

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.

## INSANITY.—No. 2.

SINCE our last article on this subject we have consulted the last published report of the Commissioners of Lunacy, and find sad confirmation of the opinion we expressed, viz., that the method of treating lunacy has proved itself utterly incapable. Hear the Commissioners—"Looking back and comparing the extremes under review, we find that our asylums contain nearly twice as many Patients as they did fifteen years ago. On the first of January, 1849, the numbers stood at 14,560, and on the first of January, 1864, they had risen to 28,285." These figures only apply to the cases which are easily enumerated from the separate reports of the various asylums. The Commissioners themselves say that they cannot estimate the number of the insane, taking into account the workhouse, prison, and private house lunatics, at less than 44,695. Taking this latter number as the aggregate, which we believe does not, by any means, reach the actual total; we have a stupendous fact before us. How is it to be met? Shall we move along in the old track still, and deal with Insanity to its certain increase? Or shall we try other means of cure than those in vogue? If the answer is in the affirmative, what will follow? Why—that those who are prepared to introduce new methods of dealing with madness must look to it they are not themselves certified as madmen, and made to experience the horrors of confinement and the cruelty of systematised ignorance, which exists under cover of "the profession."

Every year lunacy is on the increase. Can it be cured? Is it a disease? What say the skilled lunacy doctors? To the first question the answer is, according to the Commissioners' report, an increase of lunatics in the asylums of this country, in fifteen years, of 13,725. To the second the answer is, "Yes;" and to the last question, "Yes." But there is a mistake somewhere. The doctors call Insanity a disease, and say it can be cured. But what is the fact. In fifteen years an increase of lunatics in the asylums alone of 13,725 prove that Insanity is not understood by them. Medicine, straight-jackets, learned consultations, and all the *et ceteras* have done their work, still Insanity is on the increase. Suppose it should turn out in the end that after all the physical and mental powers of the patients are mostly not diseased, but that they are oftentimes exercised by intelligences outside themselves; how strange must the sticklers for confinement and harsh measures, as the means of cure, feel!

Spiritualism has to fight its way, not only into the law courts and the churches, but right into the lunatic asylums. We are confident it will receive no welcome at the hands of the authorities in either. We do not stop to discuss

who are and who are not mad. A great writer has said—"All genius is allied to madness,"—and we may add most emphatically, all that is opposed to genius as well. It would swell the list immensely were these latter cases added to it. But we pass on, and direct our attention to those extreme cases where the patients are made to display uncommon strength, to hear voices in the wind, or see transformations of horrible or pleasing forms, and finally to let their eyes in "a fine frenzy roll," to the terror of all around them. Such distressing cases are by no means rare amongst the inmates of the asylums. But the treatment they receive from the very fact that it is not founded upon an acquaintance with the psychological or spiritual cause or causes of the "disease" cannot possibly effect a cure. It is true, after long treatment, that patients leave the asylum and are considered to be cured by the treatment therein received. It may be so in certain instances, but we venture to state, had they never seen the asylum, and never been subjected to the treatment under which they recovered, they would probably have been restored long before. Making allowances for the cases which can be directly traced to physical causes, the preponderating cases where the cause is involved in impenetrable mystery to the physician, because he ignores the only solution possible, are enough to harrow up the soul, and make us inquire if we have really improved in our civilization. The facts are too stubborn to be ignored—44,695 cases of Insanity, in all its varied phases, are a standing rebuke to the sinners of omission who continue a system of routine which not only keeps the insane insane, but knows not how to reduce their number. The question has to be answered—What shall be done to alleviate the sufferers from lunacy? Shall Psychology and Spiritualism, like a dead language, be considered dead? or, what is worse, as if they never lived? If they are ignored, we see no possible hope for the insane; and it becomes a question whether we had not better build more asylums to meet the necessities of the future; that is, if Insanity increases during the next fifteen years in a proportionate ratio to the last fifteen years. But let us not do so, and talk, at the same time, of our enlightened competent medical practitioners. If Insanity is allowed to consign victim after victim to the asylum, and the awful fact, that during fifteen years' application of skill and confinement, there are an additional 13,725 cases to applaud the science of therapeutics is only to be practically ignored, all we can say is, it is a scandal and a shame that conventional red tapeism should rule to the perpetual preservation of lunacy.

The system now in vogue says—better let the insane increase in thousands than that new methods of therapeutics should be recognised. Humanity, however, says—better let system go to the dogs than that human beings should be subjected to ignorant and brutal treatment which is kept up, not because it has proved efficacious, but because it is considered that, having been so long practised, it would be rash to invade it, or because interest blinds the interested. We are aware of the difficulties attending the subject, and readily admit that new systems ought to be accepted with caution, but that does not justify the ignoring

of them altogether. There can be no question about the fact that the present lunacy system has proved itself incompetent. If so, it seems to us insane to continue it.

It may be said, it is well enough to find fault, but to point to a remedy is better. We point to Spiritualism, and unhesitatingly affirm that the secret of Insanity, at least, in the majority of cases, is therein contained. We care not to discuss mere minor details, but go to the root of the matter at once by saying that when the physician shall study its phenomena he will find the elixir which alone can restore numbers of the insane, who may otherwise remain under the old *regime* until they pass away to the Summer Land. The physiological causes of Insanity receive attention, it is true, but it is likewise true that the deeper and more active spiritual causes are overlooked.

If another fifteen years should present us with no more hopeful facts in connection with lunacy than the past fifteen years have done, we very much fear that the methods of treatment so common in such cases, will win for the medical schools no very flattering tokens of respect. The fact is there is a reform spirit working in the country which must in time find its way even into our lunatic asylums. Spiritualism is destined to bring its power to bear, however strong the prejudice of the "profession" may be, and however stubbornly it may be opposed. The terrible cases of Insanity which yearly appeal to us from the asylums have too strong a claim to be for ever unheeded. Something must be done in the way of reform, or there is the inevitable increase to be endured. We wish we could speak otherwise, but the Commissioners' own report forbids it. When those who have the care of the insane shall feel themselves ready to apply the remedial measures which special cases demand without holding supreme the old methods of cure, merely because they are old, then we feel assured a great falling off in the numbers of asylum inmates will result. But to continue in the old track with the ugly fact staring them in the face, that there is an immense yearly increase in the numbers of cases, is to us an abuse not to be lost sight of. Let the question of Insanity, in its spiritual aspects, engage the attention not only of the philanthropist, but the scientific student; and let it no longer be possible for another Commissioners' report to present figures which mock the boasted skill of the medical world.

#### A GROUP OF VISIONS BEHELD BY JANE LEAD,

(A Distinguished Member of the "Philadelphian Society.")

BEFORE presenting our readers with a few specimens of the spiritual experiences of one of our greatest English mystics, Jane Lead, who, in truth, was one of the most remarkable prophets, mystics, and mediums whom the world has in any age possessed, it will be necessary to say a few words regarding both herself and the society of "Philadelphian Brethren," of whom she was a distinguished member.

