

THE

# SPIRITUAL TIMES

A WEEKLY ORGAN DEVOTED TO THE FACTS, PHILOSOPHY, AND PRACTICAL USES OF MODERN SPIRITUALISM.

WE HOLD THAT GOD IS OUR FATHER, MAN OUR BROTHER, IMMORTALITY OUR DESTINY.

"Prove all things, hold fast that which is good."

"The life that now is shapes the life that is to be."

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Spiritualism unfolds to our internal senses substantial realities, presenting us not only with the semblances, but the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the spiritual, but the material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting; but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

## INSANITY.—No. 1.

WHAT a sad sight it is to see a human being, once the possessor of high intellectual powers, demented—lost to the common realisations of life—his mental equilibrium entirely destroyed. Yet such unfortunates in thousands fill our lunatic asylums. Time and the physician's art are employed sometimes with beneficial results, but often with no seeming benefit to the patient. The records of lunacy throughout the world are a standing rebuke to medical science, because it seeks no remedy outside the long-tried systems of treatment which rarely succeed. Hamlet is said to have had "method in his madness;" but it appears that most of the methods of curing lunacy proceed from something akin to madness; at any rate, the psychological causes of insanity appear to be overlooked, and consequently the wrong remedy is often applied.

The spirit of conservatism holds nowhere more authority than in the medical schools. "When doctors differ who shall decide?" has become an axiom of logic, but unfortunately the differences of the doctors are circumscribed to certain fundamental medical formularies; if it were not so, the differences of the doctors might lead to very important results. The clergyman is free to preach any doctrine which affects no vital principle of his creed. The lawyer is free to deal justly by his client, but if justice demand the truth, and it happens that the lawyer places more reliance on his fee than on truth, the chances are, that truth will go to the wall and justice will indeed be blinded by the dust he is sure to throw into her eyes. The doctor is free to leave certain fundamentalisms alone and talk about the specific qualities of drugs, and so on; but the moment he takes a bold stand in the face of existing formularies, that moment he becomes a mark for the arrows of persecution. If any one doubts this statement, let him learn how heroically Dr. Elliotson stepped from the orthodox platform of therapeutics to apply the vital, ever-soothing remedial agency of Mesmerism to cases where Allopathy had signally failed. Had Dr. Elliotson cared less for truth than for self, he might, at this hour, have held one of the highest positions as a purely allopathic practitioner. But fortunately for Mesmerism, he allowed a truth to triumph which has already wrought miracles on the lame, the deaf, and the blind.

We do not desire to say harsh things of medical gentlemen, but whilst the medical schools keep up a routine of culture which precludes the freest exercise of the mind, there must necessarily be a devotion to that which is conventional instead of that only which is true. Dr. Elliotson, during his latter years, has, in a very special degree, borne the brunt of a conflict where the "powers that be" were against him. They (the profession) had to do one of two

things—admit Mesmerism into the hospitals, or exclude the Mesmerist—they kindly did the latter; then it was whispered abroad that Dr. Elliotson was not to be considered in the list of what, in common parlance, is termed "respectable practitioners." Of course, no one thought of doing other than *whispering* this; and, of course, the Doctor was forsaken by numbers of his former patients, and persecuted by foul-mouthed slander. He was, in fact, a member of a profession who had lost caste. We instance this to illustrate the patent fact that all innovation on established systems meets with the most thorough and determined opposition from those who are interested in maintaining things as they are; and the evil of this is, that human lives are continually endangered by medical conventionalists.

We are not unmindful of the danger of the other extreme which, when abused, leads to the most thorough quackery. But the existence of quackery is no reason for the continuance of a practice which has proved itself inadequate—as that has, for example, in our lunatic asylums. The causes of disease must be understood, or all treatment, no matter how ancient its origin, must be simply speculative. Many cases of insanity are, doubtless, beyond the physician's skill; some are produced by physical causes; some are hereditary; whilst others, and these are a very large class, are purely produced by psychological or spiritual influences, and are easy of cure, providing the producing causes are understood.

Most Spiritualists have facts in their experience which will support the statement, that under psychological or spiritual influences persons are made to appear insane. In the first developments of trance-mediumship, such apparently *insane* movements of the body, and gestures and utterances are observed; that it would be no difficult matter for the relatives of the mediums, so disposed, to obtain certificates of lunacy, signed by medical men of high position. But where the cause is comprehended by those who surround the entranced, there is not the slightest cause for fear; but, on the contrary, a confidence which rejects the straight-jacket and the stringent conduct of keepers, and the confinement of the asylum.

Grant that a number of cases are incurable, owing to fracture of the skull or hereditary disease, still the evidences of *possession*, or *obsession*, which are daily witnessed, prove that a very large number of cases confined in the asylums which cannot possibly be cured under the treatment therein received, may be cured by attention to the simplest methods possible, if the asylum and all its paraphernalia of jackets and keepers were deserted for the freedom of the domicile. If spirits can possess, or obsess, persons, and their friends are frightened to the doctor, and he is psychologised by the awful necessity of the lunatic asylum, where Spiritualism forms no theme for the study of the physician, how is it possible that such cases can be properly treated? It is a matter of common experience amongst those who study Spiritualism that spirits possess, or obsess mediums, and it never need cause alarm where the person possessed or obsessed, *knows* the fact; but where possession, or obsession, is not understood by the patient,

he believes himself insane, and, in reality, acts insanely. The most susceptible beings have the power to prevent either spirit or mortal influencing them if they only have the will—that is, if they *know* the consequences and exercise resistance. But where the brain is in a negative, unresisting condition, any positive influence, spiritual or material, may affect it. This touches the necessity of watchfulness and positiveness of character. Once overcome the individuality, and you destroy the prerogative of manhood. Under the influence of spirits, the powers of the mind are not necessarily overbalanced, but they may either be suspended or exercised by them.

By ignoring Mesmerism the orthodox medical schools have shut out from the hospitals a mightier curative agent than all their drugs; and by ignoring Spiritualism, the mother of Mesmerism, the lunacy physicians shut out that which contains the only solution to the problem of the majority of cases which have defied all their learning, straight-jackets, and confinement, in the bargain.

“Can medicine minister to a mind diseased?” if not, can straight-jackets and oftentimes great cruelty, dispossess a person of a spirit or its influence? Neither cruelty nor kindness can do so; but knowledge alone—that is what is requisite both to the physician and the patient. When will the subject of insanity, in its psychological aspects, receive the scientific attention it demands? When it does, the student will no longer ignore either Mesmerism or Spiritualism, but will be willing, nay, desirous of ascertaining where the cure lies, and how it can be applied.

We know gentlemen who have been for years confined in lunatic asylums whose individual wrongs cry to Heaven and humanity for redress to those who are still groaning for release and find it not, because the authorities over them are grossly ignorant of the true mode of cure; and, what is worse, manifest a determined opposition to all knowledge which is expanded beyond the walls of their asylums.

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#### MR. EVANS LEWIS AND MR. BULLOCK.

