

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.

THE OUTRAGE AT LIVERPOOL.

THE Davenports have been the subject of no small interest in this country during the few months they have been with us. Certain organs of the press have at one time spoken favourably, at another the reverse, of their manifestations. Insult and ignorant misrepresentation have met them from the rostrum and the editorial sanctorum. Their patience under strong exciting circumstances has been undisturbed. They have submitted to tests of almost every conceivable kind which English ingenuity could devise. They have courted rather than evaded the strictest investigation, and in doing so have not simply invited the man of business or the conjuror, but the man of science, of the highest culture and worth, to find out "the trick." But the fact is patent to all who have eyes and will see, that no one has been successful in exposing the mysteries of the cabinet and dark *séance*,—"There's the rub."

The Faradays won't investigate, or if they do, they go in search of "some new force;" the conjurers present the most bungling imitations of some of the Davenport manifestations. The people are dissatisfied at not having "the trick" explained as a juggling contrivance. Who is to blame for this? The mediums have repeatedly invited those who may be considered capable to impose the most conclusive tests. But, alas for popular feeling, their attempts to explain the mysteries have involved the mind in fresh perplexities.

Oxford was very near the secret, but it was reserved for Liverpool to get quite near. The whole machinery with which the mediums did their "tricks" was somewhere concealed within the half-inch planks of the "mystic cabinet." Oxford nearly broke the cabinet—Liverpool quite broke it into a thousand pieces. But what did they find? Nothing. The brutality of a gymnast, who boasts he is the strongest man in Liverpool, and the ingenuity of a practised rope-tyer who, we suppose, was the *Cummin'* man for the occasion, were expended on the brothers; then the very respectable citizens of Liverpool present expended their fury on the cabinet. The work of demolition went on whilst the police "so long as the Davenports' property was threatened," did not interfere, but when damage was done to some part of the hall, the depredator was at once seized and only set free on finding bail, and consenting to pay for the damage.

The breakage of the cabinet has afforded opportunity for

the thieves and vagabonds who demolished it and traded in the pieces to find what Tolmaque said it contained—the revolving seats, secret springs, and little boxes to contain the flour, &c. Will some of these moral ragamuffins, who settle questions of science by yelling, and destroying, and stealing; say, for the advantage of posterity, what they have found, after all, beside the pieces?

We cannot fully express our disgust at the brutal exhibition of Wednesday-week. The police were influenced by popular prejudice, and their conduct was cowardly in the extreme. Apart from considerations of the legitimacy of the Davenports' claims to spiritual mediumship, we are bound to admit their proper claims as exhibitors. If it is right to treat them as wild beasts in the tying process, and rob them of all rights as citizens, Liverpool may claim the honour of administering justice with promptitude.

The redoubtable Mr. Hulley, who having, in conjunction with Mr. Cummins, undertaken to catch the mediums in the "fool's knot," was triumphantly borne along on the shoulders of his admiring supporters. Dr. Ferguson was pushed against the upright post of the cabinet, and by some miracle of mercy, when the yelling mob deemed him inside the structure they were about to demolish, was pushed along until he reached a small room where he was secure, out of hearing even of the vocal thunder which ever and anon reverberated through St. George's Hall. Ira and William Davenport were saved by a simple, but possibly providential, incident, which took the form of an accident. Mr. Cummins had fastened the knots so tightly on William's wrists, that he desired Dr. Ferguson to interfere, who acted as promptly as humanity dictated by cutting the rope; this action met with deafening disapproval; but Ira, who saw blood on his brother's wrist, deeming it to have been caused by the tightness of the knots, seized his arm and held it before the audience. A momentary expression of sympathy was evinced by them, which lasted long enough to enable the brothers to retire. It was, however, urged that Dr. Ferguson had cut William's wrist whilst severing the cord, which was the case, although, at that instant, the doctor was not conscious of having done so. But the cut was not large enough to cover the bruises produced by the rope. Ira, just previous to that, having refused to allow Mr. Hulley to tie him on account of his brutality, nevertheless consented to let Mr. Cummins do so, although his brother William had complained of *him*. Mr. Cummins having taught Mr. Hulley the "fool's knot," would naturally enough be supposed the most expert rope-tyer of the two; therefore, it shows that the refusal of Ira to allow Mr. Hulley to tie him did not result through fear of the cleverness, but the brutality of the tying.

At a previous private *séance* Mr. Cummins was permitted to tie Mr. Fay, and, although at first apparently cruel, he did tie his "fools knot," and expressed himself satisfied with the fastenings. In less than a minute Mr. Fay was released. Then Mr. Cummins with the assurance of unconquerable cleverness, said Mr. Ira Davenport had got out of his fastenings and released Mr. Fay.

We cannot dwell here at length, on the numerous other

facts worth recording. The popular idea resolves itself into this—the brothers know the knots of Messrs. Cummins and Hulley were *tighteners* such as they could not get released from, and they wisely got out of the difficulty by urging the tying to be brutal. This feeling will possibly last, until fresh circumstances give other evidences of the marvels of the Davenport *séances*. If the knots which Messrs. Hulley and Cummins were about to tie *could* fasten the mediums so that no power could release them, is it not reasonable to expect the brothers will hook it, at once, to some other country where it is likely that particular knot is unknown? What is the fact? Why, the Davenports are wisely fulfilling their engagements as though no disturbance had taken place; this, we are sure, is their true plan, and the only one to bring them victory, and a reaction of popular feeling in their favour. There is no need to make martyrs of the mediums by torturing their wrists.

Those who thirst for blood let them drink their own. Fiendish natures may float over their own savageness; but these are not models we would imitate in our advancement towards the true. Either the outrage must be reprehended as un-English, or the Davenports must leave the country. It is not enough simply to call men "impostors;" they must be proved such before they can be justly condemned. How a ruffianly chorus of yells, and a dastardly attack upon person and property are to solve the problems of Spiritualism we are at a loss to comprehend. The mediums have hitherto borne a brave bearing. They have often, in our presence, submitted patiently to brutality in the tying process which has roused our indignation. We cannot conceive, therefore, that they would be likely to object to Messrs. Hulley and Cummins without legitimate cause.

The whole party fortunately escaped uninjured. Dr. Ferguson, who is justly described in the *Liverpool Mercury* as having maintained his temper during the exciting scene, proved himself great enough for the occasion, and may justly be considered superior to it. The mediums must be protected, at all hazards, from a repetition of such scenes. They ought to be protected, if not for themselves, for the dignity of England. Shall it go forth that, as a people, we sanctioned the brutal rowdiness of a Liverpool mob? God forbid! They ought to be protected the more because they are in a foreign land; and we may add, as the highest consideration, because they are men infringing no law, but quietly pursuing their mission, which is one of peace.

We close by saying, in all kindness, no Spiritualist, viewing the facts as they appear unvarnished, can look pinely on without displaying a selfish cowardice unworthy of him. Whatever his ideas of the Davenports may be, as must, if he be true to his faith and himself, see that the principle involved in the late *molee* is one of conscience.

