant. Its growth may, therefore be sickly and immature, but as we have said, it contains all the elements which, under other influences and conditions, will unfold it in beauty and perfectness.

In the earth life, circumstances surround the individual which tend to stimulate one portion of his nature, and leave inert and listless other faculties which he possesses, but which are not apparent, because no sufficient motive has aroused them into action. But man's earth life is but as a speck upon the great ocean of eternity as he passes onward throughout the endless ages. One power after another is brought into exercise by the new fields of thought and labour which open before him; and the mind, which on earth seemed so defective, so imperfect in its structure, grows in strength and beauty, ever unfolding new capacities as it rises from one plane or condition to another now elevated and comprehensive.

Thus the man whose earth-life has commenced amid poverty and hardship, continued in ignorance and ended in obscurity, manifests none of the glorious attributes with which he has been so richly endowed. This man dull, ignorant, and gross as he may appear to the now cultivated and refined, possesses every mental faculty and power which shines so brightly in his more advanced brother.

Circumstances have not unfolded these powers, therefore they have lain dormant while his physical strength has been

developed in the effort to procure bread for himself and those dependent on his care; but when the material body and its wants are laid aside, the aspirations of the soul lead to other and higher associations, new wants are felt, and the latent powers of the mind are awakened to comprehend and enjoy the now elevated conditions by which man is surrounded.

The poet, the painter, the philosopher, all owe their eminence in the particular sphere in which they move to the undue exercise of a portion of their faculties, at the expense of the harmonious development of the whole nature. Thus it is, that the most exalted of earth's children have almost invariably exhibited defects which materially marred the perfect beauty of the entire character; but this condition does not continue in the world beyond. The poet who gave his sweet strains to the world, and sought recompense in gold or fame, finds in the home of love a higher motive, a holier purpose, for which to pour forth the effusions of his soul. The love which is free from all selfish taint which springs spontaneously from the heart, and flows in gushing streams toward all the children of the Infinite One, that pure and angelic love will awaken a nobler song, a loftier strain than e'er the greed of wealth or fame could give, and will draw around the poet associations that will bring into active exercise the faculties that have been repressed by the meaner aims which were the limits of his earthly ambition. He will find that beautiful as is the poetic expression of thought sublime, the immortal spirit will not rest content with the laurels to be gained in this one field of mental labour, but will reach forth its varied powers to gather knowledge and happiness from every source, to draw in from every department of nature that sustenance which will give strength and vitality to his whole being. No longer content to be a mere poet, he will aspire to be a man, and this aspiration will give activity to each latent faculty of the mind, until all become harmoniously unfolded, and the masterpiece of the Father stands revealed in his unblemished child. So with the painter,

The philosopher will find that rich as is the range of his mental perception, still something more than mere philosophy is required from one who has been endowed with many powers.

He will find that he, too, possesses the genius of the poet, the skill of the painter, the subtlety of the chemist, the eloquence of the orator, the melody of the musician, the deep heartfelt sympathy of the philanthropist.

These, together with all the other varied powers displayed by individuals, and many faculties unknown to man, because not brought into use by the necessities of his earth-life, are the inheritance of every human creature. No child of the Great Father has been overlooked in the distribution of good gifts. Each has received all that has been given to another. We start from different points, are surrounded by different influences on our road to the eternal home, present different aspects, and exhibit different combinations of force and feebleness while on our journey; but eventually the incidents of the travel, the difficulties to be overcome, and the pleasures to be enjoyed, arouse all the latent faculties of the mind; and when the life of earth has been fulfilled and the boundless fields of the eternal world have been explored, then will be seen the symmetry and beauty of the human structure. This noble work of the Divine Artificer, which he pronounced good when in the germ, will be recognized as perfect, when in the fulness of its fruition.

No! Man did not fall from a high and holy estate to one of death and degradation. Since his creation by the Master Hand his career has ever been progressive, growing in knowledge and wisdom, and power; and even in his onward march will he unfold nobler capacities, higher aspirations, until having eaten of the tree of life, he will indeed become like unto his great prototype, he will indeed be recognized as the true image of his Divine Father. This is the picture which the Divine philosophy, now called Spiritualism, has opened before me in striking contrast to the gloomy, discordant, and irrational view of that theology which presents the Deity as an angry, vindictive, and variable being. The one picture glowing with the radiant tints of the Divine love and wisdom, the other a gloomy mass of hideous fancies, with but one bright spot to illumine its darkened surface.

W. A. DANSKIN.

### SEIZING A SPIRIT HAND.

"At one of the *séances* of the Davenport Brothers at Hanover-square Rooms, last week, a gentleman present managed to seize the spirit-hand at the window. The audience encouraged him to hold till the cabinet could be opened, but he was unable to do so for long, as he declared the hand wriggled so that it got out of his clutch, though it was as much flesh and blood as his own hand."—*Court Journal*.

