

THE

# SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND  
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY  
OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to 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.

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

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

## The Spiritual Times.

SATURDAY, OCTOBER 8, 1864.

### A SITTING WITH THE DAVENPORTS.

#### EXCITING PHENOMENA.

Scarcely a fortnight has elapsed since the Davenport brothers landed in this country; yet in this short space of time they have created a sensation of a very satisfactory kind. We are informed that a speculator has offered £15,000 with a view to purchase their services and profits for six months. They have given a few private sésances, all of which have come off with *celat*. Members of the Press have been invited, and not a little puzzled; and, as most of our readers will know, several of the daily papers have reported and discussed the manifestations, which, in no instance, have either failed or explained themselves on any of the recognised laws or hypotheses of physical science. With a candour very praiseworthy, considering the popular feeling against Spiritualism, the *Times*, *Morning Post* and *Daily Telegraph* have reported the facts as they represented themselves; and, as might be expected, the *Standard*, in a leading article, founded, not on personal observation, but on the report in the *Times*, has stood up in a truly Sayers-like attitude for the cause of Ultra-Materialism. The *Standard* has stood up to the *Times*, and all the world must look on. But it may happen that the *Times* will stand its ground, nevertheless, though the *Standard* should show even more fight, if that be possible.

On Saturday, October the first, we witnessed, for the first time, the remarkable mediumistic powers of the Davenport Brothers, and what we heard and saw will not easily be forgotten. The two brothers very much resemble each other in personal appearance, one being a little taller than the other. There is nothing in their features but what impresses you favourably. Their general build does not convey the idea of great strength. Their ages are 24 and 25 years. The sésance we shall describe took place at the Hanover Square Rooms, and commenced about four o'clock p.m. On entering the room we were requested to minutely inspect the box, or structure, in which "the

brothers" are tied. It is a simple piece of cabinet work, without the slightest loophole to trickery discoverable in any part of it. We knocked upon its sides and back, examined its top and bottom, looked carefully at its three doors, and felt quite satisfied that if any human confederates got into the box to do "the trick," they must first compress themselves into wafers, and get between the crevices, or diminish themselves to straws, and pass through gimlet holes if there are any in the box. A seat runs from one end to the other, commencing from one end door, and finishing at the other end door. The centre door towards the top has a hole cut in it about six or eight inches square. Over this hole hangs a curtain; and we observed the fastenings had no springs, but were simply slip bolts. After satisfying ourselves of these particulars, we next examined the ropes with which the mediums are tied. They are about three eighths of an inch or a half-inch thick—strong enough to bind an ox. In the centre compartment were an old brass trumpet, looking all the worse for wear, and certainly very inharmonious-looking about the mouth-piece, a guitar, a tambourine, a violin, a banjo, and some three or four hand-bells.

Dr J. B. Ferguson, who has been, for many years, the occupant of a pulpit in America, and who, we believe, has refused a liberal offer from the members of a church in that country in order that he might do, as he believes, a better, or, at least, a larger work with the Davenports, prefaced the sésance with some brief but judicious remarks respecting the nature of the manifestations we were about to witness. He explained that darkness was an indispensable condition to the manifestations; but contended for no theory, either material or spiritual. He had his own convictions, but should not do other than assert his knowledge that the mediums and himself were honest. There was no trickery employed. He thought it best to present the facts, and let each individual theorise for himself upon them. Dr Ferguson then desired the audience to select a couple of committee-men to tie the mediums, and to watch the proceedings. The Brothers immediately took their seats, and two gentlemen—one, if not both, a member of the medical profession—came forward, and undertook the task of tying, &c. We may remark that the two gentlemen gave plenty of evidence during the sésance that they were themselves sceptics. The Brothers were tied with considerable tightness, their hands fastened behind, the rope passing over the seat; their legs were also tied and the rope made fast to the seat. We went and examined the knots, and discovered



one of the Brothers bound so tightly round the wrists as to impede circulation. The rope was loosened a little, and then attention was at once directed to the structure—the two outer doors were closed under the eyes of the committee, the gas was lowered a little, and the centre door closed without visible agency; in an instant a hand was seen under the curtain at the square hole in the centre door; then a bell was rung by a visible hand, and was thrown out of the box. The doors flew open, the light was turned on, the two chosen investigators were quickly at the box, and pronounced a verdict to the effect that the ropes had not in any way been disturbed. Again the doors were closed, the gas lowered, a hand seen, and a noisy rumbling of the musical instruments was heard: then the ugly heavy trumpet was thrown with great violence out of the aperture, nearly hitting the legs of a gentleman sitting next to us. The doors again flew open—the Brothers were seen still in the ropes, and those who tied them were satisfied they had not been disturbed. The doors were once more closed, and the gas turned down, then the instruments kept up a discordant chorus for a brief space, whilst the old trumpet came tumbling out of the box once more. The doors flew open again, and, lo! the Davenports were released, the ropes lying at their feet.

After a few remarks from Dr Ferguson, the Brothers took their seats again, the ropes still lying at their feet. The same process of lowering the gas and closing the doors was adopted. A few minutes elapsed, the audience waiting expectantly, then the noise of instruments knocking together was heard—the doors flew open again, and the mediums were seated on their seats securely tied. The spirits evidently managed “the rope trick,” as Professor Anderson terms it, much more artistically than the gentleman who had been elected to perform the task; in the first instance, the young men’s hands were securely tied behind them, with a knot between each wrist in such a manner as to make it very improbable that they could move even their fingers. The ropes were passed round their legs and through some holes in the seat, and so secured that their bodies, hands, and feet were alike useless for any active movements on their part. The gas was again lowered, and the doors closed. Then commenced a rumbling of the musical instruments, which, at first, was, as usual, harsh and discordant; but gradually the sounds fell into order, and a very passable tune was played, which appeared like an ordinary nigger band. Every instrument in the box seemed to be in use. Besides this, a hand was seen antithetically ringing a bell. Another tune was played with considerable spirit, and the instant it stopped, the doors were thrown open again, the gas was turned full on, and the two investigators were at the structure examining the position of the brothers and the state of the ropes. No change had taken place. But one of the gentlemen said he thought it possible for one of the Davenports to slip his hands out of the rope, although he by no means inferred that he did so. We looked at the knots, felt the pressure of the ropes upon the wrists, and wondered as much at the preposterous idea of the gentleman in question as we did at the manifestations which took place. Dr Ferguson, who is evidently a straightforward and earnest man, said that he would like this gentleman to come near the structure and see for himself the results. He did so. The doors were closed, the gas lowered, and a hand was visible at the aperture. Quicker than we can describe it, the doors flew open; the gas was turned full on, and there sat the Davenports bound hands and feet as securely as Mazeppa was bound to the wild horse. It was a practical illustration of the folly of supposing the brothers could disengage themselves from their fetters, because, if they could have done so, they could not possibly have re-tied the ropes about themselves in the instant of time which it took for the display of the phenomenon. But, as if determined to strike down scepticism with a blow, Dr Ferguson placed in the hands of the two gentlemen some flour, and they proceeded to fill the hands of the Mediums with it. After this, every particle was blown away which had fallen on the seats. The doors were closed again, the gas lowered, the hand was visible, and tremendous knockings and noises were heard. The doors flew open as usual, but the mediums were unbound, the ropes again lying at their feet. The committee went to them, but could discover no flour dust either in the box, or on the ropes. When the Brothers came out of the structure, they opened their hands, and showed the flour which had been placed in them. This feat closed the séance, which created considerable applause. Amongst the party were gentlemen very hard to satisfy, as might be expected. We heard several remarks as to the probable cause of the manifestations, but most of them were invented on the supposition of jugglery. One gentleman thought confederates were at work, who got into the box, and did the “hand business.” We should like to know how? The box is raised on stools so that persons may look underneath. And supposing the sides or back of the structure to possess some secret opening, how, we again should like to know, could confederates get out of the box in the brief space of time which elapses between the phenomena and the flying open of the doors? The doctor committee-man made a statement that the only thing he noticed was that the palpitation of the heart of one of the mediums was considerably accelerated, and thought that indicated great ex-