Turning to William Howitt's "History of the Supernatural," vol. II., page 243, the author tells us that "The Philadelphian Brethren" was a society founded by Dr. John Portage, originally a clergyman, but deprived of his living under the Commonwealth, and who then studied medicine, and practiced it as a physician until his death in 1698. He might be styled the English Bohme. The chief members of this society were Thomas Bromley, Edward Hooker, Jane Lead, Sabberton, and Antoinette Bourignon. They used to meet for worship, to the number of twenty persons or so, and, according to their accounts, had wonderful apparitions of good and evil spirits. This society was formed in 1696, and dissolved in 1704, the members believing that they had by that time "completed their testimony" of the nearness of the coming of the Lord, and of the necessity of a thorough reformation of life, as a preparation for receiving Him in the soul; for they did not teach an external personal appearance of the Lord, but an internal individual reception of the Saviour within each purified heart and mind, through the immediate and conscious presence and activity of the Holy Ghost, the Comforter who shall lead into all truth. Theirs, especially, was the vital but much mis-understood doctrine of "the indwelling Christ," announced as a veritable fact by every highly illumined and spiritualised mind since the earliest Christian times, in every era of special divine outpouring, whether in the Catholic Church as amongst "the Friends of God" in the fourteenth century, or as amongst the Quakers in the Reformed Church only a few years previous to the establishment of this now almost forgotten Society of Philadelphian Brethren. The members in

England corresponded with their brethren on the Continent, amongst whom was the celebrated Antoinette Bourignon, a much persecuted lady, and the authoress of various remarkable works relating to mystico-religious subjects. The society disavowed all sectarian objects in its formation. Dr. Francis Lee, one of the brethren, the son-in-law of Jane Lead, in replying to an accusation of schism, thus refers to the unsectarian nature of their spiritual association:—"We do not claim the name of a Church, but are contented with an inferior title. We say indeed, that the Church is imperfect, and so cannot be accepted by Christ as His true Bride. But, at the same time, we own ourselves to be yet imperfect; and, therefore, we wait to be of that perfect Church which we surely expect to rise in this nation, and to be gathered out of the episcopal communion, and out of others. But since we do at present only wait for the manifestation of a pure Church, but only a society preparatory to it; therefore, though indeed we do excite others, both public and private, to join with us in the same expectation, yet is not this to make them separate and divide from the private communion, notwithstanding imperfections in it, for the sake of greater perfection in discipline or doctrine, but rather to embrace all that is good and true, and pass over what is not so, in an imperfect Church."

Jane Lead became acquainted with Dr. Portage about twenty years after his ejection from his living—which ejection was based entirely upon an accusation brought against him of exercising magical arts—and their acquaintance deepened into the most intimate and constant friendship. She was a widow, was a member of a titled family in Norfolk, and had been married to her cousin, William Lead—was possessed of a fine intellect, and of much educational accomplishment. She was a seeress of the very highest order. After her husband's death, she declared she received a visit from his spirit, and henceforth retired from the fashionable world, living only to God, and for the work which He vouchsafed to her. She lived sometime in the family of Dr. Portage, and, through age and much writing, losing her eyesight, Dr. Portage became her amanuensis, writing down various of her works from her dictation. Her published writings—which, at the present time, are extremely rare, and fetch a high price in the old book market—are thirteen in number, and were published from between the years 1682 and 1701. Their titles are, as may be inferred, of a highly spiritual and mystical nature, as for instance, "The Heavenly Cloud, or the Ascension Ladder," "The Enochian Walks with God, found out by a Spiritual Traveller," "The Tree of Faith, or the Tree of Life, Springing up in the Paradise of God," "A Fountain of Gardens Watered by the Rivers of Divine Pleasure," &c. Spiritual visions and conversations with the indwelling spirit, are interwoven with the doctrines which she seeks to enunciate, and are usually made the media of instruction.

Jane Lead lived to the age of eighty-one, by which time the society counted a hundred members, including lawyers, physicians, merchants. Her works were translated into German by one of her followers, Loth Vischer, of Amsterdam.

Considering how rare are become the works of the remarkable seeress, the experiences of whom bear the most marked resemblance to those of the most interiorly developed of the "mediums" amongst us, and the consolation which this knowledge may bring to many questioning hearts, we venture to lay before our readers a few of the most noteworthy visions contained in the "Fountain of Gardens," a volume which bears the stamp of being a diary of spiritual experiences, intermingled with discourses held by the soul of the seeress with her celestial visitants. We would also refer such of our readers as are desirous of further information regarding the "Philadelphian Brethren" and Jane Lead, to a beautiful and exhaustive article relating to them in the last number of the second volume of that excellent, but too short-lived periodical, "The Dawn," an article from which we have drawn largely for our present purpose. "The Fountain of Gardens" opens with the manifestation in glorious visible form, of that mysterious personage, "the Divine Virgin, Wisdom," referred to not only in the Book of Wisdom, but mysteriously and mystically interwoven with the revelations of countless seers and prophets, of all times and all races, under varied names, but ever possessing the same eternal attributes, and the allusions to whom as appearing in a clearly visible form, are very numerous.

"The first vision that appeared to me," thus writes Jane Lead, "was in the month of April, 1670, which was in this wise,"—

Being my lot at that time to visit a friend in a solitary country place, where I had great advantage of retirement, often frequenting lonely walks in a grove or wood; contemplating the happy state of the angelical world; and how desirous I was to have my conversation there, my thoughts were much exercised upon Solomon's choice, which was to find out the noble stone of Divine wisdom, for by acquainting myself with her, all desirable good in spiritual things would meet upon me. The report and fame that Solomon gave of Wisdom did much excite me to seek her favour and friendship; demurring in myself from whence she was descended; still questioning whether she was

a distinct being from the Deity or no. Which, while in this debate there came upon me an overshadowing bright cloud, and in the midst of it a figure of a woman, most richly adorned with transparent gold, her hair hanging down, and her face as the terrible crystal for brightness, but her countenance was sweet and mild. At which sight I was somewhat amazed, but immediately this voice came, saying, "Behold, I am God's Eternal Virgin, Wisdom, whom thou hast been inquiring after. I am to unseal the treasures of God's deep wisdom unto thee . . . Now consider of this saying till I return to thee again." This vision look great impression on me, yet I kept for the present hid, but it operated so much upon me as indeed I was incapable to converse with any mortals, which was taken notice of that some extraordinary thing had happened. For the which I asked my friend's excuse and desired that she would give me the liberty to be much alone and to walk in the silent woods, where I might contemplate what had so lately happened.

Now after three days, sitting under a tree, the same figure in greater glory did appear, with a crown upon her head, full of majesty, saying, "Behold me as thy mother, and know thou to covenant to obey the new creation laws that shall be revealed to thee." Then did she hold out a golden book with three seals upon it, saying, "Herein lieth hidden the deep wonders of Jehovah's wisdom, which hath by Him been sealed up, that none could, or ever shall, break open, but such as shall appear to be, who will receive and keep her laws, as they shall spring daily in the new heart and mind." This appearance and words were wonderfully sweet and refreshing to my soul. At which I bowed at her feet, promising to be obedient to all her laws. So the vision closed for that time.