[The *Court Journal*, don't say that the gentleman winced considerably as he was held tightly, and this went on during the flour-test experiment, and that when the gentleman was released his beautiful kid gloves were unsoiled with flour. Why do not our writers hesitate before they misrepresent manifest facts?—Ed. S. T.]

## THE DAVENPORT BROTHERS.

To the Editor of the "Irish Times."

SIR,—The extraordinary nature of the so-called manifestations which took place at the Davenports' *séances* have for a considerable time created public excitement both in this country and America.

It is well known that the Davenports have always disclaimed any connection with conjurers, and their manager announces in a brief statement preceding the *séances*—"That the facts witnessed are not done by jugglery, neither have the Brothers Davenport any active agency in the matter," and concludes by stating he must, therefore, leave the audience to conjecture what that agency must be, and recommends the whole to the serious investigation of the scientific, as the most extraordinary manifestation the world has ever witnessed.

Now, if the Davenports or their manager had not thrown the air of mystery over their performances, which such language is calculated to do, and lead many to suppose that it takes place by the agency of some mysterious or occult power, I should not deem it my duty to place before the public the facts I have witnessed.

On Monday evening last, the 15th inst., I attended the Davenports' *séance*, once during many times, since their arrival in this city. The cabinet *séance* passed over as usual, but near the closing of the dark *séance* some person in the audience suddenly struck a light with a match. Looking directly towards the place where Mr. Davenport was left tied to the chair with the first glare of the light I observed that the chair was vacant, and Mr. Davenport at a distance of about four feet in the direction where a guitar had just been thrown. He immediately glided softly back to his seat, and got his hands quickly into the ropes, which I observed, being at the extreme end of the semi-circle, and rather behind where he was sitting. At the conclusion of the *séance*, which was immediately afterwards, another person came hastily to me, and said in the hearing of many present, I saw Mr. Davenport, the person to whom I have referred, who was tied in the chair, on the floor at the end of the table where the instruments were placed, the whole of his figure being visible from the waist up, being quite discernible by the light of the phosphorus, which had not been sufficiently rubbed off the instruments previously used.

Having had considerable opportunities since the arrival of the Davenports to scrutinize their proceedings, I may here state that during the dark *séance*, when the instruments appear floating round, that the hands of Messrs. Davenport and Fay are tied by themselves as they in no case allow any of the audience to do so, thus securing themselves by means of a slip knot, from which they can easily get disengaged, and, as an apparent security, the knots are sealed, but in every case I witnessed the wax was applied by one of the Davenports to the outside of the knot, which did not prevent its running.

Thus it is evident that this part of the performance takes place under their own special conditions, and that from the nature of the tying they were perfectly at liberty to go from their seats, as I have already described, and pass the instrument round over the heads of the audience.

The coat trick also is easy of accomplishment, as it may be remembered by those who have witnessed, that a considerable time elapses after the light is extinguished before the coat is taken off—during which time the instruments are moving to attract the attention of the audience—and leaves sufficient time to disengage the hands from the tying, take off the coat, and throw it to a distance, when the hand is again returned to the rope, and the light is struck at the request of Mr. Fay, when the work is accomplished.

The closing part of the performance is a little more difficult to understand, where Mr. Fay is held by two gentlemen from the audience, and the guitar is moved and thrummed on; but this is easily accomplished by means of a confederate, who has always easy access at the rear, which the Davenports never permit to be closed in by the audience.

In reference to the tying of the gentleman who enters the cabinet, it may be observed that one of his hands is tied to the shoulder, and the other hand to one of the legs of the Davenports, thus leaving the two hands of one of the Davenports disengaged to move about the instruments and produce the other incidents which take place.

The mode adopted by the Davenports since their discomfiture in England is to select two persons from the audience by ballot to act as a committee, and tie them to the seats, the result of such arrangement being that scarcely any two individuals are ever selected who properly understand the most effectual mode by which they should be tied, leaving every opportunity for those expert and practised operators to disengage themselves from the ropes, which any practised hand can easily do, and, therefore, they can produce the music and noises, and the hands occasionally visible at the aperture; an arm is also frequently seen, but this can easily be accomplished by inflating a shape which they can easily have concealed for the purpose.

From my observations in this matter, I can, therefore, confidently state if each wrist of the Davenports is firmly and separately tied with pack-thread, and each arm separately bound to a chair or seat, their feet secured from moving, the chair from being shifted about, and the instruments placed so far away that they cannot reach them with their mouth, that no manifestations will take place.

As the Davenports, through their manager state that they are passive agents in the matter, and by the general tenor of their language insinuate the agency of some mysterious or occult force, I, therefore, feel it a duty to place in its proper light a matter which, under the aspect they assume, becomes almost a sacrilegious burlesque and cruel mockery, and should not, therefore, be longer tolerated.