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WE notice Mr. Lewis's letter to us to say that, on reading it and referring to the reports of the controversy betwixt him and Mr. Bullock in the *Preston Guardian*, we are quite clear that we have neither misunderstood either of the disputants, nor done Mr. Lewis any injustice. Mr. Lewis committed himself in his lecture at Blackburn in a manner that he would be very glad now to get out of, but the thing is not to be done. Mr. Lewis, in his letter to us, takes care not to give his words as reported from his lecture, but selects just sufficient of them to make a plausible case to those who do not know all that has passed in this controversy. In his lecture he distinctly referred to several theories of creation as explaining the Book of Genesis, and reconciling science and the Bible. From all these he says he differs, and then adds, “Now I will give you a *theory of my own*, which explains everything.” This theory is the theory of the Book of Genesis, or, at least, the chapters relative to the creation, being a vision. Now, Mr. Bullock has shown that this theory of a vision was promulgated by Coleridge and exemplified by Hugh Miller, making it a direct plagiarism by Mr. Lewis. A very awkward exposure. Mr. Bullock has, in a letter written since our last notice, given the facts most completely, and shown that Mr. Lewis, while charging others with being inaccurate thinkers, starts off in one sentence with saying that he “slightly disagrees” with Dr. Pye Smith's theory, and ended the sentence by saying that he “disagrees with it altogether.” Mr. Lewis takes care to omit, in his quotation in our last, this latter assertion of “differing altogether.” In fact, it was too tender a subject to be stated fully. Had Mr. Lewis done so, he would have had nothing whatever to say. The truth is, that knowing nothing whatever of the vast mass of evidence now accumulated on the subject of Spiritualism, he has rashly rushed before the public as its antagonist, and has met, as he was sure to do, with a fall. Mr. Bullock, in his very able defence of the question, has not left him a single rag of reason, or even of plausibility, and the tone in which Mr. Lewis addresses us shows that he is now “a sadder and a wiser man” than he was when he entered on this most unequal contest. If he will dismiss his pre-

conceived notions, and examine the question with a cool and unprejudiced mind, he will find that, in all his attacks on Spiritualism he has been attacking the Bible, the prophets, and the apostles, and the faith of every Christian Church, which holds all that Spiritualism holds, namely, that spirits, whether under the name of angels or ministering spirits, ever have been the active and often visible agents betwixt God and man. No time has been without this ministry, and if the gospel be true, never can be. As to all the absurdities that Mr. Lewis and other rash and unreflective sciolists see in spiritual manifestations, they are precisely the same that the infidels in all ages have seen in those recorded in the Scriptures; and they must stand or fall together. Nothing in Spiritualism can be a tenth part so absurd, scandalous, or even blasphemous in appearance, as the Son of God lying in a manger at Bethlehem, as the Creator of all things Christ is declared to be, acting as a joiner's apprentice for years, was to the Jews. A prophet lying in a town street playing with an old iron pot and a parcel of pans, and saying that he was “making a siege,” or marrying a woman of the town to show God's will to his nation, with a hundred other such things, are infinitely more repulsive to our ideas of the wisdom and dignity of the Almighty's manifestations to man than anything possibly can be in Spiritualism. The hideous superstition which Christianity appeared to Tacitus and Pliny should teach such men as Mr. Lewis to pause a little before casting out such charges of folly and fanaticism on Spiritualists. To such men history is written in vain. We trust, however, that Mr. Lewis has now seen a little of his folly, and that he will in future reflect that, “He that answereth a matter before he heareth it, it is a folly and a shame to him.”

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#### EXTRAORDINARY PHYSICAL MANIFESTATIONS IN NOTTINGHAM.

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To the Editor of the *Spiritual Times*.

Dear Sir,—I am one of those who sympathise with the Davenport Brothers in the odium and reproach they are incurring by their efforts to spread the truths of Spiritualism, and therefore deem it my duty to publish the following particulars of an extraordinary *séance* held on the night of Monday, the 3rd instant. I take it to be the bounden duty of all individuals, who witness similar manifestations to those which distinguish the *séances* of the Davenport Brothers, to make the matter publicly known, and add weight to such publication by appending their names and addresses. If this were done the public would be influenced, and induced to suspend their judgment respecting the persecuted Brothers until they had investigated Spiritualism, or personally witnessed the phenomena associated with it.

For some time communications have been received at my house, on successive Sunday evenings, through a trance medium, and amongst other subjects, physical manifestations have been treated of. On one occasion the spirit of Levi Rolling, who represents himself as inhabiting the second sphere, proffered to show us some physical manifestations, assisted by five or six other spirits. A dark circle was therefore formed on Thursday, the 30th March, when a heavy Loo table was twice lifted from the floor as high as the gas pendant; several of the party were touched by spirit hands, and many loud raps were given. On that occasion a conversation arose respecting the Davenport Brothers, and the spirits were interrogated as to whether any person present could be bound or unbound by spirit agency. An affirmative reply was given through the table, with an intimation that the subject to be operated upon must be the medium through whom former communications had been received. He was accordingly entranced, and the spirit of Levi Rolling said we might bind him in any way we chose, and he should be released, the conditions being that he should be left alone in the room, in darkness, for a quarter of an hour. The medium was therefore bound to the chair by two gentlemen, and after being left the stipulated time, was found unbound and in a profound trance, the ropes lying coiled up at a short distance from him. Instructions were then given, through a writing medium, that the trance medium should be left alone for a few minutes, when he should be found awake, which was accordingly done. Up to that time he had been perfectly unconscious of what had taken place.

On the succeeding Sunday evening, several questions were put and answered respecting the Davenport Brothers and physical manifestations in general, in the course of which it was remarked that the manifestations were produced by the aid of low spirits; and we were told that though we might occasionally experiment with low spirits, we were not to associate with them more frequently than with the higher classes, or the “nearest

would become the dearest." The spirit of Levi Roffing informed us that, at a dark circle we intended forming on the following evening, we might tie the medium in any way we liked—seal the knots of the ropes—tie him to the furniture—handcuff him, or fasten him in any other way, and he should be set at liberty.

