

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.

A SITTING WITH MRS. MARSHALL.

Our attention lately has been almost solely directed to the Davenport's, as the numerous leaders we have written will show. The thought occurred to us—why not go to Mrs. Marshall, and if anything worthy of ink should take place, give it its legitimate place in the *Spiritual Times*? But the next thought which occurred to us was—but she has removed all the way over to Maida-hill. Never mind the distance, we thought again. So, taking our seat in an omnibus, we reached the Harrow-road, and, by dint of questioning various persons, and a rapid walk, we reached the new residence of the medium, No. 7, Bristol-gardens, Warwick-road, Maida-hill. As we gave two or three vigorous pulls at the bell, and impatiently awaited admission, a cab halted at the door, and three gentlemen alighted. We all went in together, and was shown up stairs into a very pleasant and well-furnished drawing-room. The circle was immediately formed and loud rappings commenced. Presently two other gentlemen entered, when we retired from the table to allow them to seat themselves at it. The latter comers were in speedy communication with some prosiding intelligence. One of these gentlemen evidently felt disposed to trick the spirits, and was tricked himself, all his questions receiving wrong answers, or none at all. But his companion was treated in a manner the reverse. He wrote a number of names, and pointing to them one after another, got correct replies; he asked questions orally and mentally, and, in every instance, was satisfied with the nature of the answers he obtained. His tests were such as to make it impossible for the medium, without spirit-aid, to satisfy. His friend, however, tried again, but somehow he was doomed to disappointment.

After numerous tests from others of the circle had been given with success, the spirits called for a larger table, round which we all sat. The rappings and liftings evidenced great power; several attempts were made to get the guitar thrummed without success, although it was manifestly moved in a gentleman's hand as he held it. A change of positions was demanded, when the gentleman who had so signally failed to receive any satisfactory answers to his questions, obtained replies which fairly astounded him. A glass tumbler was placed under the table, and a gold ring taken from the finger of one of the company, was placed near it; the request was then made that the ring should be dropped into the glass. A minute had scarcely fled before the ring was heard to drop into the tumbler; there was no mistaking this demonstrable proof of invisible power. The whole party expressed their astonishment. The tumbler was taken up and there, sure enough, was the ring at the bottom. Again the tumbler was placed under the table and the ring placed near it.

The question was put—"will you kindly drop the ring into the tumbler again?" The glass was used to knock out an affirmative response. We all waited in silence, when click went the ring at the bottom of the tumbler once more. We desired the spirits kindly to take the ring out of the glass again, which was speedily done by the glass being unceremoniously upset. The sitting was at an end, and we have reason to believe the company dispersed highly gratified with their visit to Mrs. Marshall.

As we had gone with a view to write an account of our visit, we were favoured with a second sitting, which we will describe as nearly as our recollection will aid us. The rappings were as loud as heavy blows produced by the end of a stick; the table rose several times above *terra firma*; we placed pencil and paper, with our private mark, under the table out of the reach of the medium's feet, and picked it up with the words "God bless you" plainly written thereon; we held a guitar between our knees, and felt a powerful hand pull it and thrum it in time to a tune which was played on the piano by Mr. Marshall; we took the card containing the letters of the alphabet, and holding it under the table, requested the spirits to take it from us, it was seized by a strong hand; we were pulled by the coat tail; our legs were grasped by firm hands, and numerous rappings came upon the legs of our chair. A more satisfactory *séances* we never attended. The medium's power seems wondrously to increase. We remember on former occasions hearing rappings at the Marshalls' which were muffled and scarcely distinct at times; but, on the occasion we are describing, they were rapid and as loud as would be possible for any person to produce with his knuckles, yet they were different in sound to rappings of that character. At the request of the medium the agencies operating produced sounds once or twice almost deafening, giving us the idea of the presence of a force directed by intelligence of a very remarkable kind. We feel it due to Mrs. Marshall to say that all we witnessed was of a character utterly inexplicable upon any hypothesis of collusion or trick.

Whilst we were receiving physical demonstrations such as we have described, a couple of gentlemen, accompanied by a lady, entered and joined us at the table. One of these gentlemen took his seat on the opposite side of the medium; he placed pencil and paper under the table, and on taking them up, was gratified to find that the name "Mary Magdaline" was legibly written on the paper. This fact alone overturns the ridiculous notion that Mrs. Marshall produces the direct writing with her toes. The paper we placed under the table was far enough removed from the reach of her feet to satisfy us of the absurdity of such a supposition. But the paper which the gentleman in question placed under the table was the farthest distance possible from the medium; besides that, the stem of the table intercepted all approach from her feet. We are not certain, but we believe the name "Mary Magdaline" was, in reality, the name of a departed relative or friend. The lady, expressing great astonishment at what she had already witnessed, took the alphabet and found every question she put answered.

Let our sceptical friends ask themselves how Mrs. Marshall can, upon any supposition of trickery, give information which embraces the history of a family, giving their names and ages, or if any are dead, the dates of their demise, and facts connected with the past, which alone can be understood by the sitor. Yet all this and more, are daily, at home, and in private houses, produced with marvellous correctness at Mrs. Marshall's *séances*. We do not hesitate to affirm our belief, founded upon all our spiritual experiences, that no English medium has yet appeared whose *séances* are more satisfactory, and more capable of bringing conviction to the heart of the sceptic than those of the lady to whom we dedicate this article. We trust her new residence, which is a great improvement over her former one, may prove no burden to her, but that all who have the courage to investigate the facts as she presents them, will do so, and that no failure of necessary phenomena will result if the proper conditions of honesty on the part of the sitor be forthcoming.

FAREWELL SEANCES OF THE BROTHERS DAVENPORT.

The Brothers Davenport have been giving their *séances* with great success during the past week. On Tuesday last we sat in the dark circle between two gentlemen, each of whom gave signs that personal evidences came to him. The gentleman on our left received several heavy blows with the tambourine on his hat, which was finally carried off his head and deposited in a distant part of the circle; the rope which was used to tie Ira Davenport to his chair, was adroitly looped round the neck of this same gentleman. A lady had her muff carried off, whilst the gentleman on our right held a guitar firmly between himself and neighbour, which, at a request from us, was borne off triumphantly by the mysterious power, manifesting intelligence in every phenomenon exhibited. We were not forgotten. The tambourine was repeatedly knocked against our knees, a hand clutched two of our fingers, and was made tangible to the gentleman whose hand was held by us.

The brothers give their farewell *séance* this day (Saturday), at the Hanover-square Rooms, at the solicitation of many earnest friends who are disposed to testify their appreciation by aiding them to obtain a new cabinet and instruments in place of those which the enlightened British bureaucracies destroyed.

It is needless to say how heartily we wish them success.

MY DREAM OF THE STARLESS CROWN.

Wearied and worn with earthly cares,
I yielded to repose,
And soon before my raptured sight,
A glorious vision rose.
I thought while slumbering on the couch,
In midnight's silent gloom,
I heard an angel's silvery voice,
And radiance filled the room.

A gentle touch awakened me,
A gentle whisper said—
"Arise, thou sleeper, follow me!"
And through the air we sped.
We left the earth so far away,
That like a speck it seemed;
And heavenly glory, calm and pure,
Across our pathway streamed.

Still on we went; my soul was wrapt
In silent ecstasy;
I wondered what the end would be,
What next should meet mine eye!
I knew not how we journeyed through
The pathless fields of light,
When suddenly a change was wrought,
And I was clothed in white!

We stood before the city's walls,
Most glorious to behold:

We passed through gates of glistening pearls
And streets of purest gold.
It needed no bright sun by day,
No silvery moon by night.
The glory of the Lord was there—
The Lamb Himself its Light.

Bright angels paced the shining streets,
Sweet music filled the air,
And white-robed saints with glittering crowns
From every clime were there.
Some that I had loved on earth
Stood with them round the throne;
"All worthy is the Lamb," they sung,
"The glory His alone."