Should the Davenports attempt to continue their exhibitions, and represent their sleight-of-hand tricks as the result of occult or preternatural agency, they can always be detected in their dark *séance* by having a darkened lantern in readiness which can be rapidly flashed—a match being too slow of action for these expert operators—when noises are making or the instruments passing round, the most favourable position being one side of the semi-circle where the return to the chair of Messrs. Davenport or Fay, or any backward movement on their part can be most easily detected.

In addition to the imposition on the public credulity which I have endeavoured to describe, could my humble voice reach across the Channel, I would say to the English people, "Beware, you have in your midst parties involved in those matters whom I could name, who, by their teachings and writings, are promulgating more dangerous delusions than the Davenport performers, and by their sophistries and philosophies are endeavouring to subvert the great leading principles of Christianity, and return again to deism, or the Pantheism or paganism of former days."—Yours, &c.,

EDMOND S. LAUDER.

To the Editor of the "Irish Times."

SIR,—In consequence of a communication made to me yesterday morning by Mr. E. Lauder, of Sackville-street, that he and others had detected one of the Davenports away from his chair and fastenings during the dark *séance*, I lost no time in accompanying him to the Queen's Arms Hotel to ask them for an explanation of the affair. On arriving there we found they had left for my place in Grafton-street, where we found the whole party on our return. We at once took them to a private room, and asked for an explanation, and soon found they were unable to give a satisfactory one. We then asked them if they were then willing to give us evidence of the genuineness of the manifestations without their own active co-operation. This, after some time, they agreed to, and having made the necessary arrangements by darkening the room, Mr. Ira Davenport and Mr. Fay were soon bound to the chairs, not with ropes, but with packthread, as follows:—One wrist was first tied with one single thread and knotted firmly; the other wrist was placed evenly over it, so as not to leave any room for slack, and was then tied firmly round as before. Both hands being thus tied, were then bound to the back rail of the chair, to which it was sealed. The chairs were then sealed to the floor to prevent their being moved towards the table where the instruments were placed; paper was then placed under their feet, and was so marked that they could not be moved. When thus secured, a table was placed at such a distance from each that the bells and other instruments on it could not be reached by their mouths.

In order to see that everything was conducted fairly towards them on our part, William Davenport remained in the room and sat in our midst during the remainder of the time. The lights were then extinguished, and, according to the usual custom, it was requested that the bells, guitar, or tamborine might be moved, or that Mr. Fay's coat might be taken off; but after sitting for upwards of an hour there was not the slightest movement, or any manifestations whatever, the only thing that occurred was the falling of a penny on the floor, which might have been accomplished, if first previously concealed, by one of the performers. One or two bumps were also heard on the table, which could have been effected by any person sitting on the chair, and striking his head against the table. They having thus utterly failed in producing even the slightest manifestation, or in unloosing the cords by which they were tied for more than an hour, we liberated them at their own request, and being still anxious to give them every opportunity to prove the reality of their assumed occult power, and at their own suggestions, agreed to withhold any communication to the public until another opportunity had been given us, and they agreed to give us another private *séance* at eleven o'clock, a.m., this day (Wednesday), but this morning we received a written communication declining to do so. I therefore feel bound to place these facts before the public, from which they can draw their own conclusions as to the active or passive agency of the Davenports in their so-called manifestations. My own opinion, however, is, after this thorough investigation, that all their performances are merely the result of long and acquired

practice, aided by their own conditions and darkness. I rather regret having, on a former occasion, expressed a somewhat different opinion, the result of my first crude observation; but had I not acted as I did, I could not have had the opportunity of so thoroughly investigating the matter, and so fully exposing their delusion to the public.—Yours very faithfully,

JAMES ROBINSON.

Polytechnic Museum, 65, Grafton-street, January 17, 1866.

P.S.—I have just ascertained who the gentleman is that lighted the match referred to. He saw Mr. Fay throwing the coat from him, and returning his hands to the rope, just at the time when the instruments were moved to attract the audience by Mr. Davenport, who was detected from his seat.

To the Editor of the "Irish Times."

Sir,—In the struggle for the establishment of any new truth or principle, its advocates have to contend not only with the open and unscrupulous opposition of enemies, but with the weaknesses and vacillations of supposed friends. "Save me from my friends," is a proverb that our every day experience verifies, and in the present Davenport controversy has a forcible illustration in the conduct of two of your correspondents in today's *Irish Times*.

The public will learn with surprise that it was entirely at the suggestion and by the recommendation of Mr. Edmond S. Lauder, photographer, of Westmoreland-street and Sackville-street, that the Brothers Davenport were induced to visit Dublin, and on their arrival he made himself very active in getting them before the public; in fact, he left no stone unturned that would aid them in being favourably established in this city. But a short time, however, had elapsed before this same Mr. Lauder began to express dissatisfaction because they did not advocate Spiritualism from their platform; to which they simply replied that their business, they conceived, was to exhibit certain facts, leaving the public to draw their own conclusions. This produced a certain amount of coldness on the part of Mr. Lauder.

