

THE

SPIRITUAL TIMES

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

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

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

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

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

THE BROKEN STICK.

"SPIRITUALISM is dead and buried in Paris," says the Parisian Correspondent of the *Morning Advertiser* of September 15th, after dilating on the late disturbance which took place at the first public appearance of the Davenport Brothers in Paris, and he does not even hint at its possible resurrection. We cannot help smiling at the audacity of the literary underling who can charge his employers for such disreputable, to say nothing of silly, statements. Spiritualism dead and buried in Paris!!! Why, the very statement betrays such a deficiency of knowledge as to make us exclaim—"It would be well if journalism were dead and buried in England," that is, if journalism is the product of such ignorance. Suppose a row were to take place in the office of the *Morning Advertiser*; and the whole staff, including "our own French Correspondent," were to strike; what would be said of the man who should declare journalism to be dead and buried in England? Why, he would be laughed at and voted an imbecile. But where would be the difference between such a statement and the one we commence this article with? Truly, we can see none. "But the Davenports are such veritable impostors!" Indeed! Who has proved them such? "And the Davenports are Spiritualism!" Who says so? Not a single Spiritualist we ever heard of. Yet we have heard anti-Spiritualists say so, and we have the assertion virtually repeated by the *Advertiser*. The Davenports have been defended by us over and over again as genuine mediums, *i. e.*, agents of Spiritualism, which is a very different thing to asserting them to be the "all in all" of Spiritualism. We have over and over again declared our belief in the genuineness of the Davenport manifestations, because we have witnessed them publicly and privately, numerous times, under circumstances where all confederacy was impossible. We have declared our conviction over and over again from a sense of duty, fearless of all personal loss (and we have sustained no small loss by adhering to them in face of the popular *furor*.) And now, at the time when nearly every newspaper in the land eagerly pronounces them "exposed," we dare to declare our unshaken faith in their genuineness, and assert that the manifestations produced in their presence puzzle the brain infinitely on any solution of jugglery. We need not now recapitulate the various phenomena that we could detail, which can only be bunglingly imitated by conjurors aided by machinery and confederates, whilst the Brothers have neither the one nor the other. But we proceed to favour our readers with the "clue" to their cabinet mysteries, which is alleged to have been discovered, to

the entire discomfiture of the mediums. The *Morning Advertiser* gives it thus:—

"M. Duchemin, an engineer, requested to be allowed to examine the cupboard. In a moment his practised eye detected the fraud, and the mode in which it was effected. The transverse bar to which the Brothers were bound was moveable; Mr. Fay, their confederate, in slamming the door, touched the bolt which loosed the bar, and the very closing of the door sets the Davenports free to perform those fantastic tricks which had long puzzled the world. He held up the bar, the bound Brothers were loosed, and they fell from their seats and their gains at the same time. The discovery produced an uproar, such as has not been heard in Paris since the meetings of the clubs in the last days of the revolution."

And so we have the grand "secret"—the *modus operandi* of the Brothers' wonders at last; and what is it? Only a broken stick, which the letter from the Brothers Davenport we print in another column will explain. A man mounts the stage and, in a ruffianly manner broaks away a portion of the cabinet, and, in opposition to the majority of the audience, incites a row; the police interfere; the Brothers are not allowed to continue; the entrance-money is returned to those who desire it, which results in the mediums paying back some £30 more than was taken at the doors; and, as a final stroke, the glorious FREE Press of England, as when treating of the various riots in the north, repeat the old shibboleths—"humbug," "exposed," "found out at last," and so on. How many times have these Brothers been exposed? Let the history of the last twelve years answer. Why, it is a common experience with them: go where they will, conjurors and clever nobodies denounce them as exposed. But the mystery "how?" remains. We scarcely think the most anti-Spiritualist, with three grains of common-sense, will be satisfied with the broken stick discovery of M. Duchemin. Something more than that will be needed to explain how it is that the trumpet is seen to fly out of the cabinet before the doors are closed. Something more than that will be needed to explain how it is that hands are seen to pat the committeemen on the head while the doors are being closed. Something more than that will be needed to explain how it is that a man (not a partizan) sits in the cabinet with the mediums, and while resting his hands on them, finds hands patting his face, and often receives manifestations which he mentally asks for—as we have known to take place on several occasions. Verily, the broken stick argument is a rotten one, which will not bear even a slight blow without breaking to pieces. That there was a row at the first public Séance of the Brothers in Paris, says nothing unfavourable to them. Let those who conspire to bring about rows alone bear the responsibility of them. The *Morning Advertiser* asserts on the authority of the broken stick, that "Spiritualism is dead and buried in Paris," and yet the Brothers are still giving Séances, but are wisely making them select. Any fool can create a disturbance. No wise man would attempt one. Wise men do not form hasty conclusions, or expect to settle questions

of even an ordinary scientific nature in the midst of organized ruffianism. The Davenports remain in Paris, giving the lie to the insolent statements of the press, that they are found out by a broken stick. Had they really been the characters they are accounted, it is reasonable to expect they would never think of remaining longer in Paris. But there they remain, and are creating a sensation which ultimately must end in triumph to the cause to which their mediumship is mysteriously allied. To those who still think the broken stick "a settler," we say, have a cabinet made, and we doubt not the Brothers will be willing to sit in it. Such a plan would settle the broken stick solution, and still puzzle the world.

The old song of Anderson is being re-sung by Robin. But, as in the case of the one conjuror, so it is with the other. A challenge, and a back out on the part of the conjuror, ends in causing the lying part of the press to pronounce the mediums "settled," and the bungling imitations of the prestidigitator the genuine thing itself. Heavens! what mountebanks we have on the press! They cry down Truth from the mouth of a magician, and ask the world to pronounce them clever. They lavish fulsome flatteries on ruffians—if their ruffianism be only directed against those who are obnoxious, because it pays best to go in for "a settler" of those who have the tide of popular disfavour set against them—if it be only with the weak argument of a broken stick.

THE "NATIONAL REFORMER" AND THE DAVENPORTS.