On Monday night, a number of gentlemen—principally disbelievers in Spiritualism—were invited to our *séance*, and were very much astonished by what they witnessed. At the commencement, it was ascertained through the "indicator" that the spirit of Levi Roffing was present, in company with five other spirits, and we were directed to make preparations for physical manifestations. The medium was bound to a wooden chair by four of the disbelievers, and I can assure you he was fastened in a very secure manner. His arms especially were firmly bound, being placed over the back of the chair, and tied below the seat, one on each side. His legs were secured to the legs of the chair, and a separate rope was passed over the body, which was bound to the chair back. The binding having been completed, the lights were extinguished, the door locked—the key being taken possession of by one of the sceptics. In a short time raps were given as a signal for re-entering the room. The medium was then discovered in a state of unconsciousness, perfectly free from the ropes, though they were still attached to the legs of the chair. The medium slowly awoke, and one gentleman being unconvinced of the employment of spiritual agency, the spirits were requested to assist in further manifestations, and consented to do so. One person present had provided himself with a quantity of pack-thread, and the medium having been laid flat upon the floor, was first bound with a piece of ordinary roping, from ten to fifteen yards in length. His hands were then tied behind him with the pack-thread—so tightly that the marks were visible upon his wrists the next day—the knots in the ropes, and different crossings, were rendered additionally secure by wrappings of pack-thread. The ends of the rope were carried some distance from the medium, and attached to the legs of the furniture of the room. Every one being fully satisfied with the binding, the medium was left alone, in darkness, for about ten minutes, and was then again found perfectly free. The spirits were further consulted, and agreed to re-bind the medium, which was the most astounding part of the proceedings. He was left sitting on a chair, in darkness, and on the signal being given, the company re-entered the room and found him partially bound, his hands and arms being at liberty. One of the company firmly bound his hands with a piece of pack thread, the ends being carried round his body and tied to a piece of furniture some distance from him. He was again left alone, and now comes the strangest part of all: when the room was re-entered, he was found lying on his back at full length on the floor, firmly bound from head to foot, the thread by which his hands had, a few minutes before, been bound, was entirely removed. A napkin, which was identified as having been taken from a drawer in the room, entirely enveloped his head, and his hands, which were crossed and rebound together at the wrists, were thrust underneath the chin, and there tightly secured, along with the napkin, by means of the pack thread, which encircled the throat. The sight was alarming—and one or two of the gentlemen present were so much terrified that, had they not been restrained, they would immediately have cut the ropes. I wished to remove the napkin, but was forbidden by the spirits either to touch that or the bindings, directions being given for the medium to be again left, with a promise that he should be set free. In about two minutes he was heard calling for assistance, and was found lying upon the floor in an exhausted condition, the upper part of his body being free, but the legs still bound. He stated that when consciousness returned the napkin was over his face, though the cord had been removed from his neck, and his hands and arms were free.

During the *séance* the fireirons were thrown down with great force; a bell was rung and removed from the gas pendant, where it had previously been hung; and other loud noises were heard. One fact, well worthy of special notice, is that the spirits, during this *séance*, gave all their instructions through a writing medium, who sat in another room, as "in ten minutes you will find the medium bound—or in twenty minutes the bell will be rung—or you may enter the room when you hear two loud raps, all of which were done to the minute. I know no greater test of spirit communion than this, and that the wonderful manifestations were performed by spirit power.

I shall make no further comments on the manifestations, but content myself with simply adding that all the persons present, with one or two exceptions, were fully convinced that they were attributable to supernatural agency. For your private satisfaction, I herewith forward the names and addresses of the witnesses, some of whom for obvious reasons, would object to their publication.

Yours faithfully,

HENRY SMITH.

4, Park Terrace, Nottingham.

#### SPIRITUAL PREDICTION OF PRESIDENT LINCOLN'S DEATH.

We notice a prediction of President Lincoln's death was symbolised by two drops of blood appearing on a drawing, an account of which appeared in the *Spiritual Times* for January 14, taken from the *Banner of Light*.

#### REMARKABLE SPIRITUAL EXPERIENCES OF A CLERGYMAN.

TOWARDS the close of the year 1864, we visited Yorkshire, being engaged to deliver some lectures on Psychology and Spiritualism in that county. The Rev. K., whose remarkable spiritual experiences are here transcribed, at our request placed his notes in our hands, desiring us to use them in the manner we might think best. We were his guest for several days, and can vouch for the fact that he and his family possess great mediumistic powers. We had opportunities of witnessing many interesting phenomena, but none so extraordinary as he himself describes to have taken place. Our purpose here is not to detail what may be designated minor experiences in comparison with those he experienced before we knew him.

He is a generous-minded, earnest clergyman of the Established Church, in possession of a much smaller income than the wants of his large family demand. He has suffered from the persecution of men of his own cloth simply through his devotion to Spiritualism. It is because he has been severely bitten by the poison-fangs of bigotry that we think it best to withhold his name.

We should have omitted the introductory portion of the Rev. K.'s notes, because in the *Spiritual Times* the questions they deal with have often before been discussed, but coming, as they do, from a gentleman in the Rev. K.'s position, it seems to us best to follow his notes as closely as we can, deeming it possible, at least, that members of the Established Church may listen to the utterances of one of themselves.

#### INTRODUCTION.

THAT this is an age of inventions no one will deny; that it is an age of inquiry will also be allowed; and that it is an age of discovery, men of all ranks in the social scale will readily admit; but of all the discoveries that we have yet made, nothing comes up to that of *Spiritualism*, that wonderful science of all sciences, which, in the twinkling of an eye, when properly looked into, dispels the mists of ages, casts superstition, ignorance, and bigotry to the winds, comforts the mourning heart, gives joy and gladness to the wounded soul, brightens the affections, clears the understanding, displays to our wandering gaze the realities of the life that now is, and of that which is to come—expands the soul, illumines the path of life, and shines upon the portals of the invisible world; having one foot in time and the other in eternity, uniting the inhabitants of either world together, and as the electric telegraph wires shorten the distance of one portion of the earth's surface with another, so does Spiritualism bring together the spirits in the form with the spirits disembodied. This wonderful science is now fast gaining ground in this country among the thinking portion of the population, as it has in America and among the Continental nations. And what a blessing to humanity is it in such materialistic times as the present that the belief "that the spirits of departed men and women have an existence in another sphere, and under certain conditions that they can and do manifest themselves and communicate with spirits in the flesh," is gaining ground both here and elsewhere; therefore its facts should be looked into—its teachings examined—its tendencies inquired into—and its truths made known.

As may be expected, there are many to be found, who, through ignorance of the subject, condemn it entirely. Some of these objectors put it down as an imposture, and call in question the veracity of its upholders, asserting that it is all a sham from beginning to end, and get rid of it at once by the single word "Humbug." Others again, seeing that there is something in it, ascribe its manifestations to various causes—mesmerism, electricity, and such like, although they are as ignorant of these powers as they are of the other. Others again, having given it a trial, see in it the reality of spirit-power, and at once come to the conclusion that it is Satanic agency, that the actors in it are seducing spirits, deceiving the very elect, that those who look into such subjects are guilty of the sin of witchcraft, or having dealings with familiar spirits, a thing reprehensible in itself, and to be abhorred by all good men.

Thus, in my opinion, the time has come, before it spreads any further, for the clergy, as the recognised teachers of the people, to give it their most serious attention, and to search and try for themselves, and for the eternal interests of those with whom they have to do, whether the spirits of our loved ones do exist in another sphere, and whether they can and do manifest themselves and communicate with spirits in the flesh, and, if, on having thoroughly investigated the facts which may be brought before them in the course of their examination, they find that Spiritualism is a reality and a blessed truth embracing all truth, then it

believes them, for the good of their human brotherhood, after diligently comparing one part with another, to put forward the truth in a prominent manner, that all may be benefited by their investigations, and that true religion may prevail for the well-being of mankind while here, and for their supreme happiness throughout the boundless ages of the hereafter. But if after such investigations they find that these so-called facts did not bear the light, then they should rise as one man, and by showing their falsity and deception, expose the promulgators of such heartless and diabolical inventions, and thus eradicate the evil before it has time to make any serious havoc in the Church of God, over which they have been appointed pastors.

Certainly, no other body of men as a class could be better chosen for such a work. Where will you find a more learned society of men than the clergy of the present day, whether in scientific researches or in classic lore, in antiquarian myths or geologic epochs; in fact, take them as a whole, you will not find another twenty thousand such men in the kingdom; and then, as their duty is to teach the truth, and as they are set apart for that purpose, where will you find another such body of men who can devote their time and talents to such a purpose? Who, then, more fit for such a work?