I will now proceed to make a few comments on Mr. Lauder's letter, and the only point that appears to me worth notice, is in reference to the surreptitious striking of a light in the dark *séance*, when he says he "observed Mr. Ira Davenport four feet from his chair, and saw him softly glide back to his seat, and get his hands quickly into the ropes. When he first spoke to us on the subject, he said he saw Mr. Davenport ten feet from his chair, which, of course, would be immediately under the noses of those occupying the front seats. That this should be the case, and nobody see Mr. Davenport but himself, appeared a consideration too monstrous, so he reduced the distance to four feet. But even on this basis, I ask, is it reasonable to suppose that nobody among the hundred persons present should have seen the delinquent but the second-sighted Mr. Lauder? And why did he not make his discovery known then and there? This would have been the proper thing to have done, and the matter would have been settled. Scarce three seconds elapsed between the light in question and the one that was struck by Mr. W. Davenport, and nobody seemed to entertain the slightest idea of anything wrong at the time, and I was never more surprised than when I heard the accusation the next morning. I believe that numbers of persons occupying the front seats, whose testimony is quite equal to Mr. Lauder's, will certify that Mr. Davenport was not out of his seat. The charge of Mr. Lauder is either a gross, wilful misrepresentation, or he was labouring under a mental hallucination. I am charitable enough to refer it to the latter. What Mr. Lauder says about a figure being seen by the light of the phosphorus is of no value whatever. In the dazzling light emitted by phosphorus, persons may imagine anything. The rest of the letter is mere assertion of the usual vague style, and amounts to nothing in the face of facts.

And now a few words with regard to your other correspondent, Mr. Robinson. This case is, if possible, more flagrant than the other; for Mr. Robinson, only a few days before, gave his unqualified testimony in favour of the Davenports, from his own observation, in your journal. What this gentleman says about the attempts to elicit the phenomena in his own house is true. The proposition was agreed to in a friendly way to satisfy them, and they were told at the time that nothing could be promised. It was little thought when that assent was accorded that opprobrious epithets would be employed towards myself, and that I should be insulted by being turned out of the room. However, an attempt was made under the circumstances described to elicit the manifestations, but without success. It must not be forgotten that these are not under the control of the Davenports, and Mr. Robinson does not state that in addition to the elaborate precautions he took, as described by himself, his son stood match in hand, and, on the slightest indication of anything occurring, struck a light, thereby destroying the very conditions under which the phenomena take place. This appears to me to be very like trying a steam-engine, and, on its first impulse to move, throwing a bucket of

water on the fire. Mr. Robinson admits bumps being produced on the table, which he attributes to the heads of the bound men striking it, forgetting that he had before told us that the table was placed beyond their reach. Seeing the incompetency of those investigations, I suggested that a few qualified gentlemen should be got together, and test the matter fairly, but this was overruled by Mr. Robinson, who, no doubt, thought himself equal to anything, and that his certification of the facts would satisfy the public. An arrangement was then made to meet again, but, smarting under the indignities I had received, I afterwards determined otherwise, and I wrote a letter to that effect, stating at the same time my willingness to give a *séance* before a number of qualified persons, who might then adopt such tests as they thought proper, to satisfy themselves as to the integrity of the Brothers, and this I am willing should still take place; but, for heaven's sake, let us have intelligent, clear-headed men, and not a set of weak minded, incompetent investigators.

Mr. Lauder says the Davenports "can always be detected in their dark *séance* by having a darkened lantern in readiness." He was "counting his chickens" a little too early, for only last night Mr. Robinson, who had a few days before stated that "while witnessing this part of the exhibition in London, some person suddenly lighted a wax match, hoping to discover the trick, but instead of making any discovery, the Messrs. Davenport and Fay were seen still tightly bound in their chairs, and the musical instruments were falling to the ground," sent his son with a dark lantern, and while the instruments were in motion, flashed the light suddenly on Mr. Fay and Mr. Davenport, who were seen to be quietly seated in their chairs, and on my appealing to the audience whether anything was discovered by the lantern, there was no reply from any one of the fifty persons present. I have only to add that we had received in the course of the day, a polite note from Mr. Robinson, asking for tickets of admission. He was supplied with four, and in addition, made use of his own card as a pass. Well may I exclaim, "Save me from my friends!"

So much, then, for the latest—the Dublin exposure—of the Davenports, which, no doubt, will be trumpeted forth by the English press, and considered another "settler" by the easily-bamboozled public.—I remain, &c.,

ROBERT COOPER,

Representative of the Brothers Davenport.

Queen's Arms Hotel, Jan. 18.