If the "Free Thought," or "Secular" party, hold the *National Reformer* in high estimation, it will be well for them to use their influence to make it what it claims to be—the advocate of Truth. We hold every party have an inalienable right to their organ. We, therefore, respect that right in the Secularist world. Last week its Editor prefaced some remarks, quoted from the *Morning Star*, relative to the Davenports, by asserting them to be "Spiritual Pretenders." Not being willing to allow this ignorant assertion to pass unchallenged, Mr. Powell has penned the following letter to the *Reformer*.

Dear Sir,—Fair play is as much a jewel in the columns of the *National Reformer* as in the *Morning Star*, in which paper I should never dream of finding it; at least, not on this vexed Davenport question. But since you have quoted from the *Morning Star* a one-sided statement respecting the Brothers, and have become yourself equally one-sided in calling the Davenports "Spiritual Pretenders," allow me good-naturedly to ask you to back up your assertion with a fair modicum of legitimate evidence, or, failing to do so, to modestly confess that you have made a mistake, and are not ashamed to confess it. I unhesitatingly ask:—What evidence have you, or the *Star*, or all the antagonistic papers put together, that the Davenports are "Spiritual Pretenders?" What but hearsay scandal have you? Is it not, therefore, a leaning to vulgar, popular prejudice, to introduce the extracts from the *Star* to your readers by assuming a knowledge you do not possess? You deify Reason, and argue, often powerfully and beautifully, for its legitimate supremacy. Yet, alas! what a falling off is there in the rabid intolerance you display in thus dealing out scandal about men who have never yet been proved, although they have been, times out of number, pronounced "Pretenders." Perhaps you will remember how vilely the press have ignored or mis stated the views put forth by your own party. With this knowledge before your eyes, it does indeed seem strange to me that you yourself retain so little reasonable toleration (oh, what a vile word!) as to join the temporary strong side of prejudice, instead of maintaining your own motto of "free-thought" for others, even the despised Davenport Brothers, as well as yourself. I could, had I time, present you with testimonies enough to stagger even your sceptical brain, which go to favour the genuineness of the Davenports' *scances*. I believe Dr. Sexton gave an account in your own columns of their manifestations, which he witnessed; and he sought not to tack "pretenders" on to the mediums, but to suggest the possibility of some undiscovered, natural, operating cause. I myself accompanied Mr. G. J. Holyoake to one of the Brothers' *scances*, and after witnessing what took place, he unhesitatingly expressed to me his belief in the absence of all trickery, although he was silent on what may appear to him to have caused the phenomena he witnessed. I mention these two names that your own party may at least see that there is good reason for hesitating to pronounce the verdict "Pretenders" on men who have never once been proved such.—Yours, in the cause of truth,

J. H. POWELL.

THE "ILLUSTRATED LONDON NEWS" ON SPIRITUALISM.

Colchester's trial and the late ridiculous and ruffianly attempt to expose the Brothers Davenport, have excited a portion of our *Free Press*, Jove-like, to hurl their thunderbolts at the head of Spiritualism. We select the following editorial from the *Illustrated London News* of last week, as a ripe specimen of rash, rank, rabid railing:—

ONCE more the Americans have taken a step in advance of the old countries, and we record the fact with some humiliation, while giving the fullest and frankest recognition of the good sense which has been officially displayed by our cousins. A legal tribunal in America has solemnly declared the Spiritualists to be mere jugglers, and has decided, therefore, that they must pay the jugglers' tax to the State before their exhibitions can be permitted for the future.

After what has from time to time appeared in these columns upon the subject of the mischievous and impudent quacks in question, our readers will not be surprised to see that we hail this decision, tardy though it be, with unqualified satisfaction. The sentence which places the knaves in this position, which strips them of the mock dignity into which they had lifted themselves by dint of audacious profanity, and which puts them among the knife-swallowers, fortune-tellers, and card-manipulators, is, of course, a most sensible and righteous sentence, but that is not all. It formally degrades them, and makes them ridiculous while they tamely pay the tax, and subjects for the care of the police if they dare to refuse to pay. They are pronounced to be more or less diverting vagabonds. Had they taken this position when they first showed themselves in England we should never have noticed them except with the good-natured praise we give to any other entertainer. A mountebank may not be a very dignified member of society, but he may be an honest man. Honesty, however, and Spiritualism, are it would seem, bitter enemies. Even the better educated idiots, who allow themselves to be mystified by jugglers' jargon and jugglers' tricks, and who profess a spiritual belief, can never tell the exact truth, when making a statement on the subject, and they wriggle angrily under cross examination. Better morals were not to be expected from the illiterate and greedy quacks who trade upon the folly of the believers, and it was still less to be expected when we remember upon what trash in the shape of evidence Spiritualists framed their miserable faith. To have said "The world calls us jugglers; we accept the name, and hope to convince in spite of that name," would have been the course of a philosopher. But to have said this would have been to drive away 90 per cent. of boobyism, which is ever ready to be deluded, but insists upon gravity and long words from the operators. So we had pretensions disgusting and even blasphemous, puffs as unscrupulous as those of the quack medicine-vendors, and testimony as large as was desired, and as valuable as the pickpocket's alibi. Much mischief was done, much plunder was gained, and now the country in which the humbug was invented brands it on the brazen forehead with the word jugglery.

The news comes at a fortunate moment; for we perceive that the most notorious of these Spiritualistic quacks, after throwing the English press off the scent by causing it to be circulated that they had slunk back to America, have appeared in Paris; and are said to be making a success. Portions of the French press are as unprincipled as portions of that in America, and are as open to pecuniary influences, and we have no doubt that bribery has done its work in the procurement of many of the articles which we read. A cynical love of mystification also characterises some of the French journalists, who revenge themselves for much enforced silence, by talking very wildly upon topics on which they are left free. It is perhaps, hard to refrain from occasionally hoaxing solemn and pompous, but credulous, folks, who give themselves superior airs—and this is not an unfair description of a good many well-to-do people in Paris and elsewhere. The two agencies we have indicated are working in favour of Spiritualism in France—the hirelings are earning their pay and the cynics are affecting to be astonished. Could we hope that these lines would be translated by the respectable part of the French press, for the benefit of their readers we would ask that the Parisians may be told that the Spiritualists' quackery, having been exposed a hundred times in England, in spite of the efforts of the quacks to avoid all real investigation, became the laughing-stock of the people, until the jugglers ventured into rather rougher company than that of the metropolis, and then they were simply kicked out, and fled. If the spiritual Parisians will accept cast-off Spiritualism from England after this information, of course the laugh will not be against the jugglers.