ertion on his part. Dr Ferguson replied that he thought that quite probable: the excessive heat caused by being closed in the structure might effect such a result. We think, too, that the doctor himself aided to increase the palpitation by binding the medium so tightly as he did round the wrists. When the Brothers came out of the box their wrists were much marked with the ropes. There is no occasion to be cruel in these investigations. Why not allow sufficient play in the wrists in the binding of the mediums as shall save them from torture? We feel satisfied that if the hands of these remarkable mediums were not tied at all they could not effect of themselves the manifestations we witnessed. There must be some occult, or invisible agents external to the Brothers which perform these extraordinary feats.

Opponents always harp upon the string of *darkness*. They wish to know why the same results cannot be produced in the light, and will not accept the facts as genuine without they can destroy the necessary conditions to success, and test them in that manner. This is unreasonable. The spirits cannot manifest their powers only under certain conditions. Darkness is one of these conditions. Take that away, and you disturb the seance. If people will have the manifestations in their own way or not at all, and their own way is opposed to the Spirits, they must remain unsatisfied, and have no right to express dissatisfaction in the matter. The Davenports have their structure, which was made according to instructions given by the spirits, their musical instruments, and their ropes. These are all the apparatus they possess. But with them what wonders are performed! They invite their audiences to inspect, not only the structure, musical instruments, and ropes, but themselves. There is nothing secret which they fear to expose. Let our wiseacres who deem Professor Anderson a match for them ask the Wizard of the North to allow them a similar privilege to the Davenports, and what would be the consequence? Why, the way the wizard’s tricks are performed, and the confederacy in the back-ground would all be unravelled, and the public might discover that, after all, there is not much but school-boy’s play in the whole series of the Wizard’s tricks. It is strange how willing the public seem to sanction the use of confederacy and mechanical and chemical agents in the process of conjuring. But the Spirits must not be allowed a simple box, ropes, and darkness without the manifestations being denounced as Charlatanism.

We are glad to see the excitement which is growing on account of the Davenports. The phenomena have all the charm of novelty as well as the interest of marvellousness to recommend them. The press having taken up the subject, will now find it difficult to ignore further reports. We opine that “the darkness” necessary to the Davenports will perform the miracle of throwing a little spiritual light into the denser darkness of English scepticism. We hail their appearance in England as an era in Spiritualism, and prophesy great good for our good cause. Already we hear of converts in high places, and shall not be surprised even at a revolution of the English mind, resulting from their mysterious agency.

#### WONDERFUL DREAMS.

On the 3rd day of December, 1695, about midnight, Mr Stockden was murdered and robbed by four men then unknown; one Maynard was suspected, but he got off. Soon after, Mr Stockden appeared to Mrs Greenwood in a dream, and showed her a house in Thames-street, near the ‘George,’ and said that one of the murderers was there. She was somewhat intimidated at the thing, yet she went the next morning, and took with her one Mary Bugges, a discreet woman, to go with her to the house the vision had directed her to, and asked for Maynard, but was told he was gone abroad. Mr Stockden appeared to her again, and then presented Maynard’s face before her, with a flat mole on the side of his nose (whom she had never seen; and more particularly informed her, that a wire-drawer should take him, and that he should be carried to Newgate in a coach. Upon enquiry they found one of that trade, who was his great intimate, and who, for a reward of ten pounds, promised to take him; which he both undertook and effected; which was as follows: He sent for Maynard to a public-house, near Hockley-in-the-Hole; where he played at cards with him till a constable was got, who apprehended him, carried him before a magistrate, who committed him to Newgate, and he was carried thither in a coach.

Maynard being in prison, confessed the fact, and impeached his accomplices, who were Marsh, Bevel, and Mercor, and said, that Marsh was the setter on, knowing that Mr Stockden had plenty of money and plate, but was not present at the murder, &c., yet he had his share of the booty; but Marsh had a suspicion that Maynard had made some discovery, and left his habitation; but soon after this, Mr Stockden appeared again to Mrs Greenwood, and showed her a house in Old-street (where she had not been before) and said that Marsh lodged there. Next morning she took Mary Bugges with her, as before, went to the house, and enquired for Marsh, but he was not there. But he was soon after taken at another place and secured.

Soon after this, Mrs Greenwood dreamed again that Mr Stockden carried her into the Borough prison-yard, and showed her

Bevel, the third criminal, (whom she had never seen before.) Thither she went, taking with her Mrs Footman, who was Mr Stockden's kinswoman and house-keeper: they went together to the Marshalsea, and enquired for Bevel, being informed that he was lately brought there for coining, &c. They desired to see him; and when he came down, both declared he was the man. They then applied to a peace officer, who procured his removal to Newgate, where he presently confessed the horrid murder: and thus the three principal criminals were tried, condemned and hanged. This account is testified by the Bishop of York, &c., and also by the curate of Cripplegate, who published the account.—“Visits from the World of Spirits,” 1791.

### THE DAVENPORT BROTHERS.

(By a Correspondent of the “TIMES,” Sept. 30, 1864.)

Of the various phenomena that are loosely classed under the head of “spiritual manifestations,” none have been more remarkable than those now exhibited by two gentlemen named Davenport. In the United States they have been celebrated for some years, but they have not been for more than a fortnight in London, and are as yet wholly unknown to the British public, with the exception of those professed connoisseurs of “spiritualism” who are on the watch for any new illustration of their favourite creed. Hence their *seances* hitherto have been strictly private.

By whatever means they perform their marvels, they have this to recommend them, that their feats are altogether dissimilar in kind from those performed by their “spiritual” predecessors. Rapping tables are not among the articles of their furniture, nor do they undertake to spell the names of deceased friends—an operation, by the way, which is seldom performed without difficulty even by spirits of the most decided orthographical turn. Nor do they, as I am aware, make any attempt to anticipate coming events. Heedless of the past, and regardless of the future, the Brothers Davenport are content to enliven present hours with excitement of no ordinary power.

