

Robt. Cooper

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The Spiritual Times, Saturday, March 4, 1865.

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.

MOBBING.

MOBBING is now the rage. The old spirit of brutality still works destruction upon property and jeopardises human life. A few years, only have added to our history, since the working classes, fired by supposed or real injustice, rushed headlong into error, by mobbing and rioting. The upper and middle classes denounced the working classes; and ever and anon, when the sons of labour strove for representation, the representatives of the middle and upper class interests stood, as one man, opposing them on the ground that they were ignorant and brutal, as exemplified in their mobbing and rioting. Of course the working men were taught from pulpit, rostrum, and press, to mend their ways; that is, to perpetrate no more senseless, brutal strikes, or illegal attacks on property or person—then they might expect an extension of the Franchise, and all other necessary legal rights would be added thereto. The respectable middle classes were sadly earnest in their warnings to the lower orders. Of course, having property at stake, it was only reasonable to suppose they would teach peace-lessons to their "hands." They set the example of peace to the working men—the working men set the example of war to them, and lately the latter example has been imitated by the middle class heroes of the Liverpool, Huddersfield, and Leeds mobs. It is something to boast we are an improving people—that our institutions are the outgrowth of intellect—that we have acquired bitter lessons in the past, to teach us the folly and fruitlessness of all mobocratic governments. It is something to boast this, if it were true! But who can look over the brief history of the past fortnight, and fail to see that the spirit which dictated the Smithfield burnings, the Peterloo riots, &c., is still rife amongst us, mocking our vauntings, and teaching us how little we have advanced. The fact is, our so-termed civilization is neither more nor less than a state of semi-barbarism. The force of clubs is considered weightier than preter or natural philosophy; and the materialistic, money-grubbing middle classes, when occasion offers, rush forth, regardless of the sad experiences gained from the working men riots, to prove the majesty of their common sense by destroying and stealing property. Let it be henceforth observed in all future charges against working men, that they are not the only mobites, but that those who have stakes in the representation of the country can mob, and that, too, with a zeal almost inimitable.

The late disturbances in Liverpool, Huddersfield, and Leeds, have taught us something of the stuff of our middle class Hulleyites. Their heads are not less harder than their clubs. One might essay to reason with them, but they are only vulnerable to blows. If the clubs concealed up their coat sleeves, as at Huddersfield, had been used

upon their skulls, they would, doubtless, have felt the weight of such arguments. But, to the honour of the Davenportes, they avoided anything of a physical force character, and set the brutal bravos who smashed and stole their cabinet, an example they might imitate with profit. The opponents of Spiritualism—and their name is legion—assert the Hulley-knots to have been the *knotty* points upon which the whole matter rests. Hulley and Cummins applied their special knots—the Davenportes refused to bear the torture the knots were made to inflict; then the Hulleyballoo party declared the reason was obviously this—the Brothers knew they could not get out of these particular knots, and therefore rejected them. The Brothers, in answer to this, say—"Tie us with any knots you like, but don't torture us." Can any man come forward and say the Brothers ever demurred to be tied in any way where the tightness of the tying was not questioned? We believe not. If this be so, what becomes of the idea that the "Tom fool's" knot can effectually hold them, so that they cannot be unloosed? Were there truth in the popular idea about this knot, the Brothers would be the completest ninnyes to stop in England to give other *séances*, because it is clear, wherever they go, it will be more than likely the Hulley-knot will be applied. We have already related the fact that Mr Cummins did tie Mr. Fay with this same knot which was untied in less than a minute. If this be true, what nonsense it is to harp constantly about the capacities of this special knot. We ask, in all seriousness, is it necessary to test these Brothers humanly or brutally? If the former, then we must reprobate the conduct of all brutes who would tighten the ropes so as to give the mediums pain. If the latter, then we don't see why a horse should not be employed to aid the Hulleyites to make the knots tighter than their strength alone could do.

It seems to us the more the Brothers submit to tests, the more they may. And when all is done, the ignorant people, who believe in nothing of a spiritual character, will still yell and hoot, and do anything rather than submit to learn their own errors. Cannot the Brothers be tied securely without giving them pain? We say they can. Therefore, it is brutal in the extreme to persist in excoriating their wrists. We have examined their wrists, and do not, with the leaders of the Liverpool mob, see that they are more "peculiarly formed" than those of ordinary people. It is, of course, very easy to say in justification of brutality, "their wrists are peculiarly formed." Those who abet the ring-leaders of a row, won't ask for a clearly defined proof of such a statement. It is simply enough to give a dog a bad name to justify his being hung. We have, over and over again, deemed it a subterfuge on the part of the anti-spiritualists, always hanging on to this rope business. When that is dispensed with, another will be in vogue; and so on, whilst scepticism lasts.

The newspapers have very readily opened their columns to accounts of the alleged *exposé* and cabinet smashing, and they have, without an exception, held by the popular idea of the ugly nature of the "Tom-fool's knot" to the Brothers. But have they been ready to state a fact,

which, if stated, would settle this *knotty* point at once? Not they, indeed! Such a course would be honourable, *that* the press cannot afford to be. At Leeds, we learn that another mob assailed the cabinet—smashing and purloining it, as the mob did at Liverpool. The papers mention this, but they do not mention that the Brothers gave a 3 o'clock public exhibition at Leeds, when the "Tom-fool's knot" was applied, and the mediums came off triumphantly. Why, to mention this, would give these young Americans fair-play—and that, England cannot afford. For heaven's sake let us continue to come John Bull over them—bully them, brutally tie them, break their cabinets, imperil their lives, blast their reputation, and show our strong Saxon common-sense in other demonstrable ways. They are *only* Americans, strangers, guests—peaceable exhibitors of preter-natural phenomena. Query—will the secrets of their dark *séances* be ascertained in the end? No matter, our *press men* lead the public mind. We beg pardon, the Northern Rowdies lead them. Poor fallen humanity! How art thou disgraced, when phenomena, related to occult science, are knocked down with clubs, and the third estate in this *great* country applauds with the zeal of rabid heresy? If has been our boast that we are the freest people in the world—but freedom with us means license to insult, destroy, and steal; or the country would rise up and thunder forth disapproval of the manner in which the Davenports have been treated.

The most barefaced lies, if they happen to go against unpopular causes, have beforetime found favour with the press; and what is equally as bad, the facts which would throw new light upon unpopular individuals, are at times wholly suppressed. It has been so with these late riots. Shall we still boast of our extreme liberalism, after this? God forbid! We had better, like Job, put on sackcloth, and lie down in ashes, bemoaning our sins.

Have the teaching and preaching, which have cost this country immense sums, and which have for years been directed to the mental and moral discipline of our people, performed their work so inefficiently that, in this year, 1865, we need to blush for our mobocracies?