So the American tribunals having formally done that which had from the first been done non-officially by all rational folk in England, we shall, we suppose, not have common sense insulted any more by American quacks of the spiritualist kind. Any future "mediums," who may come to us with their Transatlan-

tic nasalities, will come as do the ingenious vagabonds whose advertisements in some of our weekly contemporaries are far more amusing reading than most of the new novels. We shall know that, if they really come from America, they are licensed tumblers, who have their tax-receipts in their trunks. With these, of course, we can have no quarrel. If they choose to announce that by means of spectral hands, they can carry old guitars across the room, with scraps of phosphorus stuck on them, and fools like to pay for such an exhibition, this is a free country, and every man has a right to amuse himself in his own way, provided he annoys nobody else. Those who do not like to pay spiritual prices for such tomfoolery have but to wait until Christmas when they will see it much better done in the pantomimes. But all this is the business of the not very wise people themselves. America exports no more spirits, and that is enough. The seal of the Republic is on the article pretending to be spirits, and we know that it is harmless.

But, unluckily, we have no jugglers' tax in England, Shakspeare and Mozart cannot be played without a licence; but a fellow may take a room and call up the spirits of Mozart and Shakspeare without let or hindrance. The police have no power to interfere. We are still, therefore, exposed to the humiliation of hearing that spiritualistic quackery is freely practised in England. Sometimes we hear, with extreme regret, that it is countenanced by a family in other respects creditable. If there is a son whose intellects are too exalted for his father's office or counting-house, and who lounges at home on the sofa smoking, and lets hair grow all over his face, we learn, without surprise, that the idle blockhead has strong convictions as to spirit influences. If there is a spoiled and silly girl who has disgusted sensible young men, and who cannot get an offer, we are quite prepared to be told that she visits a spiritualistic family, and has had revelations. The regular practitioners in the business look out for such creatures, and practice upon them with as much honesty as an advertising, puffing dentist, who privately avows that he never expects or wishes to see the same victim twice. For such fools as these whom we have described, for hysterical dowagers, for the half-educated, and for the wholly silly, there is at present, no protection like that which the American tribunal has luckily devised. The jugglers will still penetrate into certain English circles, and for hire will continue to do very great mischief. The only effectual weapon which can be used against them is the press, and that can perseveringly, and at the risk of being accused of monotony and bigotry, proclaim that a hireling Spiritualist is a vulgar rascal. That truth we have proclaimed upon various occasions, and have been thanked for doing so, and we shall go on with our not very agreeable work until the Vagabond Act shall be amended so as to bring these abominable quacks within the reach of the law. We shall then leave the Spiritualist to the policeman and hemp-picking. In the meantime we offer our congratulations to the Americans that they have done so much to remedy an evil which they certainly fostered, as the keepers of their gaols and madhouses can testify. Their Spiritualist is henceforth a juggler in law as well as in fact.

THE COLCHESTER CASE.

We have foreborne from setting ourselves up as a tribunal for giving judgment on this case, simply because that is not our office. The practice in these columns has been to invoke charity and brotherly feeling, to excite a spirit of kindness and forgiveness, to inculcate the habit of looking for the real good in men rather than the evil. Not that evil is not to be resisted and condemned, although it plays a necessary part in the conflict by which human character is developed, trained and strengthened. But we hold that if we give the preference in our consideration to what is pure, and noble, and lovely, and of good report, these will, in due time, master and subdue their opposites, and visit them with sterner judgments than any which proceed from other quarters.

It seems, at any rate, that the jury having Colchester's case in their hands, believed that some, if not all, of the manifestations coming through him were made by himself, with deceitful motives like those of professed jugglers and sleight-of-hand men, and did not proceed from unseen intelligences. It is not improbable that they would have said the same thing of any other medium known. It was a case whose merits really did not rest on the point of the spiritual origin of the manifestations, but on certain selected and disconnected statements which the public prosecutor expected to sustain by the testimony of professional jugglers, and by nothing else. The question with him was—and the only one he presented to the jury—if Anderson, and Macallister, and others of that class of showmen could "perform certain tricks" which, it was alleged, Colchester performed. And he simply introduced these men to prove that they could. The jury were satisfied with their testimony, and brought in a verdict in compliance with the prosecutor's wish. The whole object of the prosecution was to compel Colchester to pay revenue to the United States treasury. And the only object with Anderson and the rest, was to advertise their business as widely as possible by their connection with this case, which they knew would be discussed all over the country.

Thus it is obvious that the real merits of the question, whether Colchester is a medium or not through whom spirits manifest, were not so much as touched. None of the jury sat down opposite him at the table, to test the matter for themselves. And hence there need be no anxiety on the

part of the great body of the Spiritualists of the country, lest the Courts may have inaugurated an era of attempted religious persecution. That would be a dangerous experiment indeed for them to try now.

If the witnesses are to be believed, and did not "juggle" with their testimony as they openly profess to do with other things, the jury may not be severely criticised for believing that Colchester was not at all times conscientious and honest in those performances which should have been manifestations only. If he really offered to teach Anderson certain "tricks," and now finds himself convicted by a jury, of being liable to take out a regular license for the continued performance of those "tricks," he merely suffers the penalty that belongs to such fraudulent conduct, and will become wiser in consequence of his present suffering. We would not seek to release him from it, in that case, for it belongs to his personal experience, and will result in his permanent good. But whatever may have been proved against him by his trial, it has not yet been disproved that he is a powerful medium, whose occasional departure from strict truthfulness could not impair the overwhelming evidence that the spirits have employed him, and do employ him, as a remarkable agent in their great work with mortals.

The letter of Judge Edmonds on the case, we have read. With deference to the views and judgment of so clear a mind and so truthful a nature as his, we must still decline to take part in that public and unqualified condemnation of Mr. Colchester which he thinks his conduct demands. The sinner needs our charity rather than our judgment. We would not pass over his fault as if it had our approval, neither would we heap cruel and vindictive judgments upon him, in the hopes to make his fault appear odious in his eyes. The object should be to save and lift men up, by helping them in kindness to cast off their errors; not to cast them away for the sake of holding up their wrong practices to condemnation. The immortals would have Mr. Colchester as widely useful as possible by being thoroughly pure and true. They would not delight in his ruin, nor will we.—BANNER OF LIGHT.