In dealing with the spiritual subject, our enemies have resorted to ridicule and misrepresentation. Whilst they confined themselves to this mode of antagonism, we could smile at their ignorance, and blush for their want of veracity. But now the earthquake-form of war has commenced, and something more than a broken cabinet is threatened, the history of civilization teaches us to be prepared for dangers of every kind. All righteous progress has been assailed before time. The cry is still heard—"Crucify him! crucify him!" The stones of prejudice are still thrown at the heads of the Christs of the world; and, in fact, it seems necessary that pioneers should suffer to succeed. Martyrdom has its uses which serve Divine ends; hence, the rage of persecution expends itself the quicker the more brutal its modes of attack; and then the sweet, low voice of sympathy is heard pleading the cause of justice. Thus a beautiful principle of compensation rules humanity. We cannot, if we would choose our foes, but we can, at all hazards, defend our sacred cause, and must be prepared to do so. Until our countrymen are too enlightened in this boasted age of enlightenment, to resort to breaches of the peace to settle *knotty* points of occult philosophy. Let us shout "Excelsior" no more.

The old kidnapping spirit which assailed Clarkson still lives in Liverpool. He was, by a miracle, extricated from a Liverpool mob, who attempted to drown him by pitching him over the quay. Let it, therefore, be the boast of Liverpool that she maintains intact the old mob spirit. If Clarkson was mobbed, surely the Davenports need feel no shame at being subjected to similar assaults.

Once admit the righteousness of the Liverpool proceedings, then our future will, indeed, be beset by danger. The old spirit of Intolerance will rule in our midst, and the very name we bear prove worse than "a scandal and reproach."

A PROPHET AMONGST THE NORTH AMERICAN INDIANS.

In the journal of David Brainerd, a missionary amongst the North American Indians, in the middle of the last century, at the time when the Northern States were yet a wilderness, we meet with a remarkable instance of the universality of Divine Revelation, together with its universally coincident truths. Whilst the highly cultivated Emanuel Swedenborg, the microcosm of the scientific learning of the eighteenth century, was on the eastern hemisphere receiving his revelation of the Creator under the figure of "the Great Man," wonderful is it to behold an ignorant savage, a hunter of the vast wilderness, a pagan magician receiving, in the west, a similar revelation, conveyed through the most strikingly kindred image. Singular also is it to observe how this manifestation of "the Great Man" was received by the Christian Swedish philosopher as agreeing with, and, indeed, even elucidating the orthodox Christian revelation, whilst the image of God is regarded by the good missionary who looked upon the savage's illumination, through the narrowing medium of sectarian near-sightedness—"as a mystery of iniquity and the depths of Satan!"

"What increases the Indians' aversion to Christianity is the influence their *powwows* have upon them," observes Brainerd. "These are supposed to have a power of foretelling future events, recovering the sick, &c. I have laboured to gain some acquaintance with these affairs, and have for that end consulted the men mentioned in my journal, May 9th. * * I cannot well understand the matter; and so far as I can learn, he himself has not any clear notion of the thing now his spirit of divination is gone from him. However, the manner in which he says he obtained the spirit was as follows: That he was admitted into the presence of a great man who informed him that he loved, pitied, and desired to do him good. It was not in this world that he saw the great man, but in a world above, at a vast distance from this. "The great man," he says, "was clothed with the day; yea, with the brightest day he ever saw; a day of many years, yea, of everlasting continuance! This whole world," he says, "was drawn upon him, so that in him the earth and all things in it might be seen." I asked him if rocks, mountains, and seas were drawn upon him, or appeared within him? He replied that "everything that was beautiful and lovely on the earth was upon him, and might be seen by looking on him as well as if one was on the earth to take a view of them there. By the side of the great man," he says, "stood his shadow or spirit. This shadow," he says, "was as lovely as the man himself, and filled all places, and was most agreeable, as well as wonderful to him. There, he says, he tarried some time, and was unspeakably entertained and delighted with a view of the great man, of his shadow or spirit, and of all things in him. And what is most astonishing, he imagined all this to have passed before he was born. He never had been, he says, in this world at that time. And what confirms him in the belief of this is, that the great man told him that he must come down to earth, be born of such a woman, meet with such and such things, and, in particular, that once in his life he should be guilty of murder. At this he was displeased, and told the great man he would never murder. But the great man replied, "I have said it, and it shall be so!" Which accordingly has happened. At this time the great man, he says, asked him what he would choose in life? He replied, first to be a hunter, and afterwards to be a *powwow*, or divine. Whereupon this the great man told him he should have what he desired, and that his shadow should go along with him down to earth, and be with him for ever. There was, he says, all this time, no words spoken between them. The conference was not carried on by any human language, but they had a kind of mental intelligence of each other's thoughts. After this, he says, he saw the great man no more; but supposes he came down to earth to be born; but the spirit or shadow of the great man still attended him, and ever after continued to appear to him in dreams and other ways until he felt the power of God's Word upon his heart, since which it has entirely failed him. This spirit, he says, used sometimes to direct him in dreams to go to such a place and hunt, assuring him he should there meet with success, which accordingly proved so. But when he had been there some time, the spirit would order him to another place; so that he had success in hunting according to the great man's promise made to him at the time of his choosing his employment. There were sometimes when the spirit came upon him in a special manner, and he was full of what he saw in the great man; and then he says he was all light, and not only light himself, but it was all light round him, so that he could see through men, and know the thoughts of their hearts."

Brainerd, as well as the poor Indian himself, infers from the Indian's supernatural power departing from him so soon as he

had received the Word of Christ in his heart, that this power could only have proceeded from Satan; and thus he regarding the poor hunter's vision as a blasphemous travesty upon God. Other and less charitable inferences may, perhaps, however, be drawn by the student of Divine and supernatural law. For instance:—He who holds as an axiom of life, the soul's eternal quest after the highest good; although he may equally cherish the doctrine of God's manifestation of Himself to the human race, according to its degree of spiritual receptivity, will readily recognize in the case of this Indian hunter the action of these two laws at work simultaneously. The law of Christ being the fuller manifestation superseded the lesser one, and for a time banished the effects of its power; as will be found ever invariably the case in the reception of a higher truth. The lesser magnetism is vanquished by the higher magnetism. But because Christ's law was most truth, highest good, why should we, therefore, dogmatically infer that the poor Indian's truth—being the highest which as yet had been offered him—was not good in its degree, and judging from its adaptation to his condition, and its inherent character, direct from Deity, since assuredly it is no less sublime nor unlike in its morality to the manifestation of Deity to the Jews. Possibly the time may yet arrive when the work of Christian missionaries will be less a work of the destruction of the old, than a building up of the new, temple upon the foundation of older ones, a harmonizing of the "things old and new," which "the householder," typical of God or Heaven, "brought out of his treasury."

THE DAVENPORT BROTHERS. ANOTHER SCENE.