But it may be said, as has been said, that such works are only of the devil, and that clergymen, above all others, are called upon to set an example to the people, and on no account to hold any communion with his satanic majesty. This may all be very well so far as it goes, but are not clergymen, as well as laymen, soldiers of the Cross, and have they not perceived that *mystic sign*, in token that they would fight manfully, both offensive and defensive, against sin, the world, and the devil. And why should they not seek out their master's enemy wheresoever he is to be found, and if they are not able to slay him, at least to make him flee, so that he might find no place for the sole of his foot, and may deceive the people no longer. But the clergy themselves might say, if we were to do as you are telling us, we should soon have our bishops and archdeacons down upon us, and very likely receive no mercy at their hands, they being in ignorance of the facts and phases of Spiritualism, and of course would not countenance any thing of a questionable shape. But I appeal to both bishops and archdeacons, and all the rest of the clergy in the church, and ask, are we not living in a free land, in a free age, in a Protestant country, in a time, too, when free-thinking is the order of the day? and if we wish to retain even the small hold we have over the minds of our flocks, is it not our duty, one and all, to put down error in every shape, though it be as near and dear to us as a right eye, or a right arm, and to uphold the truth in all its bearings, *the truth which alone can make us free*, though it should be at the risk of losing our best friends, our reputation, our good name, our position and our property?—

Though friends, and fame, and property may fail,  
Go it is the truth, at last it must prevail.

For the elucidation of the truth we cannot be too circumspect, as the progress of the age is such, that the poorest man in the land, through cheap books, cheap newspapers and periodicals, can now think and reason for himself, and consequently for a bishop or other dignitary of the Church to attempt to put down, or turn into ridicule anything that may be different from the teachings already put forth by him, by merely *pooh-poohing* it, would be indeed a vain thing. Men begin now to call in question even the truths which they sucked in with their mother's milk, and for which their fathers before them would willingly have yielded their lives at the stake rather than renounce them. How careful then should we be in our manner of upholding what we consider truth, or in putting down what we may deem error, or evil in its tendencies. No longer is the *ipse dixit* of any man considered sufficient either to establish a truth or to denounce an error. No men now require a reason for everything before they blindly assent to its truth, and therefore we see the necessity of weighing well everything that can be said for and against either this or that truth in general, or Spiritualism in particular.

O that the clergy, as a body, bishops, priests, and deacons, on whose teaching the faith of millions, and their happiness hereafter, it may be, hang, would rise up at once and search, inquire into, and closely investigate the nature of Spiritualism, its origin, its claims, its teachings, and their ultimate tendencies; and if Spiritualism be of the devil, send it to its proper place, and so release from the thralldom of error and superstition the many souls who are already carried away with its seeming realities; but if it be of God, why not at once, after drawing out its great truths, announce the fact, and so establish a system of true religion in the world which will unite men of every country, kindred, and tongue, every denomination, sect, and party, and so bring about that glorious millenium which Christians of every denomination expect, when God's kingdom shall have come upon earth, and He alone shall reign in the hearts of His people, and when His will shall be done upon earth, even as it is done by His angels in heaven, and when

the whole earth shall be filled with His glory, even as the waters cover the great deep.

With these few observations, and by way of introduction to the mysteries of Spiritualism, for the benefit of my reverend brethren, I will state here the very simple and innocent manner by which they may attain to all the knowledge of the spheres so far as their capabilities will allow them, and with that I will close my introductory chapter.

Let any half dozen or more of my brethren, with an equal number, or nearly so, of their female friends, meet together with a determined purpose of investigating this interesting subject, and a sincere desire of seeking after the truth, and without any lightness or trifling in their hearts, let them sit down to a common table of two or three feet diameter, the top resting on a pedestal with three claws or feet; let them place their hands on the surface of the table, keeping their minds as passive as they can, letting no person come in or go out of the room during the *séance*, and in a short time, say five minutes to half an hour, the table may begin to move, perhaps to sway backwards and forwards, or to move in a circular direction; or instead of the table moving there may be knocks given. As soon as the table begins to move, let one person ask questions (generally the table will give forth *knocks*, three knocks for *Yes*, and one knock for *No*; or the foot of the table may *rap thrice* on the ground for *Yes*, and *once* for *No*), and then let the speaker go over the letters of the alphabet as follows,—A, B, C, D, E. The knocks will be given thrice when it comes to the letter. Suppose it be *E*, write down *E* upon a slate or paper, and then again commence at *A*, and go on as before. When you come to the next letter other three knocks will be given, and when the answer is fully given there will be no more motion in the table until another question is asked, and then an answer will be given in like manner, and so you may hold a conversation for hours. This movement of the table and questions and answers given thus, is considered by the Spiritualists and spirits as merely the *A, B, C* of the science.

That answers may be given to questions asked, in this manner, I myself can vouch; and I feel confident that if any number of circles were formed in the manner stated, that each and every such circle would receive such statements as would lead them to believe in the truth of Spiritualism. Inanimate matter could not of itself ask or answer questions; it will soon be very evident to those who try, that there is an *intelligence* behind not perceptible to mortal vision in its normal state, just in the same way as the working of the electric telegraph. We all know that messages are sent by it in little or no time all over the kingdom, but no person would be foolish enough to say that answers to questions or statements of importance were given by the wires alone. No, the wires are but the medium through which the statement comes, and there must be an *intelligence at the end of the wire to give the message sent*. So it is with the table, and when we ask who is the intelligence, we get for answer the name of some departed mortal, it may be a loved one, or an utter stranger—but, *see for yourselves, and then you shall know us well as any Spiritualist*.

#### MEDIUMS AND MEDIUMSHIP.

THE philosophy of Spiritualism is gradually unfolding itself day by day, and as it becomes more fully developed, we see more clearly that it is the science of all sciences—that, in fact, all science, philosophy, and religion is built upon its structure, God, THE MIGHTY GOD HIMSELF.

God is a Spirit—mankind are His offspring. "No man hath seen God at any time." Man is made in the image of God; the essential elements of man's being are derived from God. Man is a spirit; and as matter attracts matter, so spirit attracts spirit; and as man lives in unison with the spirit-world, having an affinity for good or evil, so good or evil spirits are attracted towards him, and according to the development of his nature, he becomes the more suitable for mediumship for the spirit-world.

Thus all human beings are mediums, more or less, and can all be used as such, if the conditions are satisfactory; yet that some are more easily influenced than others, by reason of their organic structure being more highly developed, and can be used at once by the spirits to whose control such mediums are highly susceptible, is a recognised fact, and these individuals we call, *par excellence*, MEDIUMS.

Oftentimes a few friends may meet together for the express purpose of holding a *séance*, and they may sit for an hour without having any kind of manifestation; another friend drops in, joins the circle, and immediately the manifestations begin. Now, such particular friend may be THE MEDIUM for such manifestations.