But fairer far than all beside,
I saw the Saviour's face;
And as I gazed, He smiled on me
With wondrous love and grace.
Lowly I bowed before His throne,
To think that I at last
Had gained the object of my hopes—
That earth at length was past.

He spoke to me in tones so sad—
"Where is thy diadem
That ought to glisten on thy brow,
Adorned with many a gem?
I know thou hast believed on Me,
And life through Me is thine;
But where are all the glorious stars
That in thy crown should shine?"

Yonder thou see'st that glorious throng
Bright stars are on their brow;
For every soul they led to Me,
They wear a jewel now!
Such might thy bright reward have been
If such had been thy deed;
If thou hadst taught some wandering feet
The path of peace to tread.

I did not mean that thou shouldst tread
The path of peace alone;
But that the clear and shining light
Which round thy pathway shone
Should'st lead some other weary feet
To My bright Home of Rest;
And thus in blessing those around,
Thou hadst thyself been blessed."

That is all the Saviour said—
That is all the dream.

* * * * *

The vision faded from my sight,
The voice no longer spake;
A spell seemed brooding o'er my soul,
Which long I feared to break.

And when at last I gazed
In morning's glim'ring light,
My soul felt overwhelmed beneath
That vision's awful might.
I rose and wept with chastened joy,
That yet I dwelt below—
That yet another hour was mine,
My "faith by works to show."

That yet some sinner I might tell
Of Jesu's dying love,
And help to lead some weary feet
To seek a home above.
And now while on the earth you stay,
Your motto this should be—
"To live no longer to yourself,
But Him who died for thee."

Engrave upon your inmost soul,
This Word of Truth Divine.
"They that turn many to the Lord
Bright as the stars shall shine."

The above was spoken in the entranced state by the daughter of the Clergyman K—, whose spiritual experiences we hope shortly to publish.

NECESSITY OF ORGANIZATION.

The material resources of any movement may be expressed in two categories—numbers and wealth.

So long as Spiritualists prefer to be amused—to be flattered—to be merely stirred in their emotions, or tickled in their fancy, the men and women of genius and culture will pursue their quiet way, not obtruding or contending for place or precedence. But when our great needs become apparent to us, as they are now to them and the angels, we shall call, and they will come forth, a vast army, panoplied in the mightiness of resistless power.

Men and money combined used by vast intellectual ability will most surely accomplish astounding results; but if these are inspired and crowned by a lofty spirituality, the ends attained must be vastly more sublime. What, then, are our spiritual resources?

To illustrate the immensity of our means, and to outline something in the way of possible use, I wish to call your attention to some facts found in the statistics of M. E. Church. This branch of Protestantism numbers 925,320 members. About 6,000 itinerant ministers, and over 8,000 local preachers. It has nearly 10,000 churches, or societies. It has twenty-three colleges and universities, and seventy-five seminaries, female colleges and academies, and two theological seminaries. The endowments and other property of the colleges amount to over two and a quarter millions of dollars. The seminaries, etc., have over three hundred instructors, and 15,372 pupils, and cannot cost less than 1,500,000 dollars. Estimating the annual average pay of the itinerant at 500 dollars, the sum total will be 3,000,000 dollars. The sum for Missionary Tract and Sunday School Union, amounts to over 529,000 dollars. The church has over 13,000 Sunday Schools, with nearly 150,000 teachers, and about 850,000 scholars, sustained at an expense of 168,695 dollars. The amount of printing done for the Sunday School in 1864 was 469,750,000 18mo pages, or over 2,000,000 volumes of 200 pages each.

This Church owns a mammoth book concern, publishing and circulating probably not less than a million dollars' worth of books per annum. The Church publishes ten weekly papers, with a probable circulation of two hundred thousand copies, for one of them at one period had a weekly circulation of forty thousand or more copies. At five dollars per copy they would amount to six hundred thousand dollars; one "Quarterly Review" ten thousand copies, at three dollars, thirty thousand dollars; one "Ladies' Repository," twenty-five thousand dollars; one "S. S. Teacher's Journal," fourteen thousand copies; one "S. S. Advocate," two hundred and twenty-four thousand five hundred copies.

By adding these several sums, it will be seen that M. E. Church expends nearly seven million (7,000,000) dollars yearly in its own specific work. It should be borne in mind that no estimates are here made for the taxes and repairs upon some twenty-five million dollars' worth of church property, consisting of churches, parsonages, etc., needing constant repairs. Nor is the expense of colleges, and various other items enumerated—no doubt, if all these were accurately known, the gross amount would exceed the sum total stated above. I should, perhaps, state that there are some twenty more academic institutions belonging to the Church, but their statistics are not given in the Methodist Almanack for 1865, from which I have extracted these facts.

Now if five hundred thousand Spiritualists gave seven dollars per person, it would amount to three and a half millions annually. I leave it to you to estimate how much could be done with this vast amount of material power to revolutionise and bless the world. How many schools could be established, books published, papers and tracts printed and circulated—halls constructed—lecturers and teachers sent forth into the great field of progress?

But what are Spiritualists doing? We have one paper (the *Banner of Light*), which hardly lives, having less than twelve thousand subscribers. Another has just started. Its life, judging from the past, will be feeble and short. We have no regular publishing house, as we have no organ for disseminating our principles, except as individual caprice may allow. We may possibly have fifty lecturers constantly engaged in public speaking. If any think this estimate too small, we will call it one hundred. Let us sum up the results. One hundred lecturers at six hundred dollars per annum, will amount to sixty thousand dollars. Twenty thousand papers at two dollars and fifty cents would amount to fifty thousand dollars and more. Add to this the probable cost of places for meetings, and we shall have thirty thousand dollars additional to swell the grand total. We will set down books at one hundred thousand dollars, though I am sure it is much too large an estimate. To these estimates add ten thousand dollars for board of speakers, and we shall have, all told, an expense of two hundred and fifty thousand dollars on the part of Spiritualists for the diffusion of the Truth.

To make the comparison just, we should, perhaps, exclude one and a half millions from the Methodist aggregate on account of education, and then, including the unestimated items, we should find the Methodist paying about six dollars exclusively for his faith where the Spiritualist pays fifty cents. Or, if we allow that Spiritualists pay as much for mediumistic manifestations as for all other things combined, it would show them as paying one dollar each, or one-sixth as much as the Methodist. The average wealth of the M. E. Church, per member, I am sure does not exceed that of the Spiritualists, while according to our calculation it only numbers twice as many persons. Bear in mind also that the M. E. Church is expending hundreds of thousands of dollars every year in building churches, parsonages, academies, colleges, etc. More than three-fourths of its academies, and all but six of its colleges, have been established since the advent of Spiritualism. The people who educate the youth will rule the country. The M. E. Church is alive to this fact and with its perfect system of method—its unitary organisation—its six thousand tireless itinerants and eight thousand local helpers—its immense book concern, its army of teachers, and its million Sunday-school scholars, it is strongly and grandly marching on while we are childishly ranting against the idea of organic unity and action. It is paying nearly or quite six times as much per member to support what we call falsehood as we are for the truth. Has error more, and more potent motives than truth? I know some will assume this. They will say the fear of hell impels men to give. If this were true, it would be disgraceful to us. But it is not true. People do not pay their money for fear of being damned, for they do not fear it. You would have to travel a long way to find a man who is afraid of damnation. It is a system, method, which raises the vast amounts expended by the churches. It is not that they are really more liberal, or willing to give, or that they are more able, but they have a system for getting, and definite objects to secure in its use. These millions do not come of themselves, but are the result of resolute and persevering effort.