A REJOINDER AND A PROTEST.

Our article, "Literary Audacity," has called from *Lloyd's News* critic a notice of the *Spiritual Times*, in which he extracts the account given by Dr. Beavor of a *séance* witnessed by him at Mrs. Marshall's, where the supposed spirit of Dr. Pritchard made its appearance. The critic likewise introduces the advertisement on "listening backwards," which appeared in our columns, evidently desiring to bring ridicule on the *Spiritual Times*. But persons living in glass houses should not throw stones. We find *Lloyd's* paper of December 14, 1862, contains a similar advertisement, from the same advertiser who sent it to us. Is there nobody who will laugh at *Lloyd's*? The critic calls our article "virulent." Why does he not do the wise thing, and criticise it? If he will show in a consistent, logical way that we have "virulently" assailed him, we shall in all humility apologize to him. But we know, and so does he, that all we said was to the letter true, and whilst that is so we shall never apologize, and he is likely to evade argument. We challenge our critic to produce logical proofs of any virulence on our part. The following has been sent us by the gentleman whose advertisement has been quoted in *Lloyd's* against us:—

The inserter of an advertisement in the last page of the "Spiritual Times" of the 2nd of September, 1865, presents his compliments to the Editor.

Having seen in "Lloyd's Weekly London Newspaper" of the 17th of September, 1865, an article in which that advertisement is held forth to derision as from "a representative advertiser," he desires to bring to the notice of the Editor of the "Spiritual Times" that such a proceeding is an act done in contempt of the ordinary rules of human intercourse—*au mépris du droit des gens*—all *bona fide* advertisements in a newspaper being usually held exempt from comment.

The said advertisement has been refused by some newspapers and inserted by others; it appeared in "Lloyd's Weekly London Newspaper" of the 14th of December 1862, page 9, last column.

The inserter of the advertisement considers that the term "a representative advertiser," cannot apply to him, for he has met with very little encouragement in his endeavours to save persons from being bewitched by hired parties, knowingly and purposely taken advantage of while in that state be others, having lies spread of them, and being driven into mad-houses. Nor can he wonder that supporters should be few when the number of men is large whose only glory it is to stifle the groans of the murdered, to rob the crumbs from the starving mouth, to taunt helpless agony into reserve, and to whom each variety of misery is a fresh incentive to mockery. Having been himself ruined in life by the practices indicated in the advertisement, suffered nearly every form of torture such the malignity of the madhouse can inflict, and witnessed the same sufferings in others; suffering at this moment to the utmost extent of human misery from these same practices, for which, while any law remained, the whip and the gagot were a remedy, he cannot but complain that a humble attempt, for years almost single-handed, to mitigate the sufferings of others, should be dragged forward as an object for ridicule by the press.

He therefore trusts that the Editor of the "Spiritual Times" will record, in the columns of his newspaper, a protest against this unusual proceeding.

London, Sept. 16, 1865.

How beautifully is it arranged for us, that as we approach nearer and nearer to the exchange of worlds ourselves, our interest in that to which we are going should be so increased by the removal of so many loved ones before us.—MEMOIR OF MRS. WARE.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

ORGANIZATION.

To the Editor of the *Spiritual Times*.

My dear Brevior,—Many thanks for your genial reply to my comments on your address. I have been long in overtaking the duty of acknowledging it, other and more pressing duties having absorbed all the little faculty at my command; but now I devote a few pages to its discharge with right good will.

There appears to be far more of nominal than of real difference between us on the subject of this correspondence. Nevertheless, there is perhaps a sufficient amount of real difference to justify a little further exposition. And if our difference be only nominal; that is, if it be a mere question of statement—there is only the more reason for continuing our friendly discussion, in order that the matter may be more completely cleared up. It may be that others are labouring under the same difficulties of attaining a common understanding on the subject, and if we can but attain unanimity by a little further correspondence, it may be the means of ridding them of their difficulties as well, and otherwise leading to desirable results. At the same time, I am far from wishing unduly to extend the discussion, and will stop as soon as my say is said, leaving to your happier pen the more delightful task of irradiating the debate with sallies of wit and humour, which, though excellent in themselves, and calculated to prevent all sense of "weariness," cannot be indulged in without at least extending the printer's trouble, to say nothing of possibly hiding a fallacy, or hindering the perception of a truth—a result which sometimes attaches to them, even against the inclination of their author.

I heartily concur in your aspiration that we poor humans could commune as do the angels. Here are we twain on this subject of Organization substantially agreed, as I am convinced, and yet under the necessity of defining and discussing, as if we were antagonists! Well, we must e'en submit to the necessity. We need not, however, fall into the diplomatic fineness of "using language to conceal our thoughts;" and we need not impute to each other, or imply, differences which we know, or have good reason to suppose, do not exist. For myself, I will at least try to do as you ask me, to "read the thoughts as well as the words" of your epistle, and deal with them alone. This is, indeed, my invariable practice, so you have the guarantee of habit as well as present pledge. I dare not say that I always succeed in catching the thought—this correspondence implies the contrary—but the endeavour is not, and shall not be, wanting.

May I count upon a return in kind? The fact of your asking it of me shows a consciousness of its desirability, and you are too catholic and just to confine it to one side. You will, I doubt not, loyally fulfil the golden rule now, albeit you must excuse me for the smile on reading your request, and the involuntary exclamation in Burns's words—

"And better may you reckon the rede
Than ever did th' adviser!"

Not that in my thought the words were wholly applicable; for, as a rule, I have precisely the contrary idea of you, but that, in obedience to some occult premonition, I suppose—"Coming events cast their shadows before"—the words were there; and when I came to the end of your letter, I could not help a little admiration at the happiness of the involuntary quotation, all that was wanting to make it complete being the following slight modification:—

"Than now has done th' adviser!"

