

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.

## KNOWLEDGE AND ITS LIMITATIONS.

The human organism is a microcosm of complex beauty and order. Science, with all its pedigree of D.D.s, and its *pharmacopolum*, has hitherto failed in searching out the secret of life as it permeates each separate portion of the economy of man. There is no more important axiom than "Man, know thyself," but the difficulty confronts him the moment he attempts to "know himself;" that he can only reach his physical system through the medium of some theory of Physiology; he knows, in fact, more of his spiritual than of his physical condition. But, nevertheless, the sciences of Anatomy and Physiology have probed deeply into the mysteries of the human organism, and we are justified in asserting that we may know much of ourselves by learning the alphabet of physical existence as taught in the accredited schools. Yet we must halt in silent wonder when we approach the realms of the unknown and the unknowable, which belong as much to the microcosm as to the macrocosm. Seeing that we are a mystery unto ourselves, we should learn humility, and cease to plume ourselves on our wondrous stores of knowledge. Pope, asking what is knowledge? says, "It is to know how little can be known," and it appears to us the poet has uttered a profoundly philosophical truism. We do, indeed, know how little can be known when we compare the known with the unknown and unknowable. Verily, life is woven by the Almighty Hand into an impenetrable web of mystery. Shall we ever know ourselves? We think not; the idea of eternal progress exists in our philosophy by virtue of the fact that we are all finite beings, and it is only reasonable to suppose that, as we aspire both here and hereafter, we realise new inspirations of truth and knowledge relating to ourselves and to the things around us; but could we accept the idea that absolute knowledge of himself were possible to man, we should be logically forced to conclude that he will eventually merge his finite into the Infinite nature, which is tantamount to saying that eternal progress is a myth, and man in embryo—God.

Spiritualism comes to teach us not only how little, but how much can be known. How little as regards time, and how much as regards eternity. It bids us hope and strive, while it inculcates lessons of humility and love. The orthodox schools have taught, together with many useful, some injurious, lessons; among the latter are those which make men vain-glorious and pharisaical. Hence, to-day the world groans with the evils of vanity and conventionality. Had Christ really lived in the hearts of those who take His name in vain by calling themselves Christians, the present states of social existence could not have found

adoption for a single day. "He who spake as never man spake" proclaimed the God-given truths—"Love to God, and love to man;" "Do unto others as you would have others do unto you;" "All men are brethren," &c. Does any man live in these days of feasting, fighting, and cheating—of shams in the State and in the Church—of wolves in sheep's clothing who scribble lies in masks. Esau who sell their birthright for a mess of pottage. Who can honestly say that the ecclesiastical and social teachings of the nineteenth century are according to the law and the testimony as laid down by Christ? We venture to say there exists no such a man, because the moral status of human beings is unfortunately too patent to admit of such an assertion. We do not wish to imply that all are black sheep in the fold of Christendom. God forbid. But making liberal allowances for the *Christian* men and women in and out of the Churches, there remain the terrible staring facts that the rich oppress and insult the poor—that the poor often are the worst qualities of the rich—that society groans with its own weight of selfishness and crime of every grade.

The great incubus of moral and social wrong originates from a want of Christianity, which unfortunately has been lost sight of, that the formularies, or mere doctrines of the Churches might take precedence. The result has been that the people have had a dry skeleton, and not a living spirit, set before them, and they have become apt devotees at the shrine of bones. Could a vital faith possibly flow out of a skeleton-creed? or could a devout follower of the living Christ forget to love God and man? The want of true Christianity is everywhere felt, and yet the machinery for Christianising the world is not diminutive; there seems no lack of material means, or of earnest writers and preachers, and yet the evils we have alluded to exist. The principal cause of these evils results, in our opinion, from a growing love for mere formalism and the dogmatism of sect. We have unfortunately cared more to discuss points of doctrine relating to infant baptism—the Trinity—vicarious atonement—eternal punishment, &c., than we have to inculcate the life-principles taught by the Saviour. Whilst discussions on doctrinal questions have gone on between the learned divines, the simple people, unable to comprehend the technicalities of the questions, have gone on doing those things which they ought not to have done, and leaving undone those things which they ought to have done, and how could it be otherwise? If the shepherds do not look after their flocks, they will be apt to go astray, and who is to blame but the shepherds?

We believe Spiritualism to be the mighty agent to redeem society, but before it can do so, it must have a free press and a free platform. Holding Christ supreme separate and distinct from dogma, Spiritualism makes vital the truths which, owing to the formal and selfish teachings of the schools, have been long slumbering in the souls of men on account of the negative faith, which amounts almost to no faith, of the world's accredited teachers. Spiritualism both positive and unsectarian, with God, Christ, Spirit-

communion, and Immortality for mottoes, comes truly to the rescue of souls from the sloughs of Sect and Self. If men, who aspire to know themselves, will remember that human knowledge is necessarily limited, although its limitations expand to an indefinite extent, they will modestly condemn nothing they do not understand, and will necessarily progress in knowledge. Spiritualism places us in a position where our souls can obtain glimpses of worlds beyond the mundane. It gives us assurances of eternal life, and teaches us to shape, by our present life, the life to come. We are thus made the architects of our future, and taught to act from our highest recognitions. It impresses us with the sublimest feeling of responsibility, and relieves us of a crushing weight of self-importance, by proving to us that the human soul receives influxes through its bodily organism; and that, in fact, "we live and move and have our being" in spiritual atmospheres; and whilst we thus learn to recognise the fact of spirit influx, we are taught the more forcibly to recognise our own capacity of reason, to the end that we may always use it as a guide and director. We are aware of the difficulties which rise up in the minds of opponents whenever the question of spiritual influx is mooted; but there can be no difficulties in Spiritualism comparable to those which meet the reflective mind everywhere outside spiritual philosophy. The human organism itself, we have shown to be a wonderful abode of difficulties; and the man who shall present us with a thesis of its marvellous workings, which shall eject all difficulties, will be a man among men. If we desire truth, we should deal with Spiritualism as with all questions of science—apply our tests patiently, and use the proper means to overcome difficulties. When we have done all possible to us, although we shall be great gainers, we shall still discover a vast unexplored ocean of Truth before us.

### SPIRITUALISM—FOUND IT ALL OUT!

To the Editor of the Glasgow Herald.

A little learning is a dangerous thing;  
Drink deep, or taste not of the spirit spring.

"Spiritualism is a great fact of the age."—QUARTERLY REVIEW.

"Our readers would be astonished were we to lay before them the names of the unflinching believers in it. The persons at its head would be found to be those whose intellectual qualifications are known to the public, and who possess its confidence and esteem."—WESTMINSTER REVIEW.

"As a theory of religion, the development of these ideas will prove, without question, the most revolutionary movement which ecclesiasticism has confronted since the Reformation."—NEW YORK HERALD.

"As for us, we are poor fools, ridiculous creatures, imbeciles, and that because we have had the candour to avow that we examined, studied, experimented, felt, handled, and have determined the evidences of facts; whilst you who have seen nothing, know nothing, and who, notwithstanding, deny hardily, are sages, people of sense, oracles perfectly infallible O human nature! O impudence and effrontery! How can posterity ever believe that you existed at this point of time!"—Monsieur PIEBART.