Pondering in my heart with great comfort that this Day Star had visited me from on high, I returned to London, to my own habitation, retiring myself from all my acquaintance, saving one person that was highly illuminated, who encouraged me still to wait upon this vision; for he was acquainted with somewhat of this kind. So after six days the vision reappeared, with a train of virgin-spirits, and with an angelical host; and called me to come and see the Virgin Queen with her first-born children; asking me whether I was willing to be joined amongst this virgin company! At which I replied, "All willing to offer up myself most free." Then immediately I was encompassed about with this heavenly host, and made a spirit of light. Then these words proceeded from the virgin, saying, "I shall now cease to appear in a visible figure unto thee, but I will not fail to transfigure myself in thy mind; and there open the spring of wisdom and understanding, that so thou mayest come to know the only true God, in and by the formation of Christ, the anointed Prophet in thee; that shall reveal great and wonderful things unto thee, that are to be made known and public in this time; therefore be watchful and give good heed to thy mother's counsel." Then my spirit replied, "According to thy word let all this be fulfilled." And so this glory withdrew. But an universal glory did fill my heart.

We will now give a specimen or two of

#### JANE LEAD'S PARABOLIC DREAMS.

May 25th, 1876.—The following appeared as I was walking in a green pasture, with one or two with me only for pasture. Suddenly, within a bow-shot there was manifested a pleasant calm sea, which appearing so near, I said to them, "Come, let us go and sit down by the side of it; where I also saw a heap of precious stones, and I heard a voice say, "A treasure is there hid." Then I resolved to make thereunto with all speed, but when I came to set forward, neither I, nor they with me could go; there were such bogs and quick-sands, that none of us durst adventure. Something said within me, "You cannot go till you be shod with the golden sandals. Therefore stay awhile and provide them. Considering this in the morning, and knowing that all presentations of this magical nature have their certain effects, I now had matter to exercise my spiritual senses in laying aside the garments of my outer sense, which is, to the intellectual understanding, the great impediment. For which cause the spirit of wisdom doth take advantage when the external reason is laid asleep, and the animal sense drowned, to manifest the objects of the inward worlds by internal idea, which was God's method for the discovery of His might in foregoing ages. We must come to be in the Spirit as John was, when he, in vision, saw and talked with Christ, being for the time without any touch of, or feeling any weight of his gross corporeal senses, for he had died unto them. As he saith, he was *one dead*, which made way for the opening of this new world's scene, and unclasping that Book of Revelation, which before was hid and concealed.

May the 28th, 1876—I saw again in vision a stream from this calm sea, regarding which I mentioned that for want of being suitably shod we could not pass over to. Which gave much exercise to my mind, stirring up matter of inquiry and intercession with my God, pleading from the Spirit of Jesus, why that gulph should remain betwixt this ocean treasury and us, who had now declined and turned our faces from all things terrestrial, so that we might come to possess what Wisdom's

glass had opened to this scene of glory. This being the matter of my contemplation, after which in the night falling into a trance-like sleep, of a sudden I found myself in a boat that did run with the greatest swiftness, that neither the bogs nor quick-sands which formerly I saw, could stop it, for the waters from the sea had risen high over all, bringing me safe and sure to this sea-shore, where I was to sit down fixed upon the mountain of precious stones, there to choose and pick out, what was of greatest value. And when I came to my spiritual sense, waiting for the interpretation of this vision, it thus spake in me. "The ocean which thou dost see, doth represent God, the immense Deity, who contains all full, rich, and weighty substance and treasury, who by no corporeal spirit could ever be reached, for there was a gulf and eternal separation between, as this boggy passage did represent. But only by Sion-born spirits, whom I have seen in true sorrow and mourning, because hitherto they could no path find for sure footing, whereby might be attained this rich mine, where all desirable good doth lie. Now in tenderness and compassion unto thy sorrowful spirit this stream hath risen which represents thy Jesus, who from the ocean-love of the immense Deity doth flow to thee to bring thee back to the head fountain, where thou mayst come to know God, the Holy Ghost, covering thee as the waters do the sea. Till then fix upon this Jesus, who is the lovely mountain of precious substance. Where be thou sure now to look, turning over every stone, till thou come to find that only sapphire stone which will change gross metals into bright transparent gold, and shine through dark bodies a flaming light. These things are thus presented to thy eternal eye, so to speculate upon, as thereby thy whole mind may be transmitted over hereunto, in order to the fulfilling of what thou hast seen in vision.

October 21st, 1876.—In the night I had this representation of a vine upon a wall, which was very fruitful, but not come unto its full ripeness. There appeared several sorts of fruits, besides grapes, all springing from the vine roots. Which while viewing, there came a cluster of caterpillars with black heads, fastening upon the young sprouted fruit to eat it off in its minority. At which sight I was much concerned how to prevent the marring of such choice fruit. After I came to weigh and consider the thing in the spirit's understanding, the word of Revelation opened and said that this vision was for caution and warning unto us, who were now incorporated into that vine root, to bring forth fruits according to what the Spirit had sowed and watered, so that they begin to consubstantiate into fruit. Whereunto we coming to this primary putting forth, great danger does attend this new crop of the Spirit, though they (the enemy) seem as harmless, inconsiderable worms, yet they inconceivably destroy and cut and suck away the very juice of the grape, leaving only the empty husk. For which cause, saith the Spirit, I have given this warning, lest ye should not be heedful enough of this my painful husbandry which I have brought forth in you. For these crawling worms are as pernicious to my new planted nursery as greater beasts of prey. Therefore ward and watch, keep all invasions of this kind out whenever they do set upon thee, and would assault to snip away my first fruits. Then take to thee speedily the bucket of faith and let down into me, who will open the heavens to bring down showers that shall wash and scatter away these devouring caterpillars out of thee.

It was further shown to me, as I was in prayer, upon this occasion, how our vineyard might be kept, each one from being preyed upon. This word was shot in from the Lord upon me. "Keep thy eye upon this new springing lily, sit under the shadow of it and do not go out from it. Its fruitfulness will befriend thee, when this world with all its fruitfulness shall be as a dry tree. Therefore make it thy only shelter and stay, for the essential power of the Deity floweth forth as the spirit in thee can draw it forth."

October 25th, 1876.—As I was considering this opening of the Spirit it was immediately confirmed twice by a presentation after this manner. The word said, "Behold the idea of another Paradisaical sphere!" And I saw a tree spring suddenly out of a great river, with three great laden branches; then sprung divers more young plants, all sprouting from the veins or strings from this one tree. Each one with no more than three branches, but of different growths. Some had budded, others were bearing flowers, others full-grown fruits, all round about this one tree. Upon which it was said to me; "These are so many Gods, which are ascended out of the earth, to replenish that which lay void and desolate. Here each one hath, and is growing up into a life of subsistency and Almighty Sovereignty, deriving all his power and might from the Tree of Life, that sheds its kernels into this throne river, which it no sooner falls into but it springeth up into this threefold form of the Deity. O stagger not, neither be confounded by this, for except ye had been born of this Water and Tree of Life that sheds the golden seed of the Spirit, ye should never have known the existency of life-sovereignty. But remember, your life hath many subtle, treacherous friends, who will say, as Peter did, "Far be it from thee to give up the loss of the old life, and only rest, subsist, and alone depend on this!" But know, this will only be the tempting voice, as in the time of Eve, by whose fall be thou

warned. And now whilst ye are but infants, suck and draw mighty nourishment from this Tree of Life, and you shall soon grow strong and have this life trusted to your own management.\*

With these words of admonition and encouragement as applicable to the spiritual nurselings of the nineteenth, as of the seventeenth century, we will for the present take our leave of the venerable seeress of the "Fountain of Gardens."