We can do the same, or even greater things, by systematic efforts. We can gather these vast resources into one mighty thunderbolt of power, and launch it against the towering temple of superstitious ignorance. Shall it be said that truth is weaker than falsehood? That Spiritualism renders its votaries careless of human progress, and isolates them in selfish ease and pleasure? Should this continue as an accompaniment of so-called Spiritualism, we may be certain of its falsehood. Or at least that we have apprehended it but partially, and thus have changed the truth into a lie. Certain it is that the entire scope of genuine Spiritualism is to an unselfish consecration to the good of man. But it seems to me that we only need to see the way—to have the method of action mapped out in order to work and walk therein. New schools will spring up—new and beautiful halls for Sunday meetings will be built—teachers will be multiplied—Sunday schools or Lyceums will abound—books will be disseminated—periodicals will scatter the light everywhere, while the heavens, through mediums, will complete their work of convincing the world of the reality of a future life.

Means and opportunities create obligations. Measured by such a standard how vast and imperious our duties. The world, by its necessities, opens the broad field of possible labour, while the heavens, in their manifestations and inspirations, and manifold gifts, reveal the vast resources of power possessed by us, and show how solemnly, grand and glorious the obligations resting upon us. In every city, town, and village we should unite to work for truth. We can use the press a hundred fold more than we have done. We can sustain ten speakers where we do one. We can multiply circles—build schools and colleges—revolutionise many of the existing barbarisms of society. Institute some system and work by it till we can see a better one. The grand opportunity is now ours. Used it will remain ours, Neglected, the time will pass and another people will step in and take the inheritance and the glory. While we are waiting in true church style for God, or the spirits to do the work, we shall have been proved to be drones, and others called to do our work.

No age ever presented more momentous issues for solution, than the present. No people were ever more richly dowered with resources to solve the problems presented than are the Spiritualists. No portion of the grand horoscope of human destiny ever beamed with more supernal brilliancy of promise than that segment of the eternal circle which overarches the sphere of our present effort. No prophecy ever rolled in more musical numbers from the full choired angels than that, which, like a great sunburst of glory, bathes the brow of the Spiritualist. No age ever saw so many seemingly diverse lines of thought meeting and fusing in a sublime and glorious Trinity.

The "Grand, Omnific Word," which "gains admission," everywhere to the mystic chamber of truth, has been found amid the buried arches of hitherto concealed wisdom, and it has been whispered in the ear of the Spiritualist. Indeed, nothing is withheld which heaven can give, and nothing is wanting but the disposition to use the measureless wealth of means within our reach.—*Banner of Light*.

THE RELATION OF MESMERISM TO SPIRITUALISM.

A LECTURE BY J. H. POWELL,

Delivered in the Spiritual Lyceum Hall, on Sunday Evening,
March 26th, 1865.

(Concluded from page 102.)

I was on one occasion at a theatre in London where a sailor, who was present, was so much excited by the piece which was being enacted that he made a desperate attempt to reach the stage to defend one of the actors who was the victim in the plot of two hired braves. Of course the sailor was prevented from performing his kind service, and many of the spectators smiled at the incident. Had he been allowed to reach the stage, it is highly probable he would, in true sailor-fashion, have defended the object of his commiseration. It would have been afterwards that he would have castigated himself mentally, for taking a fiction for a fact. Of course, the naturalness of the acting overcame him, but its effect on his brain was psychologically induced.

We cannot be too watchful of ourselves, whether we are sleeping or awake, we are surrounded by atmospheres of magnetism, which either impart to us health or disease. As in a physical, so in a moral and spiritual sense, this law appertains. Each living, active being, evolves from his own body a magnetic sphere, which has its north and south poles—its positive and negative effects. The spheres of uncongential natures can never commingle, hence disharmony and dislike are evoked as naturally from the clashing together of such natures, as fire is emitted from the clashing together of flint and steel. We cannot too fully realise this fact, which may be put thus—all animate bodies give out an aura or essence peculiar to their character—inanimate substances retain subtle elements, which, in an invisible manner, connect them with all surrounding things. Hence Psychometry finds a beautiful passage to truth. A piece of the ruins of Ninevah, placed in the hands of a good Psychometer, would, on account of the peculiar subtle element which it cannot fail to retain, enable the medium to trace back its origin, and describe with marvellous correctness, scenes and persons belonging to Ninevah before it was in ruins. It appears to me very clearly that Clairvoyance acts in spheres of magnetism. The clairvoyante, when in perfect rapport with a given object, has been drawn towards it by the direct passage of magnetic aura, naturally existing. This will give a philosophical thesis, at least, to Clairvoyance, which does not necessarily admit extraneous spirit into the argument. But in treating Clairvoyance, which, on account of the invisible nature of the producing cause, must be very delicately touched, we must be careful to stretch any theory over as much ground as possible. Hence a person witness—in certain efforts of the clairvoyante, which, owing to the imperfect character of the clairvoyante powers, or to the want of connection of the necessary auratic conditions, display themselves to disadvantage; is not competent to settle the point, whether perfect Clairvoyance be possible or not. On the contrary, the student who has accustomed himself to delve in the mines of occult science, knows from the very nature of such studies that more than one trial must be made to gain success; he therefore waits and works for truth, and attains it as a consequence. A study of Clairvoyance requires a minute comparison of cases, and a careful attention to conditions. If such be observed, the chances favour success. The student having waited and worked for truth will find it in Clairvoyance, as well as elsewhere. Had we no knowledge whatever that spirits operate in our life pursuits, I think the thesis I have laid down, viz., that the clairvoyante receives influence from a natural magnetic aura, and is simply drawn to a given object when that aura is connected with the object in question, might be taken as philosophical. But the facts presentable in Clairvoyance are so various and wonderful—some of them so far removed from the mere accidental coincidence which crops up—that without some better hypothesis than the one I have explained appears, I do not see how we can escape the spiritual. Clairvoyance has its degrees, its low and imperfect, and its high and perfect states; the latter being the best for spirit operations. Be it observed, no condition can exist but which has its purpose. If, then, the low lead to the high, and the low be considered the ground of matter, and the high that of spirit, it will readily occur to a thinker, that wherever spirit begins to work, its work could not begin without the previous conditions. Thus the gross must exist or the refined could not be, or there would be no such thing as progress. Arguing, therefore, from simple analogy, if spirit be admitted under any conditions, the soul must aspire to its sphere. Then there is not only wisdom in the thought of progress, but immortality. If these premises are not granted, all thought must be brought to the level of matter. We have, however, the warrant of the majority of mankind (apart from all demonstrable evidences) that spirit exists, and that there are spirit realms to which we are journeying.

Clairvoyance is a state of normal abnegation; it closes the physical objects around, outside, or it sets the physical eyes at rest. In its deeper conditions, all consciousness of ordinary life is lost. It is then that the relationship between its condition and spirit is manifest. Irrefragible evidences of action independent of the will of the embodied operator can be easily gathered from the experiences of skilful mesmerists. If this be true, it leads to the idea of internal independent action on the part of the patient, or automatic action produced by extraneous intelligence. Suppose we grant the former, how are we to understand the latter? Internal life pre-supposes a second individuality, which we are less likely to comprehend than the idea of external influx. Considered in whatever light it may be, it is a self-evident fact, that the mesmerist actually performs a very small part in the production of the phenomena which flow out of Clairvoyance. It is quite true he induces the condition of brain which is nothing more than a passivity—here the mesmerist has to halt, and wonder at the cause of results therefrom. He has likewise to consider how little depends on his passes, and how

much on the magnetism supplied, outside himself, for the purpose. When he places himself in a condition for mesmerising, he unconsciously, perhaps, makes himself a doorway for spirit influx to pass from himself to the patient. Here spirit gives the aura, and the effect is seen in the comatized condition of the patient. To the extent only of his own Will-power and strength of magnetism can the operator claim to be the originator of the phenomena induced. The subject being comatized, partly by the operator and the spirit, or spirits aiding, is at once rendered perfectly controllable by the strongest controlling agencies. Now, if the operator fail to produce a single phenomenon by the utmost tension of Will, and a phenomenon of a directly opposite character is displayed. It is not at all unreasonable, on the ground that spirits do operate in our life-affairs, to conclude that the invisible intelligences have opposed themselves successfully to the Will of the operator.