A first-rate organist may be in a room; a number of friends are present; they wish him to give them a piece of music, as they know him to be a good performer; he has no instrument; he cannot play on the table or chair; he may try, but there is no music; condemn him not because he cannot play; he wants his instrument; he is put to the instrument, presently he begins; the heavenly strains pour forth—he has got his instrument—if *is his medium*. And so it is with the spirits; they are anxious to

communicate with their beloved ones in the form; they want a medium—they have got one—the conditions are satisfactory, and they make themselves known by various and unmistakable proofs, and pour joy and comfort into the souls of those loved ones they have left behind.

OF MEDIUMS there are different kinds known—some thirty or forty, perhaps—among which may be named *Knocking Mediums*, *Rapping Mediums*, *Writing Mediums*, *Speaking Mediums*, *Musical Mediums*, *Drawing Mediums*, *Trance Mediums*, *Healing Mediums*, *Clairvoyante Mediums*, and many others which might be mentioned.

A *knocking or rapping medium* sits at a table with a few friends, and in a short time messages and communications are given through the alphabet, by means of knocks or raps, as it may be. Sometimes the knocks are given on the walls, sometimes on the back of a chair, or wherever the party may desire them to be given.

Some mediums can be used by the spirits in all these different ways. A *Writing Medium* sits down, and is sometimes unconscious of what he writes, until it is all over; at other times he is conscious just as he writes the word. I, myself, while writing my sermons one day, got into a fit of abstraction, and, with my pen in my hand, sat that way for some minutes, when my hand was moved off the paper in front of me, and put on another piece of paper beside me, and I found my hand moving, and the pen forming letters on the paper; and curiously I watched the formation of each letter, wondering all the time what was coming next; and there a name was written out in full of a *very near relation*, of whom I had not thought for a long time; and what was most curious in this writing, it was an exact counterpart of the signature of the individual who had left this for the Summer Land, upwards of fourteen years previously.

I have seen a young woman, under the influence and control of a spirit who said he lost his life at Cawnpore, during the time of the mutiny, write "a statement of his life, and how he has been engaged since he went to the Invisible World," at such a rate that I knew she never could do, were she in her normal state, with all her senses in activity.

The spirits have told me that all that is necessary for me to become a *Writing Medium* is to sit down at a table early in the morning, with paper before me, and pen or pencil in hand, and sit passive for half an hour, *thinking of nothing*, and if I am not influenced the first day to write, I shall be sooner or later and perhaps to draw also. This I have told to others, who have tried it and proved it correct.

*Speaking Mediums* are called so because spirits speak through them—that is, they use their organs of speech, sometimes speaking in a language totally unknown to the medium, and sometimes in our own tongue; sometimes clothing the thoughts of the spirit with the words of their own dialect or provincialism, and at other times expressing themselves in the exact characteristics of the controlling spirit; poetic effusions given in the exact style of the poet whose name is given; orations in prose after the style of the spirit purporting to give them—all this I have seen and heard, and can therefore vouch for its truth.

*Drawing Mediums* are used in the same way as *Writing Mediums*, and are oftentimes used both as *Drawing and Writing Mediums*. I have seen men draw, *who never knew how to draw*—not even the first principles of the art—some of the most beautiful flowers, with foliage the most graceful, and petals the most perfect; ferns of all kinds, for the most of which it would be hard to find a name. Sometimes the medium is conscious: at other times perfectly unconscious. I have seen the *Drawing Medium* draw with a pencil in both hands at one time, and I believe had he had also one in his mouth he could have used that too.

I have in my possession a drawing executed by a medium, but never finished (the medium being called away to another part of the country), drawn on twenty-six sheets of foolscap, called for one after another, and put together with a little gum, and forming a most beautifully executed bouquet.

Some drawings are executed by the spirit, through the *Drawing Medium*, without the assistance of mortal hands, and that in the short space of a few seconds, coloured and exquisitely finished; the paper, two saucers of water-colours, brushes, a bundle of coloured crayons, a glass of water, and some drawing pencils having been previously placed under the table, on the floor, a *fac-simile* of which drawings may be had of Mr. F. Pitman, 20, Paternoster row, the publisher of the *Spiritual Magazine*, a monthly periodical in the interests of Spiritualism, particularly interesting and well got up, and should be read by every thinking man in the kingdom.

*Trance Mediums* are those who, while sitting at the circle, either at the table or otherwise, become entranced, and see visions which sometimes, while in the trance state, they describe, or rather the spirit describes through them, they being unconscious, as when they come out of that state they know nothing of what has occurred, until informed by some of the circle. At other times while in the normal state—or, more properly speaking, while conscious, they see visions of spirits and transactions which they describe as they go along. These *Trance Mediums*

see the spirits, hear them talk, and, for the time, feel as much at home with them as if they themselves were disembodied also. Hundreds of such visions have transpired in my own presence.

*Healing Mediums* are those who, by the simple *laying on of hands*, cure the sick, causing the deaf to hear, the dumb to speak, the blind to see, the lame to walk, and diseases of many years' standing to melt away as ice under the touch of the red-hot iron, under the magic touch of their fingers.

There is one *Healing Medium* through whose hands it is said not less than 20,000 patients, on an average, have passed annually for some years.

(To be continued in our next.)

## SOME OF THE PHILOSOPHICAL CAUSES OF CERTAIN PRETERNATURAL PHENOMENA.

### A LECTURE

Delivered at the Spiritual Lyceum on Sunday evening, April, 16th, 1865,

By. J. PERCEVAL, Esq.

WHEN my friend, Mr. Powell, promised you a good lecture from me, I fear he promised you more than I may be able to give you, because from my habits of thought I often find it difficult to express myself as consecutively as I could wish. I will, however, endeavour to the best of my ability to discharge the undertaking. And I may add, that I do not consider in so doing, I am conferring an obligation on Mr. Powell; on the contrary, I consider both Mr. Cooper and Mr. Powell, in establishing this Lyceum have conferred great obligations on myself—because, for many years, having been subjected to certain preternatural influences, I have desired to communicate the facts to my fellow men. But my time has been greatly occupied in efforts to reform the lunacy laws of this country, and also at one period in trying to alleviate the cruelty of the poor laws which were introduced in 1834, and these occupations have prevented me very much from coming forward on this question.

I will preface my remarks by stating that I have been impressed variously by spirit-influences for the last thirty-five years in a wonderful manner. I have been guided by them at times, at others puzzled and left in doubt, yet I believe always that there was a kind purpose manifest therein.

I wish, while I address you that you understand that I address you as a man who believes that he is a part and parcel of the Creator, who is the Father of all spirits, and that I am controlled by Him. I wish not to inspire you with the idea that I consider myself more religious than my neighbours. Nay, I wish from my heart that I could say to you that I am as religious as most of you are, but my experiences have been such as to make me sceptical, and I doubt not, have led me into error often.

The remarkable spiritual phenomena which are not only known in this metropolis, but in France, Germany, and America, I wish you to consider as nothing so extraordinary in principle as to be incredible. We all know that we live and exist—how we exist we know not; but, as we exist, we know that there is a first cause from which we have all proceeded. That first cause, those who acknowledge it, recognise under the name of God or the Deity. Now metaphysics, or the reasoning of the mind, tell you that the Deity must be infinite, for if there are two infinite beings where is the place for the second? If one being fills infinity there is no room for a second. In the same way, arguing from that point, there can be but one eternal and everlasting being, because if there are two eternal and everlasting beings, there being one infinite being, the second must also fill a portion of space and destroy the infinity of the other. That being the case, the Deity from which we spring is infinite, eternal, and one God. This we know is acknowledged by our Scriptures. We know also that it is acknowledged by the Mahomedan and the Mussulman, who say, "Allah is one God, and there is no God but him."