Last night the Davenport Brothers were announced to give a *stance* at Huddersfield. The tickets of admission were eagerly bought up, and long before the doors were opened, there was a crowd waiting outside. A posse of policeman were observed to be on duty in the vicinity of the building—the Philosophical Hall; and it was understood that measures had been taken to prevent a repetition of the disturbances by which the performances of the brothers were brought to a close at Liverpool. The hall soon became full with an audience comprising some of the most respectable inhabitants of the town. Dr. Ferguson having gone through his usual introductory speech, in which he specially impressed upon the audience the necessity of scrupulously observing the conditions laid down, two gentlemen were nominated by the audience to conduct the rope tying operations and the examination of the cabinet. The gentlemen selected were Mr. Dow, surgeon, of Lockwood, the president of the Huddersfield Athletic Society; and Mr. Alexander Walker, manufacturer, of Mirfield. Messrs. Hulley and Cummins, of Liverpool, who had complied with an invitation from some gentlemen in Huddersfield to be present, had privately initiated the two gentlemen into the mysteries of the "tom-fool" knot to which the brothers had objected at Liverpool. Having carefully examined the cabinet, which they pronounced to be in their opinion free from any mystery, the Committee proceeded to test the rope and to tie the hands of the Davenport Brothers. The one operated upon by Mr. Dow soon began to manifest signs of uneasiness, and he was observed to be talking to Mr. Dow with great animation. The next moment Dr. Ferguson was called to the cabinet, and Mr. Dow announced that Mr. Davenport objected to his preceeding with the tying, on the ground that he was hurting his wrists. This caused a loud burst of dissatisfaction from the spectators, who were watching every movement with the keenest interest. At the request of the audience, Mr. Bottomley, surgeon, ascended the platform to ascertain if there was any ground for the complaint. Before he had completed his examination the other brother, who was being tied by Mr. Walker cried out, and a great clamour ensued. The one who had been the first to complain called Dr. Ferguson and requested him to cut the rope, which request the doctor promptly complied with. Some persons in the front seats rushed forward to the foot of the platform. Mr. Davenport held down his wrists in order that they might examine them; but beyond a slight indication of pressure nothing was apparent, and Mr. Bottomley confirmed Mr. Dow's statement that there was no impediment to circulation. The other brother instantly followed the example of Mr. Dow's subject and protested against the tying being proceeded with. The rope was cut instantaneously, and the brothers and Dr. Ferguson disappeared after Messrs. Hulley and Cummins were introduced and loudly cheered by the audience. In a brief address to the meeting these gentlemen explained the reason of their presence, and counselled the audience to be content with the deserved exposure of what they called the Davenport humbug, without proceeding to violent measures. They suggested that they should demand the return of their money. Superintendent Hannan here stepped forward, and, amid ringing cheers,

informed the audience that he had sent a detective after the brothers for the purpose of securing the return of the money.—Mr. John Wood, through whose agency the Davenports had visited Huddersfield, promised that all who had paid for entrance should receive back their money, the whole of which was in his possession. This called forth loud expressions of satisfaction. Three cheers were then given for the Liverpool gentlemen and for Messrs. Dow and Walker. Mr. Palmer, the agent for the brothers, was received with hooting, but he continued his stand on the platform, and declared that he knew nothing of a letter which had appeared in some of the papers containing a challenge relating to the Liverpool affair. He assured them that not one sixpence of the money taken had gone into his pocket.

REMARKS ON THE ABOVE.

1. The above from the *Manchester Guardian*, presents as fair an account of the disgraceful scene enacted at Huddersfield, as any we have seen.
2. It is clear that a settled plan and determination were entered upon to prevent the *stances* advertised for Huddersfield. They brandished their clubs in advance.
3. To effect this, Hulley and Cummins, of Liverpool mobocratic notoriety, were telegraphed, who came down with their frater-rowdies.
4. In their dens at Huddersfield, they selected two of their fellow-craft in that place, who were instructed to tie the brothers till they complained, and they were forced, amid vociferous out-roar, on the platform.
5. The whole of their party not only meditated, but gave every threat and promise of a row before the Brothers appeared on the platform.
6. The calm and dignified bearing of Doctor Ferguson and the Brothers, almost disarmed the committee of their brutal designs, when a consultation took place between them, which ended not only in their cruelly tying the Brothers, but in their drawing the ropes through the holes of the seat and expending their strength upon them.
7. It was at this juncture that William Davenport appealed to them for relief, which they mocked by exciting appeals to the noisy and uneasy crowd that were thronging toward the platform.
8. Dr. Ferguson released them, and they exhibited their lacerated wrists to the audience, when one of the gang tried in vain to grasp the rope and pull him into their clutches beneath.
9. Then, and not till then, Dr. Ferguson and the Brothers retired from the platform, the mob rushing after them, and the police were marshalled to repel their further approach.
10. Hulley then mounted the rostrum and blew his own trumpet, loud and long, while the blood-thirsty sought in vain for some one of the party on whom to reek their infuriated rage.
11. It is true there "was no blood" on the wrists of the Brothers, but the indentation could be distinctly seen from every eligible part of the hall: and it should be remembered the brutal proceeding had just commenced. Will nothing but blood satisfy these rowdies?
12. Now, when it is known that these Brothers have been tied with this famous "Tom Fool's Knot" in hundreds of instances; that they have never objected to it, not even in the Liverpool or Huddersfield scenes; that it is not the kind of knot, but the brutal manner of applying it, they firmly resist; when it is further remembered that Dr. Ferguson stated in advance, that they would reject any committee that would treat them cruelly, and that all who were clamorous against even the proposition that they would not be tied brutally, could have their ticket-money and retire. I leave it to all candid minds to decide whether such outrages can be justified. Are the Huddersfield people incapable of securing fairness in an exhibition, without the aid of Liverpool bullies?
13. Talk of "exposure." What is exposed? An exhibition there, as at Liverpool, was disgracefully prevented. That, sir, is all. And it remains for those who desire to see fair play, to say, whether an orderly exhibition of the phenomena attending the Brothers, can be had in English towns, or not. This is the question in which all will be sooner or later interested.

AN EYE-WITNESS.

This universal religion is what modern divines call Natural Religion, in contradistinction to Revealed. We do not accept the distinction, believing, as we do, that revelation is as natural as development, and that it represents only another state, or higher state of advancement, in the united, and never divided dominion of a common Father.—J. B. FERGUSON.

DESPONDENCY.

"When deep sleep falleth on men, fear came upon me, and trembling,
which made all my bones to shake."—JOB v., 14.

With weary tossings on my bed,
Here lie I unrefreshed and sighing ;
Now longing for the morning red—
Now wishing day were dying.
What modicum of strength hath man ?
Still, let him strive God's love to scan,
In all temptation sin defying !

Drear pictures swim within the gloom,
Peopling the "hollows of the dark."
The past is surging through the room,
Where every hour impressed its mark
Within the fabric of my life,
Weaving a robe with magic rife
For me to wear beyond the tomb.