But I delay the proper subjects of discussion by these preliminary touches. Example is more catching than precept, you see! However, here goes:—

You impute to the advocates of Organization the design of an artificial contrivance, "a sorry piece of mechanism," and this idea seems to me to colour all your allusions to the subject. I know not with what justice this may apply to others, but certainly it has no applicability whatever to me. The Organization I have defended is altogether of the natural order, the voluntary co-operation of minds having mutual affinities and common objects; that, in fact, which I am glad to have your express assurance you have "never been otherwise than in favour of." My criticism has been of some use in eliciting this explicit declaration. For, the want of carefully indicating that it was only against the mechanical thing you fulminated led, not alone me, but many besides, to suppose that, inconsistently with the verbal admissions in your lecture, you opposed organization in general. You clearly enough show now that this was a misapprehension of your intent; but I think that on a re-perusal of your address you would yourself acknowledge that the misapprehension was a very "natural" one, and that the fault was not wholly on our side.

This leads me to question with myself whether certain passages in your present letter ought not to be interpreted likewise apart from their literal meaning; whether the real thought of their writer is not to be found in one series of utterances rather than in another; for the difficulty is, when both sides are apparently taken, to determine on which the writer really is. For instance, after having asserted that "a Church or society based on a definite creed" is the kind of Organization proposed, and having justly regarded my letter as an "emphatic protest" against such an association, you commence to make merry, and very pleasant merriment it is, upon my suggestion that a society, Church, or whatever else it may be called, may exist without a creed, and yet you wind up by recommending precisely the same thing! In the one mood you say, "It is a proposal to neutralize the inherent vice of all associations based on creeds, by knocking away the basis altogether" (as if there was any other

method), and then you liken it to the "play of Hamlet, with the character of Hamlet left out," call it "whimsical," and, by way of *reductio ad absurdum*, because of its admitting all classes of thinkers, you present a ludicrous list of the latter, which, since argument might be "wearisome," has at least the enlivening effect of affording amusement. But, having had your fling in this direction, and allowed the sense of the humorous to subside; having, in fact, in quite another mood buckled seriously to the consideration of the subject, you assure me that you "have never been otherwise than in favour of" an association such as, to my mind, you had just a little before been ridiculing; "a spontaneous, voluntary, free association, not mechanical nor dogmatic, based on no creed, dogma, articles, or subscription to formula of any kind, but founded on the attraction of moral gravitation in kindred natures, working in free, harmonious activity for common ends."

Accepting, on reflection, the latter as your true profession of faith in this relation, I needs must set down the former as simply a piece of pleasant badinage, applicable to some such Temple Forum or Cogers' Hall as you had in your own mind, but certainly having no pertinence to the conception in mine. I accept the definition of association you have now given, moreover, as admirably indicating the real desideratum in the present case. If Spiritualists will only act upon it, and join together on the principles you have laid down, all will be accomplished which it is desirable should be accomplished.

Here our discussion might stop. Having become at one on the main subject, we might, it may be thought, let subsidiary differences, or nominal differences, rest. Some of these, however, really interfere with effective action if unresolved; and, desiring to cast every obstacle out of the way of thorough co-operation, I crave your patience for some explanatory comments on the points in question.

You assume that because I admit the obviousness of the distinction between material and spiritual ends, I therefore concede that Organization is applicable to the one and not to the other. You reiterate the idea of *limiting* Organization "to its proper sphere of the external and administrative." The validity of your position would be unquestionable were Organization itself only of the one kind. But since it is spiritual no less than material, the ends it is fitted to accomplish must necessarily correspond. The kind of Organization contemplated is that of human beings. Now, as human beings combine in themselves both spiritual and material qualities, faculties, or powers, their aggregation into a special organization is surely capable of compassing spiritual as well as material purposes. In fact, the fuller truth is, that the one cannot be accomplished without the other. The object of all lectures, writings, publications, is to work a change in the spiritual lot of those to whom they are addressed. An organization even confined to the production of these, therefore, accomplishes spiritual objects. By whatever means an association of Spiritualists may work, I do not see how they can help attaining some kind of intellectual, moral, and spiritual ends. By the "attraction of moral gravitation," individuals would come together peculiarly fitted for one sort of work; others would group together for another sort; and so on, until all found their proper spheres of duty. Hence would necessarily result the division of labour which you illustrate, but the analogy of which you seem to me to mis-state. We do, as you say, find it "highly useful to keep distinct the offices of the clergyman and the physician;" yet each, if thoroughly true to his noble function, accomplishes both kinds of good, though in reverse order; the one acting primarily on the health of the body promotes integrity and vigor of soul; the other, directly attuning the soul, indirectly promotes bodily health and strength. The personal influence of each, also, though strictly confined to its own sphere, works towards the end of the other. By organizing the hospital, you afford the physician the means of curing diseased bodies, and of doing more. By organizing the Church, you afford the clergyman the means of curing diseased souls, and also more. Organization, however, is effective in either case. It has only to be specially adapted to the end primarily in view. If a physical end is contemplated, physical means; an intellectual end, intellectual means; a moral and spiritual end, moral and spiritual means; each of these, of course, only in predominance in its own sphere, since each more or less involves the others, and absolute separation is an impossibility. But Organization being applicable in the one case as in the other, your argument for confining it to the external and material does not hold. It seems to me to be vitiated by the unconsciously assumed, though verbally repudiated idea, that Organization must be "a fixed, bony framework, petrifying the free life."

The Sisters of Mercy under Florence Nightingale during the Crimean war, and the far more extensive and effective sanitary and Christian commissions in America during the recent struggle there, afford magnificent examples of what can be done, both materially and spiritually, by Organization.

"If, however, you propose to organize to build a creed, or to impose one, I cry, 'Hold, there! you have no business with that!'"

And I join emphatically with you in the cry. All that I have written upon this subject is in this same key. Here we are entirely at one. Why the thought needed to be expressed, as if I had supported the proposal of a creed, I cannot understand.

Again, however, we must part company, only I hope to meet in greater unanimity after the misleading trail has been explored. You say, "Organization must be of one of two types; either a strict Organization to insure the strength derived from unity, and then you have Despotism; or a lax elastic Organization, and then you have not only weakness, but Anarchy. Take which form of the dilemma you will."