The question then comes, How is it that we exist? Now, in one of the old psalms or our church, and many preachers still follow the singing of it, we are told to praise the Almighty,—

"By whose creative word,

We all from nothing came."

Now, one of the first principles of reason is that nothing can come from nothing; and it is evident therefore that the idea conveyed in that psalm must be an absurdity. And if you doubt my word that such a principle is an absurdity, I beg you to listen to St. Paul's words, in whom most, if not all, of you believe. In one of his addresses either to the Corinthians or Romans—I forget which—he says, "We worship one God, out of whom, by means of whom, and for whom the universe is made." But it will be surprising to many of you to know that that very doctrine is supported by the writings and teachings of Orpheus and other great writers of the heathen religion, who lived long before St. Paul, and in ages probably before the heathen religion was contaminated by the impurities which afterwards disgraced it. In the Latin school—you may call it the Latin philosophy—I find the words, "Jupiter (who was their God), Jaha, the father." *Jupiter est quodcumque videt quocumque movetur.* "Jupiter is whatever you see and wherever you go." And again, Orpheus says, "Jupiter was the first and he was the last, the swift hurler of the thunderbolt;" Orpheus recognises him therefore as the invisible electric power that hurls the thunderbolt and governs the air. Jupiter was the head, Jupiter was the middle of all things; and out of Jupiter "all things were made." Why that is the very phrase St. Paul makes use of, "out of whom"—"by means of whom, and unto whom all things exist."

Now if this is the case I wish you to realise that God is in you and you are in him. God is in me, I am in Him. "In Him we live and move and have our being." If this be so, is it a cause for surprise that the Almighty Being should still be able to cause the raising of a table, or produce any other phenomenon he chooses? Nor is it unreasonable to carry forward the idea of God's omnipresence, to assert that if God is in



all things, He must be in these walls, this chair, and every other thing around us, and further, that He is not only our great Master, not only our great Lord, whom we fear; not only is He our Father, our Brother, but we find Him in every relation of life, and He is our great Servant.

This is one of the ideas I wish to impress upon your mind this evening. Recognise the Almighty not only as your Lord, but as your great Servant, and be grateful to Him. Recognise Him also in your servants, the animals, and the creatures around you—recognise Him as serving you in them, and trying to impress those good principles in your minds and hearts; be reluctant to deal harshly, tyrannically, improperly, toward your servants, and be also reluctant to treat any animal with cruelty, or with a severity which is not necessary.

But still we must not carry ideas to extremes. It appears to me that the heathen nations, whom Christians despise, have very much more honoured the Deity than many Christians have, by recognising the truths of which I am speaking; but in consequence of carrying them to extremes, and without consideration of the light which reason gives in other respects, you find they have been led to the most guilty extravagance as regards morality, and the most guilty cruelty as regards the punishment of their fellow-creatures, and also the most absurd zeal in worshipping animals and preserving the lives of creatures. We are to respect the servants, the creatures, the animals, according to the light the Lord gives us, in their proper places.

Now, the Almighty has evidently designed—for we see it throughout the terrestrial creation, and geology tells us the same truth—that from age to age nature shall be compelled to prey upon itself. There can be no doubt, therefore, that it is his design that men and animals should prey upon animals lower than themselves. We are not to say we are not to kill animals for our sustenance; but when we do kill them, let it be done with the greatest humanity possible, recognising the awful trust which God has given to us; and when we have slain these animals, let us not abuse the food which God, through them, has provided us with, by running into excesses and extravagances, which would prove us to be ungrateful for the mercies he has so accorded to us. I want to bring this home to your minds, if the Holy Spirit or the Spirit of God will enable me to do it; because it is one thing to hear with the ear, and another to receive it in the heart. By bringing these simple facts home to your mind, you who believe in Spiritualism will no longer feel as astonished as you have been at the phenomena now exhibited; and you who doubt Spiritualism will see there is some reason to think that these things are, after all, not so incredible as they appear to be.

It is certainly the case that spiritual phenomena have been usually intermittent—they have occurred at different times and different seasons; but they have usually taken place for some great purpose, and have generally lasted (if you study history you will find) for about 80, or 100, or 2000 years. They come at great epochs; and, if the Scriptures are true, there can be no doubt that all Scripture prophesying points to this period of time as that in which the dynasty of Jesus Christ is to come to some sort of termination or change. From my study of the Scriptures, some years ago, when I was much younger, I arrived at the conclusion—and I think I might wager my life upon it—that if those prophecies mentioned in Daniel, the Revelations, and in other parts of Scripture, are not accomplished before the year 1930, then those prophecies are *not*; they are no more than the prophecies of the witches in *Macbeth*, which “patter with us in a double sense.” They will be proved to be absolutely fallacious.

Now, it may be said, and it has often been asked, How is it you believe the Almighty can condescend to come and teach mortals in so common, so vulgar a way, as by raising tables, by rapping in tables, by spelling out names by alphabets, and things of that kind? But let us bear in mind that we, as a nation professing to believe Christian doctrines, and as regards the gift of the Holy Spirit, that that gift was not by Jesus limited to any age or any circle of men; but he says, “I am with you even unto the end of the world.”—nevertheless, we find that in this country the very idea of a person saying he believes he is inspired—that he thinks the Holy Spirit tells him anything, or can do any miracle through him, sanctions his being certified as a lunatic, and sent into a lunatic asylum. We find that the idea of the gift of the still inherent indwelling power of the Holy Spirit in mankind, as a means of preaching, and healing, and performing wonders, is almost entirely ignored by every class of the Protestant Church, except the Society of Friends, vulgarly called “Quakers.” That is the only class, excepting, of late years, the followers of Mr. Irving, who practically retain that belief. No wonder, then, as the gifts of the Holy Spirit mentioned in Scripture were stated to be given to faith, and not to unbelief—and as all the Protestant sects in England refuse to teach that you are to believe that that Spirit is able to act upon you at the present time, as it did of yore—no wonder, I say, that it cannot act now. If they believe it not, how is it that what was given to faith alone can be manifested any longer? Now some, like myself, have been from their youth zealous on that point. I recollect that the prayer which used to please me most in our churches, when I was a young man, was, “O God, we have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them. O Lord, arise, help us, and deliver us for thine honour.” Yet I, and some few others like me, who have believed, to a certain extent, that such a fact was possible—even though we have since received information of it, and knowledge of it in our own persons, have failed in manifesting it before the world. The whole world, so to say—at least the whole Protestant world—has become dead to that truth. Is it surprising, therefore, that the Almighty now, for our condemnation and the condemnation of the Church—of the clergy and bishops of the Church—should condescend to prove that that power does exist, and to cause it to be believed in, through the simple and the innocent—through those who are not highly religious or even orthodox people, but simple, good hearted members of society, who have attended to these things in humility, and found them to be true? I do not know if I make myself clearly understood; but it appears to me that the Church, and the members of the Church who profess to be religious and pious, have failed in their faith, or in the courage to acknowledge their faith; and it is not at all impossible, therefore, that the Almighty now, through the foolish things

of the earth, is putting us to shame, and reproducing that faith which was formerly known, I think, to the early Christians, and to the Jews and to heathen nations also.