Whilst the Davenport Brothers maintain the calmness of temper which has marked their career hitherto, we can but augur success for them and the cause they espouse. There are two sides to every argument; the press has presented the mobocratic side of the Davenport mysteries; the other side is maintained by thousands who have proved by tests their genuineness. But the misfortune for the Brothers and the country is, that the press is so *liberal*, it suppresses facts and arguments, which it does not suit it to publish. At Liverpool a detective refused to arrest a man whom he saw carrying an instrument. At Leeds, a policeman saved the lives of Dr. Ferguson and the Brothers. Are there no newspaper editors as brave as this Leeds policeman, who will rescue them from moral death? Or shall we suppose they are all equal in that high sense of duty, which marks the *staff* as well as the *force* as to praise the detective who refused to arrest a thief because he only stole the property of unpopular American exhibitors.

CORRESPONDENCE.

MR. LEIGHTON'S LETTERS.

To the Editor of the *Spiritual Times*.

SIR,—It has not been from want of appreciation of the courtesy of tone, or errors of argument, in Mr Andrew Leighton's letters that I have not written to you upon them. I lent and lost the numbers of the *Spiritual Times* containing them; and the time passed when it was proper to reply. But, observing that he repeats his statement, if I remember rightly, in your number of Feb. 18th, that he presented me with the work of Adin Ballou, nearly 12 years ago, I beg to say that I have no recollection of any such gift. The first work of the kind I ever possessed, was "Modern Spiritualism: its Facts and Fanaticisms, its Consistencies and Contradictions" (the fanaticisms and contradictions being very much the major part of the book), by E. W. Capron. This book was presented to me in July, 1853, by my valued friend, Horace Greely, the eminent American Journalist.

Yours faithfully,
G. J. HOLYOAKE.

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

SIR.—Having long felt the want of some better means of receiving spirit communications than by table tipping, or by raps, I have invented an instrument which we will call an indicator. The great advantages of such an instrument over the usual means employed for receiving spirit messages, will, I think, at once be seen by those who are in the habit of sitting in spirit circles. By raps or table tipping, we have no means of knowing what the spirits wish to say, unless we happen to be calling over, or pointing to, the alphabet at the time. How often have we heard raps and seen the table move, not understanding the meaning, at the same time the spirits have desired to communicate with us? I have no doubt many valuable communications have been lost, simply because the spirits had no means of telling us to call over the alphabet. In using the indicator the medium and friends must place their hands lightly on the hand board, one of the party must read aloud the communication as it is given, and it should be written down by some one not sitting at the indicator. The use of such an instrument I find invaluable; the communications are given as quickly as they can be written down.

Yours truly,
HENRY SMITH.

Fig. 1. Shows the upper surface of the indicator with the position of the medium's hands. The motion is given to the index A on the board, as shewn within the alphabetical circle by the spirit-power moving the hand board BB from right to left or from left to right.

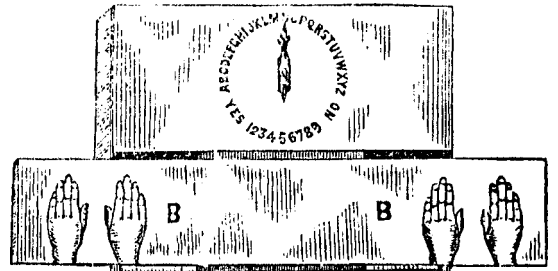
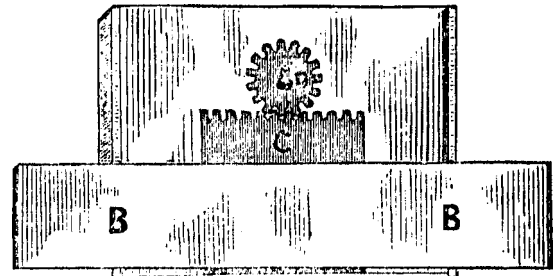


Fig. 2 shows the indicator with the index-board removed; the spirit power moving the hand board BB from right to left; the



rack C gives motion to the wheel D, and the index points to the letters desired: the board BB works on small iron trucks having wood flats to keep the same in place.

The indicator must be fastened together with wooden pegs, not iron screws.

P.S.—On Sunday night I asked the spirit of Samuel Smith to give me a description of the indicator for the "Spiritual Magazine." It appears from the communication, very important that the medium's attention should be concentrated on the alphabet, and that the medium's mind should be in a passive state.

"THE INDICATOR.—It is a machine constructed so that the medium may see the indicating finger—so that its motion may keep his whole attention fixed on the letters to which the finger points—so that his attention or will-power may be taken from his hands, which must rest lightly on the moveable board. The nervous-power passing from his hands forms a conductor for us, that by its power we may move the board without his will, if his will is wholly concentrated upon the point of the indicating finger. This description may also aid you in the working of it."—From the Spirit of S.S.

THE SPIRITUAL LYCEUM BENEFIT.

QUEEN'S CONCERT ROOMS, HANOVER SQUARE.

For the benefit of the Spiritual Lyceum. It is respectfully announced that the Brothers Davenport will give, with their New Cabinet, a cabinet *séance*, to be followed by a dark *séance*, in which Mr. W. M. FAY and Mr. IRA DAVENPORT will be the passive agents of very astounding phenomena, on Saturday, March 4th, 1865. Tickets:—To the Cabinet *séance*—Stalls, 4s.; Back seats, 2s. 6d. To the Dark *séance*, 5s.; or to both *séances*, 7s. 6d.; to be had of Mr. J. H. POWELL, Spiritual Lyceum, 14, Newman street, Oxford-street, and at the doors. Cabinet *séance* to commence at 3 p.m. Dark *séance* to commence at half past 4 p.m.

PROPHECY.

We hope we shall satisfy all but the dogmatic, that the phenomenon of prophecy is not an isolated phenomenon belonging to a particular age or people, but a natural and universal fact, belonging to the constitution of man, and developed at times in all ages and amongst all people. There is no truth of which we are more convinced than this, that what is called the gift of prophecy or revelation, is entirely misrepresented both by believers and infidels, who are equally under delusion respecting its nature.

A believer regards it as infallible in its testimony; an infidel denies even the fact of the phenomenon. A believer regards it with peculiar veneration, the imaginary character of an ancient seer, whose body has long ago mouldered into dust, and of whose personal appearance, not even a tradition has preserved a radiant image. The messenger of the Almighty is sufficient material for the imagination to begin with. This super-eminence of calling suggests a corresponding excellence of shape, mind and character. All that a poetic mind can conceive, and the spirit of painting inspire, is employed to produce the beau ideal of the legates of Heaven.

"And in their books divine
The image of their glorious Maker shines,
Truth, wisdom, sanctitude, severe and pure."

On the other hand, an infidel will tell you that such men as Isaiah, or Jeremiah, or Hosea were either enthusiasts who *imagined* that they saw visions, or they were impostors who *pretended* that they saw visions, or that their books were not written by themselves, but by priests to bewilder or enslave the people, or by some well-meaning but fraudulent reformers to excite the people against the priests. All these absurd theories have been brought forward by the infidel party in hopeless attempts to philosophize the question, and the result has only been exposure of ignorance.