P.S.—I have received the following testimonials from gentlemen well known, I believe, in Dublin, who were present on last evening and previously, which I would thank you to publish:—

On the evening of last Monday, the 15th, I was present at one of the dark *séances* given by the Messrs. Davenport. A light was suddenly struck by one of the audience. I saw Mr. Ira Davenport and Mr. Fay seated as before the darkness was produced, and remarked to the gentleman who accompanied me to witness the results, and sat next me, with his hand in mine, that the unexpected production of the light had, at all events, afforded no discernible evidence that Mr. Davenport and Mr. Fay moved from their seats. My impression then was, and is still, that the striking of the light was an instance of complete failure in the effort to detect motion upon the part of Messrs. Davenport and Fay. The coat of the latter was on before the light was extinguished, and when the match was struck the coat was off, and visibly descending upon the floor.

To the truth of the foregoing statement I can bear testimony.

C. E. TISDALL.

January 18, 1866.

When, at Monday evening's *séance*, the light was suddenly, and, as I said at the time, *unfairly* struck by one of the audience, inasmuch as it was contrary to the conditions of the *séance*, Mr. Davenport and Mr. Fay were sitting *tied in their chairs*. I watched closely, and they did not appear to have moved. My friend and I were sitting within a few yards of Mr. Fay.

The sudden production of the light seems to me to have totally failed in detecting any movement on the part of either of those gentlemen, as the friend sitting next me, in whose hand mine was at the time, remarked, there was no evidence whatever of either Mr. Fay or Mr. Davenport having stirred from their places.

JOHN ARMSTRONG.

45, Lower Dominick-street, Jan. 18, 1866.

To Messrs. Davenport and Fay.

Dublin, 18th January, 1866.

Gentlemen,—Seeing letters in the "Irish Times" of this morning referring to your *séance* of Monday night last, the 15th inst., and stating that when a match had been ignited, that Mr. Davenport was seen away some distance from the chair on which he had been previously seated. In justice to you, I wish to observe that I, with some other friends who were seated in the front row, and within a few feet of those who were manifesting the usual phenomena, saw not the least movement in the case of those who were then performing. 'Tis quite true a match was ignited, and, insufficient as the light was, it afforded those sitting in front the fullest opportunity of observing that those parties manifesting the phenomena were seen in the same position as that in which they had been placed previous to the light being turned off.—I am, gentlemen, your obedient servant,

J. J. FARRALL.

We were present last evening at the Antient Concert Rooms, and occupied prominent seats in the dark *séance*.

During the second interval of darkness, a light was suddenly flashed on Messrs. Fay and Davenport, and we can certify that they were at the moment sitting quietly in their chairs, the instruments falling ten or fifteen feet from where they were sitting.

T. C. FITZGERALD.  
J. LEWIS.

To the Editor of the "Irish Times."

Sir,—The two letters in to-day's "Irish Times" appear, at first sight, formidable, if not fatal, blows to the fair fame of these precursors of a new wonder; and I have as much difficulty in detecting the consistency of Messrs. Robinson and Lauder as they have experienced in comprehending the unfathomable mystery of the Davenport experiment.

Mr. Lauder, I understood, was himself a believer in these manifestations, even before the visit of the Brothers to our city. If he has changed that opinion, he should, in fairness to your readers, have stated it. Mr. Robinson, by his own hand, has endorsed the genuineness of a set of demonstrations, which he published to the world, and a few days after he contradicts himself, giving as his reason the word of another gentleman, whom if my information be correct, is himself a deserter from his former faith.

This being a free country, where we can all exchange opinions on equal footing, I think I have as good a right to be heard on the subject as anybody else. Now, the Brothers Davenport do not guarantee anything beyond the simple fact that they do nothing; but some of their visitors don't like fighting against "nothing," hence they drag into the discussion every foolish piece of nonsense imaginable, and persist in compelling the Brothers to say it's "something."

The Brothers do not, as I understand them, even guarantee that the slightest manifestation will take place at any of their *séances*; how, then, could the experiment noted by Mr. Robinson be relied on as final, when on no occasion, either private or public, can they of themselves command demonstrative effects? Mr. Robinson has, no doubt, failed sometimes in his simple and well-known experiment of procuring electric light. Would he like to be judged by such failure? Certainly not. But the case stated was no failure on their part, for, as I have already mentioned, they do nothing—absolutely nothing; and when nothing takes place, who, I ask, is to blame, and where the fault?

The Brothers, I notice, say something about conditions not being complied with on the part of visitors. I have repeatedly attended these *séances* in this city and elsewhere, and have tied the boys in the cabinet and witnessed the demonstrations on the platform, and can confidently assert that neither of the Brothers could possibly unfasten themselves without my knowledge, and I do know "how to tie a knot;" and also that I adopted such tests on that occasion as satisfied myself of at least one fact, and that was the Davenports did nothing. It is a well-known fact that if my bodily exercise takes place, a change in the pulse immediately ensues. Now, after the demonstration of ringing bells, playing on guitar, violin, and tambourine simultaneously no change whatever was observable in the pulse of either of the Brothers.