I have no doubt that God is omniscient, and consequently if he were so disposed He could reveal to me any fact in connection with you; but God forbid that I should seek such information. (The lecturer pointed out what he considered to be dangers in connection with his subject, and proceeded thus):—

I wish you to notice that the operation of the human mind is three-fold. We all know that we have the power of observation, the power of memory, and the power of imagination.

Now the power of observation, though we say that we observe and know, as of ourselves, even that is under the control of the Almighty. In walking in the streets you may pass a friend without observing him, and if he sees you he will perhaps be angry with you for having “cut” him. You may stay in a room, and it depends upon chance, you think, whether you observe a picture or book which may lead you to a course of study or of conduct. Even that which we think most under our control therefore is not absolutely under our control. It is in the Almighty’s will whose countenance among you I should treasure up in my memory, whose demeanour I should notice, and from that what train of thought should rise to guide my speech now or my conduct hereafter.

In the same way with regard to memory. We all know that varies in different persons; we all know memory may be considered a gift; and, therefore, I shall not dwell upon this subject to show you that memory is the gift of God.

But now we come to imagination, and the question is, What is imagination? Imagination may be divided into two kinds,—the imagination of things that are real, and the imagination of things that are false or fanciful. But it is by imagination that we reason for the future, and that all our conduct you may say is guided for the future. Suppose I am one of the generals in America, and I have to think what I have to do and where I have to place my army the next day; I must foresee the country I am to pass through and what I shall require. That is a work of the imagination. Suppose I am a Minister of State or a preacher, and I have to make a speech in the House of Commons or to preach a sermon, I must prefigure to myself all the points which I wish to inculcate on my hearers—not only that, but I must imagine to myself whom I am likely to address and what are the replies they are likely to make to me. Only it appears to me with regard to preachers, they preach in a great manner in the dark. The preacher does not know whom he is to affect, or who will be converted by his word; and therefore, it seems to me that preachers should rather preach with faith in God that what they say should strike the heart they intend their words should pierce and penetrate, than from a preconsideration of the characters of their audience.

Again,—and this is the most important branch of imagination,—we may say that in a great degree, after all, the field upon which religion is inculcated is that of imagination. For what do we know of futurity? The imagination I must remind you refers also to things past or unknown to us as well as to things future. Though I may hear or read of Athens of Rome, or of Jeremiah the prophet, or of Jesus, or His apostles, I can only bring them to my understanding by imagining what sort of persons they were, or what sort of places they were. Therefore in one sense imagination is connected with the past as well as with futurity. But certainly as regards futurity and religion they are entirely matters of imagination. I am not using the word in the sense that imagination is not to be respected, but in the philosophical sense that we can have no idea of the future but through the imagination. To explain that more fully. One person tells you that there is a heaven, and perhaps he fails to describe it; but yet he gives you the idea that there is a place of bliss. How did that person obtain that knowledge? It could not be from looking about in this world, and seeing this world. It must have been an idea impressed upon his imagination either by vision or in some other way by the power of the Almighty. Another person tells you there is a place called hell, another purgatory. Well, who told that person? Who originated or invented the idea that such a place existed? He never saw it. It has been impressed upon his imagination by the Spirit, or by the will of the Almighty. When I use the word Almighty, I do so because I attribute all facts ultimately to him; but He may act immediately or mediately; and therefore when I make use of that term I would not have you suppose I am using it in derogation of the idea which attaches to that name. What I mean is that all revelations come from the Almighty by His direct power or by His permission.

How then are the gifts of prophecy mentioned in Scripture? You find in the Scriptures there were two or three ways in which the imagination of the prophets was informed, and in which the future events were foretold to them. One way is, that “the Word of God came to the prophet.” In the interesting story of little Samuel, it is said that when he was sleeping in the chamber next to Eli, he fancied that he heard Eli calling him twice or three times, and as often he ran to Eli to know what was wanted. At last Eli perceived that it was not man that called him, but the Almighty, and then he instructed him how to answer when he was called a third time. That is one of the most common ways in which it appears the prophets were instructed in old times, because you scarcely open a chapter in the prophecies of Isaiah or Jeremiah in which you do not read this expression, “the word came to the prophet.”

That very phenomenon of which the prophets speak—I do not remember just now whether the apostles mention it or not—I have been for thirty-five years familiar with; and I may say there is hardly a day passes in which I do not hear a voice or spirit speak to me, sometimes to give me warning or advice, sometimes to chide me, and sometimes, and too often, to try my understanding or to perplex me. I have known the time when I was in a state of great bodily and mental affliction, and then this was *constantly* the case. Not only were words spoken in my ears as audibly as if a person were whispering in them; but every sound about me, whether it was a bell, or whether it was the smoke or gas coming out of a coal or fire, or whether it was the blowing of sheep, or the lowing of cattle, or the thunder from heaven, or even the ticking of a watch, or what is more singular, even the breathing of another down his nostrils, or my own breathing down

my own nostrils,—every one of these sounds was clothed with articulation, conveying ideas, reproofs, corrections, menaces, or whatever it might be. As I recovered from the state of bodily affliction which I was in, I was led to consider these facts, and I then discovered that it is in the power of the Almighty to clothe what I call shapeless sound with shape, inarticulate sound with articulation. And he may, if he choose, convey by that means information, or rebuke or encouragement. You read an example of that in the Scriptures, where it is said that Balaam was spoken to by his ass, and was repoved by his ass. Now from my experience I no longer believe that the ass spoke, but I believe that Balaam was made to hear articulate sound whilst the ass was braying his inarticulate sound. A trick was thus played on Balaam's imagination. You have another example of that in the New Testament, where on the occasion, I think, of Jesus Christ being baptised by John, it is said, "A voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased,' but some said it thundered." Now I myself have been in a cricket-field in the state of weakness of body and of mind, which I have alluded to, when a tremendous thunderstorm broke over us, and every crackle and rattle of the storm spoke to me fearful menaces and dreadful imprecations, whereas all those around me, I have no doubt, heard nothing but thunder. Therefore, I say, even in such phenomenon you must be cautious what you believe. Because a thing is preternatural or supernatural, or marvellous, you must not at once believe it to be true—you must not at once believe that it necessitates in you a certain obedience to what it dictates. No, you are to exercise your judgment as human beings on all things, whether marvellous or ordinary. You have in you such intellect and reasoning power as God has given you, and you are bound to use that, and not indolently, in order to guard you from all misapprehension as to any enunciation of fact or of doctrine, whether it comes from the audible voice of man, or from inarticulate sounds clothed with articulation, through the will of the Deity who resides in you.