I was present at a *seance* that took place in the course of the present week in the house of a private gentleman, whose party comprised several persons known in the literary and artistic world. Having arrived rather late, I missed some of the earlier “experiments,” which seem to have been extremely curious. I shall not state what I heard about them, as I do not choose to disseminate a knowledge of “spiritual” facts that do not fall within the sphere of my own personal observation. The recorder of events connected with “spiritual” manifestations has this disadvantage, that the most extreme acridity in his narrative will scarcely preserve him from the suspicion of being a believer.

When I entered the room devoted to the “manifestations,” I found it occupied by a number of persons who listened to a strange discordant concert held within a wardrobe placed at the end of the room furthest from the door. When the sounds had ceased the wardrobe was opened, and three compartments were discovered, two of which were occupied by the Brothers Davenport bound hand and foot with strong cords, like the most dangerous malefactors. The centre compartment held the musical instruments, and on each side of that sat the corded brothers. The ostensible theory is, that the Davenports, bound as they were, produced a combination of noises, compared to which the performance of the most obtrusive German band that ever awakened the wrath of a Babbage is the harmony of the spheres. The cords are examined, the wardrobe is closed, the instruments are replaced, and presently, through an aperture in the centre door, a trumpet is hurled with violence. The wardrobe is re-opened, and there are the Brothers Davenport corded as before.

A change takes place in the manner of the performance. Hitherto the brothers have remained incarcerated in this box, while the audience are at liberty. They now leave the wardrobe and take their place in the middle of the room, where they are firmly bound to their chairs. The gentleman who officiates as the lecturer or spokesman even offers to drop sealingwax on the knots, and requests any one of the company to impress it with his own seal. On the evening of my visit this offer was not accepted, but the fault, if any, lay with the investigators. When the lights had been extinguished, and as we were all seated round the room with hands joined, at the request of the lecturer, a most extraordinary “manifestation” took place. The air was filled with the sound of instruments which we had seen laid upon a table, but which now seemed to be flying about the room, playing as they went, without the smallest respect to the heads of the visitors. Now a bell jingled close to your ear, now a guitar was struck immediately over your head, while every now and then a cold wind passed across the faces of the whole party. Sometimes a smart blow was administered, sometimes the knee was patted by a mysterious hand, divers shrieks from the members of the company indicating the side on which the more tangible “manifestations” had taken place. A candle having been lighted, the brothers were seen still bound to their chairs, while some of the instruments had dropped into the laps of the visitors. I myself had received a blow on the face from a floating guitar, which drew enough blood to necessitate the employment of sponge and towel.

A new experiment was now made. Darkness having gained its

supremacy, one of the brothers expressed a desire to be relieved of his coat. Returning light showed him in his shirt-sleeves, though his hands were still bound behind his chair. It was now stated that he was prepared to put on the coat of any of the company willing to “loan” that article of attire, and an assenting gentleman having been found, the coat, after a short interval of darkness, was worn in proper fashion by a person for whom it had not been designed by the tailor. Finally, the brothers desired a release, and one of the company, certainly not an accomplice, requested that the rope might fall into his lap. During the interval of darkness a rushing sound as of swiftly drawn cords was audible, and the ropes reached the required knees, after striking the face of the person in the next chair.

Such are the chief phenomena, which are, of course, referred by the operators to spiritual agency. To sum up the essential characteristics of the exhibition, it is sufficient to state that the brothers, when not shut up in the wardrobe, are bound while the candles are alight, perform their miracles in the dark, and on the return of light are found to be bound as before. The investigators into the means of operation have to ascertain whether the brothers are able to release themselves and resume their straightened condition during the intervals of darkness, and whether, even if this be practicable, they can, without assistance, produce the effects described.

### SPIRITUAL STATISTICS.

It may be interesting to other Spiritualists, whose time or taste has prevented the careful registry of the results of their Spiritual inquiries, to be informed of what an individual spiritualist, having the set purpose in view of being able to compare his results at after periods, has been enabled, with very limited opportunities, especially of late years, to perform. This is done in no spirit of exultation, but from the simple motive of furnishing an illustration of what the systematic pursuit of an inquiry may, in time, produce.

Before announcing the figures, let me say that I owe the system to no actual originality of my own. A kind friend, known to many readers of this journal, had simply formed the plan which I copied, and all I can claim is the merit, if any, of having fulfilled my set purpose of recording with fidelity every passing phenomenon of the hour, every moment of time consumed, and every peculiarity, both for and against the subject, that presented itself. I have suppressed nothing, added nothing, altered nothing in my volumes, now nine bulky quartos, with appendixes, indexes, and other apparatus.

I ought to state that my records extend as far back as July 3rd, 1856, and for a long time my researches were conducted solely by means of the Crystal, and Mirror. By this means alone I possess, registered, no less than three thousand five hundred and thirteen responses up to the 4th December, 1860, when circumstances deprived me of any access to a crystal, or mirror seer. These replies extend over four quartos, and are of the greatest interest when read continuously, many occupying pages and pages of writing.

By means of writing mediumship, which I was so favoured as to have placed within my daily reach from the 3rd March, 1858, to the present time, I have, exclusive of essays, some of which have been printed, received no less than 4,707 responses up to this evening, the 8th September, 1864, inclusive—therefore

Mirror responses—3,513

Writing ditto —4,707

Total —8,220

The enormous total of 8,220 responses, duly registered, between July, 1856, and September, 1864, and contained in 1,910 pages of close writing.

Add to this that many visions, trance discourses, &c., that could only be remembered, are not numbered in my books, and it will be readily understood that not a little time and trouble have been devoted to what has been given to me from the unseen world.

And yet I am aware that my individual experience is infinitely less in quantity, and sometimes in quality, than that of many of my brother Spiritualists!

It may be asked how I have found time amidst business avocations and the natural pleasure appointments we all make, to accumulate such a mass of matter. I answer that the process is extremely simple, as such of my friends, who have been present can testify. When the mirror seeing went forward, as the seer read the words my pen took them rapidly down just as delivered, with all blunders, if any,—there was no time to be nice about Lindley Murray. My questions, then, were usually prepared beforehand at leisure, and swiftly indicated on the rough copy, as one, two, three, &c., but when the writing mediumship was developed, partly in my own person, I was obliged to write my questions in my fair copy, and stop the spirit's action by only dropping out my query word by word, as I composed it in my mind and wrote it down. Hence I have never any means of falsifying, or “trimming” my questions. There they are recorded in my fair copy, before even the spirit has begun to answer. Then comes the task (a pleasant one) of watching the gradual development of the reply; and word by word, my pen faithfully copies what the spirit has written. Of course, when a spirit writes directly through my own hand, I am obliged to depart from this practice, as I cannot write two manuscripts at once.