Sir,—Messrs Longmans having sent me the *Glasgow Herald* of Thursday the 28th inst, in which they had advertised my "History of the Supernatural," I see accidentally a letter by "B." in which he informs the public that he has been to Mrs. Marshall, the medium, in London, and that he has found it all out! Mr. B., it seems went there in a triky spirit, and the spirits tricked him; he went with lies and he got lies, a most certain result of such a procedure. Had Mr. B. known the veriest rudiments of what he found all out at the first brush, he would have been aware that in this case, as in society in general, "like draws like," *qui ressemble s'assemble*. This is a trite axiom in all languages. Mr. B. thought he had discovered how people's names were so readily found out, and he had his little trick, and gave a false name, and got a false answer, and so on. He thought that he could trick the spirits, but they tricked him; that he had the laugh against them, and all the while they were laughing at him. He did not find them out, but they had no trouble whatever in finding him out. If he had not been the merest and shallowest novice in such matters, he would have known that he stood before the spirits which were there and are everywhere around him as transparent as glass. But they read his inmost thoughts off as in an open book. But they are much too clever to let a raw novice, or even a long practised adept, trick them. If you go to the spirits with lies you instantly bring round you a host of lying spirits, as certainly

as a magnet attracts steel filings; it is they only who go in a spirit of truth, seeking truth, and that solemnly as it ought to be sought, who will get truth. But suppose, Mr. B., I cannot think this "B." stands for Bacon, for he is not for finding all out at the first glance, but by long and careful examination. Suppose Mr. B. had found out that Mrs. Marshall was a humbug, and the spirit manifestations there the same, I should like to know what it would all amount to? Is Mrs. Marshall the sole exciting medium? Does Spiritualism exist and consist in her alone? Given, that Mrs. Marshall was a humbug, what then? Mr. B. would have still a long road to travel before he found it all out. If he will take the trouble to read carefully my "History of the Supernatural," advertised in the same copy of the *Herald* as his wonderful discovery, he will find that this same Spiritualism has been existing in all ages and in all nations from the foundation of the world—that so far, even at the present day, from the disbelievers being in the majority, they are in a miserable and most contemptible minority. All antiquity, with some mere and most scanty exceptions, were Spiritualists; and this stands not as the evidence of anonymous "B.'s," or a single trial, but of the greatest philosophical and historical authorities. Plato, Socrates, Aristotle, Cicero, Seneca, Tacitus, Pliny, and the like. At the present day the whole hundreds of millions of population in the east are Spiritualist; all Catholicism is Spiritualist, and must be Spiritualist, or abandon all its saints and miracles. Protestantism alone has apostatised from the faith and experience of the universal world, and even now through Protestantism, invincible, multitudinous, and daily-springing facts are restoring the empire of Spiritualism to its natural throne in the heart and the intellect of man.

For fifteen years in the United States, for ten years in Europe, these facts, carefully examined by every class of society, and every class of intellect, literally from the palace to the cottage, from the high school to the simplest hearth, has resulted in 5,000,000 of Spiritualists in America, and 1,000,000 in Europe. Mr. Uriah Clarke, of Boston, U.S., in "A plain Guide to Spiritualism," just published, tells us that in the United States there is not simply a single Mrs. Marshall, but 500 public and 50,000 private mediums, 1,000 lecturers upon it, and 2,000 places for public circles, conferences, lectures, &c. Yet with such open and daily opportunities of examining all the professed phenomena of Spiritualism, its emptiness or dishonesty has never yet been detected, but, on the contrary, it receives every day new adherents.

In England there are thousands of private families, including many of the very highest in rank, in intellect, and in learning, in which the varied phenomena of Spiritualism are as familiar as the daily newspaper. Professor de Morgan, who carries as strong, clear, and calculating a head as any shoulders in this country do carry, has lately declared his faith in the facts, in a preface to his wife's volume, "From Matter to Spirit," which goes like a hot iron over the tender skins of the learned denegants. In some of the families of the highest nobility of Scotland it is notorious that some of the most extraordinary mediums exist; and yet Mr. B., by going only to a single paid medium in Holborn, has found it all out at once! Truly, Mr. B. does not need the prayer of Burns' weaver of Kilmarchan—"Lord send us a gude conceit o' ourself!"

When Mr. B. has examined this subject in such families—in those of the nobles of station, and the nobles of intellect for the next seven years—he will find that he is just as far as ever from finding it all out. In France, if he will pass over there, he will find hundreds of thousands of as clever fellows as himself, from the Emperor downwards, Spiritualists from close examination and conviction. In Lyons alone, that practical and manufacturing city, 30,000 Spiritualists have grown up there, chiefly since 1860. In Bordeaux, Nismes, Metz, and all the great towns, the like. In France, Germany, Switzerland, Holland, and Russia, the question has long been thoroughly sited by the keenest intellects. In nearly all these, works of a learned and profound character have been written on it. On my shelves, besides English and American, I have above fifty volumes of French and German writings on the subject, prepared after years of inquiry and of travel, in search of actual phenomena, by men of great learning and fame. We receive letters from the different countries of the Continent, from India and Australia, all detailing spiritualistic facts, breaking out suddenly where no one dreamt of them. It is like the story of a man in America, whom I read of lately, who seeing his carpet on fire, tried to stamp it out, only to see it burst up in a second and third place; then he heard the cry that the servant's gown, hanging on a nail in her chamber, was burning; then that the fire was in a closet and amongst the rafters; and as he determined to flee and abandon the house to its fate, found it burning in his locked boxes and trunks. In vain do newspapers sneer at it, pulpits frown on it, physical professors stamp on it. It is continually catching, bursting out, and spreading on all sides; and all the while the "B.'s" and "C.'s" take a single look at it, and find it all out. If they can put it out, let them. I, for one, will say "thank you," if they do, for I have no notion of believing in anything that can be put out.

And now, *Mr. Herald*, let me say, in a few words, what I think of the matter. I have studied this subject and practically examined it these seven years, and I know much cleverer men who have done this much longer, and that where there was no paid medium suffered to enter. I do not owe my knowledge to a single visit to Mrs. Marshall, made with a lie in my mouth, but to what I have seen amongst the able, the learned, and the good. I have seen plenty of these grasshopper observers who, at a single spring and jerk, find everything out; and a good many like Professor Taylor, who, for so many years, has been making his fun at the Colosseum and in Regent street out of Spiritualism, suddenly, like him, have it broke out ten thousand strong in their own families, and, as he has now done, confess their folly. My conviction of the matter, then, is this. For the last two centuries there has been a tendency amongst philosophers, and for the last century a most determined tendency to ignore, reason away, and trample down, the best half of the universe, the universe of spirit. No doubt these gentlemen had their reasons for their conduct. It was much more agreeable to them to have no apparition of a spirit throne and future judgment haunting them. The Hobbs and Tindals, Humes, Voltaires, and Volneys, succeeded to a marvel. They not only destroyed faith in spirit and spirit action in the monsters of the French Revolution, but in the Churches. They have not only by the aid of Kants, Hegels, Paulases, and Strausses, materialised nearly the whole mind of Germany, France, and Spain, but they have gradually infected by the creeping virus, the Universities and Churches of Great Britain. They have reduced Christianity in the public bodies who possess it in this country to as great a likeness to the Christianity of the New Testament as a dead broomstick is to a grand and bowing pine tree. Try the professed Christianity of to-day by any principle of the Gospel—by its faith, by its love, by its humility, and self-renunciation. "Thou shalt love thy neighbour as thyself." Look now through Europe for this proof of Christianity of the nearly nineteen centuries of possession, and you see it from one end to the other armed to the teeth—every man against his neighbour. "Thou shalt not kill;" and the most prominent feature of the age is the enthusiasm of its mechanic genius at work to invent new machines for your neighbour's destruction—machines only fit to be named in the halls of Pandemonium. "He that will be the greatest amongst you, let him be the servant of all;" and the white-washed Paganism of to-day, calling itself Christianity, arrays itself in all sorts of frippery titles, in every species of feudal disguises and nicknames, and loves greeting in the market places; and that men should worship one another, not for their love to one another, but for their monopolies of the good things of God's world. We see congregations walking to church and chapels in goodliest silks and good clothes, and during the rest of the week bent on piling up wealth by any means, as if this were the lasting and the other the mere passing world. And all the time around these strange Christians, Christ's own aristocracy—the poor—are neither properly fed, nor housed, nor clothed, as if He had never said, "Inasmuch as ye did it not to these, you did it not to me." Under this frightful assumption of the name without the substance of Christianity lies the practical Atheism of Materialism. And it must be confessed that it is a very mortifying thing to the learned and philosophical of the age, that when they thought that they had completely put down spiritual faith, and branded it with the huge bear name of superstition, it should start up again like the unaccountable poodle in the study of Faust, and swell itself into an elephant. When they thought that they had cut off this planet from all the rolling worlds around it; from the spirit-life that breathes and burns through all space, and sent the earth on its circuit through the skies, a mere spinning clod of dirt, into which they could dig and carve, and mechanise at pleasure, tables should begin to move, chairs to dance, and ghosts to rap around them. How ridiculous! they exclaim. Exactly so. It is most ridiculous that the finest theories and proudest assumptions of the Materialists should not be able to stand against a few antics of their own furniture!