Prophets have lived in all ages. They live at this day in all countries, and may easily be discovered by the enquiring mind, and one or more is always in succession starting out of obscurity and calling the attention of the people to his revelations. These *naturals*, if one may be allowed to use the expression, are the simple children of Nature. They were the first philosophers, and have only been thrown into the shade by the substitution of scientific reasoning for natural impulse, as the directors of human affairs. They were evidently the earliest writers, and their communications were preserved as the commands of the Almighty; printing was unknown; literary criticism unheard of; literary controversy never even thought of; books were rare, and such writings, with the public records, were probably all the books that existed among the early Jews. When the Jews returned from Babylon they began to have intercourse with the Greeks. Literature was more common; antiquity beyond the Babylonian captivity was sacred. The Bible, therefore, became an ancient relic, so soon as it was collected; it was sacred at once, and veneration for its antiquity would naturally prevent any addition to its contents. But we are not to infer from this that there were no prophets after Malachi. The writing prophets were the least of the class. Elijah has not left a syllable on record. Elisha, second to Elijah, is equally mute. John the Baptist, one of the greatest of all the prophets, is merely transiently mentioned and but few of his words recorded. Since the time of the Apostles the Fathers enumerate many individuals possessed of gifts similar to the old prophets, preserving always a peculiar veneration for those of whom they knew nothing. St. Augustin writes very copiously of visions and revelations and describes several individual cases very minutely. Several of the rites and ceremonies of the Roman Church were given, and the tombs and relics of the martyrs discovered by revelation, and prophecies were given and recorded in the same style as of old, with such profusion that if the Christian Church had collected all its prophecies, as did the Jews of old, the Bible would now have been so very large that no ordinary house could hold it.*

* In the February number of the *Cornhill Magazine* for 1865 reference is made to one of the most noted prophetic books of the middle ages. About 1264 "Albot Joachim's 'Eternal Gospel,'" says the *Cornhill Magazine* "had preached the doctrine of progression of religious faith, proclaiming a kingdom of the Spirit which should transcend the kingdom of the Son, even as the Christian Dispensation had superseded the supremacy of the Father." And do we not already recognise the existence of this mighty "kingdom of the Spirit;" "in the consciousness of the presence and power of the 'indwelling Christ'" of "the indwelling light," which the mystics of every age and sect since the early ages of Christianity have unhesitatingly proclaimed, and which in various forms, but as with one voice, all the most interiorly developed 'mediums' of our day are proclaiming as the advent of that solemnly promised "Comforter," "the Spirit of Truth, which shall lead unto all truth," unfolding gradually "divine mysteries ever in proportion to the unfolding of human power of perception and reception?"

Amongst the material "Friends of God," amongst the followers of George Fox, amongst the Philadelphian Brethren and amongst many another group of divinely inspired men and women, have been found not only the apostles of the Kingdom of the Spirit, but its martyrs also. Madame Guion, herself both apostle and martyr for the spiritual reign of Christ, truly observes in the time of the ancient law there were martyrs of the Lord who suffered for asserting and trusting in the one true God. In the Primitive Church of Christ martyrs shed their blood for maintaining that Jesus Christ was crucified. But now there are martyrs of the Holy Spirit who suffer for their dependence upon it, for maintaining its reign in souls, and for being victims of the Divine Will."

The writings of the Christian mystics may be said to form the Bible of the Kingdom of the Spirit, and well do the pages of this voluminous Bible deserve to be studied, forming as they do a commentary upon and an unfolding of the Scriptures of the elder dispensations, and delivered even as were the former scriptures through the inspiration of prophets and seers.

Many of these prophecies we have read; some of them are really sublime; some are inferior, some superior to the Old Testament prophecies. The latter have the advantage of being select, and of being translated by learned men into a pure and correct phraseology, far superior to the original, which is very inaccurate and obscure, like the writing of the vulgar, which is always more incomprehensible and doubtful in construction than that of well educated persons. The former, that is modern prophecies, have not been so favoured, and the vehicle of printing being easily obtained, they are less select and more exposed to contemporary criticism. This has partly been the cause why they have been subdued; but the principal cause is the ambiguity of the nature of prophecy itself.

Few of our readers are aware that there are prophecies, originally given in English, in the same style as the Old Testament, in which similar judgments and mercies are pronounced upon our cities, as upon those of Asia. The burden of the Lord to London, Bristol, Bath, Edinburgh, Glasgow, &c., sounds very strange to those whose knowledge of Divine things is confined within the Bible boards alone; but the writings of John Lacy and his school contain many such, and James Cunningham has published a large collection of those directly given to himself. These men lived more than a century ago. Lacy was a gentleman, with £2,000 per annum, an evidently simple-minded man quite free from the imputation of craft for gain. He had also the gift of tongues, and spoke Latin, when the spirit was on him, with great fluency. It was not good Latin; but he could speak it at no other time.

Emanuel Swedenborg and Richard Brothers are well-known apostles of mystery. The latter made considerable stir in his day. He was visited by the first nobility of the land; and the visit of the king's brother, the Duke of Gloucester, so alarmed Pitt that, with the assistance of the Attorney and Solicitor-General (afterwards Lords Eldon and Riddesdale), that he induced the Duke of Portland (Secretary of State), to arrest Brothers as a traitor, in 1791. He was kept in confinement eleven years, that is, till Pitt died; and then liberated immediately. And what reason have we to suppose that the ancient prophets differed much from Brothers? The treatment they experienced was similar.

Since Brothers' time we could enumerate many individuals of the same class. As for instance, there was John Wroe, of Ashton-under-Lyne, notoriety. Wroe was a singular man. With the good or evil we have nothing to do. We are treating merely of mental phenomena. He had disciples in all parts of the country—in England, Scotland, and Ireland, and missionaries preaching his faith. Wroe gave a strict law to his followers to "bind evil," as he himself says; and in many respects it was very effectual. Temperance was especially enforced—even the tasting of spirits used to be prohibited; tobacco was forbidden; cleanliness was enjoined, both in house and person; but a very narrow creed, and exclusive sectism encouraged. That John Wroe had visions and revelations there is no occasion to doubt. The visionary phenomena are too unique in their kind for us to be deceived to any great extent; and an unlettered peasant like Wroe, who could not even write his own name in a legible style, and could write nothing more than his name; a man who scarcely ever read a book in his life, and, therefore, was entirely unacquainted with the history of his class, could never bring forth such a perfect imitation by mere craft. Many of Wroe's communications are in print; the language is inaccurate, and full of provincialisms—but the ideas are exceedingly good, and John Wroe was once asked how the spirit came upon him—how he felt the influence? He said it sometimes seemed like the flapping of the wings of a large bird over his head. Sometimes it was merely an irresistible impulse which overcame volition; sometimes an audible voice; sometimes vision. In vision he has become so insensible, that the pricking of needles and pins made no impression upon him.

But what is our opinion regarding all this?