In Clairvoyance, the gross body seems to be held in abeyance, and the fine-essence, spirit, to reign without "let or hindrance." To the clairvoyante there may be a partial recollection, or a dead blank in the memory as regards the objects seen in the abnormal state; but in both cases there is sufficient ground for supposing spiritual interposition.

Once admit the spiritual hypothesis, and not to admit it is to degrade all thought and aspiration down to the level of matter; then, not only clairvoyantes, but inspirational speakers and writers, men and women of genius of the lowest and highest character must claim something from spirit; and not, as is vulgarly supposed to be right, give all praise to matter—for this is only a practical way of exalting the instrument and ignoring its maker.

The idea taught by Clairvoyance is—that we are very near the spirit-world; nay, that we live and move and have our being in that world, although we have little conception of it. The earth upon which we stand, the glorious sky over-arching us, are only as it were the shell round the kernel.

Looking at the external, we guess at the internal. As the coat of a horse or the skin of an apple are the outward signs of the breed of the one and the virtue of the other, so the visible parts of the universe are physiognomical imprints of the invisible. All material forms foreshadow spiritual existences. Hence the necessity of comprehending the great fact of spirit-life. Clairvoyance, therefore, passing the bounds of mere matter, ascends to spirit, and affinitively finds its sphere.

The materialist will always find insuperable difficulties in the way of his philosophy whilst mesmeric powers can be manifested. It will always be a task for him to explain where the clairvoyante obtains the mysterious insight into imagined, fancied realms, which we know have no existence in what is called nature. The nearer he approaches Clairvoyance, the further he will get from his own creed. He must, indeed, feel that what he would call imagination in the clairvoyante, has within its domain infinitely more wonders than he could imagine. Neither mystery nor stereotyped fundamentalism will suffice to overthrow the facts of psychology, nor those of the deeper spiritual life. We have to meet facts, and if possible account for them—failing to do so, we dare not pronounce them impossible, without we presume to infallibility.

Nothing teaches a man modesty like Spiritualism; because, within its unfathomed ocean lie so many undiscovered wonders, which may be discovered, when man shall learn to dive for them, that the mind must feel its inward weakness in contemplating the simplest evidences of its power. Men need to study the rudiments of language ere they can speak with correctness and fluency; so with the subjects which affect their interests, and what subjects do not affect them? They must be content to plod on in ignorance until they can master the rudimental parts of all science, and all knowledge they would aspire to—in other words, they must be children before they can be men. Especially is this necessary to the attainment of spiritual knowledge. Externally, our sight is obstructed in every direction. Look where we may, we cannot pierce the boundaries which meet us in the sky, the earth, and the universe surrounding. Internally we are still met by obstructions—the film of ignorance. Who can say, however, what limits shall vanish, as the soul soars forth, free from selfish encumbrances in the realms of spirit?

We know our physical eyes can reach no farther than the horizon however clear the atmosphere may be. We stand truly on "a narrow neck of land," feeling the feebleness of our eyesight whenever we venture to face the blazing sun, or to penetrate the thick veil of darkness. Here, the cumbersome of our bodies weighs us down to earth. If we ride on the wings of steam over desert tracks of country we still meet the difficulties of limitation and learn anew the old lessons of life. Our sight is indeed feeble. We ascend the mountain and take an extended view of sea and land—still the horizon bounds "the beyond." There, over yonder, far away, are our friends—children—homes—those that are bound to us in eternal links of affection—but we see them not, for mountains, and trees, and shadows, intercept the gaze.

Ah, it is in such circumstances that the true yearning soul realizes the influence of the great spirit. Nature with all her grandeur and serene majesty cannot charm away its deep unsatisfied longings. But spirit can. Once let the soul trust herself to the promptings which come unbidden from spirit-land, and a sweet magnetism will draw the dear ones close and the yearning will be satisfied.

Compare the limitations of matter to those of spirit. How vast the difference!

The boundaries to spiritual sight are indeed numerous; but they are removable—not so the limited boundaries of Nature. The physical eye looks upon passing shadows and calls them temples of wealth and science. The spiritual eye overleaps these and gazes enrapt on the eternal sunshine of God's loving handiwork, which are in reality the only substantial things because the only enduring. The edifices erected by men crumble beneath the touch of time, but eternity cannot destroy the edifices of God, which are either spiritual or in relation to spirit. If this be true, and to doubt it is to abnegate ourselves from all pleasurable intercourse with the exalted intelligences of life, we are living for the "hereafter," and cannot have so much at stake in the temporal as in the eternal. Hence that which brings us in contact with those finer influences which lead to spirit, must of necessity be of incalculable value to us.

If, then, Mesmerism be admitted, Psychology, Clairvoyance and all subjects which branch out of it, or have kindred uses, must be considered conclusive, though obtuse, as to the actuality of spirit; nothing further is requisite to give them uses other than the legitimate ones to which they are applied. Once admit the reality of phenomena resulting from the direct action of these agencies to the smallest possible degree, you accept the evidence of a power which is unseen and yet which operates under proper conditions, with a certainty as unerring as any of the manifestations of ordinary nature. I can understand the consistency of scepticism, throwing off all allegiance to truths of a cognate character, no matter whether Mesmerism, Clairvoyance, or Spiritualism be the names by which they are known. But I cannot understand the consistency of a scientific student leaving the common high road of conventional studies, to praise Mesmerism with the same breathe he condemns Spiritualism. The remark is now becoming rather common, "Spiritualism is a delusion which Mesmerism is capable of demonstrating." If this be so, why do the mesmerists hold back? Why do they hesitate to affirm it and support their affirmations with proofs? Simply because they are in a cloud and cannot see their way out of the clear open plains of Spiritualism.

All truth belongs to the spiritual, although its manifestations may be of the lowest physical or the highest mental character.

The manifestations which influence us are just the manifestations for our condition. No matter what they are called, whether they be denominated spiritual or material. Minds that act from the strong stimulus of hard gross matter, are just in the condition in which such material agencies are the only necessary improving means to them. And the very fact that low conditions of life are with them, leads to the thought that they will, sooner or later, here or hereafter, emerge into higher spheres, where the spiritual is supreme. All the evidences which compel our faith in immortality sanction this view.

Suppose, for illustration, a maniac were taken from an asylum and placed in a pulpit, what sort of a sermon might be expected from him other than his own condition would preach? The poor demented being would violate all sacred decorum and would be held irresponsible in the eyes of all sane men. To fit him for the pulpit he occupies, the sphere of his being must be changed; give him the proper sphere and the fitness to occupy it, and the man will come up to your ideal of a clergyman. Fail to do so, and you might as well call upon the night to transform itself to day as expect this unfortunate being to preach. It is just this all through life; men are encased in spheres which are mail to them as tough as metal. Their conditions may be, and are, hourly ministered to by higher intelligences. But you may as well expect the maniac to preach with the earnestness and beauty of a St. Paul, without the preparatory conditions necessary, as to look for pure spiritual appreciation in those who are in dense spheres where conditions of the gross character are the sole teachers they are capable of appreciating. It is all pretty enough, no doubt, for us to talk scholar-wise of our lowlier and less cultivated brethren, and presume to see beside the benedictions of our Heavenly Father, an un pitying eye of condemnation whose every glance flashes eternal fire upon the guilty ones. But it is very unphilosophical and quite outside the circle of goodness, and not in the least degree consonant with reason. I will tell you why? If one being is virtually and everlastingly condemned, all are, because our precious virtues have not yet made a single perfect moral nature. Hence we are all aiming at that we cannot reach—perfection. The nearest approximator to it realizes, it is true, the most of the spiritual. But every human being bears true witness against himself in the court of righteous perfection. It is better to be refined than brutal, but brutality has its mission in life, nevertheless, and, from the very imperfection of our moral nature, must exist. Refined souls are at war necessarily with the unrefined and brutal, but since nothing exists in God's temporal and spiritual kingdoms without a purpose, we must accept the conditions of life as we find them, or cease to lay claim to philosophy. Arguing, thus I do not expect to be called upon to place myself in the low conditions of the lowest of the land; that would be the most uncongenial thing in the world for me, but is it so for those who are involved there? If so it is certain some higher influences are drawing them into higher spheres, and, although they remain apparently in the very heart of the brutal influences surrounding them, they are growing superior to them and cannot possibly be affected morally by them. But whilst human beings can find gratification in that which is low, the conditions of their souls are in affinity with the conditions of their lives, and must be necessary to their experiences before other higher conditions can benefit them. Seeing this, I can scarcely credit the philosopher, with simple consistency of thought, who looks upon the most debased of humanity as irretrievably damned. If one being deserves eternal condemnation all do, because none are perfect, and all "sin and come short of the glory of God."