A. M. H. W.

#### THE ALLEN BOY MEDIUM.

We extract the following from the *Banner of Light* to give our readers the benefit of a discussion which is now exciting interest in America. In doing so, although we have no novel theory to offer, we cannot accept the theory put forth by Dr. Gardner. It is, we think, premature to manufacture theories taking into consideration only special phases of the manifestations. The facts seem to us to warrant no such theory as is here put forth. The transfer idea is, no doubt, true in certain instances, and in those mentioned by Dr. Gardner; but hundreds of other instances can be shown to offer no ground for a conjectural theory of the kind. If a theory do not cover the whole ground of the manifestations, it seems to us to fall to the ground:—

In our last issue we published a full account of the wonderful manifestations given at Portland, Me., in presence of the lad known as the Allen Boy Medium, and called upon Dr. Gardner—who has for a long time held to the electrical transfer theory advanced by Mr. Hall—to make public in full his views. He promptly responded, and we give below his interesting letter. We hope his suggestions for a thorough and careful investigation of this important subject will meet the attention they deserve, by competent and impartial investigators:—

#### LETTER FROM DR. H. F. GARDNER.

It is not often that I trespass upon your columns, Mr. Editor, or the time of your readers, to give my views upon any subject, feeling, as I do, that your space can be occupied by the writings of abler heads than I am blessed with; but the recent so-called *exposé* of the Allen Boy Medium, as set forth in the *Portland (Maine) Press*, and the explanation given to the seeming dishonesty of the medium by J. B. Hall, Esq., editor of the *Portland Courier* (whose explanation of the mystery I fully endorse), induces me to give some incidents of my experience and observation in these matters, hoping thereby to induce others to thoroughly test all the phenomena of physical manifestations, as exhibited through our mediums.

I have for many years held the opinion that in all cases of the physical manifestations, there was formed what Mr. Hall terms an electro-magnetic hand, with which the spirit controlling performed the various feats so often witnessed—such as playing upon musical instruments, moving of ponderous bodies, the exhibition of hands, and, in some instances, of the entire human form—that the substance through or by which these are made visible and tangible to our normal senses, is largely drawn from the body of the medium; and that it is by the hands thus formed, that the intelligences controlling come in contact with, and play upon, musical instruments, &c., &c. In short, in all cases of the class of manifestations above-mentioned, there will be found to exist a *double* or *dual* form of the medium, either in whole or in part, and it is this fact that has led so many Spiritualists, as well as honest sceptics, who have, under favourable conditions, caught glimpses of this outer form, to charge upon mediums deception and trickery, when they (the mediums) have been wholly innocent. I will mention a few cases to illustrate.

Several years ago, I had in my family a coloured girl, who was a medium for musical manifestations upon the guitar; and in this case the power came from her feet, instead of her hands. The method pursued was as follows:—Seating the medium in a chair, and securely tying her limbs, so that it was impossible for her to reach the guitar, which was placed on the floor under a table, with the strings toward her—the company being seated around the table, in a lighted room—an accompaniment would be played to almost any tune sung. No one was allowed to look under the table, and if any one did so, the music would cease; yet occasional glances would be obtained of something resembling long rods, or fingers, projecting out from where the medium's feet were confined, and playing upon the strings. On one occasion a lady, whose word no one who knew her could doubt, came in after the circle was formed, and seated herself outside of the circle, where she could command a full view of the instrument, and yet not be observed by the medium, when the manifestations continued for several minutes, she the while carefully watching the medium's feet, which were securely tied, and could not be moved, and observing these rods, or fingers, skilfully manipulating the strings of the guitar.

When Bly was "deceiving" the people with his pretended *exposé* at the Malodcan, a few years since, a man from Milford, Mass., volunteered to make a statement of how Mrs. Annie Lord Chamberlain was detected and exposed. His statement was substantially this:—Four persons—two men and their wives—agreed that at a given signal a dark lantern was to be suddenly opened, thus throwing a brilliant light upon the instruments, which were suspended from the ceiling of the room, entirely out of the reach of the medium, while she remained seated. Accordingly,

\* No one acquainted with the drawings made by Drawing Mediums can fail to observe the striking similarity of character existing between the imagery of these visions and the imagery of spirit-drawings.

when the manifestations were at their height, the signal was given, and the four detectives raised their eyes in the direction indicated by the sounds of the drums, the lantern was opened, and they all declared they saw Mrs. Chamberlain standing and reaching out, playing upon the drums, and that instantly she sank back into her chair, in a fainting state, from mortification at her exposure. Now, I do not doubt the entire honesty or truthfulness of these witnesses. They verily thought they saw Mrs. C., *in propria persona*, thus standing and beating the drums. But they were deceived. It was this *double presence*, before spoken of, they saw, and not Mrs. C. The sceptic asks, How do you know what you here state to be true? Were you present? I answer, I was not, and do not state it as absolute truth, but as my firm conviction, upon the positive testimony of the other members of the circle. The thousands who have attended the *séances* of Mrs. C., know that she is always seated at the end of a table, upon which most of the instruments are placed, and that two persons—one on her right and one on her left—are seated in chairs, which are so placed upon the skirts of her dress as to make it absolutely impossible for her to rise from her chair while they remain seated. These two persons, with the two seated next to them, place their hands together on the table, and, during the entire time that the room is darkened, Mrs. C. is passing her hands over theirs without cessation. The four positively assert that Mrs. C. did not rise from her chair, nor cease to pass her hands over their own during the whole time consumed in the sitting above-mentioned. Had the four first-named known more of the *modus operandi* by which spirits produce manifestations—and two of them had turned their attention especially to the chair occupied by Mrs. C., while the other two looked steadily toward the instruments suspended from the ceiling—the result would have been different; those looking up would have declared Mrs. C. was standing, and the others would have asserted, with equal pertinacity, that she was sitting quietly in her chair; and each, taking the sense of sight for evidence, would have been certain they were right. This is my firm conviction, founded upon many years of careful investigation.

Again: the Davenport mediums have had repeated "exposures," and been again and again charged with being the veriest deceivers living. They have been tested by the same method by which the Allen Boy was recently tested in Portland—viz., by blacking the mouth-piece of the speaking-trumpet, and the neck and body of the violin—and with the same results. Around the mouth of Ira would be the black from the trumpet, and on the hands and neck of William, the marks from the violin; and that, too, while they were not only securely tied, but sealed with sealing-wax, and a private seal over the knots in the rope with which they were bound; and they have borne the reproaches and the insults of the ignorant, as deceivers and impostors, while they were entirely innocent.

The explanation of these mysteries is found in the tests instituted by friend Hall, in the case of the Allen Boy, published in our last issue. I might give a long list of cases that have occurred through other mediums, but as the above illustrate the theory advanced, they must, for the present, suffice. I hope that those that have the facilities for so doing, will institute careful investigation in the matter of the physical phenomena of Spiritualism, in order to arrive at the truth in regard to the mysterious law of *duality of individuality*, and of the electrical transfer of colours from the spirit-hand, so-called, to that of the physical hand, or person, of the medium. Let the scientists of England\* institute tests, of the kind referred to in the case of the Allen Boy, with the Davenports; and let those in the different sections of this country, where mediums for physical manifestation can be reached, "try the spirits," and the result will be, that the truthfulness of the theory advanced by Mr. Hall will be as conclusively established as is the law of gravitation, and the opponents of Spiritualism will lose the force of the ten thousand times repeated assertion, that "Spiritualism has not given to the world any new philosophy, or any new religious ideas." Truly was it said by one of the greatest philosophers and poets the world has ever produced:—

"There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy."