This method explains how it is I am able to produce my fair copy at once. I lose no time, and the last word written, the last response received, down goes my pen. This evening, between 7.34 p.m. and 9.10 p.m., I received some twenty answers, involving many interesting subjects, but the sitting over, I am free to sit down to anything else

and have no after reminiscences to trouble me. There, *pure et simple*, is the record, existing as long as it is destined to last, and attainable for me and any other person for whom it may have interest. But I have known Spiritualists who have, from the want of this easy habit of recording at the time, been "glad to seek" for what the results really were, and not a little ruffled in their own minds at having irrecoverably lost something—a little point, likely to throw light upon some dark mystery hereafter.

My plan is so simple that I have ventured to collocate my results with this short account of it, in the hope that it may prove a useful hint to others. I should have regretted the loss of much myself, had I not pursued it, and no time is ill-spent that gives us results. I feel, in this instance, with the Student, in Goethe's "Faust," "that what one hath in black and white, one to one's home can cheerly carry."

KENNETH R. II. MACKENZIE.

Chiswick, Sep. 8th. 1864.

### Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

#### SPIRITUALISM VERSUS ORTHODOXY.

(To the Editor of the SPIRITUAL TIMES.)

SIR,—Your correspondent, "J. A.," is alarmed at the expression of free thought, and would like you to confine the columns of your journal to simple statements about incipient mediumship, which have long since, to many of us, become as monotonous and threadbare almost as the Bible itself. I take it for granted you are going a-head, and let them follow who will.

He says he cannot give the paper into the hands of his sectarian friends when it contains such articles as mine. Well, let him give it to men of enquiring minds, who do not care a screw about the sects, they are the best men all the world over. He says he once derived a great deal of benefit from reading the Bible. That may all be, for in certain states of physical prostration there is nothing better than reading; and it makes little matter what it is, if the mind is not fatigued by it. He says a great part of mankind believes in the Bible. True, they say so; but there are more who believe in the Koran; and there are more still who believe in neither.

He says something about me aspiring to be a prophet. That is what the scriptures tell us to do, and what the sects tell us not to do; so I see he minds the sects more than the scriptures after all. He vehemently condemns me for advising people to lay aside the old book till they have learned the art of prophecy for themselves. I hold that to be of imperative necessity, where men have been taught a false system of theology, until those physiological changes take place which precede the development of the divine art of prophecy. There are now some thousands of people who are precisely what the biblical writers called prophets, in the ranks of the Spiritualists, but the churches are wholly devoid of this most essential gift. Now, why is it so? Just because they have got their bibles and rituals, their dogmas and doctrines, and damnable heresies, in the place of the spiritual gifts.

Again, he asks what the philosophy of "A. G." is, and says one part of it is to deny the Bible. Now, let it be clearly understood, I don't deny the Bible; it is useful to the antiquarian, though rarely to be trusted where it is not confirmed by contemporaneous authority. In matters of chronology it differs essentially from the monumental inscriptions of Egypt. In geography it is an excellent guide to the traveller between Dan and Beersheba. And in astronomy it tells you all about the stars falling from heaven, a circumstance which I believe no other book does. As to its value as a historical record, Colenso is supposed to know something.

Many suppose the Bible to be an excellent authority for Spiritualism; it might be if it did not blow hot and cold on the subject so often. It has been attempted to meet this difficulty by saying the Old Testament prohibited spirit intercourse, and the New Testament sanctioned it. They are both alike condemnatory in one part, and the contrary in another. The apostle Paul condemns it under the designation of witchcraft, what is thought to be low Spiritualism. Now, the lowest forms of Spiritualism that I know of is table-tilting, among believers in the Bible. He (J. A.) says one of his friends said it was the Devil, and another that it was blasphemy, &c. As believers in the Bible, such a conclusion was very natural; but if they had not believed in the Bible they would not have believed in the Devil, and then it might have been a less equivocal and more profitable business for them. The Bible is too much of a church book to be reliable, either as a history of facts, or an exponent of the spiritual philosophy.

We get a general idea that mediums existed in biblical times. But we get a very particular idea that the teachings ascribed to them are in direct opposition to the revelations of the spirits now. Take an instance,—the New Testament teaches there will be a resurrection of the dead, occurring at two different and distant epochs. No spirits teach that now, and it is questionable if ever any did; but it is in the New Testament, and the belief of it is calculated to introduce the Devil into any séance, just as one lie naturally follows another anywhere.

But I will be candid with our friend, and will tell him at once that I don't believe in anything but what I know, and I don't know a single doctrine of the Bible that is not contradicted by some of the churches. And I might go a little further and say the Bible itself contradicts every doctrine it contains.

Now, it is an easy matter to put the old document aside, but to reconcile its discrepancies is not possible, and, as I believe, the attempt

would be a great hinderance to any one desirous to attain spiritual gifts. Clairvoyance cannot be learned by studying the Bible, otherwise, all Christian ministers would be clairvoyant. The development of spiritual gifts requires a peculiar physiological state, which is counteracted rather than promoted by a theological training. The hallucinations and superstitions of bibliolatri and theology stand as a dead wall before the soul of those who have been subjected to such a process of training, and modern Spiritualism has proved all their ideas false.

"J. A." says he reads the *Spiritual Times*, and *Magazine*, all well so far; but we have cart-loads of literature which he does not seem to know anything about, or he would have known that the majority of Spiritualists deny the orthodox view of the Bible as much as I do. I am aware that under the high pressure of ecclesiastical influence, Spiritualism, in this country, has not been able to develop its latent tendencies to free speech and progress as it has done in America; but our silence has been caused by impetuous necessity more than time-serving policy, and it is to be hoped that "J. A." and his friends will yet learn that Spiritualism is not table-tilting; but the downfall of superstition and the progress of truth. That is the object of all spiritual publications; but in some it is not so openly avowed as in others, for they are afraid that "J. A." and his friends would never learn such philosophy.

A. G.

#### THE ANTIQUITY OF MAN AND LORD BROUGHAM'S INFALLIBILITY.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—Will any of your learned correspondents be so kind as to inform me what further evidence beyond the Old Testament scriptures, they can adduce that the Great Creator formed the whole human race from a single pair? That Adam and Eve were placed in the garden of Eden, and that because Eve eat of the forbidden fruit and tempted Adam to do so also, they were driven from the garden and cursed, and not only they but all posterity, and the ground and all the animals, and that because of that act of Eve's, death was brought into the world and all our woe? Is the infallible word of God in the Old Testament to be taken as conclusive on the subject, and also that of the New Testament infallibly true, that Christ was sent into the world to redeem all who believe in him as the antidote or counteracting power to save from death and all our woe? How comes it to pass in this life practically? Are believers in these statements exempt from human ills? or is it not that the vested interests in propagating such statements are one great cause of making them extensively believed? Sorry should I be to shake the faith of believers. It is only the spirit of inquiry for truth that causes me publicly to ask these questions. My present faith leads me rather to believe in the constant presence and omnipresence of the Great Creator, and in my own direct intercourse and connexion with nature, without any fictitious, legal, or theological fictions, of John Doe or Richard Roe, Adam and the fall, Christ and the resurrection! I think it very hard to be called upon to believe that I am to be excluded from direct intercourse with the Deity, that I may not be allowed to recognise a present, ever present, and omnipresent creator sustaining all things, except through some indirect medium. Wherever I go I can worship and adore the gracious providence that brought all things into being, and transforms all things according to the sovereign laws of nature. Such religion is not a fiction, but a living reality, for both out of church, and in the fields, in the private chamber, and in the tumult, I feel confident and at ease that I am in the presence of the power in whom I live and move and have my being. Whatever be the consolations of others, this is mine, that I am never for a moment without the sustaining laws of providence and nature. These are generally stated to be Almighty, and it is bold to assert that they are limited or within bounds. Spiritualists generally believe in Almighty or unbounded action. I confine my idea to the fixed laws of nature, which are not unbounded, but only extend to a certain limit. It is truly said, "Thus far shalt thou go, and no further." Why is the learned Lord Brougham an incontestable authority in all things in the estimation of so many? Partly because he is the upholder of old opinions, and is afraid of too speedy a reform in anything, and why should he denounce those as devoid of religion altogether who do not and cannot believe in old theories which have on many minds an enthralling and not an elevating effect in leading them to contemplate the beautiful providence of nature, and the harmonious laws by which every atom of spirit and matter is ruled.