Whatever aids us to a clear conception of God's goodness and man's destiny must surely claim respect from those who would know the truth as it is written in living letters on the brow of life.

There is a broad basis in the recognition of God's goodness and man's destiny which no mere theological dogma can overturn. And here I may remark, that those who are in priestly and secular bondage, who hold by stationary dogmas on the one hand, and materialistic plaudits on the other, are satisfied only as their conditions are ministered to. It is in vain that associations are formed if their mission work not upon a broader basis than some pet individualism or principle of action belonging to conventionalism. If any institution is built upon the sands of mere polity, the waves of advancing and everlasting truth will be certain sooner or later to wash it down. Only the eternal can withstand the artillery of opposition; therefore it is in vain that men link themselves together in bonds of any character which are not absolutely eternal. Take the idea of eternal progress and you have a conception which at once overturns sectarian finalities. Men are often better than their creeds. How is it then they submit to continue members of their chapels and churches? Because their minds are held by some petty conventional terror. They can drink of the font of Divine truth and enjoy the draft, but they fear to let their fellows see how frail, in reality, is the creed that seemingly holds them together. True men can either subscribe to thirty-nine or

thirty-nine thousand articles—but can they keep them? If institutions take for their basis the goodness of God and the destiny of man, and will afford the yearning soul opportunities for progress, their tendency will be to unite thought and yet to give freedom. But whenever an institution holds spiritual progression subservient to some fancied right relating purely to personal or present interests, there will be of necessity a war of conditions, only beneficial in the sense of being necessary.

To the material philosopher it seems a common and easy matter to fix men in shackles, but, it must be remembered fetters can only hold the limbs, not the spirit. If the iron could enter the soul then the anguish would indeed be intense. A prisoner does not suffer the effects of confinement only in proportion as his conscience condemns him. If that is blameless he may be dragged to the cold damp floor of his cell by the weight of his manacles, yet his soul may smile and he may realize more of spiritual freedom than even the judges that condemned him. The lessons of the past teach this. Take, for instance, the case of the glorious tinker, Bunyan, and think how he could feel the full effects of the sufferings common to prisoners, whilst he depicted Christian and his struggles to reach the kingdom. John Bunyan's body was circumscribed by the walls of a prison, but his godlike spirit could and did soar away, attracted by scenes, and, it may be, persons far removed from all, to the physical eye, visible things.

It seems to me impossible to conceive, in the order of material economy, a fact more patent than the one—that outside tangible things are only the crusts, protecting as it were the kernel or spirit. We cannot see only by the internal sight, which is trained by conditions as much as the physical, the objective forms of spirits, neither can we, even with spiritual insight—another name for Clairvoyance—see the mysterious intelligences beyond. What eye by searching can find out God. But unless we are prepared to doubt the existence of Nature, because the eternal Maker is unseen, or what is more common, to deny His existence; on the simple ground of consistency, we are bound to admit that all that is hidden is not necessarily non-intelligent. But it is scarcely necessary to carry this reasoning further, because its application would only affect the Atheist, and I presume there are few Atheists whom I am addressing.

To come in relationship to spirit we must be non-resistant to the demands of spirit. If we will not hear, the sweetest sounds that would flow into our souls might as well find no expression. If we will not see, the divinest scenes of earth or Paradise might as well vanish, for, to us, they will be as nothing. First submit to the demands of spirit, then find fault if you find no proofs of its power. No mesmerist would undertake to manipulate, if his patient persisted in violating every condition laid down. Because experience teaches the futility of all such attempts. No experienced mesmerist will deny this. Yet I have known mesmerists inconsiderately to violate every essential condition to spiritual manifestations with a wilfulness quite equal to the opponents of Mesmerism. How is this to be accounted for? Shall it be said that the very men who fought the battles of Mesmerism, confronting the mad intolerance and rabid violence of ignorant scepticism, have phalanxed their forces to destroy the parent of their own pet science? A few years ago, most of the leading mesmerists stood on this inconsistent ground. But now, because of the mighty force of truth, it is my pride to know the tables are turned upon themselves. It is now known that Elliotson, Ashburner Barth, Townsend and Dods, have all come over to our side and stand forward as pre-eminent examples of the truth I am endeavouring to enunciate, viz., that an intimate relationship exists between Spiritualism and Mesmerism.

I know, however, that many mesmerists, at the present day, are sweeping the rubbish of antagonism in the way of Spiritualism, and they do this from the stimulus of ignorance, and in that degree resemble the opponents of Mesmerism. But I have failed to meet one who could give an appreciable reason for his conduct. Surely, if anything could teach the student of Mesmerism humility his own science can. Does it not bring his mind to the threshold of spiritual realities? If he fail to see this, then I fear he is yet in dense darkness respecting the powers of Mesmerism. When the mesmerist can control the mental and physical organism of a subject and work it with mechanical regularity, placing the patient in a condition that other action of brain and body independently of his will is impossible, then, and not till then, may he claim to be the sole motive cause of all the effects which the patient may exhibit? If the operator cannot in any case do this, much less in all, does it not seem an evidence of contemptible vanity for him solely to lay claim to the power or powers at work, visibly or invisibly, in the process of Mesmerism? I make bold to say that no mesmerist can take one single human being, and by a long course of Mesmerism establish in that one case proof that his own power alone is operating in the production of all phenomena which may be witnessed. Let any mesmerist who is sufficiently humble to learn without prejudice, undertake the onerous task of testing the truth of this statement. If he will do so, there will, I am confident, be no further need of argument to satisfy him that either an internal power, independent of the normal power belonging to the patient, is at work, or outside both operator and patient, invisible intelligence or intelligences do all that he fails to do? It is not enough for the mesmerist to assert that he puts the patient to sleep, and the phenomena grow out of that state. Because that is practically leaving the subject to other controlling influences than his own. Without he and he alone can produce all mental and physical effects which are exhibited in the patient, he must, consistent with reason, be content to claim only to perform one part and that a very necessary one of the whole work.

My purpose is not to discuss the relative quantities of magnetic aura or spiricity, which are given out in the process of mesmeric manipulation, that is of little or no consequence. But if I establish the fact that Mesmerism is, in the remotest degree, connected with Spiritualism, I add another fact to the mass of facts, which proves our immortality, and as a consequence I add another blow to the numerous blows, which I hope soon will be death-blows, to that form of Materialism which is eating away the vitals of pure faith and abnegating spirit.