Our opinion is, that authority resides in the universal Church, and that prophecy through and by individuals is of no universal authority until received by the universal Church. Were the Church to receive John Wroe, for instance, he would become authority to the world at large. At present his authority is confined to his own followers.

The above remarks regarding the universality of Prophecy are extracted from the volume of "The Shepherd" for 1837, a periodical long out of print and almost forgotten. It was conducted by the Rev. James Smith on principles of universal analogy, and is characterized throughout by the bold unsectarian spirit of its editor, better known, in later years by his excellent writings in the *Family Herald*, and by his remarkable work, "The Divine Drama of History and Civilization," a work far in advance of its age. The Rev. James Smith has uniformly announced in his writings the approach of the present spiritual influx, when the spirit, as foretold by Joel, once more, as in many a previous era, has been "poured out upon all flesh," and "our sons and our daughters prophecy, and our old men dream dreams, and our young men see visions;" and, in truth, when, instead of fearing these signs and wonders, we are induced to exclaim, in the words of Moses, "Would to God that all were prophets!"

As an illustration of the foregoing remarks, we will present our readers in our future numbers, occasionally with a few specimens of the unauthorized—though, in our opinion, on that account not the less *genuine* prophecies of one or two of the innumerable prophets and seers of later ages, one small drop, as it were, from the brim of the cup of prophecy, which is as mighty as this earth itself.

REALITY.—It is not profound speculations, but a holy life, that makes a man righteous, and good, and dear to God. I had rather feel compunction, than be able to give the most accurate definition of it. If thy memory could retain the whole Bible, and the precepts of all the philosophers, what would it profit thee, without charity and the grace of God?—KEPIS.

ON DIVINE AID UPON EARTH.

By the Author of "A Few Words on the Pentateuch," &c.

Not long ago I searched the pages of the work upon Eastern Monachism of Mr. Hardy, the Wesleyan missionary to Ceylon, in hopes of finding some religious and spiritual information; but, though the author is evidently master of his subject, he has left it so clothed in its native garb of orientalism as to be little intelligible to western understandings. One of the statements however, which most attracted my attention is to be found at the beginning of the book in page 5, where it is stated that according to Buddhism "there is no Creator, no being that is self-existent or eternal." The manner in which being first commenced cannot now be ascertained. The cause of continuance of existence (in other words) is Karma, literally action. From the organs of sense spring desire followed by reproduction, from this reproduction proceed disease, decay and death, followed in turn, like the revolutions of a wheel, by other reproduction, decay, and death, in endless succession. The grand object which all wise and prudent Buddhists propose to themselves for achievement is the attainment of *Nirwana*, an Indian word which Mr. Hardy translates, cessation from existence, but this cannot be the real religious meaning attached to it, for such meaning conveys no intelligible sense to the mind: indeed, from the way in which it occurs in other parts of the book, it seems clear that the word implies the attainment of a happy spiritual state after death, like the Christian Kingdom of Heaven. In his second vol., entitled a manual of Buddhism, page 355, *Nirwana* is said to be synonymous with deathless. Though the followers of Budha have no idea of one supreme Creator, Almighty omniscient and eternal, all aspired, therefore, to life in the various spirit worlds. Of these, we read, there are several classes, the Brahmaloaka or priest spirit world being the highest and the one in which most intellect is enjoyed.

As to the manner in which *Nirwana* is attained, all that is stated by Mr. Hardy is too mysterious to be instructive. There are four paths or systems to be pursued, belonging apparently to different orders of spirits, for those who have entered into the first or lowest path, know the thoughts of all in that path, but not of those in the three other paths; whilst those who have entered into the fourth or highest path know the thoughts of any one in any situation whatever. As there are no means described as being used in the different systems that appear to be spiritually regenerative, and as Buddhism is an offshoot from the older religion of Brahma it may be supposed that religious students rely on the operations of spiritual preceptors, as the twice born, as told to do by the institutes of Menu. I will only add that the opinions of the Buddhists regarding geography and astronomy are absurd and ridiculous, and the wonders which they suppose Budha to have performed are of the most marvellous description; "but in those days the possession of supernatural power was a common occurrence, and there were thousands of his disciples who could with the utmost ease have overturned the earth or arrested the course of the sun." Alas, that we should always find in religious books truth vitiated and made doubtful by being intermingled with falsehood and exaggeration.

Those readers who have looked into Mr. Hardy's two volumes, without toiling through the mass of unprofitable reading which they contain must, I fancy, have had the following questions arise in their minds: whether the poor Cingalese who have been trampled upon in succession by Portuguese, Dutch and English, and the population of whose beautiful Island has been reduced from about eight millions to about two, are not more intelligent than those who pretend to convert them to a truer and better faith; whether in rejecting the whole Hindoo Pantheon of gods and goddesses and falling back upon the simple truth that they know nothing of the Creator, or first cause, or the manner in which creation began, their priests and teachers have not acted as true philosophers; whether they have not put to shame those who have formed out of their own imaginations an abstract Divinity whom they have endued with superlative attributes; and whom they represent as possessing all the moral principles that we hold in estimation here below. These principles, however, such as wisdom, truth, justice, mercy and benevolence, especially the two last, are nowhere to be discovered in the works of nature that are manifest to our eyes on this globe. We profess to believe that the earth was made for man, who was invested with dominion over it as well as in the animal creation of which he was made the head. His dwelling place, however, was made with very little regard for his comfort and enjoyment. The cold of Northern regions, the heat of the tropics, and the barren deserts that over so large a portion of the earth's surface, make life in such parts perfectly miserable, and even in its fairest portions, its crust apparently firm and immovable, suddenly bursts into violent rebellion against him, becomes convulsed like the waves of the ocean, and opens its mouth with a voice of thunder to destroy or engulf him and his works. I need not perhaps remind my readers that 40,000 persons, at least, were supposed to have been destroyed by an earthquake at Lisbon in 1758, and their bodies afterwards burnt by a general conflagration which sprung up in the ruins of the city; a fact is stated in the accounts of it which shows clearly the uselessness of expecting divine aid in man's worldly afflictions, namely, that, as the disaster happened on a grand holiday and at the hour of grand mass, the churches and convents overflowed with people; besides at the moment of the first shock, a great number of people obeying an instinctive piety ran to take refuge there and augmented thus the number of the faithful that the religious festival of the day had called into the same place. They all perished, crushed by the fall of the lofty steeples and enormous stones of the arched roofs. In the earthquakes in Sicily and Calabria in 1783, 40,000 people are supposed to have perished and 20,000 more died from fever caused by the infection of the air, by the putrid carcasses of the victims. I merely quote these two examples to show how dreadful a scourge earthquakes are to countries liable to their visitation.