I reply, there is no dilemma at all. Anarchy and Despotism are but our old friends again, the opposite poles of the magnet. They are but other names for liberty and law. We must have both. I am not at all frightened by ugly names. The things or principles signified are real, and cannot be dispensed with. We are not driven to the one or the other. We need the one and the other. It is the part of intelligence so to posit ourselves between the two extremes that we shall have the full advantage of each. Law, stringent and inflexible, but voluntarily adopted, when the ends to be attained, voluntarily desired, require it. Liberty always, where the general good, or that of the individual actor

himself, is not sacrificed by it. The voluntary suspension of individual freedom, and the placing of one's self under even martial law for a time for the attainment of a great public good, is one of the noblest exercises of the individual will. The grand spectacle which the free citizens of America, who voluntarily devoted themselves to the service of their country, have exhibited during the last four years, is a sublime example of this. The disbandment of their magnificent armies, and the resumption of individual liberty and peaceful pursuits, after the accomplishment of the object which called them to arms, is an example of public and private virtue not less sublime. Objects may be conceived of within any organization related to which law of the most stringent kind is essential. Others, in which greater latitude for individual impulse may be allowed. Others, again, where only entire and complete freedom is the imperative demand. It is the part of intellect to determine these things, and of intelligent men to act in each sphere as occasion requires.

I had designed to pass a pleasant word with you upon the "philosophy teaching by example" with which you close your letter, and the strange notion that the society of which you give so life-like a sketch "was the nearest approximation" you know of to that kind of society which seems to be my "ideal." But this epistle has already run out so far that I dare not do more than very briefly express my surprise that you could impute such an "ideal" to me. The society you allude to was "based on a creed;" its being a "philosophical" creed does not render the bolus any the more palatable to one who will swallow none at all. But, not only would the fact of its credal foundation render it inapt as an illustration of my ideal; the creed itself, if I mistake not the likeness of an old acquaintance in your life-like portraiture, was, in my opinion, but a half-truth after all; and if I would not be a party to an association which embodied even my own creed as its basis, still less could I acknowledge the "soft impeachment" of being attracted by one whose creed I could not but repudiate. I do not think it possible I can be mistaken in the identity of your "first love" (?); and, if not, the association aimed at accomplishing material and all possible other kinds of good, but largely and mainly material good—spiritual things being scouted as mere figments of the imagination—by the enforcement primarily of a very disputable metaphysical dogma, which its devoted founder promulgated as "truth without mystery, mixture of error, or fear of man." What could come of an association projected upon such a basis, but that which you have so happily described? With such an experience before us, surely something better than that, or any other creed-bound organization the world has ever seen, is a possibility of our time. You and I will never give up our spiritual freedom to any corporation, and will never be parties to filching the freedom of others on any pretence. But we may, I think, safely co-operate with all who are willing to work on the principle you have laid down (minus its imaginary limitations) which really excludes no one, and upon which may be organized—or, to take off the mechanical notion, from which may organically grow—"a true spiritual society, as broad as humanity;" and thus in time be realized the true "ideal," both yours and my own.—I remain, my dear Brevior, yours for Brotherhood, Freedom, and Truth,
L.
Sept. 9, 1865.

LETTER FROM THE BROTHERS DAVENPORT.

To the Editor of the *Spiritual Times*.

Dear Sir,—For the information of many of our friends who read the *Spiritual Times*, we feel impressed to write you a few lines in regard to our doings in Paris for the last week, especially as the papers have, as is the custom when speaking of us, favoured the public with long columns of misrepresentations and falsehoods. After four months' delay, we succeeded, some two weeks since, in obtaining a permit to give public *séances* in Paris. For that purpose we obtained the magnificent hall belonging to Mr. Herz, capable of accommodating seven hundred persons. As all our *séances* had been strictly private, the announcement that we would give a public one drew together an immense concourse of people, and long before the appointed hour arrived, the hall was crowded almost to suffocation, and many hundred persons were disappointed in not being able to gain admittance. The committee were selected, consisting of two of the most well-known and respected gentlemen present, who, on stepping on the stage were warmly applauded by the audience. They immediately commenced a careful and thorough examination of all the instruments and cabinet, and expressed themselves perfectly satisfied that there was no secret springs or deception of any character. On our entering the cabinet they commenced the task of binding us in a skilful and workmanlike manner, to the great delight of the audience, who repeatedly manifested their sanction by hearty rounds of applause. But they had not proceeded far before they were interrupted by an individual who mounted the stage, and made himself particularly conspicuous by his violent and ungentlemanly conduct, which created considerable confusion in the audience, the majority insisting that he should leave the stage. But it was soon manifest to all present that there was an organized conspiracy to break up the entertainment at all hazards, and, as a compromise, we proposed that this person should act in connection with the committee already chosen. After tying many knots, and in every other possible way making himself particularly officious, he proposed to close the doors of the cabinet himself. But he had hardly closed the first door when the trumpet bounded from the floor of the cabinet at least ten feet into the

air, over his head, and fell amongst the audience. This experiment was repeated several times, to the greatest satisfaction of the audience, who were watching every move with the greatest attention, when suddenly this man turned and seized the seat on which William was sitting bound in the most complicated manner, and, by a powerful and sudden jerk, succeeded in breaking the cross-bar into which the seat was fastened, and wrenching the seat from its fixtures, breaking it into many pieces. He then turned to the audience, and, in the most positive manner, affirmed that he had discovered secret springs. An immense uproar then ensued, many of the audience insisting that he be taken into custody by the police. Commissioners of police being present, mounted the stage, and told the audience that they must leave the hall, but the audience insisted that we be allowed to proceed. We proposed to have the broken seats removed, and chairs placed in the cabinet; but the police were determined to clear the hall, and so ended our first public *séance* in Paris, to the great disgust of the audience, who manifested their indignation that they should be disappointed in witnessing the manifestations, through the ruffianism of a clique, who, as we have since been informed, by no less a personage than the Prefect of Paris, came with the avowed purpose of breaking up the meeting. Of course, we returned the money, and some thirty pounds more than we had received, although many who had paid their twenty-five francs refused to receive it back. Several persons were detected in demanding their money two or three times over. We have good reasons to believe that this affair originated with a certain well-known conjuror. We have placed a plain statement of the facts before the Prefect, and we shall not only proceed with the *séances*, limited to one hundred persons, but as there are laws in France which ruffians cannot violate with impunity, as in England, we intend to prosecute those concerned in this affair to the full extent of the law.