This know I well, strange, mystic truth !
A sermon worth the clergy's preaching ;
Ah, would that it had saved my youth
From following pride's seductive teaching !
Then had my life's robe glowed with flowers,
Unstained, undimmed by fiendish powers
Which, even now, their hands are reaching

Forth from the shadows of my mind,
To catch some tendrils of the past,
With pain and anguish intertwined.
O, Prince of Peace ! how long shall last :
These turmoils of the heart and soul ?
My inner-world, from pole to pole,
Once more is into chaos cast !

Is then, through law, the soul convulsed
By lava-streams and shuddering dire ?
Is sin alone through pain repulsed ?
Must the soul, phoenix-like, aspire
To endless lives through countless pain ?
Alone may human-hearts attain
To purity through bleaching fire ?

But lo ! the cloud is rolled behind ;
Whence cometh, then, this quick relief ?
Without the casement blows the wind
In gentle lullaby ; whilst sleep
Foldeth her wings above my head,
And morning gleams around my bed ;
Entranced, I see an angel bind

My late triumphant foes—a crowd
Of quaintly visaged phantoms, dark,
And cast them, each one in his shroud,
Lying extended stiff and stark,
Into a deeply delved grave,
Within the entrance of a cave,
Whilst, shrilly singing, mounts a lark,

Cast upwards by an angel's hand.
Quivering, he mounteth ever higher,
Floating athwart the bright cloud-land,
Where radiant peaks are tipped with fire,
Reflected from the sun new-born,
Whose crimson disk smiles o'er green corn,
Which with vast promise clothes the land.

A. M. H. W.

THE DAVENPORT BROTHERS.

EXTRAORDINARY "MANIFESTATIONS."

THE "CABINET" SMASHED.

The patrons of the Davenport Brothers who were in attendance at the small concert room in St. George's Hall, last night, were treated to some "manifestations" of a character decidedly more material than spiritual. There was, in fact, a great row ; the mystic "cabinet" was smashed to pieces, and, worse even than that for the reputation of the brothers, a thousand people came away from the hall with the impression that the whole thing was very much like a delusion and a cheat. Last night's demonstration had its prologue on the previous evening. On that occa-

sion Mr. John Hulley, the well-known gymnast, and Mr. Robert B. Cummins were selected by the audience to tie the brothers. Ira Davenport, however, upon whom Mr. Hulley operated, complained that his wrists were so tightly bound as to stop the circulation of the blood, and, although a medical gentleman present (Dr. Wigglesworth, of Brunswick-road) stated that the fastenings did not interrupt the circulation, Ira refused to be bound by Mr. Hulley at all. A "scene" ensued ; part of the audience left in disgust, had their money returned, and part remained to see with dissatisfaction a performance in which the brothers produced the usual "manifestations" perfectly independent of any committee. Last night there was a numerous attendance. The gallery and back seats were crowded, and even the front seats were for the most part occupied. Mr. Hulley and Mr. Cummins were seated together in the first row. Before the hour of commencing the exhibition had arrived, the audience exhibited signs of restlessness, which augured ill for the brothers in case of any miscarriage like that of the previous night ; and the spirit of discontented scepticism was not calmed by a perusal of the following rather strangely-worded notice, which was handed to every person who entered the building :—

RULES AND REGULATIONS GOVERNING THE SEANCES OF THE BROTHERS DAVENPORT.

Owing to the disorderly interruptions of their public exhibition at St. George's Hall last night, the Brothers Davenport are compelled to enforce the following rules and regulations :—

1. All loud discussions, useless suggestions, and boorish propositions from any of the audience, during the progress of the *séance*, must be avoided.

2. All fair and impartial investigation of their entire proceedings is invited ; but they reserve to themselves the right to reject the committee whenever they discover a disposition to deal unfairly.

3. All persons unwilling to accept and abide by these regulations can have the money paid for their admission refunded by applying before the *séance* is formally opened. Afterwards no demand for ticket money will be respected.

These rules will be legally enforced, if occasion require it, in common justice to the public and our rights as public exhibitors.

H. D. PALMER, Manager.

At eight o'clock, Mr. Andrew Leighton, himself a firm believer in Spiritualism, walked unattended on the platform, and, without introducing himself in any way, began an address to the audience. He was there, he said, to witness these "manifestations," and, if there was any trickery, to expose it. Immediately afterwards he impugned his own impartiality by calling in question the accuracy, both as to facts and conclusions, of an article which recently appeared in *Once a Week*, wherein the performances of the Brothers Davenport were ascribed to legerdemain. He had himself investigated these phenomena privately under conditions favourable for the discovery of any trick, but he had never been able to discover any trace of legerdemain whatever. He had sat between the two brothers, and could assert they did not move while the phenomena were taking place. If the object of Mr. Leighton was to obtain for the Davenport Brothers a favourable reception, nothing could have been more injudicious. He exhausted the patience of the audience, many of whom pretty frequently and very audibly gave him to understand that they had not come there to listen to speeches on Spiritualism or to hear quotations from a magazine first read and then contradicted, but to see the performance of the Davenport Brothers. From the beginning to the end of Mr. Leighton's remarks there were constant interruptions, but he would not retire. At last Dr. Ferguson came forward, and, by the exhibition of great tact, succeeded in obtaining for himself, at least for a time, a quiet hearing. He stood there, he began, relying confidently upon the exercise of that fairplay which distinguished Englishmen in all quarters of the globe, and which was justly their pride and boast. By fairplay he meant that the Brothers Davenport and himself should have the same rights which were awarded to all public exhibitors. If there were legerdemain in the performance, nine months of close observation on his part had failed to discover it, and if knowingly he put forward legerdemain as something else, he should deserve the greatest obloquy. With regard to the disturbance of the previous night, he was willing to allow the fullest honesty of purpose and opinions to those who differed from him. He believed the gentlemen who were upon the platform the night before were honest in their convictions, but at the same time the gentlemen who came before the public to exhibit certain phenomena must be allowed to be the judges of whether they were or were not maltreated. Up to this point Dr. Ferguson had got along without much interruption ; but now there was a storm of disapprobation, which was repeated with even greater fervour when, after an interval, the doctor announced that the Brothers Davenport had decided that neither Mr. Hulley nor Mr. Cummins should secure them. Whether they were right or wrong, said Dr. Ferguson, it was not for him to decide, but they having come to that decision, all that he could ask them to do was, to select two other gentlemen. This proposition was met with loud cries of "No, no," and the uproar lasted for some time. Dr. Ferguson next read, amidst continuous interruptions, the "rules and regulations" given above, omitting, however, the adjective "boorish." After this he put the question—"Will you select two gentlemen?" There were loud cries for Mr. Hulley and Mr. Cummins, who went on to the platform. Some conversation took place between these two gentlemen and Dr. Ferguson, who was apparently endeavouring to persuade them not to accept the office. Finding this ineffectual, Dr. Ferguson, who, amid all the uproar, kept his temper remarkably well, told the audience that there would be no exhibition if Messrs. Hulley and Cummins formed the "committee." A perfect torrent of hisses silenced the doctor effectually for a long time, but at last he managed to get another brief hearing. Surely there were two gentlemen in that large and respectable assembly, said he, who could be selected that were not objectionable to either side. These gentlemen