"Can any good thing come out of Nazareth?" But let all men look to it. The good did come out of Nazareth, and will come out of the Nazareth of Spiritualism again. It is not merely table-moving and rapping that are afloat amongst us, but the whole system of theology is undergoing a revolution. It is not only that spirits and the visits of spirits are again acknowledged, but the whole process by which spirits must be purified and advanced from carnalism onwards, through the mid spirit region towards the central heaven of God, is being taught by them. Men learn, by direct revelation, that the souls of the so-called dead are, and are around them, but they feel in that their own immortality and responsibility. They learn that by no death-bed hocus pocus can a sinner be converted to a saint, but that his moral condition will fix him by an attraction stronger than that of gravity into his exact place in the invisible world, from which nothing but the blood of Christ, and the thorough purgation of his spiritual power, can enable him even to breathe the purer atmosphere of the higher heavens; that a whole life of crime or sensuality here will require a whole life of penitence and purga-

tion there. The life of the inner world is thus brought home out of the vagueness of modern theology into a real, stern, ever-present fact; awful to the disputable, but cheering and inspiring to the love of God. That, sir, is Spiritualism, which may begin just at the point to which Materialism has led us—in matter, but will end—if followed faithfully, in that vital Christianity which has been so long abandoned for a Pagan sham.

It is not my intention to enter into any controversy with those to whom the first faint glimpse of these things is just coming in Scotland. To experienced Spiritualists their reasonings are the mere talk of children. But I beg the "B's" and "C's" to ponder on these remarks a little, and to be assured that they have yet far to travel ere they have found it all out.—Yours, &c.,

WILLIAM HOWITT.

#### THE ADJOURNED MEETING AT THE SPIRITUAL LYCEUM.

ON Sunday evening last, the discussion on the question of "Organisation" was brought to a close. Robert Cooper, Esq., was elected to the chair. He commenced by recapitulating the objects he had in view in starting the Spiritual Lyceum, and dwelt forcibly upon the necessity existing for lectures, tracts, and schools for educating the young. He thought the machinery of the various religious bodies, already at work, proved the power of united effort in the distribution of tracts, &c.

The Rev. J. M. SPEAR alluded to the single individual thought which took possession of the mind of Jesus, and showed how his disciples collected around him and eventually formed themselves into a united, although small, body, to do the work of their Master. He gave a brief review of his past experiences in connection with Universalism, and concluded an earnest speech by saying he should be cautious how he entered into Organisation.

Mr. CUDDEN thought that discussing questions of Organisation was simply a waste of time and argued that the laws of nature were Divine, and all man-made laws were opposed to the teachings of nature, and could not endure.

Mr. HARRIS spoke of the Sovereignty of the Individual, Freedom, &c., and discoursed upon knowledge and success, holding the maxim, "Man know thyself," as the one important work of man; and drew a contrast between the honest man battling against adverse circumstances, and the dishonest heroes of success.

Mr. J. H. POWELL wished to see the subject they had to consider discussed and thought it out of place to introduce other topics and mere discussions upon the meaning of terms. He desired to see a committee formed, and could only expect persons who felt it a duty devolving upon them to assist Mr. Cooper and himself in the working of the Lyceum. The question was, should they, or should they not, form a Committee. If they should, then it was simply, call it by what other name they might, an Organisation, or in other words, what Mr. Cooper and himself wanted. It might be all very well to talk of Individualism, Freedom, &c., but without duty, Individualism would necessarily produce harm; and as for Freedom in its absolute sense—Why, the very acceptance of duty—proved that to be unattainable.

Mr. J. PERCEVAL spoke at length on the Question of Organising, a Committee for working the Lyceum, and expressed himself desirous of seeing Mr. Cooper and Mr. Powell well sustained. He thought Mr. Cooper should act as Chairman, and Mr. Powell as Vice-chairman of the Committee, and should like to see a development of the existing resources of the Lyceum. He thought that was what a committee had to do—not to direct, but to develop.

Mr. ORVIS offered some practical suggestions, and spoke beautifully of the Divine laws operating upon man, arguing that our mission was not to force, but to foster; not to fetter, but to free from fetters. Organisation to be effectual for good, must be spontaneous. He spoke of law and freedom, of the mission of Spiritualists, and asserted his belief that, to be a Spiritualist really was to lead a truthful life. He, likewise, alluded to the idea that pivots and centres were the essentials of all reformatory movements. In other words, what was required was a living soul representing an idea, and he saw in this Lyceum the elements for a true Organisation.

Mr. WALTER WELDON, in a brief, but sensible speech, said, that he looked upon the Spiritual Lyceum in a similar light to that which he looked at Mudie's Library—that is, Mr. Cooper having undertaken the heavy responsibilities of its establishment—had no need to ask them to choose, but had a right to choose his own Committee.

After some further remarks from Mr. SPEAR and Mr. HARRIS, a list of the names of some ladies and gentlemen whom Mr. Cooper desired should serve as a Committee was read, and it was decided that the Committee, when formed, should settle for themselves the time of meeting, &c. &c.

#### EXTREME IMPRESSIBILITY.

A WELL-KNOWN merchant of this city, on recently taking into his hands several letters addressed to his clerks, was instantly impressed with their contents, and correctly told them, though not exactly word for word. After making this discovery in regard to his impressibility, he went home, and other letters were put into his hands by his wife, the contents of which he also perceived in the same way. The gentleman himself could not explain how he did this, but he said it seemed that his hand itself knew what was in the letters the moment it touched them. He also receives impressions from spirits very readily.—SPIRITUAL TELEGRAPH.

## THE MAID OF ORLACH.

## A REMARKABLE CASE OF DEMONIC POSSESSION IN GERMANY.

(Concluded from Page 215.)