[Quoting St. Paul's remark about the Resurrection of Jesus—"Last of all, He was seen by me also, as one born out of due time"—the lecturer gave some illustrations of visions seen by himself, in which the persons of those known to him appeared to him, and then vanished, and supposed it possible that St. Paul, like himself, may have been deceived. He further warned his hearers against accepting mere hallucinations for preternatural or supernatural manifestations. Instancing appropriate similies in his argument, he continued]:—

I find Isaiah and other prophets continually speaking of the Word of the Lord coming to them and saying, "What seest thou?" For instance, in the first chapter of Jeremiah, where Jeremiah replies to the question, "I see a rod of an almond tree." And the answer of the Spirit is, "Thou hast well seen; for I will hasten my word to perform it." I have seen visions without number, and, being familiar with them, they are no longer to me an astonishment, for I may say I walk day by day seeing visions, or not, as it may be. When I was in affliction, my mistake was that I thought these visions and voices that I heard, being preternatural, or, as I believed then, supernatural, made it incumbent upon me to obey them, or to do something which was required of me. That made me often a very dangerous person, not from any malice in my mind, but because I did things I was commanded which were dangerous to others—not, as I say, from a desire to do injury to others, but from the belief that the Almighty commanded me, and that I was bound to obey Him. But as I gradually grew stronger in health, I found these ideas were sent to me as suggestions of thought, and not suggestions of action—at least not in all things. Amongst other examples, I found that when I was reading, perhaps, a book, a little word such as the word "to," or the word "from," or the word "out," would appear to me to be some other word, entirely altering the meaning of the sentence. Supposing I was reading aloud, instead of one of those words I would read another word of about the same size, and, what is more, I could see that word on the paper. Supposing instead of "to" I put "from," instead of "out" I put "in," I recognised that I had spoken something which was not consistent with the sense of the work, but I saw the word at the time, and the moment after I have seen the right word in the book.

[We have only space to add that Mr. Percival was listened to through-out his lecture, which lasted about two hours, with marked interest. He touched upon various facts in his own experience, which had been most singular, and seemed desirous of finding a reasonable hypothesis for the phenomena which he attributed to an action upon the sensorium. He distinguished the objective from the subjective, and concluded a suggestive and able lecture, which we regret not being able to give in *extenso*.]

### SAD AND SINGULAR FULFILMENT OF A DREAM.

On Wednesday last the Rev. Stephen Barclay Drury, an unmarried clergyman of twenty-six years of age, who has for about twelve months acted as the Curate of Phillack and Gwithian, had a conversation with the brother of the rector of those parishes, Mr. Charles Hockin, and related a dream which he described as a very singular one and as having made a deep impression on him. His words were:—"I dreamt I was to be buried, and I followed my coffin into the church and thence to the tomb. I took no part in the Service, and when we came to the tomb I looked into it and saw it was very nice. I then asked the undertaker who was to be buried, and he answered, 'You.' I then said 'I am not to be buried—I am not dead.' The undertaker then said, 'I must be paid for the coffin;' upon which I awoke." On Sunday morning and afternoon Mr. Drury officiated at Gwithian, and after the second Service, remained with the children to practice singing. Returning to his lodgings in Gwithian at half past four he waited a little, took with him Thomas a Kempis' Christian Pattern, and set out for a walk, accompanied by a Newfoundland dog. He asked for a bit of

cord, as he might give the dog a dip, and started in his usually cheerful and happy mood. In an hour and a half the dog returned with the cord round his neck. Mr. Drury was never again seen alive. His absence, throughout the night, occasioned no surprise, as he sometimes went to, and slept at, Copperhouse, two miles off. On Monday morning a Gwinear miner, in quest of seaweed at low water, near the rocky shore of Godrevy, saw a body in a pool seventy or eighty yards from the sea. Mr. Drury's gold chain was about his neck and his watchcase; the workings of the watch had apparently been knocked out by the sea. His book was in his coat pocket; his hat was gone; and his pockets were filled with sand. The body was forty yards from rocks about thirty feet high, and a pathway led from the precipitous cliffs above to these rocks. There was a cut over the right eye and in the head—such cuts as, in the opinion of experienced men, would be caused by a fall on rocks. Mr. Drury was quite dead and stiff. An inquest, under the County Coroner, John Roscorla, Esq., was held on Tuesday, at Gwithian, when these circumstances were elicited, and a verdict was returned of "Found Drowned." From the facts, however, that Mr. Drury had never shown the least sign of depression—that he started with the expressed intention of giving the dog a dip—and that he was very near-sighted—the general inference is that the unfortunate gentleman slipped on the rocks, was stunned, fell into the water, and so casually and singularly fulfilled his strange dream of a few days previously.—*Cornish Telegraph*.

### MESMERISM AND SPIRITUALISM.

MR. JAMES CARPENTER, of Newcastle-on-Tyne, writes:—"After reading the lecture which appeared in the *Spiritual Times*, on 'The Relation of Mesmerism to Spiritualism,' I was induced to call a friend to allow a little girl, 14 years of age, who is both clairvoyante and clairaudient, to be mesmerised, but her guardian would not consent, stating that there was no necessity to mesmerise her to see visions, and telling her to sit back, which she did. Presently the medium turned to me and said—'My eyes are now fixed; I could not open them were you to give me a thousand pounds.' I then inquired—'How do you close your eyes in such a manner?' Answer—'The spirit passes its hand across my eyes and mesmerises them.' 'Do you see spirits now?' 'Oh yes, there are twelve here at this moment. There is an old lady standing here; she is going to speak.' The medium then spoke as the spirit dictated.

"After having been for almost an hour with her eyes closed, she expressed a desire herself that they might be opened, and eventually called the cat to her, and placing her hand on the animal's head, awoke. The reason of this was, she said, that the cat being highly charged with magnetism, the current was directed from herself to the cat. On another evening, the girl was mesmerised by a mesmeriser whose efforts to demesmerise her were entirely baffled, the subject laughing at him the while, and telling him he could not wake her, but that she would wake at a given time, which she did. Deeming this a good illustration of Mr. Powell's theory, I take the liberty of troubling you with this note."

### LECTURES.

On Sunday evening last, J. H. Powell concluded the series of Sunday evening lectures with an essay on Tennyson's "Enoch Arden." At its conclusion, Dr. J. B. Ferguson delivered a most impressive speech, on "God, or the Ascending Principle in Life." For the present it is intended to discontinue the Sunday evening lectures—

R. COOPER, Esq., delivered a lecture on "Spiritualism and its Teachings," at Eastbourne, on Monday last. The attendance was good; but the conduct of some few was anything but good. These latter left the room and made some disturbance outside. The lecturer was then listened to with interest, and appeared to afford much satisfaction.

At Kingston-on-Thames, on Thursday week, J. H. Powell lectured, by request, to a numerous audience, on "The Facts and Philosophy of Spiritualism." The lecture was delivered amidst continued interruptions. At its close an exciting discussion ensued.

### SPIRIT MESSAGE.

THE following was given to Miss Cooper, on her birthday, April 22nd, by her spirit-mother:—"Mary, as you grow older, may you grow wiser and better. Pray, dear, for the Lord's hel to bless, guide, and protect. Oh, may you try and do your duty in this world well and faithfully. God bless you. Amen."

## TO CORRESPONDENTS.

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

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

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COMPLAINTS have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty should send to us at the office 14, Newman Street, Oxford Street, W., and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 8s. 8d. per quarter.

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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.

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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 contemptible 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.

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