As an evidence of the absurd inconsistency, to say nothing of unfairness which even learned men, who believe in Mesmerism and ignore

Spiritualism, sometimes perpetrated, I will give you a *homely* illustration. I heard Dr. Perfit in a lecture which he delivered in which Spiritualism and Mesmerism were treated by him, declare that he attended a *séance* where the spirits wanted darkness, which condition was given, but, lest the company should on account of the darkness predispose themselves to be deluded, he commenced telling them a ghost story which caused considerable laughter. The spirits, of course, did not manifest themselves. This is the way Dr. Perfit considers he has made a ghost of Spiritualism. Later on in his lecture the doctor gave testimony in favour of Mesmerism. It struck me at the time thus:—Suppose Dr. Perfit were called upon to mesmerise a rather restless positive and quick-thoughted man, would he undertake the task whilst I or any person was telling a ghost story? No. He would want a room in which his patient and himself alone might enter, he would want certain conditions complied with, perhaps a little less light than the room contained might be requisite. The patient would inevitably be required to be passive and receptive, and it might be necessary to change positions to get polarity. Suppose any person destroyed these conditions, what would Dr. Perfit say when told that Mesmerism was all humbug, because he had not succeeded in mesmerising his patient? Would he be willing to take the responsibility of his failure upon himself? Not he, indeed. He would say to the person who opposed him, "you have destroyed my conditions and the failure is yours, not mine." Now, is it not strange that a learned man, one who is acquainted with the necessary conditions to mesmeric operations, should wilfully tell "a ghost story" and destroy the passivity of a circle because he happened to believe that no spiritual communication under the conditions imposed could be received? I could understand the consistency of a denial of spiritual realities if mesmeric phenomena were likewise denied.

I do not know it for a fact, but I think it very likely, that Dr. Perfit went to that circle, where he told his humorous "ghost story," in a similar spirit an opponent would come to witness his attempts at Mesmerism, should he make any. If so, I can readily understand how he might go to five hundred *séances* and come away none the wiser. He could never have believed in Mesmerism until he gave something like honest attention to it. How could he enter on an investigation of Spiritualism without submitting to at least an equal amount of honesty? If he tell a "ghost story" every time he goes to a circle, he is not likely to get the ghost of a new truth. It is not, therefore, the fault of Spiritualism that Dr. Perfit is not convinced, according to his own statement, he has acted just as a man may be expected to act who wants no proof in favour of a truth he does not like. As a believer in Mesmerism, I think his conduct at that *séance* he mentioned, doubly culpable, because he knew well enough how necessary it is that no disturbing elements should be allowed in cases of mesmeric operation. The fact is, like many of our leading public men, the doctor battles hard for the support of his own specialism, whilst he does so the misfortune is he grows too wise to learn that even in the iron he despises may be concealed a portion of universal truth, which would be infinitely more valuable to him than the gratification even of telling a silly "ghost story." I have chosen this illustration as a fair sample of the sort of opposition Spiritualism receives at the hands of opposing mesmerists. If nothing of a more valuable character can be exhibited by them, all I can say is, that their chances of overturning Spiritualism are like homœopathic globules, very small.

Whilst taking a Turkish bath the other day, I held a conversation with a gentleman on the special virtues of that kind of bath; "Ah," said my companion, "prejudice runs high; the doctors and the people do not encourage them as they ought." I replied, "All new schemes must pass through baths of prejudice." "Very true," said he; I said "Look at the strong prejudice manifested in England against the Davenport's." He changed his manner at once. "These men are humbugs, and deserve all they get." I said, "There, now you exhibit towards the Davenport's just the feeling which you find fault with in the doctors and the people towards these baths." Other conversation followed, then my companion began to talk of Mesmerism, and to give it the place of Spiritualism which he soon found I would not silently allow. It was, however, just the old style of dragging in Mesmerism to make a scape-goat to run off with Spiritualism.

I have, I trust, clearly shown the spiritual origin of Mesmerism. To those of you who see with me there is no necessity to occupy time in meeting this mesmeric scape-goat: to those who are not yet convinced, I can offer little, I fear, in the way of argument or illustration which will affect them. I can, however, urge upon them the necessity of seeking for themselves, without unwise prejudice, knowledge on the subject. It is astonishing how quickly erroneous views vanish when people get in that state of mind where truth becomes the one thing needful. Blind men cannot be expected to see, and it would be useless asking them to look upon surrounding nature. First give them sight, if that be possible, then present what objects you feel disposed to their gaze, and if they will shut their eyes you cannot help it that they lose sight of the objects you present. Ignorance stands before the mental eyes of man like a heavy sombre wall, which shuts all the beauties of trees, meadow and stream from sight. There is no other plan but razing the wall, if the objects beyond are to be visible. The wall of ignorance is just the obstruction in the way of clear spiritual vision. Nothing can be done until that is battered down. A man must feel a disposition to receive light before he can open the avenues of his understanding for its reception. Whilst that disposition is wanting, arguments are little or no use. That is the reason why so many good seeds are cast on stony ground. The laws of Psychology, Mesmerism, and Spiritualism, are all of a cogitate character. Advancing from the common-place up the ladder of science to the highest form of spirit, truth is everywhere consistent with reason. All science is reared upon fact; but yet it is not at any stage perfect or self-sufficient for knowledge which it has not progressed far enough to embrace. Taking, therefore, this view, it is easy to comprehend the possible existence, beyond the chemist's laboratory, of essences or influences which flow from sources at present unrecognised by so-called scientific men. Mesmer was an innovator in his day. His manipulations met with every form of determined opposition, and had it not been for the

one grand fact that, separate from the mere mystery of form, there was the ever-living truth in his system, we should have known little at this day practically of Mesmerism. But what is the patent fact in England at this hour? Why, that mesmeric manipulators are increasing and performing "miracles of mercy" every day in various parts of the country. The London Mesmeric Infirmary sends forth its yearly report of cures effected on hospital incurables. Its operations do not end simply with those who call themselves mesmerisers. Medical rubbers, shampooers in Turkish Baths, all, either knowingly or unknowingly use Mesmerism or Magnetism in their processes of rubbing. It is impossible for any human being to rub the limbs of others without imparting mesmeric or magnetic, or to speak more to the cause, spiritual potency; which may either affect the patient beneficially or injuriously, according to the healthy or unhealthy state of the operator. Those who stand in *statu quo* order, with their stores of ordinary knowledge in view, may be content with the domain in which they live, and possibly may be strong in their bulwark strength in retarding all advanced progress outside the narrow boundaries of their planes of thought. But they dare not place themselves in the car of progress for fear they are carried beyond their hereditary limits. Whilst they continue *statu quo* they are for a time safe; all progress with them means defeat, and that they stubbornly defy.

Whilst, therefore, men consistently hold by their *statu quo* bulwarks there is nothing to wonder at if they remain in the dark, and fail to recognise the feeblest glimmerings of spiritual truth. But the positive negations of men who have advanced far enough to catch the light of truth in the direction of Mesmerism, whenever the subject of Spiritualism is broached, are cause for still deeper wonder. If men will be true to their natural promptings, they will find no lack of incitement to effort in the way of spiritual truth. All attempts to halt at half-way stages on the road of Truth are only so many efforts to subjugate or subvert the Divine. When mind can rest upon matter and be satisfied of its end, then, and not till then, need man essay to measure the extent of his possible progress. Therefore, it is a question worth the most attentive consideration, as to the right of any being to fix the word "finality" on the sign post of his mental destiny. Surely the dawning truths of Mesmerism reflect in some measure to the eye of its votary, something deeper and more divinely spiritual even than its most common phenomena at the first glance would predicate. If they do not, I can but urge, the experiences they invoke must be of a very inefficient character. The student, who, having left the *statu quo* ground of conservatism, and arriving at the elevated plain of Mesmerism, who can still exorcise the buried ghosts of ancient antagonism to set them to haunt the walks of Spiritualism, although he may justly pride himself on his advancement, and freedom from his original bondage, is, nevertheless, in bondage still; and that, too, only a little way removed from his former fate. I have little sympathy with such a man; because all his past struggles have taught him in vain. His condition is such as to make it impossible he can really and intellectually appreciate even Mesmerism. And I prove this by stating that, any foregone conclusion allowed to control a man's spirit of investigation in any department of mental research, will inevitably distort his vision; and whilst it remains with him cause him to see only in the direction itself describes. For a man to reach the open plains of truth—the paths of Paradise,—prejudice must be left behind, for it has no pass. Well, then, I take it no man can study Mesmerism and halt there, without he holds his soul in bondage to a simple dogma, or effect, and crucifies his nature. There is no way of resting on the lap of Mesmerism without betraying a childish simplicity, and an ignorant subserviency, which are not at all adapted to the proper ideal of "a man." Why for ever cling to the old forms of intolerance? Why for ever lean upon props of dogma? Is it not pusillanimity on the part of the mesmerists to fight bravely for crutches? If they would be men, they must throw their crutches away, and walk upright and free.