Yours for the Truth, though the heavens fall.

H. F. GARDNER, M.D.

Pavilion, 57, Tremont-street, Boston,  
March, 27, 1865.

We give below another letter from Mr. Hall, who has continued his investigations successfully the past week:—

#### LETTER OF MR. HALL.

Editor of *Banner*.—The experiments with the Allen Boy, to demonstrate the mysterious fact that whatever soils the spirit-hand will be inevitably transferred to the hand of the medium, are yet in progress, and thus far perfectly successful. When the instruments have been blackened with burnt cork, burnt cork has been found on the fingers of the boy; when blacking has been used, blacking has been transferred, under a condition utterly precluding the possibility that the boy had any physical agency in the matter. Whatever theory further investigation may demonstrate, it is absolutely certain that the transfer is made, and it opens a new, and, to me, startling field, for thought and research. I hope that seekers after truth, everywhere, will turn their attention to the matter, for if it shall prove true, it seems to me it is the most wonderful and startling development yet made in spiritual science.

I shall endeavour to keep your readers posted in my own experience, and hope others will do the same.

Yours, &c.,

J. B. HALL

Portland, Me., March 30, 1865.

\* Allow me to say, in this connection, that to call upon the scientific men of America to institute careful and truthful investigations of the facts and phenomena of Spiritualism would be utterly useless, basing my opinion upon the experience I had with Professors Agassiz, Peirce, Horsford, and Gould, of Harvard College, several years since, at the so-called "Harvard Investigation." Where is that report you promised the public, gentlemen? How are the raps made?

Just previous to going to press, we received the following additional note from Mr. Hall:—

"Since mailing my letter I learn that at the house of one of our most prominent citizens, the "transfer test" was performed under different circumstances. The boy's hands being securely tied, the handle of the bell was—unknown to Dr. Randall and the boy—thoroughly covered with flour. The bell was rung, the boy's hands instantaneously examined, and found marked with flour."

That an electrical hand is shown to the audience, by and through the agency of spirit-power, at these sittings, there can be no question in the minds of honest investigators. Our theory is this—That certain qualities are drawn from the atmosphere, as well as from the hand of the medium; that these particles or atoms have a tendency to affinitise with the ink, or whatever substance is put upon the sitter's hair, or on the handle of a bell; and that these affinitising particles, being magnetic, must inevitably return with them to the physical hand of the medium. Thus the very means that were used by the sceptics to detect the alleged fraud, prove to be the greatest evidence that could possibly be adduced, in favour of the truth of the manifestations.

The time will soon come, we have no doubt, when scientists will fully and satisfactorily demonstrate this occult law of nature, which is but very imperfectly understood at the present time.

We claim that the hand shown in presence of the medium is a spiritual hand. The sceptic will ask, What is spirit? We answer, Spirit is embodied thought. Thus the controlling intelligence can—under the requisite conditions—show bodies, or portions of bodies, or spirit-bodies, for they are formed by the spirit. The spirit may manufacture for itself a body, and it may properly be denominated an electrical body. No more is claimed for the spirit-hand than is claimed for the tree, the grass, or the flower, or any material thing in nature. If scientific men can advance any other hypothesis, or demonstrate any other theory, we should like to have them do so.

## REMARKABLE SPIRITUAL EXPERIENCES OF A CLERGYMAN.

(Continued from page 133.)

Musical Mediums are influenced to play on such instruments as they know something of, in such a manner as, when in their normal state, they could never attain. Others there are, who never in their life played upon any instrument, yet who, while under the influence of a spirit, sit down at a piano and perform a piece of music with such execution as to astonish all who hear them. Others, again, are such mediums that the spirits can, without the assistance of human hands, perform themselves on sometimes one instrument, sometimes another, and sometimes a number of instruments at the same time, playing harmoniously as if it were a full band under the guidance of some experienced leader.

The different phases of mediumship are so many and so various, that it would occupy so much time to relate even what I know concerning them, and my experience is small compared with that of others. While standing at a table, in company with four ladies, having the points of our fingers laid upon the table, the table rose in the air about 18 or 20 inches, and remained there and gently came down again to the floor, with no more noise than if a feather fell. Were I to describe all the physical manifestations I am acquainted with, it would only be repeating what has already been given to the world by D. D. Home, and other celebrities; and as I have taken up my pen for other purposes, I shall leave these things, wonderful though they be, to others who can better describe them, and who are already doing so. With regard to mediumship, the spirits inform me that all men may be mediums. The spirits of the departed are anxious to converse with their friends who are still in the form. In order to do this, and to make themselves known, they have had recourse to physical manifestations, produced, as they say, by themselves, in a manner which can scarcely be comprehended by humanity. It seems there is an *aura* which emanates from the human body, invisible to most individuals, though visible to certain sensitives, this matter being so attenuated as almost to be like spirit, they are able to lay hold of through their magnetic and electric forces, in conjunction with the electricity of the atmosphere, and by a force of will-power they surcharge material substances with this *aura*, and can move ponderable bodies in any and every direction, cause sounds, play music, write, draw, &c., &c. By the knocking and other phenomena, men were led to investigate into the causes of such things. Questions were put at first in a simple manner by simple children, and answers were given which were afterwards interpreted to mean, "We are not dead—we are your spirit-friends, and can hold communion with you." Seventeen years have elapsed since the public were first called to notice it through these physical manifestations. In the meantime, thousands of mediums have been discovered, either by themselves or others, possessing various powers of mediumship; and millions of believers have sprung up, who thoroughly believe the wonderful truths and extraordinary teachings of this *new visitation*, and acknowledge Spiritualism to be the science of all sciences, comprehending within its ample borders all the known sciences of which man has any knowledge—the religion of all re-

ligions, embracing, as it does, the essence of all that is good and true in every religion—claiming for it nothing higher than religion, nothing loftier than science, but the embodiment and reconciliation of the two; having for its God, Infinite Truth—for its temple, the Universe—its creed, Knowledge and Truth—its Priests, Wisdom and Reason, its shrine, the Human Soul with its aspirations for immortality; in a word, they believe Spiritualism to be the SCIENCE OF LIFE. In numbers of families of good status in the Church and State, the army and navy, literature and science, daily conversation with their departed friends is held as regularly as with those still in the flesh; and that not through paid mediums, but with some member of the family or other friend. As to physical manifestations, they are considered to be merely for the purpose of convincing the sceptics that spirits are indeed present as they represent themselves to be, and to show that there is a reality in the invisible world, as taught by Milton, which could not be demonstrated in any other way.

"Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep."

## HISTORY OF SPIRITUALISM, ANCIENT AND MODERN.

FROM the Holy Scriptures we learn that in old time "holy men of God spoke as they were moved by the Holy Ghost," and thus, it is generally believed, the Holy Scriptures were written. The Patriarchs had *visions* and *dreams* to which they gave implicit credence, believing that thus did the Lord impart His will to His creatures, and therefore their children and descendants looked upon such manifestation as the Word of God, and it revered them as such. This appears from the Old Testament to have been one of the earliest modes of communication with God, by which, from time to time, were made known His commands, as in the case of Abraham, Genesis xii., 7, where he appeared unto him and promised him "Unto thy seed will I give this land;" again, Genesis xv., &c., and throughout the whole of the Sacred Writings. This, then, is the origin of Spiritualism in its higher phase, and such was believed by the Jews, to whom were committed the Oracles of God, and of whom, as concerning the flesh, Christ came, introducing a new and somewhat different dispensation, and four hundred years before Whose time the Canon of the Old Testament was closed.