What proof of God's mercy and benevolence can we discover in his subjecting the human race to suffer from a variety of diseases which destroy it at all stages of its existence. The plague which in London killed 50,000 people in the year 1603; the cholera, said to arise from

the pestilential swamps of the Ganges, spreading its malaria at times all over the world and which killed 5,000 persons and upwards in London in the year 1832, and 14,000 in the year 1849. The yellow fever, which is the curse of some of the most delightful countries in the world, and the small pox, which has desolated Europe and extirpated whole tribes of American Indians. But man is liable to the infliction of diseases still more cruel than those above mentioned which kill him without delay; diseases which make him an outcast from society, and destroy him inch by inch. I will only mention the leprosy of the East; he is liable too to die from famine, caused by ruin or draught, rust or insects spoiling his corn crops, or infectious diseases carrying off his cattle, and still worse from those dreadful diseases called hydrophobia and glanders communicated to him by two of his domesticated animals; these are horrible to observe and painful even to think of. And as if diseases arising from external causes were not enough to ensure man's wretchedness and destruction, he has been permitted by his merciful Creator to be undermined and eaten to death by internal parasites. Most people must have read descriptions of some few of these; but no one can help feeling shocked at the great number of species which Dr. Cobbold in his recent work on the subject has made known to the public; thirty one being enumerated as infesting man with greater or less frequency, and taking up their abodes in different parts of the body; several kinds living in his intestines; one kind attacking the liver, another the kidneys, and a third even ascending up into his brain. On this subject a writer in the *Reader* has expressed himself so well and so forcibly, and in language so much better than any I could employ, that I hope he will excuse me on that account for quoting it here. "Of all the maladies to which the human frame is victim, there is hardly one which affects us with more instinctive horror than the development of internal parasites. To be eaten of worms till he died was a curse which seemed to exhaust the utmost severity of the Divine judgments upon an impious tyrant. Nor can we, without an effort, divest ourselves of a shudder as we turn to contemplate the loathsome animals which undertake on the living form the horrors of the grave. At this point the mystery of Creation appears to culminate. These pests were made to be pests; the highest here is sacrificed beforehand to the lowest, with deliberate intent; the sluggish pleasure of a seeking worm—if pleasure can dwell within a clotted mass, in which no microscope has yet detected the least trace of nerve—preferred to the nobler life, to the noblest of all lives. Should we not turn away our thoughts from the moral aspect of the case, as we would our eyes from its physical details?" So much for the hope of divine aid upon earth.

I should apologize for wasting space in the pages of the *Spiritual Times* by the enumeration of facts which ought to be known by all intelligent and educated young people, if the religious part of the public did not still continue to ignore them. We had to fast and pray, during our invasion of the Crimea after the starvation of our soldiers, as we had fasted and prayed previously during the cholera; and the country was inundated with printed papers pointing out the advantages of fasting and praying and humbling ourselves before God; and, doubtless, in the event of any national calamity the absurd repetition of praying and fasting would again take place.

To be continued.

CURIOUS SCENE AT THE MANCHESTER ATHENÆUM.

A strange affair, says a correspondent, came off at the Athenæum yesterday afternoon (Feb. 25.) Tickets were issued to a very large extent to Manchester tradesmen and merchants, inviting them to a private *séance*, at which, specimens of the "Preternatural Philosophy, *à la* Davenport" would be given. I hardly knew what to make of it, but as I had received a ticket, I went. I now saw that it was an imitation of the Davenports, and meant to ridicule them. The large room was crowded with a very respectable audience. The affair was got up by the Athenæum Society, which is very large. Three men from the theatre were procured; two to do the untying and the music, and one to imitate Dr Ferguson: and to do the last justice, he did his part well. The main man announced that they had selected two gentlemen of the Athenæum to tie the "Brothers," but that if the audience objected to them it might select two. In this they were certainly much fairer than the Liverpool savages who pass for gentlemen there. Nearly all were Athenæum men; a large majority at least. As the tyers were going to their work, a gentleman rose and proposed Mr Thomas Bullock, of the Waterloo-road Academy, saying he was somewhat favourable to the Davenports. Mr Bullock for sometime declined, but the whole audience shouted out for him. At length he came forward saying—"Well, if you will have me, I will go."

He proceeded to tie one of the actors, but had not proceeded far before the man became restive and stood as stiff as a bar of iron. Mr Bullock handled him resolutely, and now there was a cry that he was doing it rather roughly. Mr Bullock offered to desist, but the audience cried out that he should go on. All the time the man kept saying "The Davenports were never tied so fast as this." Mr Bullock then said, "If I had to tie them, I should tie them just so." He then called for another rope, and this was followed by a burst of laughter. The manager kept telling the people that it was very extra tying, and that they must make allowance for it, etc, etc. The man tied, looked as if he thought all was over with him, and said

several times that he thought it was fast enough—the Davenports were never tied in that way, etc. Mr Bullock said:—"This is nothing yet;" but at length he let him go, and very glad he was. The manager all the time, continued to whisper, or to talk in a low tone, "That it was no use being so particular, it was only a bit of fun," and so on; but Mr Bullock did not seem to care about the fun. As soon as he had finished one, he went to the other, and said, "Now, I must tie this too," the man had been tied by one of themselves. At this there was a thunder of laughter and shouting, but a cry from managers and others of "No, no, no." Mr Bullock then said "The man I have tied will soon be untied, because the other man in reality is loose, and he will untie this." But of course, the managers knew this, and said, "It was only a bit of fun." The fact is, if Mr Bullock had tied them both, they would have been tied up yet, if no mortal hand had let them loose; for the one on whom he operated was as fast as the foundation stone of an old church. As it was, it took them both above a quarter of an hour to get this fellow at liberty, and I am inclined to think, without the use of a knife.

As soon as the men were loose, Mr Bullock said to the one he had tied, "You could never have got out without help." He said nothing, but showed his wrists. Mr. Bullock repeated, "He helped you," pointing to the other man. He gave no answer, but admitted it by silence. One of the managers observed "The Davenports would never have got loose if Mr Bullock had tied them." As Mr Bullock was leaving the platform, he was asked what he thought of it; he replied he thought nothing, except that if he had tied both these men, they would have been fast enough for a long time to come, which produced great laughter.

This affair, though got out of by a trick, "puts a little salt into the broth." I dare say the papers, to-morrow, will make a very successful affair of it. All the reporters were present. After all, the thing was done remarkably well. A cabinet, something larger than the Davenports' was provided, and having similar doors, seats, and instruments; and though there was no music, the bell rang, and the drum beat and flew about; but, of course, the mens feet were not tied together, or only tied loosely, giving them power to kick with both in any direction that they liked. The dark *séance*, was rather well done, too, as an humble imitation.

And this is the result of the Davenport mystery on the vaunted mind and enlightenment of England in 1865. None of all our clever fellows being able to explain the mystery, Liverpool and Leeds get into a rage and fall into the brutal perpetration of mobbing and rioting—an insane practice now abandoned by the very lowest and most ignorant of our population! Manchester, with a greater care of letting loose a spirit which might do much destruction to its mills and machinery, one of these days, contented itself with a burlesque of the American marvels. And this is the total of all that the ingenuity of England, with all its men of science, of research, of boasted insight and philosophy can do! Is there not a single town amongst us which has the common-sense to appoint a committee of men of character, ability, and honour; fairly, calmly, generously, in the interest of truth, to examine the matter as they might examine a new piece of machinery; and tell us the truth about it, whatever that truth may be. Truly no nation ever yet cut so woeful a figure of baffled contempt, and of stupid folly in its impotent wisdom.