The challenge to Robin which you find enclosed, was refused by him, on the ground that he had not had twelve years practice to enable him to compete with us, although he has been bamboozling the public for the last six months into the belief that he was "showing them exactly the same thing."—Yours truly,
BROTHERS DAVENPORT.

Paris, Sept. 17, 1865.

[TRANSLATION.]

From the *Moniteur Universel du Soir* of Sept. 8 :—

"To Mons. le Directeur du *Moniteur Universel*.

"Sir,—We have just read with astonishment in the *Moniteur du Soir* a letter proceeding, we have reason to believe, from a prestidigitateur, and signed Robin.

"Permit us at once to assert that this letter is nothing else than a tissue of falsified facts, put together with the most evident purpose of doing us harm.

"This is not the first time that we have been subjected to the attacks of people of that profession, always on the look out for the slightest favourable opportunity of occupying the public with their own persons, and in making the reputations of others subservient to their own interests. Many a time within the last twelve years have we come into collision with jugglers; the case has no novelty in it for us, and we expect to see it renewed. We have not come from one end of the world to the other, abandoning our native country, to grant any importance or attention—merely upon the strength of having arrived into France, to the calumnies of all the sham tricksters and prestidigitateurs who may cross our path.

"We are desirous to give to men of science, and all persons animated by a serious and loyal spirit of research and investigation, an opportunity of examining phenomena that have already been produced in presence of thousands of witnesses, and that have been vouched for by some of the most renowned savans of England and America. The mere perusal of the letter in question can but have the effect of making all persons of common sense and equity shrug their shoulders. In fact, Mr. Robin summons us, without any other preamble, to deliver ourselves up at his abode without any remuneration whatsoever, and to allow him to treat us according to his own discretion, and he generously promises to consecrate the product of the receipts to the hospitals. It is always easy to be prodigal with other people's money. We take no care to oppose the munificence of Mr. Robin, or, indeed, his desire to put it into effect at our expense. We will, however, consent for once only to meet him on the following conditions, which seem to us perfectly acceptable in view of their incontrovertible honesty :—

"1st. Mr. Robin shall deposit a sum of 10,000 francs, and we, on our side, will deposit the same amount.

"2nd. A committee of twenty notable persons shall be named, and we will appear in their presence.

"3rd. Mr. Robin is to assist at the *séance*.

"4th. We will cause this committee to witness the facts which we have at various times shown to the public, under the same conditions in which we are in the habit of producing them.

"5th. Mr. Robin will be bound thereupon to imitate us.

exactly, using the same ropes, the same cabinet, and the same instruments of which we shall have made use, but nothing more.

"6th. Should Mr. Robin not obtain the same results as ourselves, in the same manner, and within the same space of time, he shall forfeit his deposit of 10,000 francs.

"7th. In the event of his succeeding to produce the same results on the above-named conditions, he shall become possessor of the 10,000 francs deposited by us.

"We must declare hereby, in conclusion, and to put an end to a polemic which, to say the least of it, is entirely useless, that if these conditions are not accepted, we shall consider ourselves perfectly authorised to leave unnoticed and unanswered whatever may in future be affirmed by this presumptuous conjuror. To justify this determination we have but to relate in a few words how he assisted at what he calls our 'tours d'adresse.' A private day *séance* had been demanded of us by the director, the manager, and the editor of a journal in which we had been favourably judged. These gentlemen thought right to bring Mr. Robin with them. Indeed, the visit of this last-named person was no surprise to us, since it had been announced to us by one of the parties we had invited, and whom we had met at the house of Mons. Bernard Derosne, where we remained until five o'clock in the morning. It will be understood in consequence that our fatigue was not put on when this gratuitous *séance* began on the following noon. Mr. Robin was our guest, as well as the persons who had brought him with them, and we treated him in all respects as such, and it was after that that he wrote the letter which you have published.

"We have not five aids or assistants, as M. Robin thinks proper to assert; we are but three. It is in presence of us three that the facts are produced which are thus endeavoured to be falsified, and it is our three signatures which you will find at the bottom of this letter, which we request you to reproduce.

"Pray receive, sir, the expression of our thanks, together with that of our distinguished consideration.

"IRA E. DAVENPORT.

"WILLIAM H. DAVENPORT.

"WILLIAM M. FAY."

GEORGE FOX.

QUAKERISM, as such, is declining. That fact is so evident that it cannot be concealed from the most zealous members of the body; yet, if rightly viewed, it ought to be no more a cause of lament to the Friends, or those who sympathise with them, than the circumstance of a witness leaving a court of justice, after having finished his testimony, should grieve those who have profited by his evidence. From the time of their fonder till now, they have borne faithful testimony to a vital Christianity as a religion of good works; they have proved that men can more effectually gain their rights by a calm assertion of them, and by a passive resistance against wrong, than by violent agitation or revolution. Let any man compare the present state of society with that of the days of their founder, and he will acknowledge that the chief principles contended for by Fox and his followers, such as the dignity of man as the creature of God, apart from any adventitious rank conferred upon him by his fellows, the necessity of the teaching and guidance of the ever-living Spirit of God in every individual member of the Church, and an unostentatious service of God and man in works of Christian philanthropy, are becoming every day more and more acknowledged by the members of all denominations of the universal Church. Sects, like seeds, are not quickened except they die, and the decay of a sect is often a sign of the growth of the principles which it enjoined, because those who love these principles are not, as before, restricted to one party, but can find a home and fellowship, with perhaps greater liberty in some respects, in many other denominations.