But modern Spiritualism, as exemplified by the phenomena which are daily occurring around us, seems also to have been known to the ancients—so we learn from various passages of Holy Writ. Take, for instance, the Urim and Thummim of ancient times, and the Crystal Ball of the present time. The guidance of David's hand by the spirit, in those spirit-drawings which he gave to Solomon, his son, as the patterns of the porch of the Temple, and the houses, and treasuries, and upper chambers, and inner chambers thereof; also the pattern of the place of the mercy seat, of the courts of the house of the Lord, and its chambers and treasuries. David was also a Writing Medium, as appears by the several items of things to be of gold by weight, and things to be of silver by weight—all the utensils and instruments of service, as well as the ornaments, such as the chariot of the Cherubim that covered the ark of the covenant of the Lord. Here, then, we have the phenomenon of Writing and Drawing Mediumship.—See 1 Chron., chap. xxviii., 9-19. Look, again, at the spirit-hand seen by the King Belshazzar, and his whole court, which caused him so much terror.—Daniel v. Look, also, at the spirit-hand seen by Ezekiel, which, he says, was "the form of a hand, and it caught hold of him by the hair of the head, and lifted him up between the earth and the heavens.—See Ezekiel viii., 3; and you have a counterpart of the spirit-hands seen in the presence of Mr. Home and other mediums of the present day. In fact the Holy Scriptures corroborate the testimony of modern Spiritualists, that the greater part of the wonderful phenomena of Spiritualism, both in physical manifestations and otherwise, were well known to the ancients, and the facts brought forward in profane writings are so numerous, that one must be blind, indeed, who cannot see the corresponding facts.

Confucius, Herodotus, Plato, Pliny, Xenophon, and others of a later date testify of these things. Look at the star of Bethlehem—the angel with Zacharias, and afterwards with the Virgin Mary—the Angel and the Heavenly Host with the Shepherds—Joseph's Vision—the Vision which John the Baptist saw of the Spirit descending from heaven and lighting upon Jesus—the being led into the wilderness, the temptation and the ministry of Angels—the expulsion of the unclean spirits time after time, the giving sight to the blind, the curing the deaf and dumb, and causing the lame to walk, and healing the paralytic and all manner of diseases; the transfiguration, and the appearance of Moses and Elijah, and also of Jesus after His crucifixion, and of the appearance of the bodies of many of the saints at the same time in Jerusalem, and a host of other facts which might be quoted, occurring from that time to the present. We have had witness upon witness, among the fathers of the Christian Church, and the writers in all ages down to the times of Melancthon, Calvin, Luther, Richard Baxter, John Wesley, and even to the present time when witnesses and believers in the

sublime Philosophy of Spiritualism may be reckoned by millions, among whom are called Christians by profession, not counting the hundreds of millions of our fellow subjects in India, and the people of its neighbouring countries, such as China, &c., who all believe in Spiritualism more or less. The ancient religion of the world, such as the Hindoo, the Persian, and the Chinese, all taught Spiritualism. The Jews believed that the time would come when God would pour out His spirit upon all flesh; and this time was looked upon by the Christians as begun on the day of Pentecost after Christ's Ascension; and from that time to this, there have not been wanting many who professed to hold intercourse, with God and the invisible world, and as proof of such intercourse maintained that they had spiritual gifts. Our Roman Catholic brethren always held that many of their communion could perform such miracles as are related to have been done by our Saviour and His disciples in the Acts. This we of the Protestant faith have always ridiculed, and in fact we have so far retrograded in the faith, that we have lent to the teaching of materialism rather than to that of Spiritualism, lest by any means we might yield the palm to the Catholics. Yet amidst all the teachings of materialistic tendency there have been always some who were as lights set upon a hill; such were Archbishop Tillotson, Bishop Hall, Rev. Dr. Owen, Bickersteth, Chalmers, Dick, and Clarke, who recognised the communion of saints. The Church of England is perhaps the most liberal of any Church among Protestants at the present day, and is beginning to stand up for the faith that was once delivered to the saints, and among other things of the possibility of being ministered to by angels. Would that we could say that it upholds other doctrines equally true, and which are as necessary to be believed in connection with the immortality of the soul in these dark and materialistic times, as any other of the great truths of the Gospel. But the Dissenters are particularly bitter against Spiritualism, although, if they only but look for it, their every-day experience will prove its truth. Let them listen to what good Richard Baxter says among things which might be quoted from that remarkable book, the *Saint's Rest*, which, next to the Bible, they revere. "I know many are very incredulous herein, and will hardly believe that there have been such apparitions. For my own part, though I am suspicious as most in such reports, and do believe that most of them are conceits or delusions, yet having been very diligently inquisitive in all such cases, I have received undoubted testimony of the truth of such apparitions, some from the mouths of men of undoubted honesty and godliness, and some from the report of multitudes of persons who heard or saw. Were it fit here to name the persons, I could send you to them yet living, by whom you would be as fully satisfied as I: houses that have been so frequently haunted with such terrors, that the inhabitants successfully have been witnesses of them." And then Baxter quotes from Zanchius, or as he calls him, godly Zanchius, these words, "Many deny that the soul of man remaineth and liveth after death, because they see nothing go from him but his breath; and they come to that impiety, that they laugh at all that is said of another life. But we see not the devils (spirits), and yet it is clearer than the sun that this air is full of devils, because, besides God's word, experience itself doth teach it."

Baxter further says, "Who can give any natural cause of men's speaking Hebrew or Greek, which they never learned or spake before, of their versifying, their telling persons that are present their secrets; discovering what is done at a distance which they neither see nor hear. . . . Sure it were strange, if in an age of so much knowledge and conscience, there should so many scores of poor creatures be put to death as witches, if it were not clearly manifest that they were such."

Of Richard Baxter, Coleridge himself says, "I should as soon think of doubting the Scripture's verity, as his veracity."

Then, again, we have John Wesley, the founder of Methodism, in all its various branches, who is not much more than seventy years dead, in whose house the spiritual phenomena were manifested for a succession of years, and in whose writings the following impressive remark occurs, "With my latest breath will I bear testimony against giving up to infidels one great proof of the invisible world, that, namely, of witchcraft and apparitions, confirmed by the testimony of all ages."

The public mind of the present day is much more spiritualised than ever it was before—topics of a spiritual and exalted character are brought up oftener, and dwelt on more persistently, and all public and popular matters are regarded more from a spiritual standpoint. We can see it plainly enough in the current literature of the day, in the writings of men who are regarded as the leading thinkers and writers. Even though the preachers pretend to revolt at open affiliation they unconsciously lend their power to the advancement of the spiritual ideas. Our popular tales recognise the new Gospel at all points, and so does the current poetry; and the e-says, and addresses, and editorials, and speeches.