We have seen a letter from Mr. Bullock, which confirms every part of this account. The Manchester papers are easily satisfied. Mr. Bullock stated that the man he did not tie was not tied at all.

REVIEW.

Concluded.

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

45. Writing in the Russian language traced in the presence of Baron de Brewern, on the 20th November, at the author's residence.

48. Figure traced in the same place, on the 24th of December, in a small packet of writing paper, enclosed in yellow paper, and sealed by the stationer. The experiments of this memorable day were crowned with complete success.

General Baron de Brewern was an ocular witness of the experiments of this evening, Count d'Ourches and the Marquis du Planty were invited, but failed to attend. They waited for them till midnight, but a little before that hour, the furniture began to creak everywhere; the medium placed himself at the piano, and ordered them to put this packet of paper upon a little stand. At the end of 15 minutes the medium left off playing, and begged Baron de Brewern to open the packet. He found on doing so, first Greek writing signed by Plato, then Latin writing signed by Cicero. A third leaf contained the figure mentioned, while a fourth comprised English writing signed by Spencer.

In the paper signed by Plato was another figure representing a cross, having at its summit an alpha and at its base an omega. This cross and the two letters seem to indicate the manifestation of Christ, who is the first and the last. Two other Greek letters signify faith and spirit, that is to say, the two only means given to man to profit by the work of Christ, and to attain the love of God and charity. The Greek term signifies (O my friend.)

53. German writing in verse, signed by a parent of the author. This epistle was traced on the 14th of January, 1857, at the author's residence. The perfect resemblance of the hand of the deceased has been proved by many of his friends.

56. A direct order from a sympathetic spirit in French, "Go my dear Louis, go all three to St. Denis to-morrow, at eleven o'clock," where we obtained some splendid results in the presence of Baron de Brewern. This sympathetic spirit of a young lady, an anonymous author, has often given orders to try experiments, which have always succeeded. *The author is in possession of thirty orders, written directly and signed by the spirit of this young lady who died five years since at Paris.* The above words were traced January 25, 1857.

58. Letter from beyond the grave by a friend of the author, whose writing had been recognised by many persons. This French epistle was traced at the author's residence the 1st of February, about two years after the death of the deceased. "My dear friend what enjoyment for me to be able to assure you with my hand from beyond the grave that you are right in this, that there is a new Comforter for man. Yes, we exist, we think, we act, we take part in the troubles as well as in the moments," &c.

61. Figure and initials traced February 14, 1857, near the tomb of the illustrious Racine, in the church Saint-Etienne-du-Mont, in the presence of Count D'Ourches, who supplied the paper.

63. Friendly letter from a parent of the author who had been dead more than 13 years. This German epistle was traced with blue ink, many acquaintances of the deceased have recognised her writing.

64. Figure traced with blue ink, and signed in Greek characters by Hippocrates, March 1, 1857, in the author's residence. This figure has cured a case of acute rheumatism at the end of a few minutes.

66. Writing in French, traced March 10, 1857, in the Garden du Petit Tianon, near the dairy. This curious writing consists of the following words—"Reine de France, Marie Antoinette, issue de l'illustre. . . (Marie Antoinette Queen of France, issue of the illustrious.) . . . The author never having seen the writing of this unfortunate queen, is unable to prove the identity of the hand.

We close our notice of these interesting and thoughtful volumes in stating that many of the witnesses of these wonderful phenomena supplied their own paper in order to dispose of the absurd objection often raised against them that the paper upon which the characters were traced had been chemically prepared.

An English translation of this learned work embracing as it does a splendid resumé of ancient and modern Spiritualism, would be an immense acquisition to the library of every person whose thoughts do not solely rest upon the material of this preparatory world.

LOVE'S SUDDEN GROWTH.

BUT yesternorn, with many a flower
The garden of my heart was drest;
A single tree has sprung to bloom,
Whose branches cast a tender gloom
That shadows all the rest.

A jealous and a tyrant tree,
That seeks to reign alone;
As if the wind's melodious sighs,
The dew and sunshine of the skies,
Were only made for One!

A tree on which the Host of Dreams
Low murmur mystic things,
While hopes, those birds of other skies,
To dreams themselves chant low replies—
Ah, wherefore have they wings?

The seasons nurse the blight and storm,
The glory leaves the air—
The dreams and birds will pass away,
The blossom wither from the spray—
One day—the stem be bare—

But mine has grown the Dryad's life,
Coeval with the tree:
The sun, the frost, the bloom, the fall,
My fate, sweet tree, must share them all,
To live and die with thee!

Sir E. Bulwer Lytton.

THE BROTHERS DAVENPORT TO THE BRITISH PUBLIC.

We appeal to the free press and the enlightened and fair-dealing people of the British Empire for a candid consideration of the following statement, and for the even-handed justice usually given in this country to all persons, rich or poor, citizens or strangers. We ask, also, as a matter of justice, that journals which have published accounts of the recent riots at Liverpool, Huddersfield and Leeds, of which we were the victims, should also give the facts contained in this statement.

We beg, furthermore, most respectfully to commend to the consideration of the Right Honourable Sir GEORGE GREY and the magistracy and police authorities of the United Kingdom, the fact that within two weeks, in three of the most important provincial towns in England, without any fault of our own, transgressing no law of the realm, and offering no violence or injury to any person, we have been made to suffer in property, and have been menaced with extreme personal injury, with apparent danger to our lives, as will appear by the following

STATEMENT OF FACTS.

After having given over two hundred public and private *séances*, or exhibitions of physical phenomena, such as have been described in all the leading journals of Europe and America, and in our published biography, at the Queen's Concert Rooms, London, and the mansions of the nobility and gentry of England, we visited Liverpool on the 13th of February, and, as is our custom, gave a private *séance* to which the members of the press and others were invited, who reported the satisfactory character of the exhibition. February 14th we gave two public *séances* at St. George's Hall with like results; a private *séance* at a gentleman's mansion and a public morning performance on Tuesday were alike satisfactory.

On Tuesday evening we were proceeding with another exhibition, when two persons, a Mr. Hulley and a Mr. Cummins, acting as a committee from the audience, in attempting to tie our wrists, caused so much pain that we were compelled to protest against the torture they were inflicting. We were willing to be tied with entire security, as we have been many hundreds of times by riggers, sailors, engineers, and other skilled persons, or to give any reasonable test in proof that we have no active part in the phenomena witnessed in our presence; we had no fear of a "Tom fool knot" or of any mode of fastening that did not inflict unbearable torture. We declined to be bound by a committee whose unfairness and even brutality were soon manifest. Hulley and Cummins refused to retire and give place to another committee; the audience was made to believe that it was the form of a particular knot, and not the cruelty of its application, to which we objected, and we were compelled by an unappeasable tumult to return the money taken for tickets and postpone further proceedings.