"On the 15th of July, early in the morning, when she was quite alone, the black spirit appeared to her under the form of a bear, and said, 'Now I've hit it, finding thee alone! Give me an answer! I've given thee money enough! Why dost thou give that bag-of-bones an answer, and she promises thee no money? What is the worth of thy miserable life? Thou hast nothing but trouble from early in the morning till late at night—clearing out the stable, milking the cows, mowing, threshing! Only give me one answer, and thou shalt be rich all thy life, and needst not worry thyself ever again! Only one answer, and I'll trouble thee no more, and that bag-of-bones, who only tells lies, and never gives thee anything, will come no more either. But if thou dost not answer me, then thou shalt see how I will plague thee!'

"From this time forth the black spirit appeared under the threatening aspect of some abominable animal, as that of a bear, a serpent, or a crocodile. Now he promised her money; now he threatened her with torture. In her distress she many times held the Bible up towards him, upon which he would vanish.

"On the 21st of August the spirit appeared to her in the form of a monster with his neck in the centre of his body. She was sitting upon a bench knitting. She fell into a swoon, exclaiming, 'The Black One.' She lay unconscious several hours, and similar attacks followed each other throughout the course of the ensuing day. She struck at everything which approached her with the left arm and the left foot. Especially violent was the movement of the left side of her body when the Bible was brought near it.

"The parents sent for a clergyman and a doctor, this strange condition of their daughter being inexplicable to them. When the physician asked whether she had cramp, she replied, 'No.' 'Art thou otherwise ill?' 'No.' 'What is then the matter?' 'The black spirit,' she replied. 'Where is he?' 'There,' with this she struck her left side with her right hand.

"She was bled both with a lancet and with leeches. She was in a magnetic, sleep-waking condition, and said to the physician, 'This will do no good. I am not ill; you are giving yourselves needless trouble. No physician can help me.' 'Who, then, can help thee?' was asked. Whereupon she suddenly awoke, and said joyfully, 'I am helped!' and when asked who had helped her, she replied, 'The lady has helped me' (the white spirit.)

"She now related that upon her fall, the black spirit in his horrible form had flown upon her, pressed her down, and endeavoured to throttle her, unless there and then she would answer him. That just as she was at the point of death, the white spirit had appeared, and placed herself at her right side, the black spirit still standing at her left, when it appeared to her that the two spirits contended together in an unknown tongue, speaking quite loud. At length the black spirit had given way to the white spirit, and she came to herself. She knew nothing regarding the questions which had been put to her while in this mysterious swoon.

"She now wept much, bemoaning her strange condition, and especially because people said that she had attacks of gout. On the 23rd of Aug., whilst she was still unhappy regarding these things, the white spirit appeared and said, 'God greet thee, Magdalene! Do not distress thyself. Thou art not ill; no one can understand this. However often thou mayst swoon, I will always protect thee, so that no harm shall happen to thee, and this shall be an example to unbelievers. People will say, why does such a spirit come to a girl who knows nothing, who has learnt nothing, who is worth nothing? And the spirit was a nun, and nuns know nothing except about Maria and their little crosses. These people know not that it is written, 'And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.' Even when doctors and learned people come to see thee, they will not know all. Some of them will say, 'she is crazed,' others that 'she is in a trance,' others that 'she is epileptic.' But nothing of all this shall trouble thee, Magdalene; what thou hast is none of these things, and upon the 5th of March of next year thy sufferings will have an end.' Upon this the spirit prayed the 112th Psalm, and vanished.

"From this time the girl's father made preparation to pull down his house and build up a new one, however strange his conduct might seem in the eyes of his neighbours.

"The white spirit, appearing on another occasion, told Magdalene, in connection with many holy and comforting texts from Scripture, that soon the black spirit would gain full possession of her body, but that she should be consoled; for each time that this mysterious condition fell upon her, she (the white spirit) would be there, and would conduct her soul into a place of safety, away from her body, possessed by the black spirit.

"From the 25th of August, her struggles with the black spirit became continually more violent, and he appeared to enter into her body and spake out of her mouth with his demonic speech. The process was, from her account, as follows:—She would see, even when in the midst of her work, the figure of a man clothed in a monk's frock, formed, as it were, of black mist; the countenance she could never accurately describe. And this figure would approach her. Then she would hear him utter a few words, generally the following—'Wilt thou still give me no answer? Take care, I shall plague thee.' And as she steadfastly preserved silence, he would say, 'Now I will enter thy body in spite of thee.' Whereupon

she would always feel him tread upon her left side, seize her with five cold fingers at the back of the neck, and with this seizure enter her. At this moment her consciousness appeared lost, even her individuality. She, Magdalene, no longer appeared to inhabit her body, but a bass voice spoke forth from her, not in her own character, but in that of the monk. The speeches uttered through her lips during these mysterious conditions of body were worthy of a demon.

"Magdalene lay during the whole time with her head sunk towards her left side, and her eyes firmly closed. If the eyelid were raised, the pupil would be discovered turned upwards. The left foot constantly moved up and down upon the ground throughout the attack, which frequently lasted four or five hours. The boards would be rubbed smooth by the friction of the bare foot, her shoes and stockings being removed, and occasionally blood would be discovered upon the soul, although not the slightest abrasure could be discovered on the skin. The sole, as well as the whole foot, would remain cold as ice. Upon her awakening, she would feel nothing the matter with her foot, but would be able to walk a distance of many miles. Her right foot would remain warm. Her awakening was like that of a person out of a magnetic sleep. A struggle appeared to take place between the right and left side (between good and evil), the head would move itself from right to left, until it fell upon the right side, at which movement the black spirit would depart out of her, and her own spirit return to her body. Upon awakening she would retain no recollection of what had occurred, nor of what the spirit had spoken out of her lips. Usually it appeared to her that she had been to church, there having prayed and sung with the congregation. This was the fulfilment of the promise of the white spirit to protect her soul whilst her body was inhabited by the black spirit. The black spirit, when with her, would answer no questions. Holy names out of the Bible—nay, the very name holy, the spirit appeared unable to pronounce. A Bible held near the girl's body excited the greatest indignation of the spirit; he would endeavour to spit upon it, but in vain, and his voice would sound like the hissing of a serpent. He would speak of God with a kind of terror. 'The worst of it,' he would say, 'is, that my master has also a master.' A wish, and even a hope, would at times gleam through his words, that he might perhaps be converted; and not so much his evil will appeared to withhold him from conversion, so much as the doubt in the possibility of his being pardoned and becoming happy.

"It was not surprising that physicians should regard the condition of the young girl as that produced by a natural sickness, considering the scepticism with which they regard even the Scriptural accounts of demonic possession.