(Messrs. Hulley and Cummins), the Brothers Davenport believed were disposed to treat them cruelly. This set the audience off again still more vehemently than before, and numbers of amateur orators might be seen in the back seats and gallery going through violent pantomimic gesticulations, though what they said it was impossible to hear amid the hubbub, and whatever eloquence they possessed was completely lost except to the few immediately about them. Mr. Henri Drayton could scarcely obtain a hearing for the statement that Dr. Ferguson was willing that four persons should be upon the platform, and the suggestion that two others should be selected; but this compromise was not to the taste of the audience, who were evidently bent upon having Messrs. Hulley and Cummins as their representatives, or nobody. In the meantime, these latter gentlemen, tired of standing like lay figures upon the platform, had, much to the amusement of the audience, taken up their quarters within the cabinet, and employed themselves in carefully examining its structure and the various instruments it contained. Presently, however, they were brought from their retreat by the declaration of Dr. Ferguson that the Davenport Brothers believed them to be their bitter foes; and that, in common justice to the brothers, they ought to decline acting. To this accusation Mr. Hulley promptly responded. "Our reverend friend (he said) made a remark last night to the effect that my conduct was rather brutal. Now, I am quite as much indisposed that you should be in favour of humbugs; and I believe the Davenport Brothers to be the greatest humbugs that ever existed. Therefore, as Dr. Ferguson justly remarked, I am their bitterest foe." This speech was received with rounds of applause, and no less hearty were those with which the following equally pithy address from Mr. Cummins was greeted:—"So far from being a bitter foe of the Brothers Davenport, I can assure you that I shall only be too happy to shake them by the hand after they have got out of our knots. The ties of friendship will then, I am sure, be closer than ever." Both Mr. Hulley and Mr. Cummins then retired again to their seats in the cabinet, whilst the audience shouted and laughed and hissed down by turns every attempt made by Dr. Ferguson to obtain a further hearing. At one period he was just allowed time to say that it was not usual for an assembly to dictate the mode of exhibition, and that it would be just as rational for the audience at a theatre to demand that "Hamlet" instead of "Macbeth" should be played, as for them to insist that only two gentlemen should bind the Brothers Davenport. This attempted evasion of the main point in dispute only served to increase the irritability of the audience, which was still further increased when Mr. Hulley announced, after Dr. Ferguson had been in conference with him, that our reverend friend was anxious the performance should take place without a committee. Mr. Ferguson: "I say that we are willing to give you an exhibition with a committee, but not with this one; or we are willing to give you an exhibition without a committee at all." This was the signal for renewed uproar and excited vociferations. The next incident was the appearance upon the platform of Mr. Montague Beale, whose peremptory command to "hold still for a moment" only made the storm rage the louder. Mr. Beale then deliberately sat himself down upon a chair, and his manner so tickled the audience that after laughing themselves into good humour they listened to what Mr. Beale had to say. His remarks were to the effect that they knew Messrs. Hulley and Cummins, that they didn't know anything of Dr. Ferguson, and that the latter ought to state his objections in detail. Dr. Ferguson replied that the Brothers Davenport reserved to themselves the right, as public exhibitors, of rejecting any committee that they believed would deal with them cruelly. ("Oh, oh," and uproar.) Whether justly or unjustly, they had decided that these gentlemen should not tie them. (Renewed uproar.) They alleged as a reason that they believed Messrs. Hulley and Cummins would treat them brutally. Into that question he did not enter.

Nearly an hour had been thus occupied. There seemed to be no prospect of any exhibition whatever. Several persons left the hall, and the more demonstrative part of the audience were creating a very Babel of noises, when at this juncture the Brothers Davenport walked on to the platform and seated themselves. To all outward appearance they looked calm and collected. Their appearance quieted the noises, and after some conversation with Dr. Ferguson Mr. Hulley announced that the Brothers Davenport had consented to be tied by himself and Mr. Cummins. To clear himself from any charge of brutality he should wish that if there were two medical gentlemen present they would come on to the platform and see that he did not bind the wrists unwarrantably tight. At the same time he must state that the Brothers Davenport had great power of enlarging and contracting their wrists, and therefore it was absolutely necessary they should be tied tight. He did not believe that Major Greig had a pair of handcuffs which could hold these two gentlemen. (Loud laughter.) After this speech Dr. Ferguson seemed to be objecting to or urging the non-necessity for the presence of any medical gentleman, and no one proffered himself. Messrs. Hulley and Cummins then proceeded to the task of securing the brothers in a very methodical and workman-like manner, as though determined that it should be no fault of theirs if the Davenports were not fast bound. They first felt the brothers all over to make certain that they had no expansive material beneath their clothes, and with this examination they appeared to be satisfied. Then they took the ropes, stretched them out "taut," and began the process of binding, Mr. Hulley operating upon Ira and Mr. Cummins upon Wm. Davenport. During these proceedings Dr. Ferguson aroused still further the indignation of the audience by hovering about the front of the cabinet, impeding the view. At last he retired and the audience was satisfied. On this occasion Ira Davenport did not appear to flinch from the tightness of the bondage imposed upon him by Mr. Hulley, but his brother William soon displayed symptoms of dissatisfaction, and was evidently protesting that the cords hurt his wrists. Dr. Ferguson immediately stepped forward and, amidst great uproar, severed the rope with a knife. He then turned round to the audience and said that the rope was cutting Davenport's wrist. In confirmation of this, William Davenport himself stepped forward and exhibited one hand, down the back of which blood in a perfect fluid state was running, immediately afterwards walking off the stage with his brother. The blood did not look like that which would flow from a wound caused by a tightly-bound rope, and the suspicion that

there was some trickery in the matter received, immediate confirmation from Mr. Cummins who exclaimed, "That blood was from a wound made by Dr. Ferguson in cutting the rope."—Dr. Ferguson: If it be so, I did not know it.—Mr. Cummins: If there is a medical man in this room, and he will state that it is not as I say, I will give £5 to any charity in Liverpool. They complain that the tying is painful, but I will allow Dr. Ferguson or Mr. Palmer to tie me as tightly as ever they please, and I will stand it for an hour.