Sorry should I be to disturb the faith of his Lordship, or anyone, but I can consider no man infallible in the matter of my direct relationship to the great Creator and sustainer of all things. When the Court of Chancery and the Church of England, which are in their way most excellent institutions, are upheld by the State, and munificent pecuniary and territorial endowments, they have the means to restrain free thought and action; but, after all, they need not be alarmed about losing their hold upon frail humanity, for by degrees they have only to shift their ground, and make a few repairs, and then they will be perfectly safe. You and I, Mr Editor, are seeking repairs and a little alteration of position, in doing so we are the friends of both Church and State.

Moreover, the religion of faith in the one only living and true God and the providence of nature delivers the believer from all contention and bondage arising from the conflicting doctrines of the various sects of religionists. Am I accused of disturbing the faith of believers in the blood of Christ and the consolations of the cross? Who at first promulgated that doctrine? Did not Christ himself declare the one only living and true God, and that He was the teacher of that doctrine? Am I to be accused of disturbing Lord Brougham's or any other man's faith in the mediation of Christ alone, as the way to the Father? In



what sense was the doctrine at first promulgated, but that Christ was the teacher sent of God? and why so pre-eminently exalt the teacher and cause him to intercept my intercourse directly with the Father of every living spirit, and the inspirer of all animation? Thankful ought all to be to their teachers, and above all ought we to be thankful for the teaching of Christ, who told the Jews that the Great God was never pleased with the blood of any of his creatures, but that a meek and humble disposition was pleasing in His sight. But even that last phase is a drifting away from the dignity of the pure deist. The pure deist is the most loyal of all subjects, and recognises with homage his allegiance to his queen and the constitution of his country, and if mediation be taught as a safeguard to the throne, the principle is recognised by me in all its importance, for I would no more presume to intrude on her Gracious Majesty the Queen, except through the mediation of her officers, than I would recklessly force myself into the sanctity of the most carefully guarded prince. But that is totally different from a direct appeal to the universal lord of all, and the power by which I drew my first breath, the power that is continually sustaining me, the power by which I shall be merged into the great all to rest in tranquillity for ages, or be resuscitated by the infallible and eternal mechanism of nature. Pure deism is the only true religion, and the religion pervading the universe, but pigmy men set up false systems, which they call religion, leading to contention and strife, which I would fain do my best to obliterate, and so far as I am concerned I have resolved not to allow myself to be disturbed by the conflicting opinions of all the sects put together, but rather to look on them with pity and regret, still relying on the providence that will guide the whole to the consummation devotedly to be wished—"The peace of God which passeth all understanding." This, my Lord Brougham, is not taking away what is called the faith of the Christian, without substituting anything else, but it is laying the sure and true foundation on God and nature, and not on man's devices and the fictions of devotees, who have aimed, and will aim in vain to make plain the infinite. I repose in the infinite, keeping pace for the present with passing events, and resting sure that the procession will never come to an end, though at different points of it my position must be changed as a spectator.

I am, sir, yours truly, W. MACFARLANE.

#### SPIRIT MESSAGE.

Conscious of man's natural opposition to all spiritual intercourse, we are impelled to try our utmost to dispel these endeavours to overturn our established facts that have taken place in sincere spiritual companies. All men, more or less, are conscious of spirit, and believe to a great extent that spirits have at some time communed with man, but they tremble at the thought of spiritual influence in these days of man's enlightenment, as they are in the habit of thinking; but enlightenment does not consist in the opposition of truths. Enlightenment, as properly understood, means mental expansion or mental illumination—that is the true meaning of enlightenment. Then, why is it that all spiritual phenomena, which is nothing more than mental in a higher degree, should be disputed? Why do men, with talent and cultivated minds, seek to stop the advancement of their fellow-beings? Is this in harmony with their progressive opinions? Is progression a law of nature, or is it a false theory? Does man get more enlightened, or does he not? If progression is true he does, but if not he cannot.

We speak from observation and careful thought. Reason, which is man's pilot through the waters of life, will decide; it will bring the mind safe into the harbours of truth. Only let this faculty of mind exercise its influence in harmony with the rest, then will truth shine upon the human soul as the brilliant sun shines upon the earth and gives life, light, and beauty to all nature, with its millions of inhabitants. This should be, and must be, if progression is true; and if not true, then man cannot advance in knowledge and wisdom, and if this be the case, then let no man boast of this enlightened age. If it's true that man has become more enlightened than he formerly was, does not this show that he has progressed in knowledge and wisdom? Surely this is true. Man has scaled the walls of ignorance and mounted the temple of knowledge, and can look back at the wonderful difficulties he has fought through. Let him look again into the dreadful abyss of ancient times; see how they have punished the innocent and blameless by the burning faggot, by the torturing rack, by their fiendish and most miserable acts of cruelty. All this was done under the dark walls of ignorance and superstition. The mind of man has burst the bonds of ignorance to a great extent, and has gone out in search of truth and has come home laden with gems of brilliancy.

Every principle of the human mind is struggling hard to gain its freedom and will not be satisfied until freedom is obtained. It is useless for men to try to retard its progress; it has a power far superior to kings and queens of ignorance. They may hold they sceptre of war and destruction, but mind, as it marches to the music of harmony, will wield the sceptre of joy and peacefulness over the whole earth. Ignorance, away with thy hideous weapons of war, and hide thy face behind the dark and dismal clouds of everlasting oblivion, and let the brilliant angel of wisdom and love march over thy ruined kingdoms of torment and slavery! Angel of love spread thy golden-fringed mantle over the poor and distressed! Mighty angel of wisdom, throw thy flowers of beauty and everlasting grandeur into the expanded chambers of good and philanthropic minds, and let the fragrance flow through the souls of millions in after ages. This shall be as sure as the mighty wheels of time roll on. Progression is the propelling power or law, that governs matter and mind. If not, then let man try to prove it otherwise, and by so doing he will find himself in the same dilemma as was the opposer of Galileo, Newton, and many other modern truth-finders; and in the enlightened age there is the same opposition shown towards all truth-finders; and bitter, indeed, is the op-

posing parties. But let the mind march onward and upward; let men think, let them study the laws of their being, and then will the flowers of truth bloom with an everlasting beauty upon the beds of spiritual cultivation.—A few words from the "spirit world" to Mr Worldly Wiseman, through the mediumship of R. WORTLEY.