"Neither did I myself in the least strengthen the parents of the girl in their belief in her demonic possession, when, at my request, after the condition had lasted five months, she was brought to my house, where she remained some weeks under my careful observation. I did not strengthen their belief, in order that thereby I might the more clearly investigate the case. I pronounced her suffering, however, such as no ordinary medical means would suffice to relieve. I prescribed to the girl herself no other remedy beyond prayer and spare diet. The influence of magnetic passes, which I endeavoured a few times to make over her, was immediately neutralised by the Demon himself, who made counter passes with the girl's hand. Thus mesmeric, and, indeed, every other mode of treatment, were employed by me, who recognised in her a demonic-magnetic condition, and confided in the divination of the white spirit, who foretold her recovery on the 5th of March. Thus believing, I allowed her, without any anxiety, to return to her parent's house at Orlach, in precisely the same condition as that in which she had come to me. I had, however, thoroughly convinced myself, after long and careful observations, that there was not the least dissimulation, not the slightest willing exaggeration on the part of the young girl in her attacks. I most earnestly advised the parents to make no exhibition of their daughter's condition; to keep her attacks as much as possible secret; to admit no strangers to witness them, nor yet to address questions to the Demon; conditions which I myself, on account of the girl's health, had observed whilst she was with me. It was, however, owing to no negligence on the part of the girl's parents, to whom their daughter's condition was a great affliction, that these suggestions of mine were not followed, but owing to the curiosity of the outer world. Crowds of inquisitive people streamed to the otherwise unknown village of Orlach, to see and hear the miraculous girl in her paroxysms, which brought about this one good result, at all events, that many persons besides myself were convinced of the peculiarity of her condition. One called, amongst many uncalled witnesses, was Pastor Gerber, who saw Magdalene in her last attack, and printed his observations regarding her in the *Didaskalia*.

"On the 4th of March, at six o'clock in the morning, whilst the girl was in her chamber in her parent's house—preparations for the pulling down of which were already making—the white spirit suddenly appeared to her. She presented so dazzlingly bright an appearance that Magdalene could not long gaze upon her. Her face and hands were covered with a glittering white veil. She wore a long glittering white robe, which fell around her in rich folds and concealed her feet. She said to the girl, 'No human being can bring a soul into heaven, for that purpose did the Saviour appear and suffer in the world, but the earthly things which still cling to me and drag me downwards can be removed through thee, since the sins which weigh upon me I can confess to the world through thy lips. Oh, let no one wait until the end, but confess all his sins before his departure from the earth! Having said this, she made, through Magdalene's lips, a confession of her sins and sorrows, the purport being that she had been seduced by a monk—the black spirit—who had been guilty of fearful crimes; had lived some years in sinful union with him, and partially betraying his wickedness, had herself been murdered by him. Concluding her confession, she stretched forth her white hand towards the girl, who not daring to touch the hand itself, held out her pocket-handkerchief. She felt a pull at the pocket-handkerchief and saw it sparkle. The spirit thanked the girl for having obeyed her, and assured her that henceforth she was freed from earthly things. She then prayed—'Jesus, receive us sinners,' and Magdalene still heard her praying after she had ceased to behold her. Whilst the white spirit stood before her, the girl saw always near her a black dog, which spit fire against the spirit, but which, how-

ever, did not seem to touch her. A large hole, as of the inside of a hand, was found on the handkerchief; above it five smaller ones, as of the thumb and fingers. There was no smell of burning about the holes, neither was any perceived by Magdalene, when she saw the handkerchief sparkling. Almost helpless from terror, Magdalene was carried from her chamber into the house of a neighbour peasant—Bernhard Fischer, Grombach being anxious to accelerate the pulling down of his dwelling.

"Scarcely had Magdalene entered the neighbouring house when the black spirit appeared to her. He now had a tuit or tassel of white upon his head, whereas he had hitherto always appeared entirely black. He said, 'Well, you see I'm here? Thou canst see something white now upon me.' Having said this, he approached her, seized her with a cold hand in the back of her neck, she lost consciousness, and he had entered her bodily frame. Her countenance, writes an eye witness, was pale, and her eyes firmly closed. The pupils of the eyes were discovered turned upward and inward when the lids were lifted. The whole eye appeared also to have sunk. The pulse beat as usual. The left side was perceptibly colder than the right, and the left foot moved incessantly. From Sunday night until Tuesday at noon the girl took no food. Thus incessantly was she possessed by the spirit. At first the Demon announced that he could not depart before half-past twelve on the following day (which took place.) 'Then he said, 'Had I followed what is written in Peter, I should not now have been here: For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow His steps. Who did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously; Who, in His own self, bare our sins in His body on the tree, that we, being dead to sin, should live unto righteousness, by (Whose stripes) ye were healed. For ye were as sheep going astray, but are now returning to the Shepherd and Bishop of your souls.'

"During the day an immense multitude assembled in Orlach to see the girl and question the Demon. According to the declaration of the questioners, he replied in a satisfactory manner, especially regarding castles, convents, and the antiquities of the neighbourhood. Several impertinent questions he put aside in jest, or with some witty reply. At night, when, according to the orders of the police, the press of staring people had diminished, the Demon is said to have prayed, and observed with joy that he could speak the words Jesus, the Bible, Heaven, and the Church; that he could pray, and hear the sound of church-bells. Had he only inclined himself, during the summer, to good, he said that things would even have been better with him. Having made a full confession of his horrible crimes, he observed, "My belief was, that it was with man after his death even with the beast after he is slain, that where the tree falls, there it lies. But—but it is—quite different—there comes the reckoning after death.' On the following day the Demon expressed himself with perfect correctness regarding the condition of the former Monastery of Kraislheim. He then once more appeared to fall into doubt regarding the mercy which would be vouchsafed him when he quitted the old spot and the girl. 'This evening,' he said, 'I must appear for the second time before the judgment-seat with the other one,' meaning the white spirit. It was half past eleven in the morning when the workmen came to the last remains of a piece of the wall which formed the corner of the house, and which was of an entirely different construction to the rest of the building. It was evidently a piece of very ancient masonry. At the very moment when these last remains were pulled down, although the work took place where it was invisible to Magdalene, with a movement of her head towards the right side three times repeated, she suddenly opened her eyes. The Demon had departed, and she had returned to her normal condition. Pastor Gerber thus describes, as an eye-witness, what occurred the moment after the demolition of the piece of old masonry. 'At this moment turning her head towards the right, she opened her eyes, which were clear, and filled with an expression of astonishment upon beholding the number of persons who surrounded and gazed at her. In a moment it occurred to her what had happened. She covered her face with her hands, as if to conceal her confusion, began to weep, rose up, staggering like a person still overpowered with heavy sleep, and went out. I looked at my watch, it was just half past eleven. Never shall I forget the astonishing character of this spectacle. Never the astounding transformation from the disfigured, demoniac countenance of—the sick girl, to the purely human, cheerful countenance of the newly awakened one; from the hollow, repellent voice of the evil spirit, to the accustomed sounds of the maiden's voice; from the partially paralysed, partially restless possessed body, to that of a beautiful, healthful young form, which, as by a stroke of magic, stood before us. Everyone rejoiced, everyone congratulated the parents and the girl herself upon this release, for these good people fully believed that the black spirit had now appeared for the last time. The father, after this, showed me the burnt handkerchief which his daughter had held in her hand when the white spirit had taken her departure. It was evident that the holes in it had been produced by fire.'

"Upon subsequent removal of the rubbish, a well-like hole was discovered, about twenty feet deep and ten feet wide. Within this, as also amongst the rubbish of the house, were discovered the brown remains of human bones, some of them bones of children (doubtless the remains of the victims of the monk's wickedness, and to whose murders he had fully confessed.) Magdalene from henceforth remained in health, nor was ever again troubled by apparitions. A. M. II. W.

## JEAN HILLAIRE.

(Continued from Page 213.)