The first steps from matter to spirit are Psychology and Mesmerism; but where is the man of sense who will be content to remain on these first steps? The higher we rise the nearer we get to the spiritual; and in fact there is no absolute escape from it. I ask in all sincerity that the student of Mesmerism shall not arrogate to himself the *summum bonum* of truth, but that he shall pause to ask himself whether the facts of experience do not favour the idea that Mesmerism, instead of claiming a primary ascendancy over all physical and occult forces, is not itself only an effect of a spiritual cause? Walk as far as we may up the ascending ladder of matter, we must reach spirit, and yield to its eternal and mysterious power, inasmuch as we find ourselves launched upon its boundless and fathomless sea the moment we logically essay to escape it. I anticipate stereotyped objections, and although they are the stock in trade of the *statu quo* mesmerists, and are no sooner answered than the answering has to be repeated to the end of the chapter. I must not pass them by without a word. "Admitting the existence of spirits," says one "Is it reasonable to suppose they will trouble themselves to assist, or oppose the operations of mesmerists?" I answer, is it reasonable to suppose they do not, when the evidences go to establish the fact that they do? And why should spirits not engage themselves in works of benevolence? Is it to be supposed that spirits have no affinities with mortals?—that they are useless in the universal economy? "Oh," replies another, "The alleged manifestations of spirits are so puerile that sensible men laugh at them." And their laughter, I suppose, is a puerile manifestation of their want of sense. And further, their laughter proceeds from their spirits, ergo—their spirits should not operate, because of the character of the manifestation. Depend upon it, no true philosopher laughs at the simplest evidence of Divine wisdom, however puerile it may seem. If spiritual realities can manifest themselves in any way they can do so in that way most necessary to our conditions to which they came to minister. Whether they appear in ghostly guise and speak to us in sepulchral tones, or rap out their mysterious missions on the legs of our tables, or whether they speak to us in symbols, drawings, poetic breathings, and written messages, or manifest their presence through the mediumship of mesmerised persons in states of Somnambulism, Clairvoyance, or Sleep-waking; whether they

visitus in dreams, and magnetise our souls with their finest or coarsest aura, or impress us in our normal states with sinful or holy thoughts,—whatever they do, so that they do something by which we can prove an intelligence outside ourselves, they do just the necessary thing for our age; they supply, in fact, the great want of the human soul, viz. a certain proof of immortal life. Away, with the puerility of logic which constantly harps upon the feeble thought of the puerile character of spiritual phenomena. Why, had that style of argument been of consequence, where would Mesmerism be?—where *status quo* mesmerists would have Spiritualism.

Let the sensible men laugh. The very puerile fact that a patient under mesmeric manipulation, finds his arms ludicrously rigid whilst his whole body is pliable, does not alter the fact that that rigidity proves that a power somewhere exists which caused it; or the fact that that same power, under other conditions exercised, does actually without danger to the patient, take away sensibility, to enable him to undergo a surgical operation; or the fact that that same power under other conditions makes the blind to see, the deaf to hear, and the lame to walk.

Let the sensible men laugh. The puerile manifestations of table movements and the comic character of certain spirit messages, do not in the least degree underrate the higher phenomena of Spiritualism—that, besides being puerile they give stimulus to the mightiest intellect that enters on a discovery of their origin. God has evidently designed the puerile as well as the exalted conditions of life. We might as reasonably reject the sun; the flowers; the beautiful birds and all the glorious things of Nature, because gutters and horrible creeping insects abound, as reject the living truths of Spiritualism, because of the puerile nature of some of its manifestations.

I have, I trust, shown the *status quo* mesmerists, that their only chance of consistency takes the direction of Spiritualism, and further, that their opposition to Spiritualism results from actual ignorance of Mesmerism. Let this always be remembered, the smallest advancement beyond the authority of dogmatism justifies continued progress. Whilst, therefore, mesmerists hold by their assumed infallibility, they close up the avenues of their souls lest any fresh light should enter. Having found a truth they enclose it in petty walls of dogmatism, and jealously guard it from all invasion. In fact, they treasure it, as a miser treasures his gold, as though it were a thing to be greedy about. Away with this old fashioned spirit of greed. Let the immortal rule, and the truth shall make you free.

I assert that no thoroughly progressive mesmerist can see through the windows of his science without looking out upon boundless territories of spiritual scenery. But if he will have the glass of the windows of his science opaque, let him blame his folly if he is not permitted to behold the hidden wonders beyond.

I cannot conceive a more humiliating position than to accept the shackles of Mesmerism, with a servility of soul equal to that ordinarily devoted to Materialism. And I can scarcely excuse the philosopher who can allow his mind to reach the planes of psychological science only to bid it rest in view of opaqueness. I repeat it and re-repent it; if the student of occult science will only persevere his studies legitimately without subjecting his will either to the dictation of man or book; he can no more escape the hypothesis of spirit than he can, with open eyes, fail to see the objects within the focus of his sight.

The mesmerist above all men should halt before he laughs at Spiritualism, and recollect how men laughed at Mesmerism, which has, in spite of laughter established its claims. If laughter, indeed, could overturn truth, we might at this hour look out of our open doors upon aboriginal possessions. All the modern improvements in agriculture mechanics or commerce even, could have no existence. When Columbus navigated the vast waste of water which divided the New World from Spain, he was laughed at for making an "impossible" voyage, but, in spite of the derision of the *stand stills*, the new world was discovered and science smiled.

When Harvey propounded his theory of "the circulation of the blood," the grandmothers of science—so termed—laughed. But in spite of that laughter, the theory was favoured, and is now recognised all the world over. When Howard visited the prisons, he was laughed at for a fool, but sympathy upheld him whilst he infused balm in the wounded conscience of many a prisoner, and more, he showed the world that however low sunk in crime men may be, they are yet men capable of redemption.

To give a yet more convincing illustration,—when Jesus walked the earth and with divine tenderness and intensified sympathy taught men the golden precepts of love and freedom. He was not only laughed at but He was spit upon, anathematised and crucified. But what is the fact today? Why, that the teachings of Christ's life, utterances, and death, have like himself, become transfigured, and the world is compelled, apart from doctrine, to recognise their holy uses.

I could thus add fact after fact to illustrate the fact that laughter is no criterion of wisdom but often contrarywise, and that, in spite of the laughter of the interested and the ignorant, the truth makes headway. Therefore, I take it, neither mesmerist nor anti-mesmerist can gain a triumph over Spiritualism by laughing at it. There is no honest way of meeting the question but by earnest attention. Let Spiritualism be investigated first, then laugh at it if you can.

A POWERFUL MEDIUM.

The following is the conclusion of a letter from a gentleman at Brighton, who a few months ago was writing against Spiritualism in the local journals:—

We have developed a medium, and a powerful one, at last. Chairs fly about the room, the heaviest pieces of furniture dance about, and rappings of a very loud character occur. But the spirit lies as well as speaks the truth. My piano leg was broken by one the other evening—a very heavy instrument—having jumped up and ran out of its place after the medium.

To the Editor of the *Spiritual Times*.

Sir,—I beg to forward the following particulars of two cases of spirit-appearance, or projection, which can be authenticated by the immediate friends of the witnesses who are now living.