#### BENJAMIN MAZEL'S SPIRITUAL COSMOGONY.

##### ARTICLE THE THIRD.

After the murder of Kien, Jova fled from the spot which had been stained with crime. Half delirious with the feeling of the wickedness he had committed he wandered in the passes of the mountain until morning. At last, worn out with fatigue, he slept at the foot of a tree.

A terrible dream soon visited him, in which he beheld the form of Kien, now a spirit-man, advancing towards him, and threatening him, bearing him down with a potent spirit-will, against which all effort was useless. This spirit form resembled a diaphanous cloud, akin to those forms observed by the medium in the appearance of the archetypal aura. Acting with spirit force upon the slumbering Jova, he induced vision upon him, as will now be narrated.

The synopsis here wishes to observe, on his own behalf, that what is about to be related from the pages of Mazel fully corresponds with many accounts of visions with which he has been favoured by others, and agrees with his own spiritual experience in many remarkable respects. The principle feature in this vision within a vision, is the revelation of the enormous results of a single prevarication and falsehood. As causes ever produce effects, should the vision of the medium be accepted as true, there is a simple explanation of the origin of evil.

Compelled by the will of the murdered Kien, Jova found himself in a vast amphitheatre, upon a raised platform expressly prepared for him. Around him were benches, "upon which," says the medium, "he beheld seated, the soul, or principle of life, of the men of all centuries yet to come, and of all countries." Such were the judges—and Kien was the accuser.

The writer must content himself with a very compressed report of this first trial for murder, in which the accuser was the victim, and the arraignment preferred in the shades.

Vengeance, said the audacious founder of the first monarchy, was proclaimed as the general law to be exercised in case of disobedience, and Kien was the first to break the law by doubting the prerogative. In this great council the accuser was able to bring the guilty creature to justice. Kien spoke, says the chronicle, with moderation. "Vengeance did not belong to him," said he, "he desired the purification of the guilty, that when, in the course of events, he should be re-incarnated in this or another world, he could enter it without a feeling of depravation, or with any encouragement again to commit such a fault. Self-raised to divinity, this murderer had broken off all connexion with other created beings by his own act. This first violation led to the second, and the result, though not beyond expiation, was not to be forgotten. Granted that murder was unjustifiable," argued the victim, "the majesty must depart with it. No other source of this barbarous act need be sought, no other proof that the usurpation was in the last degree abominable."

Addressing the "pure spirits" not yet sent to earth, the accuser continued—"that to them it was superfluous to indicate the fearful consequences of such an act. He demanded in the name of justice the speedy death of Jova, that by the process of purification, he might, in his own person, escape the baleful effects of the evil which his traitorous conduct had brought upon the newly created earth."

Jova attempted to reply, but his tongue was speechless; yet his thought acted, and produced a recognition of his errors, and an attempt at self justification—"the ends," that is to say, the extension of the colony which was starving, "justified the means," the means being a gross act of injustice. To Kien's murder he made no allusion.

In spirit assemblies, according to all accounts, thought and speech are one, and the processes much more rapid. Jova was condemned to perceive, in his own personality, all the tortures and anguish that were to be endured from the ambitious grasp of power he had arrogated. Words are weak to tell how the sufferings of humanity have been exalted to the most exquisite agony from the power of pride thus introduced into the world. Every physical and mental torture was unanimously decreed by this primeval Sanhedrim, to be exercised upon the spiritual body of the derelict. Any reader of this, who is fairly up in the Minerva Press novels, or is accustomed to mentally torture and exasperate his wife and children, can form for himself a picture of what Jova endured in his dream. It is foreign to the feelings of the synopsis to dwell upon gibbets, wheels of justice, or the rack.

All things come to an end; so when Jova, the first king of the primeval valley, awoke, he found it was all a dream, and, like other politicians, attributed it to the stomach, no doubt. Yet he sought the counsel of Foe, his wife, who over-persuaded him, and induced him to continue in his relentless course of expatriation.

It now becomes the writer's duty to introduce a new personage upon this strange stage. Kien had doubted the self-arrogated majesty of Jova, and had died by the monarch's hand, but not unobserved. One of Jova's sons, inspired by a like distrust of this progenitor's ambition, watched him. M. Mazel is kind enough to tell us that this was Leviathan, a member of the black tribe—next to be sent adrift from the valley. In a thicket, hard by the scene of the murder, he beheld Kien fall, and ruminated greatly thereupon. "No true king could be a murderer," thought he, "for the highest attribute of sovereignty is mercy and love; therefore, this our first progenitor, is no more than ourselves, and, indeed, is below us, because he smites to death without cause, and in secret."

As one fraud causes another, so, in the case of Leviathan, the son of Jova, did arrogance engender diplomacy. The son, suspicious of his

parent, dogged his steps, and felt bound to foil his father's plans. The construction of the vast palace in the mountains, had first rendered him doubtful of the purity of Jova's intentions, and a furtive visit he had paid it, more than confirmed him in the persuasion that some great and detrimental movement was in view. The seclusion in which Jova spent his days, the majesty with which he invested himself on the occasions of his visits to the valley, were all confirmatory of Leviathan's doubt. He therefore followed him wherever he went, and thus became a witness of the expatriation of the mulattoes, and of the murder of Kien. Nay, unobserved and unsuspected, he had even overheard conversations between Jova and his wife Foe, which proved to him that a similar fate awaited the black race.

Dissimulation became the necessary ruling principle of Leviathan. He might perish in his attempt to foil the plans of Jova, but he did not, at least, fear death. He had been witness of the death of a hunter, whose spirit visible, in those days of purity, to all as it rose, had stood up a happy, emancipated creature, destined for a new and more glorious career. The mortal had perished in the act of endeavouring to find food for others, self-devotion had cast him into the jaws of a wild beast, and the self-devotion was a merit—as it was for others he had risked his life. Hence, knowing this, Leviathan believed that he too would be right in combating the ambition of Jova, even if he perished.

He therefore held conferences with his friends, in which he set forth his ideas upon the question of Jova's sovereignty, alleged his ambition, disclosed his crime, and urged his friends on to a common resolution of resistance to any measures the autocrat of the mountain might initiate. He finally warned the black race that they would most probably share the fate of the mulattoes, who had long since passed away into the unknown wildernesses beyond the almost sacred palace of the primogenitor.