The news that Hillaire had been transported bodily by the spirits, spread like lightning. All who heretofore had not been present at any *séance*, were longing ardently to see one. Hillaire was more than ever in request, and even harassed to appear in public. Considerable sums of money were offered to him if he would do so; but he has always had a profound conviction that he is only endowed with power to be the means of arousing the dormant faith in the souls of the incredulous, and in order to crush that materialism which is the bane of so many. Since God has designed to make use of him as an instrument to enlighten his fellow-creatures, he has ever considered his mediumship as a gift; and is persuaded that if he ever received remuneration for that which has been so liberally bestowed on him, the power would either be withdrawn, or he would become as a toy in the hands of inferior spirits. But, nevertheless he has to contend against pecuniary difficulties. Having no private means, he must earn his daily bread by the sweat of his brow, and often experiences such excessive fatigue after important manifestations, that he has hardly strength to wield the spade or trowel. Some of the Spiritualists of Bordeaux, ignorant of the many intricacies and difficulties in the way of obtaining a Government situation, promised Hillaire an employment by which he might honestly gain his bread without so much bodily fatigue. For several months he hoped and waited, but all his friends' efforts proved unavailing, and he found himself at last in his old position, but with broken health and nothing to look forward to, except God's never failing mercy.

But, though he refused to receive payment for *séances*, he agreed to give two large ones free, within a few days of each other, and immense crowds of seepies attended, many of whom derived great consolation and happiness at these meetings. At the first, nothing very remarkable occurred, although the manifestations were decidedly satisfactory. The second took place on the 27th November, 1863, at the house of Monsieur Vitit. After the usual prayer the medium fell asleep, and in a few minutes knelt upon the table and said—

Dear father, this spirit near me says he is Francois Réveillard. Does he deceive me?

It is noteworthy, that each time Hillaire addresses his father, he turns round; and thus clearly proves that the two spirits have perfectly different identities in his sight. He went on to describe this spirit.

You say that you are four feet ten, with black curly hair, sunken eyes, dark complexion, small mouth, and no beard.

He then stood erect on the table, his head almost touching the ceiling, suddenly jumped down, and approached Louise Babin ne Réveillard. He embraced her, saying—

Dear child, I am your father who left you very young. Remember me to my brother, in whose hands I left you; and tell him that God will reward him for all his kindness to you.

After a short time of repose, the medium exclaimed—

Open your eyes all ye incredulous ones, and see the coffin on this table, and a corpse resting in it. Who are you, spirit? You say you are not related to anyone present.

He approached Monsieur D., and said—

You, my friend, hasten your journey. Go and see my daughter, and tell her to stop her son on his road to perdition. She must place obstacles in his way, or he will be lost.

Monsieur D. recognised this spirit, and was deeply moved by the communication. Several instances of a similar nature occurred at this meeting, of which only one more may be mentioned here. Hillaire announced that a spirit wished to greet his brother then present. He suddenly exclaimed—

But why am I thus paralysed?

As he spoke his back became bent, his head hung on his breast, his right arm was stretched out behind him, his fingers appeared dried up. He remained for some minutes in this position, thus portraying the infirmities of the deceased. His awaking was very painful on this occasion. He remained plunged in an ecstatic state for some time, when suddenly appearing more lucid, he exclaimed—

What magnificent edifice is now before me? How splendid and majestic it is! It has five stories, and seventeen windows in a row. At each window I perceive spirits alike, yet different at each story. At the highest I see Saint Bernard. He is showing that same object he presented to my sight at Jean d'Angely and elsewhere. Good St. Bernard, give it to me, it would make me so happy!

He extended his arm with the hand open, but in a moment the expression of longing and desire left his countenance, and was replaced by a profound melancholy.

I am not pure enough yet! later I may hope for it.

On the 21st December, Messrs. Vincent, Berthelot, and Goodwin, were spending the evening with Monsieur Vitit, at the Bion, and Hillaire was staying there for a few days. The conversation had been carried on freely upon different subjects; and as the gentlemen were about to depart, Hillaire felt impressed to take up a pencil, and wrote to this effect, that the spirits wished to celebrate the anniversary of Christ's birth, by a new phenomenon, a hail storm. They begged all present to join in earnest prayer, that God might permit this marvellous manifestation to take place. All present fell upon their knees, and after a short space of time, Hillaire wrote—

Attention; the fall commences.

An extraordinary noise was now heard all round the house, something like that which an earthquake causes. Hillaire became restless, and could not remain in any position for two moments together, when suddenly a hard knock was heard in the room above. A stone, which apparently had passed through the floor, appeared, and deep silence reigned around. The spectators thinking the promise had been quite fulfilled, and that all was now over, took leave of their host and departed. It was about nine o'clock. Having arrived at their respective homes, they were all seized with a strong presentiment which they could not resist, and Messrs. Vincent and Berthelot set out again for the Bion, which they reached at

JUSTIFYING FAITH.—Assent to the truth of the word is but an act of the understanding which reprobates and devils may exercise. But justifying faith is a compounded habit, and hath its seat both in the understanding and will; and therefore called a "believing with the heart." It takes in all the powers of the soul.—GURDALL.



midnight, and found everyone had gone to rest. Madame Vitit, however got up, and was very hospitable in providing the travellers with fire and beds. M. Berthelot accepted these gratefully; but M. Vincent, notwithstanding the extreme cold, again walked home.

He regretted this deeply in the morning, on hearing that about an hour after his departure, when everyone was in bed, the noises had recommenced more loudly than before, and that a regular storm of stones had fallen in the kitchen, and had actually indented the floor. It must be mentioned that the house was strongly bolted and barred, that it is a lonely house surrounded by large yards, in which are many fierce watch-dogs; therefore no stranger could approach without danger. Among the stones which were exactly similar to those used for paving the road, was an old fashioned salt-cellar, made of common ware, which no one particularly noticed at first; but Monsieur Vitit's father, having come to see his son on Christmas day, recognised it as an old family possession, which had disappeared for at least thirty years. The stones and the salt-cellar are preserved as precious relics to this day.

#### CONVENTION OF SPIRITUALISTS AND FRIENDS OF PROGRESS IN THE NORTH OF ENGLAND.

To be held at Darlington, in the Mechanics' Buildings,  
26th and 27th July, 1865.

We reprint the following that our readers may see that Spiritualism is working.

THE call for this meeting is designed to meet one of the real wants of society; earnest and thinking minds are scattered through our community, whose aspirations for truth and freedom have destroyed their affinity for the proscriptive spirit of popular religious organisation; such minds feel the want of congenial communion in an atmosphere of freedom, and need such awakening as only the association of kindred minds can inspire.

You are invited to meet with us, and fully reason on any subject that pertains to human happiness, satisfied that we have long enough been taught the essential wickedness of human nature, we are equally satisfied that the time has now come when we should meet at least for once to exchange the truths which the Infinite, within us, has taught, and to read in each other's hearts the grand reality that human nature is essentially good, so shall we consecrate the time and place, while we aid each other in the good work of attaining a higher, better and more harmonious life.

The claims of Spiritualism and its practical application to human improvements, will furnish an ample field for remark in the meeting. All speakers will be invited freely to express their views, so far as time and proper rules of order will admit.

Speakers who desire to address the Convention at length on any subject or specific topic within the general scope of its purposes, are requested to apprise the Secretary in advance, in order that a suitable time may be assigned them.

Let none come expecting to witness spirit manifestations, but rather let all endeavour to manifest the spirit of charity, toleration, and earnest devotion to practical truth and human good.

The time for wonder and barren speculation has passed, the hour for action is at hand.