On the following evening, printed regulations were given to every person entering the hall, and read from the platform, in which we distinctly claimed the right of rejecting any person on a committee whom we should find acting with unfairness. This would be our right were we criminals on trial for felony. Before commencing, we invited all persons who were not satisfied with these regulations to retire from the hall and receive the money they had paid for entrance.

Messrs. Hulley and Cummins, backed by a crowd of their friends, came again upon the platform, and, from their previous unfairness, were promptly rejected by us as a committee. They insisted upon tying us and appealed to the audience to support them in their demand. They refused to leave the platform when requested, took possession of our cabinet, and in various ways excited violent manifestations in the audience.

We were then assured by a gentleman of Liverpool that unless we submitted to the demands of these men, there would be a furious riot. He promised that they should not be permitted to injure us, and we finally yielded to his assurances. But they had no sooner placed the cords upon our wrists than they inflicted a degree of pain which could not be endured. We protested against this violence, but in vain, and refusing to submit to it longer, had the cords cut from our wrists, and left the platform, which was instantly invaded by the mob; our cabinet was broken in pieces, and Hulley and Cummins, the heroes of this assault of some hundreds of brave Englishmen upon four unarmed, unoffending and unprotected foreigners, were borne from the hall upon the shoulders of their friends, apparently proud of their triumph.

Our cabinet destroyed, and our business interrupted with heavy pecuniary damage in Liverpool, we returned to London, had a new cabinet constructed, and on the following Monday repaired to Halifax, where we gave our usual public and private exhibitions, without interruption.

Our next engagement was at Huddersfield, Feb. 21st. On our arrival we were informed that Hulley and Cummins, the heroes of the Liverpool mob, had been telegraphed to, and were coming with a strong deputation from that town, to break up our exhibition. The expected mob was the common talk of the

town. We appealed to the police, and we are happy to say that in this instance, a sufficient force was promptly sent to the hall for our protection. The crowd that assembled gave many indications of being prepared for violence. When our representative had stated the regulations adopted, and that we proposed simply the presentation of certain facts, without any theory, and asked for the appointment of a committee, two gentlemen, instructed, it was said, by Hulley and Cummins, came upon the platform and commenced to tie our wrists together behind us, which they did with needless severity. We bore the pain, however, until, carrying the ropes through the hole in the seat, they drew the backs of our hands down upon it with such violence as to threaten dislocation, placing their knees upon the seat, and in one instance upon the hand of one of us to give them greater purchase. This torture, deliberately and to all appearance maliciously inflicted, we of course could not bear, and, at our demand, the cords were instantly severed. We exposed our livid wrists, in which every strand of the cord was visibly imprinted, to the audience, who to the credit of their humanity cried out "shame!" But the mob, organized to break up our exhibition, had no such feeling, and made a simultaneous rush for the platform, where, however, an efficient police force saved our property from destruction and us from a violence, which, under the stimulating addresses of the heroes of the Liverpool outrage, expended itself in hootings and howlings.

We had engagements for two nights at Hull, but on our arrival, we were informed by the gentleman who had engaged us, the chairman of the hall committee, and the police superintendent, that there were such indications of a violent mob, that we could not be permitted to give our exhibition; and we received from the gentleman chiefly interested, the following note:—

Music Hall, Jarret-street, Hull.
22nd February, 1865.

SIR,—As I believe there is reason to apprehend a disturbance at the Hall this evening, if the *séance* of the Davenport Brothers takes place, I have come to the conclusion that it would be advisable to postpone the *séance*. I am sorry to do this, particularly as yourself and the Messrs Davenport have arrived in Hull, and are ready to fulfil your engagement; but I am driven to do so by the *organized attack* which I am given to understand is in preparation. I am also urged to do so by the proprietors of the Hall, who are alarmed lest their property should be damaged by any disturbance.

I remain,
Yours faithfully,
ROBERT BOWSER.

Rev. Dr. FERGUSON, Royal Station Hotel, Hull.

Failing to find at Hull that protection in our legal rights which we had supposed was extended to every man on English ground, we went to meet our next engagement at Leeds, where the scenes of Liverpool and Huddersfield were re-enacted with increased violence. We were met by an organized mob, and were refused the protection of the police—when it was demanded. When the ring-leaders or agents of the mob, taking possession of the stage, had subjected us to the same violence that had been planned and practised upon us at Liverpool and Huddersfield—the mob again destroying our property, smashing the cabinet and breaking up, or purloining, our musical instruments; and we were protected from personal violence, amid the smashing of door panels and the howling of an enraged populace, by the timely arrival of a detachment of police and the brave and firm conduct of one of its members. Our agent, contrary to all justice, was compelled to order the return of the admission money, paid by those who had come for the very purpose of making the riot from which we suffered. On the same day we had given a public *séance*, attended by the members of the press and some of the most respectable citizens of Leeds, in which the famous "Tom fool knot" was used; and in which, so far as we were able to judge, the phenomena exhibited gave entire satisfaction.

It remains but to state two or three facts which may throw further light on these proceedings.

In Liverpool, as reported in the *Mercury*, Mr Hulley, when accused of acting unfairly to, and being an enemy of the Davenports, said:—"I avow it, I am a bitter foe to the Davenports." After such an avowal, what right had he to act on a committee whose duty was strict impartiality?

We wish to be just to the police. At Huddersfield, though they could not give us order, we were protected from actual violence. At Leeds, such protection was withheld until too late to save our property.

At Liverpool the *Mercury* says:—

"The appearance of Inspectors Valentine and Southwell, with a force of thirty 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."

The *Leeds Mercury*, reporting the violent proceedings against us at Huddersfield, says:—

"Mr Walker, not considering that his hands could pull the rope tight enough, used his knee to assist him, and the Brother he was operating on again protested * * * Several persons had at that time gone to the cabinet, and Davenport showed

his wrist to some of them. *It had a livid mark fringed with red, about the breadth of a finger, and in the hollow of this mark there were the marks of the individual strands of the rope.*"

Yet some have been found to insist on inflicting this brutal torture upon us, with howling mobs to back them, as if we were malefactors or wild beasts. It may be doubted if such an amount of violence, wrong, and outrage has been inflicted on any unoffending man in England since Clarkson was mobbed by the slave-traders of Liverpool, and Priestly by the mad bigots of Birmingham.

And for what reason? What evil have we done? Of what wrong can any man accuse us? How have we offended the public or any individual? If there were anything immoral or unlawful in our exhibition we could understand the feeling which has prompted so much lawless violence, which has been so largely excused by the press and tolerated by the police authorities. We are called humbugs, but if every humbug in England is to be mobbed, it may be well for both the government and the people to consider the possible consequences. But we solemnly and earnestly deny that we have ever deceived any man in this matter, or made any false representation, and we can appeal to many thousands of intelligent persons on both sides of the Atlantic who will testify to the reality of these manifestations. It was said to us at Liverpool, "admit that you practise deception, and we have nothing to say against you." How could we admit what is not true? For eleven years we have constantly asserted that the physical facts exhibited in our presence are not produced actively or consciously by ourselves, nor by confederates, nor by any trick or deception whatever; and we have submitted to hundreds of tests, and are ready to submit to hundreds more to satisfy any reasonable mind of the truth of this declaration.