It was said in the first article upon this subject, that moral reflections were susceptible of omittal. The writer wishes to extend that power here to the religious lucubrations of the medium. It is no part of the office of the present reporter to send coals to Newcastle, or to cast an additional apple of discord into the religious arena. Nor is any disrespect implied by the medium in the use of the name Jova, so strikingly like the Hebrew appellation, and the name as universally accepted by Pagandom. These papers, not being etymological or mythological, may well omit further reference to such topics. But the writer is very anxious that his purpose should be clearly perceptible to the public he addresses. All opinions, reverently expressed, have a right to be heard, and, therefore, why not our medium in the present instance?

Leviathan and his friends, like prudent politicians, "kept their powder dry," and awaited the movements of the king. He, on his part, was not idle; by crafty means he excited the whites against the blacks, and so laid a foundation for his further movements. Upon this, a counsel of the blacks, under the presidency of Leviathan, was held, and speeches were made, and attitudes struck—best characterised by their likeness to Martin's pictures, save that according to the medium, the meetings were held upon "the Plains of Heaven," rather than in "Pandemonium." Resistance, passive first, but to be active if necessary, was resolved on.

Thus stood the contending parties, the war being indeed—and very truly—the war of Titans scaling Heaven, as will be presently seen in the fourth article.

KENNETH R. H. MACKENZIE.

Chiswick, Sept. 17th, 1864.

(To be continued.)

### MY RELIGION.—No. III.

In its Geology the Bible teaches that God made the earth in six days about 6000 years ago; whereas Geology demonstrates that the earth has existed for millions of ages, and no geologist worthy of the name disputes it. Many attempts have been made to reconcile this; new explanations are being constantly made, and no two of them agree. One thinks the six days means six thousand years, "for a thousand year is with the Lord as one day and one day as a thousand years," which also makes the Lord to have rested a thousand years!

Another pretends that every day was an indefinite period of time, embracing countless millions of years. Some think the six days were occupied in merely remodeling the earth—others, that it only applies to a limited portion, the Garden of Eden.

When and by whom were the books of the Bible written? These are questions still open to Biblical critics. I will briefly advert to some of the arguments relied on to show they could not have been written by their reputed authors.

1. The annals of Egypt record none of the Pharaohs recorded in Genesis and Exodus; and no history except the Bible and those taken from it celebrate the deeds ascribed to Moses, Joshua, Samuel, and others.

2. In Gen. xiv, 14, Abraham pursued his nephew's captors unto Dan. No place called Dan existed until three hundred and thirty-one years after the death of Moses. In Judges xviii, 27, it is said the place was called Laish at first, and received the name of Dan after the death of Samson.

3. It is said in Gen. xxxv, 21, that Israel "spread his tent beyond the tower of Edar." Now the tower of Edar was over the gates of Jerusalem, and was not built until the reign of David, many years after the death of Moses.

4. In Gen. xxxvi, 31, it is said, "And these are the kings which reigned in Edom before there reigned any king over the children of Israel." No king reigned over Israel till eight hundred and sixty years after the death of Moses.

5. The book of Deuteronomy is made to record the death of Moses.

6. Joshua, xxiv, 31, is made to say, "And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua."

7. The phrase "unto this day" occurs frequently in the book of Joshua, and shows that the author lived after the event was supposed to have happened; thus: "And Joshua burned the city, and made it a heap forever, a desolation unto this day." "And Joshua \* \* \* laid great stones in the cave's mouth, which remain unto this very day." This expression means the lapse of a long, long time. It is supposed the book of Joshua was written after the establishment of the Jewish monarchy.

8. Between the first and last books roll many centuries. All other languages have undergone great changes in much less time. In the English, for instance, the reader of Chaucer requires the aid of a glossary. But anyone who can read Genesis can read any other book.

The Gospels, some of the Epistles, and Revelations, are supposed to have been written from thirty to sixty years after the crucifixion, and, except some of the Epistles, the authors unknown—that the chief inquiries and the collection of facts relative to the birth, life and death of Jesus were not made until many years after his death, and were transmitted more from hearsay than from actual knowledge, the art of writing being only understood by a very few.

But all this I consider of minor importance. It concerns us little by whom or at what time they were written. Here are the books handed down from remote antiquity, and believed for ages to be the inspired word of God. Let us look into them.

If God has written a book to be the universal guide of man; to teach him what to do and what not to do; to deliver him from eternal death, and exalt him to everlasting bliss, we may reasonably expect that one part will perfectly agree with another, that the principle would be the same throughout, since God is the same in all ages, man's nature the same, and the laws of right eternally the same, but the principle of the earlier books is hatred. The Old Testament teaches us to do our enemies all the harm we can, while the principle of the new Testament is love, and we are enjoined to do our enemy all the good we can. In the Old Testament we read "An eye for an eye, a tooth for a tooth, stripe for stripe;" but our Saviour teaches us, "resist not evil; but whoso shall smite thee on the one cheek turn to him the other also."

Joshua orders, "Thou shalt save alive nothing that breatheth;" and Joshua smote all the country, &c., and destroyed all that breathed, as the Lord God commanded.

The very opposite of this we read in the New Testament. "Love your enemies, bless them that curse you, do good to them that hate you. If thy enemy hunger, feed him."

A book written by the hand of God would show no contradictions. Turn to these passages: "I have seen God face to face, and my life is preserved." "And the Lord spake to Moses face to face as a man speaketh to his friend." "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel."

How do they agree with these? "No man hath seen God at any time." "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath or can see." "Ye have neither heard his voice at any time, nor seen his shape."

(To be continued.)

### PROFESSOR ANDERSON'S LETTER TO THE "MORNING POST."

We extract Professor Anderson's letter to the *Post* of October 1st.

TO THE EDITOR OF THE "MORNING POST."

Sir,—Your space and my time are both valuable—the one to your thousands of readers, who have more interest in general news than individual controversy—the other to your humble servant, if no one else.

In answer to a letter signed "Looker on," which appeared in your to-day's issue, I beg to state I have received no communication from Mr Palmer, the speculator with the Davenport Brothers (a gentleman formerly in my employment, and for whom I entertain a very high respect) to witness the performance of the Brothers Davenport, very clever young artists, who have been performing the rope-tying trick, bell-ringing, trumpet-flying, and changing-coat experiments, all of which my son is exhibiting at the present time in America by natural agency only, and not attributed to any spiritual cause.

If these gentlemen will expunge the word "Spiritualism" as to their manifestations from their announcements, they will have no warmer admirer and supporter (as I told Mr Palmer) than your obedient servant,

JOHN HENRY ANDERSON,  
"Wizard of the North."

St. James's Hall, Sept. 30.

*Apropos* to the above, we may as well inform the public of a few facts which have come to us from reliable sources. Professor Anderson's Son, or some person claiming to be his Son, has been exhibiting the rope-tying trick, in America; but it has turned out a sorry sham, and a miserable failure. He was unable to gull the American sight-seers with cutting knots and escaping through trap-doors, &c. So the disappointed Prestidigitateur changed his colours in Baltimore, and appeared under the guise of a Spiritualist; but spiritualists could not swallow the bolus prepared for them by the sham spiritual medium, and he was left in great distress, almost alone. What the

consequence would have been, had not a benevolent Spiritualist paid his hotel charges, we can but imagine.