It is not the intention of the callers of this Convention that any should be admitted who are known to be strangers to the Commonwealth of truth and progress. It is therefore necessary for you and all expecting to be present to report the same to me (or any of the friends whom you know), at least one week before the time.

The following speakers have already reported themselves:—Rev. J. M. Spear, London; Mr. J. Burns, London; E. B. Craddock, Esq., Mold, North Wales; Mr. J. Cowley, Hartlepool; Mr. A. Gardner, Newcastle-on-Tyne; and others are expected to be with us.

The first session will commence at ten a.m., the second and third session at two and six p.m. The other sessions will be arranged by committee appointed for second day's programme.

The annexed subjects have been suggested as being appropriate for consideration and discussion, by conditional and unconditional speakers. Our platform, however, being broad and free, nothing can be determined upon until the assemblage of the Convention, when each will have the utmost freedom of speech on every subject brought forward, each speaker alone being responsible for his remarks and not the Convention.—Yours fraternally,  
JOHN HODGE.

#### SUGGESTED BY VARIOUS SPEAKERS.

1. Modern Spiritualism—Is it calculated to improve mankind and harmonise society?
2. Man—His relations to the spirit-world.
3. A review of man's natural position in respect to Theology, Religion, and Immortality.
4. What specific reform does Spiritualism teach?
5. Spiritualism—Its defamers and defenders.
6. Organisations—Their causes and consequences.
7. Spiritualism—Its phenomena, its teachings, and its tendencies.
8. Literature of Spiritualism—How to procure it, and how to promote its sale in this country.
9. Woman—Her position in art, in science, in literature, in religion, in politics, in medicine, and in every reform.
10. How to become a medium—or the course to pursue, whereby a man or woman may fit him or herself for coming in contact with spiritual essence.
11. Theology—The arch-enemy of true religious freedom?

#### SUGGESTED BY REV. J. M. SPEAR.

1. Have a sufficient number of well attested facts been collected to render it quite clear and certain that a communication of a useful sort is open with the spirit-world?
2. To what extent, if in any degree, are the modern spiritual manifestations illustrative and corroborative of the revelations of the past, whether in the Jewish or the Christian records, or inspiration of private persons?
3. Is there just reason to suppose that the modern revelations will modify or essentially change the present settled opinions of persons in the Moral, Religious, or Scientific worlds?
4. Is there reason to believe that persons in the spiritual realms who re-visit earth, have fixed and settled plans of action on the public mind?
5. To what extent do modern spirit manifestations give hope of another and diviner life than the present, and how far do they encourage to good deeds, and to hope and trust in the Almighty?
6. What practical steps, if any, can be taken to promote Spiritualism in this kingdom?
7. Is it desirable to call another Convention? If so, when and where?

#### THE ATTACK ON D. D. HOME.

To the Editor of the *Spiritual Times*.

Sir,—I have known Mr. D. D. Home for many years, and I think it right to defend him from the misapprehension of his motives in stating the "Davenports are impostors."

He believes they have deceived. Why? Because he has been so informed by many leading Spiritualists in America. Personally, as a rule, he has no means of knowledge but by informants. If he hears statements from reliable men, he is justified in giving an answer to a question put. Spiritualists have to be thankful to brother Spiritualists as to trickery or supposed trickery. It is well known that more rascality has been detected by Spiritualists than by non-Spiritualists."

Let us honour and respect Mr. D. D. Home. He has been the instrument that has done an immense amount of good. Let us allow him the right we reserve to ourselves—that of judging from evidence.

Personally, I was satisfied the phenomena which took place in my presence with the Davenports were by the agency of unseen intelligent beings.—I am, sir, yours truly,

JNO. JONES.

Enmore Park, South Norwood,  
July 8, 1865.

We have thought it proper to submit Mr. Jones's "Defence of Mr. Home" to our correspondent, "Homethrust," and these are his observations upon it:—

Mr. Jones's attempt to exculpate Mr. Home from my severe, but, I think, perfectly just and strongly called for remarks on his conduct towards the Davenports, does great credit to his heart. I only wish Mr. Home showed the same desire to "respect those who have been the instruments of doing an immense amount of good." But what are the facts of this case?

In the first place, I happen to know Mr. Home quite as well as Mr. Jones does, and I am sorry to say that there is not a line in Mr. Jones's letter that will bear a single moment's examination as a defence of his present conduct. "He believes the Davenports have deceived," says Mr. Jones, "and why? Because he has been so informed by many leading Spiritualists in America." Who are these leading Spiritualists of America? Why not give us their names? We have never heard of any such leading Spiritualists. For the last ten years "leading Spiritualists of America" have been testifying to the reality of the Davenport manifestations, and we have their evidence in both letters and Spiritualist journals. If leading Spiritualists of America knew that the Davenports were impostors, and, what Mr. Home everywhere terms them, "unmitigated humbugs," then they are greatly to blame for not having duly warned the English Spiritualists the moment they saw them announced for a visit to this country. I am not aware, however, of any such warning; but on the contrary, the Davenports came here fully accredited by the "leading Spiritualists of America." We have, therefore, a right to ask of Mr. Home, and of Mr. Jones, if he knows it, who are these leading Spiritualists of America who defame the Davenports? For Mr. Home to go about saying that leading Spiritualists of America say so-and-so, is very vague, and very unsatisfactory, especially as we are further informed by Mr. Jones that "personally, as a rule, Mr. Home has no knowledge on this subject but by informants." That is, in plain English, Mr. Home states all this slander on hearsay.

Now, is this a course of conduct befitting Mr. Home, or any medium towards brother mediums, to go about simply on hearsay to calumniate men of whom we have had ample opportunities of judging, and not even to give us his authority for it. Is that a course which Mr. Jones approves towards persons who have done good service in the same cause? And, let me add, Mr. Jones does not state the case as it is. He says Mr. Home "is just—

tified in giving an answer to a question put." But I am in a condition to prove that this has not been the course pursued by Mr. Home since his return to London at all. He has not contented himself with an answer to a question put; he has not waited, in most cases, for any question on the subject. He has gone about from leading Spiritualist to leading Spiritualist, and others, denouncing the Davenports not simply as "having deceived," but as "unmitigated humbugs." Those are his precise words, not merely to that wretched Flaneur, but to plenty of others, and they are words that he has not only freely and everywhere whispered, but has uttered with an unction and an animus. The observations of one of our leading Spiritualists to myself were—"He appears perfectly rabid on the subject, and that not only regarding the Davenports, but the boy Allen."

Mr. Jones's defence, therefore, has unfortunately not a single atom of ground. "Personally," he says, "I was satisfied that the phenomena which took place in my presence with the Davenports were by the agency of unseen, intelligent beings." So far, therefore, from their being "unmitigated humbugs," Mr. Jones himself disproves Mr. Home's charge. If they have ever deceived at all, they are still, according to Mr. Jones's own evidence, actual mediums, and if humbugs in any degree, not "unmitigated" ones, as it is Mr. Home's particular pleasure to style them. The upshot of the whole matter is precisely "a piece of sheer impudence" in Mr. Home, as I have said, in coming to London to tell the men who have had the amplest opportunities of seeing and testing the Davenports, and who neither find themselves, nor the most rabid enemies of the Davenports, able to detect in them a single piece of cheating—that "they are unmitigated humbugs;" and this impudence rises immensely in extent on Mr. Jones's own showing that it is based on mere hearsay. I, myself, am quite as desirous to give credit to Mr. Home for what he has done in Spiritualism as Mr. Jones is. It is Mr. Home who is injuring himself by his slanderous conduct towards others. I do not call in question his power as a medium, but there are plenty who do, and who apply to him the same terms that he applies to the Davenports and the boy Allen; and surely for this single reason, if not from better feelings, he ought to keep his tongue in his head on this subject. To denounce people on hearsay, and that to persons who, from amplest opportunities, know his statements to be false, is a proceeding not only most unseemly and morally blameable, but damaging to the cause we all have at heart.