The statements of your correspondents are not borne out by my experience, extending over a period of fifteen years. The Brothers Davenport were then known to me as boys at school; yet more astounding demonstrations then occurred in their presence than those witnessed in Dublin. At that time they were beneath the claim to praise now so lavishly heaped on them of "expert conjurers," for they were only children, and exhibited these phenomena to please their friends, and to satisfy and dissatisfy others, very much like the present time, barring the charge at the door.

The occurrence of last evening affords a complete answer to your correspondents. When Mr. Robinson's son violated the rules of the meeting by flashing the glare of a lantern directly upon Messrs. Davenport and Fay, greatly to the satisfaction of the assembly, they were found securely fastened in their places. The instruments which were at the time floating in mid-air through the room, fell to the floor immediately the light appeared. Of this fact there can be no doubt, as there was quite light enough, and I could distinctly see the sitters by the first glare of the lantern.—I am, &c.,  
JOSEPH LEWIS.

[The "Irish Times" of Saturday and Monday contain more correspondence on the subject. Mr. Lauder denies ever having advised the Davenports to visit Dublin, and, in the most peremptory manner, calls upon the mediums to submit to a test before twelve gentlemen, to be selected from any of the scientific or collegiate bodies, and allow himself and Mr. Robinson to tie them, offering 50*l.* to the Davenports if the usual phenomena take place, and asking 50*l.* from them should nothing take place, to be paid over to some charitable institution.]

When Mr. Lauder was in London in December last, we can positively assert that he did ask, nay, even press the Davenports to visit Dublin, alluding to the success of Dr. Lynn, and saying that the Dublin people took the Doctor's feats to be the result of the supernatural, thereby inferring that if a conjurer's feats

excited such ideas in the Dublin mind, surely the manifestations of the mediums would have a similar effect. Other letters *pro* and *con* have appeared in the same paper, some of which contain the most deliberate falsehoods, which cannot fail to be observed by any person well acquainted with the Davenport phenomena. We can only find space for the postscript to Mr. Cooper's reply, which gives the proper answer to Messrs. Lauder and Robinson:—

I am quite willing that the proposed test *séance* before a number of gentlemen selected from any of the scientific or collegiate bodies in Dublin should take place, but cannot consent, after the treatment we have received from Mr. Lauder and Mr. Robinson, to be in any way associated with them.

These gentlemen first violate common courtesy, and then, after the fashion of Cummins and Hulley, of Liverpool notoriety, have the audacity to insist on tying the mediums. We have no doubt of the result were they allowed to tie up the mediums, but we should think there are gentlemen in Dublin who can be chosen for that purpose who are more competent than even they are for the purpose. At any rate, the mediums are men, and have a right to be treated as such.—ED. S. T.]

## CORRESPONDENCE.

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

### TRYING THE SPIRITS.

(Continued from page 22.)

To the Editor of the *Spiritual Times*.

I tried the same plan. In a parenthesis I may say that I had tried it six years ago, and in an hour had seen drawn something like a rose bud and stalk. That was a weary trial; my pencil now (as at first the pencil of the lady had done) passed with extraordinary rapidity at times over the paper, and meaningless designs came. I persevered, and although practically I knew nothing of drawing, I was made a medium by whose means moderately good drawings were produced; and in a few days, too. I was unwell at the time, and the occupation passed many an hour quickly away. For the life of me I could not draw such things of myself. This took about three weeks—that is, I became developed as a drawing medium in that time. My pencil, I may observe, no sooner touched the paper than the drawing commenced, and I say solemnly I could not by myself have so drawn.

I then tried my luck as a writing medium. The evidence was instantaneous and convincing, and I am as satisfied that my hand was guided, sometimes with the utmost rapidity, sometimes slowly, deliberately, and distinctly, sometimes in small, sometimes in large characters, to write answers to mental questions and spirit remarks (that is remarks spontaneous and instantaneous—being not made by, indeed, sometimes in spite of, myself) by a power that was unseen, intelligent, capable of reasoning, and not in or of myself, as that I am writing now. The writing, indeed, when under such influence, was so easy that now I write with no such help or influence, it seems to me a task. I wrote or drew in any position, or with my eyes closed, as others state they have done.

Moral maxims were given. The best advice was tendered to me—advice I knew to be good and necessary. I was warned not to do a certain thing, and a reason given, which turned out to be true; and other unmistakable evidence was given of the presence of an intelligence not my own. I could not have originated the answers, for sometimes I wondered what was coming. I often have thought to myself, "Why, sense cannot be made out of this sentence after the introduction of this word," and sense has been made, and most clearly, too. Answers I could have wished unsaid have been said. Some persons would have accepted the spirit or the power then as truthful. I resolved to wait. Sometimes the answers were a scribble. The explanation was that the question was trivial, which I could have ascertained for myself. I admitted the truth of this. Sometimes they were irrelevant. A similar explanation. Sometimes they were almost blasphemous. I desisted, and afterwards was told that *evil spirits* had dictated, in the absence of the usual dictating spirit, and in order to gain an influence over me. Sometimes positive lies and trash were told me, and admitted to be such, for the reason that I was to be prevented thereby asking questions which should not be asked. Other spirits (I use the term as the accepted one amongst professed Spiritualists) gave answers, and then immediately afterwards stated that they were untruths. This they explained by saying they had been liars on earth, and could not rid themselves of the propensity or habit. I asked in what places in the Bible spirits were referred to. Several chapters and verses in the Bible were distinctly named. I turned to these, and found it to be false. I asked for an explanation, which was that I could have ascertained myself, and that if it had not named verses, &c., (one was the 53rd, I think), then I should have said it (the influence) did not know the Bible. This I admitted to be logic.