The excitement now became fast and furious. The greater part of the audience joined in hissing and groaned at the unfortunate doctor, who through it all, to all appearance, kept his temper. After a display of lung power unexampled perhaps in Liverpool, a few of the more young and active spirits became tired of mere shouting, and made their way on to the platform, some scrambling up the front and some letting themselves down from the gallery, to the great detriment of paint and ornament. They first amused themselves by examining the cabinet, ringing the bells, beating the tambourine, and blowing the trumpet. As the spirit of mischief increased, they gradually hemmed in Dr. Ferguson, and after hustling him about for a little, finally thrust him into the cabinet, which they then turned bodily over. The doctor was seen no more; and it was unquestionably prudent policy on his part to make his escape as speedily as he could. Shortly before this, Inspector Bibby, with four policemen, who had been in readiness in expectation of a row, came on to the platform. The moment the cabinet was overturned it was attacked by scores of willing hands and fists, and in a few minutes was in pieces. The larger fragments were then taken and split up almost into match-wood, large numbers being seemingly desirous to secure a piece as a memento of the Davenport Brothers. The appearance of Inspectors Valentine and Southwell, with a force of 33 men, did not stop the process of demolition. The police, indeed, did not attempt to interfere so long as only the property of the Davenports was threatened. One young fellow was taken into custody for breaking an arm off one of the figures in coming down by the pillars from the gallery, but on giving his name and address—Herbert Brookfield, of Aigburth—and stating that it was done accidentally, and that he was willing to pay for the damage, he was released on bail by direction of Mr. Benjamin Woodruff, who happened to be present, and whose advice at an earlier period of the evening that a larger number of police should be sent for, it is to be regretted was not followed. After making a vain attempt to break up some boxes in which the cabinet was stowed, the police succeeded in clearing the platform, but an excited multitude of 300 or 400 persons remained for a considerable time in the entrance hall, discussing with much animation the events of the evening.

At an early period of the disturbance Mr. Hulley and Mr. Cummins left the hall, the former being carried in triumph upon the shoulders of his admirers. They went to the Union Hotel, at which the Brothers Davenport were staying, and thither repaired a large number of the audience, "mine host" driving a good trade. Outside the house a large mob was also collected up to a late hour, but the Brothers Davenport did not put in an appearance, and it was rumoured that they had "skedaddled" to the neighbourhood of St. Helens.

It may be concluded that the career of the Davenport Brothers in Liverpool, at any rate, has ended. These violent proceedings of course, cannot be justified; but if there were to be any conditions such as those stated by Dr. Ferguson, they ought to have been mentioned in the advertisements. The public had a right to complain that faith had not been kept with them when the representatives they had chosen to see as far as they could that all was fair were not allowed to act.—*Liverpool Mercury.*

COMMITTEEMEN AND REFEREES.

"No one was over half so wise as Thurlow looks."

That three helpless men, even though they were not more scrupulous than our modern conjurers in their mode of extracting money from the public pockets, should be assaulted and maltreated by an ignorant and brutal rabble, would, under any circumstances, be a subject for very painful reflections. But when, in addition to this, we know that the victims were honest men, representing a subject which was only irritating to the mob because it was in every respect above their comprehension, the very mild censure bestowed, for the most part, by the London press upon this occurrence, the marked manner in which they economise their indignation for irregularities touching more nearly their own interests, are scarcely satisfactory to minds endowed with an ordinary love of justice and humanity.

That feeling of deep exasperation which is almost invariably observed to accompany baffled scepticism in uneducated minds, assumed, in the Liverpool affair, a sort of grim comicality, when the very men whose violence placed the lives of the Davenports and Dr. Ferguson in serious jeopardy, who destroyed their cabinet and stole their musical instruments, assembled the next day to hold an indignation meeting against their victims; and pending the proceedings which we trust the Davenports will be able to instigate vigorously and successfully against the ring-leaders of this mob of cowards, we will venture upon a few observations as to the principles on which committeemen should be selected in performances of this kind, a careful consideration of which would, we think, prevent the recurrence of any similar outrage.

The mistake which, in our opinion, has been made,—a mistake which we trust will be carefully avoided in future—is to be discovered in the somewhat indistinct and indefinite notions permitted to prevail as to the functions and responsibilities of the two committeemen deputed to watch more closely the proceedings in the cabinet, and to see that the brothers are fairly tied.

If, we say, the committeemen have at any time been allowed to be regarded by the audience as exclusively *their* representatives—not as umpires recognising a solemn obligation to secure, as far as possible, justice on both sides—there is no cause for wonder that the Davenports on different occasions of which the Liverpool riot was the climax, should have been placed in a false and, towards them, most unfair position with the public.

The convenience and necessity of an umpire, or impartial referee, where a question has to be decided between two conflicting interests—no matter whether these two interests be represented by two individuals or two assemblies, or by an assembly on the one hand and exhibitors on the other—are universally recognised in all the ordinary affairs of life, and it is obvious that no person is suited to the responsible office who is not chosen by both sides. An accused person on trial is not allowed, of course, to pack his own jury, but the right on his part to object to the election of any particular jurymen whose interest may presumably bias him towards one view of the question, is always admitted. Thus were the Davenports to claim a right to tie each other or to select personal friends for the performance of the operation, the audience would have every reason to protest; but it seems to be forgotten that a committeeman, to be of any real use in deciding a vexed question has two purposes to serve. He has not only to see that the Davenports do not cheat the public, but also that the public do not cheat the Davenports; for, there is no use in concealing the fact, that in every exhibition of the kind the audience is *not* neutral, but that there are too distinct interests at stake. That audiences can at times be unfair and brutal, is pretty well exemplified by recent events in Liverpool, though we trust, we may say, that Liverpool, the main inlet of that element of Yankee rowdyism into this country, so delightful to some peace-society men and Irish priests, does not adequately represent the manhood and intelligence of the general English public.

Keeping in view, then, these principles—and we hope the Davenports will never again consent to appear in public unless they are strictly regarded—let us consider the class of men who for the most part, have been selected to act on the committee, and then wonder, if we can, at the results.

They have had rope-tyers who, feverishly anxious at any price to add to their reputation by discovering the means of binding the brothers effectually, and utterly regardless of wincing flesh, excoriated wrists, and impeded circulation, are bent upon one selfish object, and care as little about common humanity as they do about Spiritualism. Press men, comprehending nothing about the question at issue, and anxious only to sell their papers. Conjurors, infuriated to find the sham wonders of their double boxes looking very small indeed beside the genuine wonders of a subject they have no power to investigate.

Scientific men, sham and real, committed to an adverse opinion long ago, in oracular books on popular superstition; and lastly, whenever a question arises as to whether a physical cruelty is being committed, "somebody who is a medical man."

This last fallacy of selecting a medical man as an impartial authority, especially when he happens to be a medical man of the district, is, when we come to examine it, the richest joke of all. Remembering what we have before said, that the audience and performers, in these cases, may be regarded in the light of two individuals, anxious to come to exactly opposite decisions, each therefore presumably exposed to an equal temptation to act unfairly towards the other, we know no man, were we to ransack the whole district, whom it would be more unjust, even assuming a disposition on his part to act impartially, to place in the position of an umpire between a prejudiced audience and an unpopular performer. They will be choosing young marriageable curates next! Why, the resident doctor is in the awful presence of his very income! A dozen times, probably, that very day, in the course of his doctor's prattle from house to house, he has committed himself in the neatest expressions he could find, to whatever may be the prevailing prejudices of the neighbourhood, and daily bread, for him and his family, depends upon his maintaining the character of a shrewd, intellectual, hard-headed, practical man. In full glare of the rheumatic gentleman of Calvinistic principles in the front row, of the mother of six fine unhealthy children in the second row, of a lady district-visitor in spectacles, next to her, orthodox to the very stiffest of backbones, is it to be expected that he should have eyes or ears for anything that will not conduce to his own reputation for unusual cleverness? Conscious that something superior is expected of him, with a shrewd twinkle in his eye that says most unmistakably, "Leave 'em to me. Leave 'em to me!" without a vestige of explanation clear to his own mind, and eager and determined to say something at any price; can we not fancy such a man, in desperation, seizing one of the Davenports' hands and remarking, "this young man's hands are very peculiarly formed!" We contend that the Davenports are perfectly justified, nay, bound, in fairness to the subject they represent, to object to the selection of a medical practitioner, acting in full view of a row of strongly prejudiced patients.