This fine aroma of Spiritualism pervades the very atmosphere in which we live. It is something that we breathe and do not know it. We are impelled by its silent influences, and we cannot tell by what power we are made to act. No more proof is

required, by a penetrating mind, to show that the visible and invisible worlds have indeed come into contact at this period of the world's history, and that the contact forms a new epoch for us all. It would prove a much more blessed epoch than it yet has, and would produce its evangelising results much sooner, were men to recognise and publish the truth as fast as it dawns on their receptive souls and co-operate with the invisible powers who are waiting at all times to do for man more than he would ever think to pray for.

(To be continued in our next.)

## THE GOSPEL ACCORDING TO MAUDE\*.

By the Author of *The Two Worlds*.

WHEN an angry divine is worsted in controversy, his last shift is generally publicly to pray for our "poor, misguided brother," which is understood to be the proper way of being piously spiteful; the next previous step having been to fling a Scripture prophecy at him, of course properly "interpreted" to fit the case. This is the stage at which William Maude, of Birkenhead, has arrived in his controversy with Spiritualism. To the regular expert, his process is as simple as is "cooking accounts" to the managers of a bubble company, or the dressing of poultry to a French *cuisinier*. First, as the cookery-book says, "catch your hare," then, using the Bible as a razor-strop on which to sharpen the critical knife, cut away and remove whatever is found to be unpalatable. Roast well before the fires of popular prejudice and passion, season with a proper amount of pious phraseology, and haven't you a dainty dish to set before a bishop or an Exeter Hall *gourmand*? In other words, having fixed upon your subject, you proceed to manipulate it. You set out to prove that the obnoxious system against which you set your theological lance, originates with a certain mysterious personage not often mentioned in good society, but of whom occupants of the pulpit, interpreters of prophecy, and others of the "unco guid," often speak as familiarly as if he were a sworn brother. Of course you must show that the system you combat is pantheistic and immoral—that it is Antichrist, and has the mark of the Beast, and is everything else that is obnoxious and abominable. To do this, you must look over the writings of its advocates. Out of a large mass of literature, you must be very stupid if you cannot find some crude or foolish thoughts, no matter that they have no necessary connection with the subject, or that they are merely individual opinions, discredited by the general body to whom you would impute them. Again, you can easily pick out passages from accredited writers, that, with skilful handling, may serve a similar purpose. You need not inquire too curiously into the general argument of the book in question, or of the context of the passages quoted, or the known opinions of the writer; and if you can dexterously throw in a text or two that may help to settle the business.

These arts are specially resorted to, if the system or theory attacked is open to the suspicion of novelty. There is a sort of theological Toryism which specially hates and dreads innovation. It conceives that new ideas can originate only in an uncomfortably hot region. Your theological Tory exercises no mental hospitality; he reverses the Apostolical maxim. He is careful not to entertain strangers, lest, perchance, he entertain a *demon* unawares. He reminds one of a cartoon that appeared in *Punch*, in which two roughs are in conversation as a gentleman passes at a little distance. The following is the dialogue:—BILL: "Who's 'im?" JIM: "Oh, 'im's a stranger!" BILL: "Well, then, heave a brick at 'im!" So, when parson calleth to prophet, and Maude respondeth unto Nangle, the colloquy as to the stranger usually ends with—"Heave a text at 'im!"

Nothing can be more offensive to a well-regulated mind than this heaving of texts. We remember a tract that used to be thrust into the hands of respectable people, headed— "Are you a sheep or a goat?" We have no doubt the simple-minded writer was actuated by good intentions; but we doubt if any theological "goat" was ever converted into a "sheep" by this very pointed and personal interrogatory. If anything can add to the offensiveness of this practice, it is to be found in rash, unauthorised interpretations of prophecy, to intensify theological antipathies or eke out a polemical exigency. Mr. Maude's pamphlet is useful in this respect; it is an example of what ought to be avoided. He is both a prophet, and an interpreter of prophecy. In the former capacity, Maude is not likely to rank so high as Murphy. He should have first tried his "prentice han'" with Zadkiel or Old Moore, before he ventured to set up on his own account. It is, however, not with Maude as a prophet but with Maude as a heaver of texts and an expounder of prophecy, that we have to do at present. The first text quoted by him at length is from that mystic record of spiritual visions and experiences, the "Revelations of St. John the Divine," (chap. xvi.) (The italics and parenthesis are as given by Mr. Maude.) "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (*lit., demon spirits*) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Now, can any other than a prophet see in this any application to modern Spiritualism? The Revelator saw but three spirits, while those among us cannot be numbered. They were "like frogs," but the spirits who attend *séances* neither wear the form nor assume the characteristics of frogs, or of any other amphibious creature: while both in form and character they bear out their claim of being our friends and kindred. Who are the three mediums answering to the "dragon," "the beast," and "the false prophet?" Are they the Fox Sia-

\* *Spiritualism Prophetically Considered*. By WILLIAM MAUDE. London: PATRIDGE, Paternoster-row.

ters? or the Brothers Davenport and Mr. Fay? We feel curious to learn, and take it rather unkind that Mr. Maude does not inform us. We hope, however, the text may be a warning to him of the terrible risk he may run as a "false prophet." We are not aware that the modern spirits go forth, in particular, "unto the kings of the earth and of the whole world;" but possibly Mr. Maude may receive private and confidential information from these high quarters. All that we can say is, that in that case, i. he can get liberty to send authentic particulars of these royal stances, we shall be happy to engage him as "Our Own Correspondent," and publish a special edition for these important telegrams.

Really, Mr. Maude, this sort of thing will never do, you know! Try another "heave!" You must, though, next time have a better pebble in your sling than that, if you are to do battle against this Philistine giant of Spiritualism, or you will fare no better than did Old Nick, when he encountered the holy Saint Medard, by the Red Sea Shore. According to the legend (*vide* Thomas Goldsby)—

"Nick snatch'd up one of those great, big stones  
Found in such numbers on Egypt's plains,  
And he hurl'd it straight  
At the Saint's bald pate,  
To knock out 'the gruel he called his brains.'

But the stone bounced off from St. Medard's head,  
And it curl'd, and it twirl'd, and it whirl'd in air,  
As this great big stone at a tangent flew!

Just missing his crown,  
It at last came down  
Plump upon Nick's orthopedical shoe!  
Oh! what a yell and screech were there!—  
How did he hop, skip, bellow, and roar!—  
Oh dear! oh dear!  
You might hear him here,  
Though we're such a way off from the Red Sea Shore!"