The 1st Epistle of John, v. 4, tells us how to "try the spirits."

I tried this. They answered that they believed "Christ came on earth in the flesh," as is directed in case they are good spirits.

I made, or, rather, through me an ugly nondescript drawing was made, and I asked its meaning. The answer was, "It is the monument of liberty which God wears in heaven," and in answer to a question why such a thing was so worn, "Why, it is no disgrace to wear it." With respect to another nondescript drawing, the answer to my question was, "It is an awful thing in Hell," although there had been written before that there was no such place as hell, and hell was only synonymous with a self-accusing memory of things unrepented of before death. Another "spirit" said it could not then repent; others have said the contrary. Some "spirits" have admitted that Christ came on earth in the flesh, and in a dozen lines have dictated falsehoods and false teachings, and afterwards admitted them to be so; so that the trying of spirits in those instances in that way is of no avail, and my deductions are that such lying and untruthful spirits or influences can as easily represent themselves to credulous persons as the spirits of deceased children or parents, as they can, in the garb of angels of light, deceive the very elect.

I think it is incumbent upon truthful men to relate these things to the public for their consideration, approval, or disapproval as it is to represent the manifestations in a rose-colour, and as those of spirits of good. I think Spiritualists at the onset are disposed to believe too readily in good influences, and are too easily converted, and never say to themselves, "This thing which influences my hands to write or draw, my mouth to speak, may be the immediate acting agency of the devil and his host."

Who has the most subtle and insinuating and moral-toned voice amongst men? Not always the good man.

Now, Spiritualist reader, do the above answers seem to you to savour of blasphemy or not? If so, and you say, "Ah! that was the answer of an evil spirit!" I ask, how, then, if you ask questions at all, and in a truthful and sincere spirit, are you to guard against intercourse with evil spirits, unless they by such means disclose their true nature? and how, in such cases, are weak-minded inquirers to be protected? Spirits have answered, "Invoke the aid of good spirits," and I have done so, and the lying went on.

One afternoon I asked of a "spirit" which professed to be that of a near deceased relative, if it believed that Jesus Christ was the Divine Son of God, and that He came on earth to save sinners? The answer was, "No; it was the Devil," or words having the same meaning.

I felt what was coming, and stopped before the word Devil. Afterwards, when I had determined to write this letter, I asked it to complete the sentence, and it wrote "Devil." I inquired if I were to communicate this answer? "Yes."\*

I could give scores of answers and remarks so made, but I have said enough for my purpose. Some men, who are convinced, as I am, of the super, or extra human, or unhuman source of these answers, say that it is for good, others that it is of the Devil.† I confess myself utterly ignorant as to the source of inspiration.

I appeal not to wittlings, whose shafts of would-be witticism or ridicule are as harmless as boy's soap bubbles, but I ask Christian Spiritualists, or any sincere Spiritualists who wish to gain a great good or to avoid an unknown abyss of evil, how they would explain the above? how they would avoid evil spirits in their intercourse with supposed good spirits, where the spirits are introduced and recommended only on their own testimony, and remain unseen? The murderer, the thief, the bad at heart, may, and do, and have done, and will whilst time endures, hide their moral deformity and sores under a borrowed cloak of religion, and deceive good, easy people. How do and would these good people guard against spirits who are unseen, and need no such cloak, and whose only recommendation is that they give moral maxims, advice, and utterances which the thief may also utter, but not observe? If the answer is, "We must in our day of trial encounter evil as well as good spirits," I bow, being incapable of answering why we should not.

That question I should be pleased to have answered by those veterans in Spiritualism who implicitly believe in the truth and goodness of their communicating spirits.

And these two questions, also, of those who believe their communicating spirits are spirits of good. What is your evidence of this, beyond the utterances you have heard or seen, or the moral advice you have received, or the secrets you have had disclosed, and how far have your inquiries been pushed? If Spiritualism be so good, you will assuredly wish to convert others to your faith.

Of those who believe Spiritualism is of the Devil (and of those who assert this, I must say I believe few have inquired much into the matter), I would ask, What evidence have you of this? Any? or is it merely a floating idea, coming from the haze, and nothing more?

I have nothing to ask of those who disbelieve the fact of extra-human agency, for I have found such generally settling the question without any inquiry at all.—Yours, &c.,

EDWIN EDDISON.