A word more regarding those arbitrators between the larger public, and these peculiarly situated illustrators of a novel

truth,—the men of the press. As we were aware that many of these fluent teachers have reason to know and believe more about the Davenports than they dare acknowledge in their own columns, we were not uninterested to see in what tone they would allude to an outrage such as has disgraced Liverpool. That tone, as we expected, has been one of the mildest possible deprecations, accompanied by a very ill-disguised exultation. "Tricky and wrong-headed as ever, in its treatment of this subject, one penny paper—(calling itself—oh, bright heavens!—'The Morning Star')—commences a meagre notice of the fracas, thus—"The bursting of the Davenport bubble in Liverpool has," &c., &c.

Of course the writer knew well enough that no bubble had been burst, and no mystery solved, but he also knew that many persons at a distance from the subject would read the paragraph with a different impression, and believe with rejoicing, that another lot of charlatans had been exposed and cleared out of the way for ever.

These very simple literary dodges are worth a passing notice occasionally, and Spiritualism is not the only subject that is distorted by them.

Journalists, therefore, are certainly not fitting referees, and men of science, and doctors of Divinity, not always necessarily so. Learned in their own lore some of them undeniably are—so are the Brahmins—but, other things being equal, in a college of errors the least learned is best fitted for the reception of truth.

H. A. R.

REVIEW.

Continued.

The Reality of Spirits and the Marvellous Phenomenon of their Direct Writing; Demonstrated by Baron L. De Guldenstaub. Paris—A. Franck, 67, Rue Richieu.

Since this period, Count d'Ourches has witnessed more than forty times the wonderful phenomenon of Direct Writing, sometimes at his own house, at others, at that of the author, at the Louvre, in the Cathedral of Saint Denis, in the Church of Saint Etienne-la-Mont, upon the sarcophagus of Saint Genevieve and upon the seats placed underneath the monuments of Pascal and Racine, and in the cemetery of Montmartre, &c.

Still later in the month of October Count d'Ourches obtained, even without the concurrence of the author many Direct Writings from Spirits; one of these letters from beyond the grave is from his mother, who has been dead these twenty years. The author could recount a host of other interesting experiments, but to avoid tediousness he prefers publishing the exact *fac similes* of the most remarkable of these Direct Writings.

As to the question, *what means do the spirits employ in tracing characters or magical figures upon a sheet of paper?* we must at first acknowledge that the spirits act directly upon matter, in the same manner as our souls enveloped in a material body. *During the first fortnight dating from the discovery of the Direct Writing, the tables upon which the spirits wrote moved about alone, and have even rejoined the author in another room after having pushed themselves through several pieces of furniture, they sometimes went slow and at others with astonishing swiftness, the author has often barred the way by means of chairs, but they made some winding turns continuing in the same direction. The author has seen upon two occasions a little stand upon which the spirits were in the habit of writing in his presence, carried through the air from one end of the room to the other.*

The greater portion of the Direct Writing of the spirits appear to have been done with a pencil, if we except some twenty long epistles from beyond the grave, by sympathetic spirit friends, or parents of the author which were written *with blue or black ink.*

The work contains 67 *fac similes* of these Direct Spirit Writings of a most remarkable character, signed by some of the greatest spirits of the ancient world, in the presence of witnesses, such as Plato, the famous Orator, Socrates, Cicero, Virgil, Julius Cæsar, Octavius Augustus, and Juvenal. Also by the greatest Apostles of Christianity, Saint John and St. Paul; the doctors of the middle age such as Abelard.

These Greek and Latin writings, contain moral and philosophical maxims, chiefly relating to the future life of man, or verses from the New Testament, relating to immortality, and the glorious advent of the children of God.

The Kings and Queens of France from Dagebert down to Louis XVIII, from Queen Blanche to Marie Antoinette, have also traced some magical figures and the initials of their names upon their monuments at Saint Denis or at Versailles and Fontainebleau, some of these are published, such as those of Saint Louis, Francis I, Marie Antoinette and Mary Stuart.

The magical figures traced directly by spirits are said to have worked some marvellous and instantaneous cures, when applied according to the direction of the medium, or the Somnambulist of the author.

The *fac similes* of these Direct and Supernatural Writings of Spirits have been copied exactly from the originals.

The author gives a list of ocular witnesses to this marvellous phenomenon, among whom we find M. Ravene, proprietor of a fine gallery of paintings at Berlin, Prince L. Galitzen, of Moscow, Prince Metschersky, Dr. Georgii, of London, the disciple of the illustrious Ling, Colonel Joatcheff, Dr. Bouron, of Paris, M. Kiorboe, a distinguished artist of Paris, Colonel de Kollman of Paris, Baron de Voigts-Rhitz, Baron d'Uexkull and Baron de Brewern.

We will quote a few of these Spirit Writings.

2. A magical figure, traced at the author's residence on the 14th of August, 1856. This figure has wrought many wonderful and instantaneous cures.

14. A magical figure, traced on the 31st of August, at the author's residence 74, Rue du Chemin de Versailles, in the presence of Count d'Ourches. This figure has wrought an instantaneous cure in a case of Bronchitis.

19. First writing in English, with the initials of Mary Stuart, traced in the presence of Count d'Ourches, near the column of Francis II. The words are "I am the life," surmounted by a cross.

25. Latin Epistle in verse, written and signed by Juvenal, near the pretended statue of Demosthenes. This phenomenon took place in the presence of Count d'Ourches and Baron Rhetz, September 26th, 1856.

27. Greek writing, traced in presence of professor Georgii, of London, disciple of the illustrious Ling, Count d'Ourches and Baron Rhetz, October 4th, at the author's residence, to prove to all that Death is conquered, and is no more to be feared.

This writing reminds us of the 55th verse of the celebrated XV. chapter of the first epistle to the Corinthians. The author alludes to this verse at the close of his dedicatory epistle "O, Death where is thy sting? O, Hades, where is thy victory? and tells us that it was written directly in Greek, and signed by an unknown spirit." The original is in the possession of Dr. Georgii.