The professor, before he asks the Davenports to expunge the word "Spiritualism," which, by the way, they have not put in their programme, should first be consistent, and expunge the word Clairvoyante, or second sight, together, with the angel, from his large placards.

## THE MEDIUMS.

### AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

#### CHAPTER XVII.

"Well, to be sure, how nice you look, both of you; I am so glad you have come 'ome again;" exclaimed Mrs Bates, as she shook hands with Ada and Emily, on their entrance home from school. Ada, the youngest, was a little, docile, affectionate being, which Mrs Bates thought no one but the most 'orrible person out could help loving. As for Emily, she was a little less quiet, but still, there were in her expression, good temper and pleasant smiles. She being the eldest, had need of a little extra boldness, because she deemed it her duty to suggest to the housekeeper, certain ways of going about her duties; which ways, had been observed by the little lady at Miss Peters' academy. Mrs Bates could listen and laugh at anything pleasant, which might come from the lips of the girls, but she did not care for any interference in her management. Emily would be in the kitchen, and would make small pies, and get Mrs Bates to allow her to bake chesnuts, and dis-arrange plates, knives, spoons, &c. These things went on, day after day, but they became a source of annoyance to the good housekeeper, who remarked to Margaret, (her cap-frills rising up spasmodically, "that them 'ere new-fangled schools was the cuss of young ladies, because they taught them to fiddle-diddle about, and to do no good in one's kitchen; which, do what she could, *would* get in a muddle, and full of dirt." Margaret said, "never do you care, Mrs Bates, what muddle is made, I will put it to rights;" and so the good girl did. She watched every opportunity to arrange and make tidy everything displaced by the zealousness of Emily to amuse herself with, making miniature pies, &c. In the best regulated families, children will be sure to have certain little whims, which come in the way of the servants. Especially is this the case, where no mother is near to keep a close watch upon their movements. Mrs Bates had a great love for Mr Humphrey's little girls, and was, in her heart, pleased that they were at home; but she certainly would have been better pleased had Emily been a little less officious. Ada chose rather to be in the garden, skipping, or amusing herself with a kite, when she was not engaged in reading. But there were hours during each day, that they sat in the drawing-room, or library, in company with their father; who felt intense pleasure in having them near him. Mrs Bates had consulted Margaret upon the propriety of keeping all knowledge about the "orrible" spirits from them; for the truth is, she trembled, lest they, in their innocence, should be subjected to the ravages of the devil. Margaret feared only that the manifestations might frighten them; she did not think the influences were to be called devilish. But the two agreed to keep the subject quiet.

Mr Humphrey was busy in the library reading a letter, anonymously signed, which was inserted in a Provincial newspaper. The writer said it was his opinion that Spiritualists should be treated as madmen, and confined in asylums until their lost reason was restored. He alluded to the case of Mr Humphrey, as a case in point;—here was a respectable merchant, leaving a lucrative business in the hands of one of his own workmen; whilst he, himself, pursued an *ignis fatuus*, going about from town to town, vainly trying to make others as insane as himself. Had he common sanity, he would take care of his business, and leave the business of madmen to themselves. Thus the letter went on—there were no philosophical explanations of a higher philosophy than Spiritualism taught—

there was no attempt at a logical solution to the mysteries of the subject—all was flat and unprofitable abuse, of Mr Humphrey, in particular, and Spiritualists in general. He was just in the act of throwing down the paper, when his eye caught the following:—

#### A MEDIUM IN TROUBLE.

Mr Jeremiah Forbes, whose cunning attempts at gaining knowledge from the spirit-world, has now become matter for fun all the world over, has just lost an action for defamation of character; brought against a Mr Philas Polax, a lecturer, whom it is alleged, has denounced Mr Forbes, publicly; calling him, among other hard names, "a humbug." It appears that although Mr Somes and two others swore to the fact that the defendant used the language in question, yet, the Jury, considering, we suppose, the nature of the plaintiff's profession, gave a verdict for the defendant.

Well, well, thought Mr Humphrey, this is a case worthy the dignity of an English Court. Men are to be publicly assailed, and pronounced humbugs, and no redress is to be allowed. If the editor, even of this paper, had a spark of just feeling, he ought to have denounced such a verdict, and held the Jury up to public censure.

Mr Humphrey ruminated for a time, and then proceeded to address a letter to the newspaper, defending Spiritualism, and declaiming against the unfair legal verdict, in the case of *Forbes versus Polax*. He had just finished, and was in the act of sealing the letter, when the children came running to him, joyously enough, to say that grandfather Peerless was coming. There was little time for surprise, or anything else to fix itself in the expressive face of the shipwright, before Mr Peerless, full of his usual bluff merriment, shook Charles by the hand; and remarked that it was always *his* opinion, that no good could be got out of Spiritualism; and without further speech, he placed a newspaper in Mr Humphrey's hand, whose eye caught sight at once of another account of the trial of *Forbes versus Polax*. The son-in-law looked at the father-in-law with some surprise, and the father-in-law looked at the son-in-law, with a smile of satisfied assurance.

"Well, well, I thought, at least, you would take the side of justice, in this case."

"Why, so I do; does not *justice* nonsuit the plaintiff, and do not *I* serve him the same?" replied Mr Peerless.

"Oh, I see; you go over to the strongest side, independent of justice or conscientiousness—you favour the law, when the law favours insult and defamation; but you favour not the law, when it deals equitably with yourself."

Mr Humphrey spoke this sarcastically; and yet he had no intention of wounding the feelings of Mr Peerless; but he did so, for certain recollections were excited, which brought a tear into the father-in-law's eyes. The son-in-law, observing the effect of his words, with a good deal of delicacy, changed the theme. Meanwhile, Emily and Ada hung about their grandfather's knees, and looked rather puzzled up into his face. Presently, Mr Peerless was full of jovial humour, as usual, and the girls felt happy. Of course there was a deal of talk about the progress the children had made at Miss Peters' academy, and much prattle on the part of Emily about the doings and personal appearance of Miss Peters and certain pupils. She was described as a prim, polite lady; neither very handsome nor very ugly; but rather old maidish in her manners; exceedingly strict in the observance of prayers, and wonderfully careful, lest the pupils should eat too much, and injure their digestive apparatus. To save herself from the irksome responsibility of having any of the pupils sick from excess of eating, she always carefully measured out the edibles according to the size of her pupils. This was her plan—not very pleasing to some, who contended that size was no true guide to appetite. But all insubordination was put out of the school, and apparent order prevailed. Emily went on giving sundry amusing facts in connection with the academy and Miss Peters, which were all substantiated by Ada, and accepted with delight by their grandfather.

(To be continued in our next.)

"A short life is not given us, it is made so by ourselves."—SENECA.

"We are weak, because it never enters into our thoughts that we might be strong if we would."—SALZMANN.

"The first wealth is health. Sickness is poor-spirited, and cannot serve any one: it must husband its resources to live. But health or fullness answers its own ends and has to spare, runs over and inundates the neighbourhood and creeks of other men's necessities."—EMERSON.

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