HOMETHRUST.

MUSIC BROUGHT BY A SPIRIT.

*Le Grand Journal* of Paris has the following singular narrative:—All the editors and all the amateurs of music in Paris know M. N. G. Bach, pupil of Zimmerman, who took the first prize as a pianist at the Conservatoire in the competition of 1819, one of our professors of the piano the most honoured and esteemed, and great grandson of the celebrated Sebastian Bach, whose name he bears worthily.

Informed by our common friend, M. Dollingen, editor of the *Grand Journal*, that the apartment of M. N. G. Bach had been the scene of an actual miracle on the night of the 5th of May last, I asked Dollingen to conduct me to M. Bach's, No. 3, Rue Castellane, where we were received with the utmost courtesy. I need scarcely add that I have not made public what I learned there without the fullest permission.

On the 4th of May last, M. Leon Bach brought to his father a spinette admirably carved. After long examination of it, M. Bach discovered on an interior board an inscription, stating that it was made at Rome in the month of April, 1564. He passed part of the day in contemplation of his precious spinette; he thought of it as he went to sleep, and it is no wonder that he had the following dream:—He saw a man stand at his bedside, who had a long beard; shoes rounded at the toe, and large bows of ribbons at the instep; large, full breeches, a doublet with slashed sleeves, stiff collar, and a hat with pointed crown and broad brims. This person bowed to M. Bach and spoke as follows:—"The spinette that you possess belonged to me. It frequently served me to entertain my master, King Henry III. When he was very young he composed an air with words, which he was fond of singing, and which I frequently played to him. This air and these words he composed in memory of a young lady that he once met with in a hunt, and of whom he became deeply enamoured. They took her away, and it is said that she was poisoned, and that the King was deeply distressed at the circumstance. Whenever he was sad he hummed this song; and then, to divert his mind, I played on my spinette a saraband of my composition, which he much loved. Thus I came to confound together these two pieces, for I was constantly playing them one after the other."

Then the man of the dream approached the spinette, and played a few notes, and sang the air with such expression that M. Bach awoke in tears. He lit a candle, noticed the hour—two o'clock—and again fell asleep. Now it was that the really extraordinary took place. In the morning, on awaking, M. Bach was no little surprised to find on his bed a page of music covered with very fine writing and notes quite microscopic. It was with difficulty that he could decypher them by the aid of his eyes-glasses, for he is very near-sighted.

He then tried the air on the spinette. The song, the words, and the saraband were exactly as the person of the dream had represented them. Now, M. Bach is no somnambulist; has never written a verse in his life, and is a complete stranger to the rules of prosody.

Here is the refrain and the three couplets, as we have copied them from the M.S. We preserve their orthography, which, we may observe, is by no means familiar to M. Bach:—

J'ay perdu celle  
Pour quy j'avois tant d'amour;  
Elle sy belle  
Avait pour moy chaque jour  
Faveur nouvelle  
Et nouveau desir.  
Oh! ouy sans elle  
Il we faut mourir!

Une jour pendant une chasse loutaine,  
Je aperçus pour la première fois.  
Je croyois voir un ange dans la plaine  
Lors je devins le plus heureux des roys!

Je donnerois certes tout mon royaume  
Pour la revoir encor un seul instant;  
Près d'elle assis dessous un humble chanme  
Pour sentir mon cœur battre en l'admirant.

Triste et cloistrée, oh! ma pauvre belle,  
Fut loin de moy pendant ses derniers jours.  
Elle ne sent plus sa peine cruelle;  
Icy bas, hélas! je souffre toujours.

In this plaintive song, as well as in the joyous saraband which follows, the musical orthography is not less archaic than the literary orthography. The notes are of a form different from those of the present day. The basse is written in one key and the song in another. M. Bach has obliged me by playing to me these two pieces, which have a melody simple, naïve, and penetrating. For the rest, our readers will soon be able to judge for themselves, as the pieces are in the hand of the engraver, and will be published in the course of the week by the editor, Legoux, Boulevard Poissonnière, No. 27.

The *Journal de l'Etoile* says that Henry III. had a great passion for Marie de Clèves, the Marchioness d'Isles, who died in the flower of her age in a convent, the 15th of October, 1574. Was she "la pauvre belle triste et cloistrée," who is mentioned in these verses? The same journal says that an Italian musician named Baltazarini went to France at that epoch, and became one of the favourites of the King. Did not the spinette belong to Baltazarini? Was it not the spirit of Baltazarini who wrote the song and the saraband? We dare not attempt to fathom these mysteries.

ORGANISATION.

(To the Editor of the *Spiritual Times*.)

Sir,—On referring to various authorities upon the vexed question of Organisation differing from Co-operation, I find the following:—

To "Organise."—To construct so that one part *Co-operates* with another; to form organically.—HOOKER.

"Organisation."—Construction in which the parts are so disposed as to be subservient to each other.—LOCKE.

"Organical."—(*organicus* Latin) } Consisting of various parts  
"Organic."—(*organique* French) } Co-operating with each other.

—MILTON.  
"Organ."—Natural instrument, as the tongue is the organ of speech.—RALEIGH.

"Co-operate."—To labour jointly with another to the same end; to concur in producing the same effect.—BACON, BOYLE.

"Co-operator."—He that by joint endeavours promotes the same end with others.—JOHNSON.

To "Associate."—To unite with another as a confederate.—SHAKESPEARE, DRYDEN, BOYLE.

"Association."—Union, conjunction, confederacy.—HOOKER

"Company."—A number of persons united for the execution of anything.—DENNIS.

"Persons united in joint partnership."—ARBUTHNOT.

My own conclusion, from a comparison of the above is, that in the same way that a rose is a flower, but a flower not therefore a rose; a horse an animal, yet an animal not necessarily a horse—so "Organisation" is a particular kind of a conjoined, or co-operative, or associated action.

If, therefore, upon further analysis, the particular kind of united effort distinguished by the appellation of "Organisation" be found obnoxious to the majority of friends, or manifestly prejudicial to the well being of the cause, suitable modifications could be adopted to meet the wants of the Institution.

I should be glad if this can be used either in your columns or read at next meeting, if only to evoke further communication, and settle the point once and for ever at the foundation.—I am, sir, yours very respectfully,

H. N. LIVERMORE.

INTOLERANCE.

It is an appalling picture to contemplate—the picture headed "Intolerance." In its back-ground lie the martyrs who, like Cranmer, met the flames which surrounded them with heroism, to prove their devotion to faith stronger than death. In bolder relief are the veteran puritan Bunyans, carrying their burdens to the Slough of Despond—fighting against the intolerance of the opposing sects, but yet growing themselves intolerant to others. Thus the picture glows, full of interest and instruction. Nothing short of "Private Judgment" ought to rule the desires of Protestants—Private Judgment and Fallibility.

J. H. POWELL.

## TO CORRESPONDENTS.

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

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

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