But the text which Mr. Maude particularly delights to "heave"—which he considers a particularly heavy one—indeed, a regular paving-stone, is the following from St. Paul's First Epistle to Timothy (chap. iv.)—"But the Spirit expressly saith, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [*teachings of deceiving spirits and demons*, as rendered by Mr. Maude] speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." "This, as we all know," says Mr. Maude, "has by Protestant divines usually been considered to find its fulfilment in the doctrines and practices of the Apostate Church of Rome." And that it has "a partial and accommodated application to that Antichristian system," Mr. Maude has "certainly no intention to deny;" but, if we may be pardoned for using University slang, he considers this as only the "little-go," the "great go" is now being played out at the exhibition of the Brothers Davenport, and at Mrs. Marshall's stances. In Spiritualism alone is it to have "its ultimate and plenary fulfilment." Let us look at the several clauses of this passage, that we may judge of the value of this latest exegesis. How does Mr. Maude know that these are "the latter times" spoken of? There has scarcely been a generation, from the first Christian century to the present, that has not regarded its own as specially "the latter times." To go back no further than Protestantism. How many sects of millenarians, believing the end of the world to be at hand, have we not had—Anabaptists, Fifth-Monarchy-men, Southseotians, Shakers, Mormons, Millerites, and interpreters of prophecy generally, attached and unattached? Are we quite prepared to believe, on Mr. Maude's authority, that these are the very last latter times, and, as Mr. Owen once said of his oft-promised millenium, "and no mi take this time!" "Some shall depart from the faith." But of what age can it be truly said that some have not departed from the faith? We know, on Apostolical authority, that the Christians of their time expected the world to come to an end, and that they would be caught up into the air, that many had even then departed from the primitive faith of their Master, and hence the injunction, "Try the spirits whether they be of God." Indeed, the whole passage under consideration has an evident application to the time and circumstances in which it was written. The Apostle was evidently thinking more of heretical Christians in Rome, Corinth, and Ephesus; than of future Spiritualists in London, Paris, and New York. What is "the faith" from which, in these "latter times," men are now departing? It may be from that of St. Athanasius, or from that of "the Church as by law established." But the Faith of Christ? Christendom has departed from that so long ago, that it has well-nigh forgotten all about it. It believes, now-a-days, in "scrip" and "three-per-cent," in *la-ses-faire* and the devil take the hindmost,—in rified cannon costing four thousand pounds a-piece, to fire shots costing twenty pounds each; but as to the religion of "Peace on earth and goodwill among men," surely, Mr. Maude, you must be joking! Men cannot be departing from that faith, for they don't hold it, and none but a very insignificant fraction ever did. As to Spiritualists "giving heed to deceiving spirits, and teachings of demons speaking lies in hypocrisy;" we need only say that Mr. Maude quotes (not always fairly) from Mr. Howitt, Mr. Brevier, Mrs. De Morgan, Mrs. Crosland, M. Bertolacci, and other Spiritualists, but he does not and cannot quote a sentence to show that they give heed or recommend others to give heed to "deceiving spirits," while he might have filled his pamphlet with quotations showing that Spiritualists urge that by our own earnest aspirations and endeavours after truth, we should draw around us spirits only who are pure and truthful; and that all communications, whether from spirits departed, or spirits who occupy pulpits and write pamphlets, should be judged of solely on their intrinsic merits.

No doubt there are deceiving spirits. Spirits in the flesh who deceive by their printed statements are very likely, at least, until they become wiser, to deceive, after they leave the flesh, by communications through mediums, if they have the opportunity; but this is no reason why we should give up either books or spiritual communications. It only shows that we should "Prove all things, and hold fast that which is good."

But, says Mr. Maude, some of the spirits have confessed that they tell lies, and that other spirits are no better than themselves. This is about the closest parallel I have met with to the famous classical story of the man who said that all Cretans were liars, but then added that he was a Cretan. Mr. Maude's logic is somewhat funny. Does a spirit put forth unexceptionable and Christian sentiments? That is only a proof of the subtlety of Satan, of the deceptableness of unrighteousness, of demons "speaking lies in hypocrisy." But does a spirit—perhaps fooling the questioner to the top of his bent—confess that he is a liar, that is unexceptionable evidence that he speaks the truth, and that his word is to be credited.

As to Spiritualists "having their conscience seared with a hot iron," Mr. Maude says nothing, and we may draw our own inference from his silence: when we consider the uncharitable and unfounded aspersions at times cast upon them for asserting what they know to be facts, and avowing the convictions to which these facts have led them, it may be thought by some that this clause of the text is possibly exemplified at the present day in a very different direction to that indicated by Mr. Maude. We next learn from that gentleman that Spiritualism "forbids to marry," in proof of which he quotes the *Times'* correspondent, that one of the most important subjects discussed at a convention of American Spiritualists last year was "free love." But neither he nor the *Times'* correspondent mentions that the subject was discussed only to be condemned and repudiated, and branded with ignominy. It is too, by the way, a little odd that Mr. Maude should consider freedom in the marriage relation a forbidding to marry. What should we think of a man who told us that the Mormons, for instance, prohibited marriage because they practised polygamy? As to "commanding to abstain from meats," our author virtually gives up the point when he tells us that "even if it is not already practised, there is a high probability it may belong to the future development of Spiritualism." Into the region of prophecy—of his own prophecies in particular, it would be perilous to follow him. Possibly he may have a better knowledge of divining than of divinity, but if so he is at present but an "undeveloped medium."

As to the latter, this pamphlet supplies evidence that he has a very imperfect appreciation of even its elementary principles. Thus, in speaking of the modern evidences of man's immortality, he asks (in italics)—What is the *soul-value of this conviction*? In other words, what is a man the better for believing that there is a future state, if his belief extends no further, or if it be coupled with intimations which effectually neutralise its moral influence? The meaning of this last insinuation is brought out more clearly a little further on, where he tells us—"Men may, by means of Spiritualism, be made Pantheists, Socinians, Swedenborgians, Universalists, but *Christians*—never. Satan does not cast out Satan, nor is the kingdom of darkness divided against itself." The meaning of all which is—the belief in the future life and its related truths is of no use, unless you also believe in the Gospel according to Maude;—and a more shabby, seedy Gospel was surely never uttered by any articulately speaking biped in any age of the world. And this language he employs with the avowed knowledge that "Spiritualism, even in England, can number among its converts able ministers of religion, eminent men of letters, successful physicians, acute lawyers, and men and women of high intellectual cultivation and refinement." We should think our modern prophet had just been reading *Hudibras* when he penned the foregoing passage, and had taken to heart the couplet—

"Lay it on thick,  
And some of it will stick."

But he seems not to have been aware that when an unskilful workman lays on the mortar *to* thick it is apt to drop off altogether.

The fact is, Mr. Maude, if we may be allowed to say it to you in confidence, we are terribly afraid that you are one of those who, in these "latter times," have departed from the faith which enjoins, "Judge not, lest ye be judged, for with what measure ye meet shall it be measured to you again." You have, alas! "given heed to deceiving spirits;" those, namely, in our days named *Dogma* and *Sectarianism*; and to "teaching of demons," called *Intolerance* and *Bigotry*. It is a sad case, my erring brother, but "G-d, and sin no more!"

#### THE FIRST "RAP."

SEVENTEEN years ago, ending March 31st, 1865, the first tiny rap was made by the invisibles, at the little village of Hydeville, near Rochester, N. Y., that ushered in modern Spiritualism. Then it was that telegraphic communication with the spirit-world was vouchsafed to mortals. Since that time it has spread on the wings of thought throughout the civilised world; and now its believers are numbered by millions. And, notwithstanding the immense opposition that has been brought to bear against it and its advocates, Spiritualism is more sought after to day than ever. The pure waters of life continue to flow, and the thirsty multitudes are gathering to the spiritual fountain to quench their thirst. The dear departed are bringing "glad tidings of great joy" from their abodes in spirit-life, and mortals are indeed being blest with a knowledge that their loved ones can and do return and communicate. Truly "death is swallowed up in victory."—*Banner of Light*.

EXAMPLE AND PRECEPT.—The practices of the best men are more subject to error than their speculations. I will honour good examples; but I will live by good precepts.—BR. HALL.

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