P.S.—Will you allow me a very short space in your next for a concluding letter?  
E. E.

### LORD DUNDREARY A "MEDIUM."

Mr. Sothern appears to have won a very unenviable notoriety in his character of mock medium. The New York *Sunday Times* of December 31, 1865, contains the following:—

"MR. SOTHERN, the actor, celebrated as the original personator of "Lord Dundreary," and who is now living in London upon the handsome competence accumulated by his "hit" in the Dundreary role, has published a letter ridiculing "Spiritualism" as a gross imposition. He relates his very curious experience in this city when, under the *nom de plume* of Stuart, he sustained a leading part in a "miracle circle." We remember Mr. Sothern very well when, as Mr. Stuart, he played the "walking gentleman" at Barnum's Museum, and was considered hardly worth his meagre salary of fifteen dollars a week. We also remember the same Mr. Stuart when, as a small actor at some other place of amusement here, he professed to be a mesmeriser. He created quite a sensation by admitting the truth of an accusation brought against him, by a certain young actress, that he had grievously wronged her, after placing her in a state of mesmeric influence. We were well acquainted at the time with the "spiritual circle" at which he was the "operator," and of which young Mr. Wolf, son of Wolf, the museum orchestra leader, and now husband of Josephine Orton, late the heroine of "Arrah-na-Pogue" at Niblo's, but then a ballet girl at the Museum, was the writing medium. Andrews, the actor, was an "outside medium" in the same "circle," and used to paint some very clever landscapes, which he asserted were produced under the immediate inspiration of the spirits of Raphael, Guido, Michael Angelo, and so on. Mr. Wolf was an uncommonly skilful impostor, and readily produced a variety of chirography as the *fac similes* of the handwriting of departed people. Mr. Sothern was the least gifted of the entire company of simulators. He was a good-looking, gay, vivacious, "fast" young man, whose pretty wife continually won the sympathy of those who were witnesses to her husband's licentiousness. Mr. Sothern, therefore, boasts entirely too much of his "fame as a medium," for, in justice to Spiritualism (in which we admit that we have no faith), we must confess that he never was a "medium" of any importance, all his tricks being transparent, and the collusion between him and his confederates self-evident. Possibly he thinks it safe, at such a distance from the scene of his folly, to magnify the success of his fraud; but there are too many persons in New York cognizant of the facts, to let his self-complacency go undischarged."

[Added to this, we have the authority of Mr. Home for stating that in the year 1853, whilst he was a medical student under Dr. Gray, he (Mr. Home), hearing of a wonderful circle, which was held at the house of a third rate actor at Wallack's Theatre, named Stuart, he obtained permission to be present at a sitting which took place in a dimly-lighted room. At one end of this room was a long table, covered by a cloth, that was attached to the floor. The circle consisted of Mr. Stuart, a young Jew named Wolf, and two men whom Mr. Home did not know, and himself. Mr. Stuart seated himself at the head of the table, Mr. Home was at the left, young Wolf at the lower end, the two men on the right. After two or three minutes the boy pretended to have a violent nervous cramp in his arm. Seizing a pencil he wrote—"Let Hume operate." Mr. Home said he was quite passive. In a few minutes the boy wrote—"Well, why don't you begin?" Mr. Home said, "If that is a spirit writing it is a very idiotic one; and if it is you it is an impertinence." He then wrote a parcel of nonsense such as, "You know it is all trick, and that you have machinery and accomplices." One of the men sitting opposite said, "I don't know Mr. Home, but I do believe him to be an honest boy, and spirit or no spirit, I ain't going to sit by and see him abused." In a few minutes Mr. Home left the house fully convinced that the miracle circle, as they then styled themselves, were but tricksters, and very sorry ones at best.

A late *fracas*, we are informed, has taken place, at which Mr. Sothern and his friend Addison have been proved impostors. Mr. Tiffen has found a battery about the person of Mr. Addison, and been assaulted by Mr. Sothern, who has lately had to make Mr. Tiffen a humiliating apology.—Ed. S. T.]

\* I must say that the spirit purporting to be that of this relative, the next morning disavowed the answer, said it was the answer of an evil spirit, and itself expressed its belief in the most orthodox manner.

† Here I may assert that I have been so told, as others have been, that there is no Devil, no hell; that Devil and hell mean self-reproach; that spirits may repent and be forgiven in the future world; that human prayer for the sinful, when in the spirit world, avails; and I have been warned by a professing good spirit against evil spirits.

**A RELIGIOUS DISCOURSE** on "INNATE IDEAS" will be delivered at the Spiritual Lyceum, on Sunday Evening, Jan. 18th, 1866, at 7 o'clock.

By **Mr. J. H. POWELL.**  
Admission Free.

#### TO CORRESPONDENTS.

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

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

Miss **EMMA HARDING'S** Address is—Manor House, 7, Cheyne-walk, Chelsea. At home on Mondays and Wednesdays from 2 till 5.

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