30. Latin writing in verse, traced and signed by Virgil, in the presence of Count d'Ourches at the author's residence.

32. Greek writing, signed by the Apostle Paul, traced during the evening of the 26th of October, 1856, in presence of General Baron de Brewern, Count D'Ourches, and M. Ravene.

36. French writing (Francois Paris) and strange figure traced by the spirit of the famous Archdeacon Paris, behind the chief altar of the church of St. Medard, where his body formerly reposed. This spirit struck at first some heavy blows under the flagstones of the chapel behind the chief altar, in the presence of Colonel de Kollmann, who took away the paper placed before his eyes by the author, on the 30th of October, 1856.

44. Figure traced in the presence of General Baron de Brewern, who saw the different lines formed upon a sheet of paper placed upon the author's bureau, Nov. 15, 1856.

To be continued.

SPIRITUAL LYCEUM LECTURES.

On Sunday morning last the Rev. J. M. Spear, gave an address on Ancient and Modern Revelation. Dr. J. B. Ferguson followed him with an interesting speech. In the evening Dr. Ferguson gave us also a very excellent address. Our friends present were much interested, and it is hoped profited. On Monday, at Cambridge Hall, Mr. R. Cooper, the proprietor of the *Spiritual Times*, delivered a lecture on *Spirit Manifestations*, which was very attentively listened to. The following is the list of forthcoming engagements—Sunday, Feb. 26, the Rev. M. D. Conway, subject—*Materialism*. Monday, 27, Mr. R. Cooper, subject—*Spiritualism and the Davenport's*. Sunday, March 5, Dr. J. B. Ferguson will deliver an address. Sunday, March 12, the author of the "Two Worlds" will answer the question, *What is the good of Spiritualism?* Sunday, March 19, the Rev. J. M. Spear will deliver an address, subject—*America in the midst of War*. Sunday, March 26, Mr. J. H. Powell, editor of the *Spiritual Times* will lecture, subject—*The Relation of Mesmerism to Spiritualism*. Commence at 7 p.m.

SPIRITUAL LYCEUM BENEFIT.

The forthcoming benefit for the Spiritual Lyceum will take place at the Queen's Concert Rooms, Hanover-square, and not at Cambridge Hall as last week announced. The date is Saturday, March 4, 1865, prices—cabinet seance, stalls 4s.; back seats, 2s. 6d.; dark seance, 5s. To commence at 3 p.m. Tickets may be had of Mr. J. H. Powell, at the Lyceum, 14, Newman-street, Oxford street.

SPIRIT VOICES HEARD AT A SITTING WITH THE DAVENPORTS.

On Sunday night, after Dr. Ferguson's lecture, we were favoured with a private sitting with the Davenports in a small

room in the Great Western Hotel, Paddington, where we held ready converse with Kate and John King, the names of the spirits who are generally with the mediums. Kate indulged in a few pleasantries about the broken cabinet, after which John, whose gruff voice and emphatic utterance seem still to break upon our sense of hearing, talked in a sensible business-like manner of the late Liverpool outrage. However incredible it may appear, we feel bound to mention the fact that we held converse with spirit voices. Will our friends of the phosphorus theory and "some new force" save us from the spiritual hypothesis now.

CORRESPONDENCE.

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

MR DEAR SIR,—After a successful *séance* at Halifax, given by the Brothers Davenport, despite many prognostications of a row upon their arrival in Huddersfield, it was clearly manifest, that the disgraceful scenes of Liverpool were to be re-enacted. Indeed, some parties from Huddersfield at the close of the *séance* at Halifax, threatened and deliberately went to work to create a disturbance in Huddersfield; but seemingly unable to carry out their purpose without help from abroad, they telegraphed Hulley and Cummins from Liverpool, who, with their gang of ruffians, were forthcoming. The *séance* opened amidst a furious uproar of voices, but Dr. Ferguson succeeded in being heard in the delivery of a very clear and appropriate address, which was received with seemingly hearty applause. A committee, by the Hulley-Balloo party, however, was forced upon the platform by the continuous storm of the Hulley party. The Davenports came forward, and the tying commenced. Mr William Davenport was tied very securely, but after appealing to the man who tied him in vain, and seeing that in the uproar no voice of just appeal could be heard, he consented to the hard fastenings. Mr Ira submitted to a similar fastening, and all seemed ready for a successful *séance*. But when the committee found that they could possibly bear the manner of fastening Hulley & Co. had prescribed, they deliberately took hold of the ends of the rope drawn through the seat, and pulled away as if trying to secure some savage wild beasts. To this the Brothers would not submit, and amid the yells of the crowd Dr. Ferguson released them, and they exposed their wrists deeply indented with the cord, which called forth cries of shame! shame! but to no purpose, save to arouse the savage element which was soon manifested in a rush with clubs in their hands for the platform. Here, however, they were defeated, for Dr. Ferguson stepped forward, and with a signal, called a file of police to march forward and secure the cabinet. Then the row became complete. It was seen that this party came there with clubs under their coat-sleeves, and as we knew before, determined to break up the *séance*.

Here, sir, is a state of things worthy of thought and reflection by all order-loving men. Men raise a mob in Liverpool and destroy the property of the Davenports and seek their lives. Failing to find any fraud in the cabinet they destroy, they only become more enraged, and gathering their brute forces they invade Huddersfield.

The conduct of Dr. Ferguson and the Brothers was commended on all sides for the calm, patient, and yet determined temper that marked it. The question is, Can the Brothers be allowed to proceed. We will see. Yours, OBSERVER.

To the Editor of the *Spiritual Times*.

Brighton, February 15th, 1865.

SIR,—Having seen in this day's *Brighton Guardian* a most inaccurate account of Herr Dobler's attempt to imitate the dark *séance* of the Davenports at a private residence in Brighton, I beg to forward you a true version in order to correct any false impression that might arise in the minds of Spiritualists from the above mentioned statement.

DARK SEANCE a la DOBLER.

Total darkness; Mr. Weston (his assistant) tied with cords to a chair in the back drawing-room, a good distance from the company in front. Herr Dobler somewhere in the room, but not held; a tambourine with phosphorus on it whirled round and round about Mr. Weston's head. Coat trick—a feat well-known to conjurers.

Truly "a thorough exposure" of some one but not the Brothers Davenport. No guitars floated over the heads of the circle; no *Babel of musical sounds* was heard; no bell tinkled incessantly; no spirit hands touched the company; in short a more complete failure was never witnessed, and Herr Dobler's chance of the 100/- offered by Mr. Palmer to any one who can cause the manifestations of the Davenport *séances* by conjuring, is small indeed.

I am, Sir,

Yours truly

ONE PRESENT ON THE OCCASION.

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This Institution is established for the advancement of spiritual phenomena and philosophy. It offers opportunities for investigators to collect facts and obtain proofs of Spirit Life. It brings together friends to the cause, and presents a platform for the freest Discussion. Its rules are such as to preclude no sectary, whilst it aims to eschew all sectarianism. Based on the cardinal facts of *Spirit Communion* and *Immortality*, it invites all who recognise, or desire to recognise, these truths.

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