It is utterly false that we have refused to be tied with a particular knot. We have simply and only refused to be tortured. We have been covered all over with the most complicated fastenings that could be devised; we have been held hand and foot by persons above all suspicion of fraud, and tested in every conceivable way, without affecting the manifestations which occur in our presence. In eleven years we have never been fastened so that the "force" attending us, whatever it may be called or considered, has not released us. We do not believe we can be, unless placed in such pain as to destroy the conditions under which this "force" is able to act. With or without fastenings this power attends us; single or together, awake or asleep, bound or held, and in whatever way our passivity is procured the manifestations alike, in kind, if not in degree, attend us. There is no fraud, no trick.

Were we mere jugglers, we should meet with no violence, or we should find protection. Could we declare that these things done in our presence were deceptions of the senses, we should, no doubt, reap a plentiful harvest of money and applause. As no tricks they would transcend, according to the testimony of experienced observers, any ever exhibited in Occident or Orient. The wonders of the cabinet, or still more of the dark *scance*, surpass all pretensions of conjurors. We could safely defy the world to equal them, and be honoured for our dexterity. But we are not jugglers, and truthfully declare that we are not, and we are mobbed from town to town, our property destroyed and our lives imperilled.

What is the possible motive for these outrages, which some of the enlightened organs of public opinion have incited and excused? Breaking no law, we claim the protection of the law, which we repeat, even were we criminals, would save us from illegal outrage. If we, asserting physical facts interesting to every man of science, and doing our best to demonstrate their verity, and satisfy a laudable curiosity respecting them, are to be treated as we have been this past fortnight in four large English towns—who can be safe from similar outrages? We have ventured to appeal to her Majesty's secretary for the Home Department, and we appeal also to every member of the British Parliament, as we do to the whole British people, to give our case a proper investigation.

If, in spite of our solemn declarations of entire good faith, and all our efforts to demonstrate the reality of the phenomena which attend us, we are disbelieved—every man in England has the right to absent himself from our exhibitions. We do not ask the attendance of any person who is not ready to give a fair and candid examination to the tests to which we submit, and the facts presented. There is no reason for excitement, and no excuse for violence. There is as much call for a riot against electricity, or a mob to put down oxygen. We have not even an opinion to support or a creed to promulgate—only certain curious, and it may be important, facts to exhibit.

Shall we be allowed to do this? This is the question now to be decided. The riots at Liverpool, Huddersfield and Leeds have excited and alarmed all England. In scores of places where we have engagements, involving many thousands of pounds, our agents or those interested have become frightened, and their and our interests are placed in jeopardy. Shall they be sacrificed? It is for the People, the Press, and the Government of England to determine.

It is our intention to go on in the work in which we are, in perfect sincerity, engaged. We are ready to give in every town

in the United Kingdom the proofs that we have given in London of the reality of the phenomena we exhibit, and with which the tying of ropes, on which so much stress is laid, has so little to do, that they might be entirely dispensed with, substituting many other tests of an equally, or more satisfactory character. We are ready, in good faith, to fulfil every engagement; but we demand, as we think we have a right to demand, the protection of the laws under which we have voluntarily placed ourselves, and a little more of boasted "English fair play" of which we have heard so much, and, in the cases above narrated, experienced so little.

IRA ERASTUS DAVENPORT.

WM. HENRY DAVENPORT.

(Known as the Brothers Davenport.)

London, Feb. 27, 1865.

EXTRAORDINARY PHYSICAL MANIFESTATIONS.

To the Editor of the *Spiritual Times*.

Sir,—If you think the enclosed account of the most extraordinary performances I ever witnessed in my life of any interest to your readers, as I am sure it must be, you are at liberty to make use of it in any way you think proper. As regards its correctness, any member of the Stock Exchange, more especially the Messrs. Slous, C. Orton, W. Addison, E. Kennedy, N. Wilkinson, J. Hutchinson, K. Gibbons, and B. Coleman (not a member) can vouch for. An account has already been given in the *Spiritual Magazine* of part, but only sufficient to excite curiosity as to what can be done; this my relation, I think, will show.

The performances took place in the dining-room of Mr. John Addison, of St. John's-wood, the only apparatus used being a common folding screen. Mr. Addison was first tightly bound to a chair with ten yards of rope, no manner of tying being asked for by him. Several musical instruments were then placed on the ground. Before the screen was completely round him they were heard to play, and, at the same moment, hands were seen through the opening in front. On the screen being removed, not a single knot appeared to be disturbed, although there were, at least, a dozen or more, in a very complicated manner wound round the arms and wrists. The screen being again closed, the bells were thrown out, hands appeared and the guitar played. On its being removed, Mr. Addison was found tied, but in such a manner that three gentlemen, at the end of a quarter of an hour, declared themselves quite unable to free him, so tightly was he bound. He was then handcuffed with an ordinary pair of fetters, such as are used by the police, the only difference being that the swivel and chain were broken off, and the handcuffs riveted together so as to prevent any possible use of a duplicate key; indeed, I had them put on and the key given me, but from the hands being so close together could not possibly find a way to use it. Two sacks were then produced, one tied over his head, the other put over it and tied at his feet. The screen was then again brought into requisition, from which he emerged free in exactly two minutes. After this, a straight-jacket was brought forward belonging, I believe, to Mr. Hawkins, S.E., who said he would believe in anything could a person get out of that. This being securely fastened on Mr. Addison (his arms being crossed), he released himself in about one minute. It was then repeated, with every knot sealed. This time he was, if anything, quicker than before. A deal box was the next test, fastened with a padlock *outside*, and corded with rope from this he emerged in an equally short space of time. A dark *scance* followed, in which two guitars, two tambourines, and three bells chased one another round the room in the most approved Davenport fashion, now striking the ceiling, now the pictures, and finally finishing by breaking three gas globes. Sparks of fire were asserted by one gentleman to have been seen falling from the ceiling, but as I did not observe them myself I cannot vouch for this; everything else I can. I must candidly confess I do not yet believe altogether in what I read concerning Spiritualism; yet, after what I have related, I am quite satisfied there is much for me to understand to account for these extraordinary things, in which every facility was given for examination. I cannot in any way.

Yours, &c.,

A PUZZLED ONE.

London, Feb. 28, 1865.

Mr. — has only one thing to ask of the Editor, should he publish the enclosed, and that is, to suppress his name. The Editor can ascertain as to the veracity of the facts without mentioning from whom he receives them.

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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 Communism* and *Immortality*, it invites all who recognise, or desire to recognise, these truths.

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