No. 1. About fifteen years ago the daughter of a Mrs. Beazley (my wife's grandmother) was lying very ill at a house in — street, Marylebone. A clergyman used to call on her and read the services for the sick and dying; previous to commencing which he put on a *white surplice*. On the last occasion of these visits the mother of the invalid was sitting in the parlour with the landlady, when the latter saw a figure in *white* descend the stairs, pass the parlour, and enter a small apartment, from which there was no other egress, and both heard the door fastened. The landlady remarked, "that was the clergyman went in there." Mrs. Beazley replied, "It could not be him for he left the house some time ago!" The landlady afterwards attempting to enter found the door fastened, and was told the above. At night the door was forced, no one was in the department. The invalid died the same night.

No. 2.—About nine or ten years ago, a Mr. Aldy, residing then at 22A, Southampton Buildings, received a letter from his sister, then in Australia, stating she had embarked for England. Some time after, one night, having retired to bed, he saw the spirit of his sister, who wished him good-bye, and told him that would be the last time he would see her. A short time afterwards he received intelligence that the vessel she had sailed in was wrecked, the same night of his vision, and all on board perished.

16, Moreton-place, Pimlico.

H. W. LIVERMORE.

Whilst sitting in my parlour, with three other friends at the table (room darkened) on the evening of the — of March, the table commenced moving; a something seemed to leave the table by my left hand, like the rush or whiz of an ascending rocket and a loud pistol-like report resounded against the window. All thought it was broken; some said a boy must have thrown a stone. On examination, the window was unscratched *outside*, but had an uneven chip, the size of a sixpence, near the top on the *inside*, with a perforation in the fracture fine enough to allow but a small needle to pass through. This has been seen by many.

(Witnesses)

H. W. LIVERMORE.
F. H. LIVERMORE.
E. J. LIVERMORE, and
E. MAYNARD.

SPIRITUAL LYCEUM BENEFIT.

A test *Séance* will be given by Mrs. Marshall, for the benefit of the Spiritual Lyceum, at the Lyceum Hall, 14, Newman-street, Oxford-street, on Wednesday evening, April 12th. Tickets—5s. Subscribers to the Lyceum, half-price. *Séance* to commence at half-past 7 p.m.

THE DAVENPORTS.

The *Star* of the 27th March, in a note to Mr. Hickson's letter, says, "It appears to us that the most complete exposure of the imposition has been made in these columns." We have read all that has appeared, and cannot detect any exposure whatever, excepting that of the folly of the editor, Mr. Lucas, and his friend Mr. Yates. If what Mr. Lucas says be true, we shall be obliged by his stating in a few lines categorically the nature of the imposition he has proved. In the meantime, we repeat our full conviction and certainty of the truth of the Davenport phenomena, and that in no single point has any trick or imposition been proved against them. We endorse their manifestations without reserve. Mr. Lucas has had to write two several private letters of apology to Mr. Hickson, for the disgraceful attacks made upon him by Mr. Yates, and to give orders to the printer of the *Star* not to print any more personal remarks by the "Flaneur." This is all very well, but why did not Mr. Lucas apologise publicly instead of privately?—*Spiritual Magazine*.

The Author of the "Two Worlds" gave an admirable Discourse at the Spiritual Lyceum on Sunday last. We hope shortly to present our readers with a report.

THE SPIRITUAL LYCEUM

14, Newman Street, Oxford Street.
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.

The Lyceum has both religious and secular aims,—religious in the highest sense of eliminating truth, from spirit-fact and duty from truth. Secular in the sense of moulding the future by a wise realisation of the present and a spiritual conception of its uses.

The growing spread of Spiritualism in England renders a central institution necessary to organize means to give distinctive life to the various methods which abound in isolated forms all over the kingdom. To effect this most desirable object Mr. R. Cooper has established the Lyceum, and earnestly solicits aid from all friends. Many sincere and influential Spiritualists have already subscribed, some two, others one guinea each (the latter subscription being the minimum). Those who subscribe one or more guineas annually will be entitled to the privilege of attending all Lectures free. Spirit Drawings and Works of a progressive character will be added from time to time. Mediums of recognised integrity and power will be encouraged, and it is hoped facilities may be afforded for the development of such connected with the Lyceum.

A printing press is now in operation upon the premises for printing of the *Spiritual Times* and Tracts and Pamphlets on spiritual topics. Friends desirous of spreading the truths of Spiritualism may aid the cause materially by purchasing such pamphlets and distributing them. All works of a spiritual and progressive character can be supplied by us. Friends will therefore kindly bear in mind this fact, as by purchasing their books of us they aid the Lyceum.

We feel persuaded our work will not be in vain, being assured amongst the many thousands of true Spiritualists in this country alone there are many who will gladly aid us.

APPLICATIONS FOR LECTURES WILL RECEIVE ATTENTION.

All communications and remittances to be forwarded to Mr. J. H. Powell, Spiritual Lyceum, 14, Newman Street, Oxford Street.

The payment of 2s. 6d. per quarter will admit persons to Lectures and Discussions only.

LYCEUM LECTURES.

On Sunday, April 9th, R. Cooper, Esq., (proprietor of the *Spiritual Times*)—"Inanimate and Animate Nature." Sunday, April 16th, J. Perceval, Esq.—"The Teachings of Certain Preternatural Phenomena." Sunday, April 23rd, J. H. Powell, Esq.—"Tennyson's 'Enoch Arden.'" Commence at 7, p.m. Admission Free.

MRS. MARSHALL.—MEDIUM.

Removed from 10, Upper King-street to 7, Bristol-gardens, Warwick-road, Maidenhill. Séances after 2 o'clock. Private Séance by appointment.

MR. AND MRS. WALLACE

beg to announce that they have taken the Lyceum Hall, 14, Newman-street, Oxford-street, for a series of Friday Evening Séances to commence on Good-Friday, April 14th. Séances to commence at half-past 7, p.m. Admission 1s.

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The sum of the matter is, that if one has a curiosity to know what Spiritualism is, and what it actually aims at, he will gain a better and clearer view of it from Mr. Powell's volume than from any other that has yet been published, not even excepting that of the great apostle medium, Mr. Home himself.—*Caledonian Mercury*, March 12, 1864.

This is the fourth book that has recently come to our hands on the same subject, and, whilst it is the smallest, it is yet the most striking of all the former, perhaps, from the brevity with which the subject is presented, and the nature of the facts or assumptions with which it is crammed from first to last. * * * There is much, very much to excite thought, whether to compel conviction, or not. The enquiry is by no means the considerable thing that many people wish to consider it. It deals with alleged facts, which, if true, are astounding; and, if false, still they are objects of interest, and they ought to be disposed of.—*British Standard*, March 18th, 1864.

To be had of the Author at the Lyceum. Price 2s., post free.

SPIRITUAL LYCEUM 14, NEWMAN-STREET, Oxford-street. On Sunday, April 9th, R. Cooper, Esq., will Lecture. Subject—"Inanimate and Animate Nature," at 7 p.m. Free.

A DISCUSSION on Spiritualism will take place on Monday, April 10th, at the Cambridge Hall, Newman-st., Oxford-st., between Mr. J. B. Leno, late editor of the *Westminster News*, and Mr. J. H. Powell.

Chair to be taken at 8 o'clock precisely. Body of the Hall, 6d., Reserved seats, 1s.

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THE EDITOR OF THE "SPIRITUAL TIMES" is prepared to accept engagements to Lecture on Mesmerism or Spiritualism. Address, Spiritual Lyceum, 14, Newman Street, Oxford Street, W.

J. M. SPEAR has left London for J. PARIS. He may be addressed, until the 28th inst., to the care of John M. Sterling, Esq., No. 1, Rue Lavoisier.

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FASCINATION; OR THE ART of ELECTRO-BIOLOGY, MESMERISM, and CLAIRVOYANCE, familiarly explained, with Cases for Reference. To be had of the Author, T. Welton, F.S.A., or of the Publisher, Job Caudwell, 335, Strand, W.C. Price 1s., Post-free, 1s. 2d.

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