As all that is good in Quakerism becomes diffused through society, justice will be done to those who have borne witness to it. George Fox is seldom spoken of derisively as a fanatic or madman, whose proper place was the lunatic asylum; he is regarded even by those who differ widely in opinion from him and his followers as a man in many respects worthy of imitation, and is deservedly held in respectful remembrance. His latest biographer is a clergyman of the Church of England, who, while expressing his conviction that "men are not yet prepared to relinquish contention, to submit to spoliation and personal violence, to abstain from law-suits, to abolish armies and navies, and to turn their spears into pruning-hooks," and that "the world was intended to be as it is, and if peace were spread throughout it, it would be but a waste of dulness and inactivity like that which is described in Goldsmith's tale of *Assem the Hermit*," yet tells us that he writes the life of Fox "to show how much may be effected by the resolute perseverance of one man, notwithstanding opposition, danger, insult, ridicule, and vexations of every kind." Although this biography is very fairly and impartially written, the best life of Fox is undoubtedly to be found in his own Journal, and from that work we shall endeavour to give a short sketch of the history and character of this remarkable man.

He was born in Leicestershire, in the year 1624, during the reign of James I., and died in 1690, during the reign of William and Mary, yet through all this eventful period of history he kept himself entirely free from political affairs or the expression of political opinions. His parents, like those of every great religious reformer, were eminently upright and pious people. Like the parents of John the Baptist, whom in character and mission Fox so nearly resembles, they walked in all the commandments and ordinances of the Lord blameless. Of his childhood he says:—

In my very young years I had a gravity and staidness of mind and spirit not usual in children; insomuch that when I saw old men carry themselves lightly and wantonly towards each other, I had a dislike thereof raised in my heart, and said within myself "If ever I come to be a man, surely I shall not do so, nor be so wanton." When I came to eleven years of age, I knew pureness and righteousness; for while I was a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully in two ways, viz:—inwardly to God and outwardly to man; and to keep to yea and nay in all things,—that my words should be few and savoury, seasoned with grace; and that I may not eat and drink to make myself wanton, but for health, using the creatures in the service, as servants in their places, to the glory of Him that hath created them; they being in their covenant and I being brought up into the covenant and sanctified by the Word which was in the beginning, by which all things are upheld, wherein is unity with the creation.

His relatives wished to make him a clergyman, but finally he was apprenticed to a shoemaker. At nineteen years of age, having seen how professors of religion came so far short of the practice of it, he became so grieved that he could not sleep, and cried to the Lord all night, and, as he relates, the Lord said to him, "Thou seest how young people go together into vanity, and old people into the earth; thou must forsake all, both young and old, and be a stranger unto all." Then, at the command of God, as he says, "on the 9th and 10th of the 7th month, 1643, I left my relations, and broke off all familiarity or fellowship with old and young." At this period great inward temptations came upon him, which continued for years, until, as he says, he was in a measure sensible of Christ's sufferings and what He went through. His distress of mind during this period was very great; he applied in vain to the ministers of religion for help and instruction, for they had no experience of that inward anguish of soul which results from spiritual temptation. One advised him to smoke tobacco and sing psalms. Another recommended physic and blood-letting, but his body was in such a condition, through the agony of the spirit, that not a drop of blood could be drawn from his veins. Though, as he says, he was a man of sorrows in the times of the first workings of God in him, yet these were relieved by intermissions of such heavenly delight as to be indescribable. During such intervals, his spiritual senses became open to the discernment of the things of the inner creation of God.

By this invisible spirit I discerned all the false hearing, the false seeing, and false smelling which was above the spirit, quenching and grieving it; and that all they that were there were in confusion and deceit, where the false asking and praying is.

I saw also the mountains burning up; and the rubbish, the rough and crooked ways and places made smooth and plain, that the Lord might come into His tabernacle. These things are to be found in man's heart. But to speak of these things being within, seemed strange to the rough, and crooked, and mountainous ones. Yet the Lord saith, "O earth hear the word of the Lord."

The Lord showed me that the nature of those things, which were hurtful without, were within, in the heart and minds of wicked men. The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, &c., the natures of these I saw within, though people had been looking without. I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils? and the Lord answered, "That it was needful that I should have a sense of all conditions, how else should I speak to all conditions?" and in this I saw the infinite love of God.

These visions were numerous and varied, but all in strict accordance with those of other true spiritual seers before and after his day. We give one or two from his Journal as examples:—

Now was I come up in spirit through the flaming sword into the paradise of God. All things were new; and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, and innocence, and righteousness, being renewed up into the image of God by Christ Jesus; so that I say I was come up to the state of Adam, which he was in before he fell. The creation was opened to me; and it was showed me how all things had their names given them according to their nature and virtue. I was at a stand in my mind, whether I should practice physic for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord. But I was immediately taken up in spirit, to see into another or more steadfast state than Adam's innocency, even into a state in Christ Jesus, that should never fall. And the Lord showed me that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell; in which the admirable works of the creation, and the virtues thereof, may be known, through the opening of that divine word of wisdom and power, by which they were made. Great things did the Lord lend me into, and wonderful depths were opened unto me, beyond what by words can be declared; but as people

come into subjection to the Spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom, that opens all things, and come to know the hidden unity in the Eternal Being.

While I was under spiritual suffering, the state of the New Jerusalem, which comes down out of heaven, was opened to me; which some carnal-minded people had looked upon to be like an outward city dropped out of the elements I saw the beauty and glory of it, the length, the breadth, and the height thereof, all in complete proportion. I saw that all who are within the light of Christ, and in His faith, which He is the author of; and in the Spirit, the Holy Ghost, which Christ and the holy prophets and apostles were in; and within the grace, the truth, and the power of God, which are the walls of the city:—such are within the city, are members of the city, and have right to eat of the tree of life, which yields her fruit every month, and whose leaves are for the healing of the nations. But they that are out of the grace, out of the truth, light, and Spirit of God, . . . and despise prophesying, revelation, and inspiration, these are the dogs and unbelievers that are without the city. . . . Many more things did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the light, and all that are within the light are within the city, the gates whereof stand open all the day (for there is no night there) that all may come in.

These spiritual visions, like those of the Apostle Paul, seem to have been vouchsafed to Fox more for his own sake, for the confirmation of his faith in heavenly realities, than directly for the benefit of the world. He was not a revelator of new or undiscovered truth, but a religious reformer. He was the voice of one crying in the moral wilderness, "Prepare ye the way of the Lord, make His paths straight," and his attire (a suit of leather) and manner, like those of the herald of the first Christian age, harmonized with his mission.

I was, says he, sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive Him in His light, I saw that He would give power to become the sons of God. I saw how people read the Scriptures without a right sense of them, and without duly applying them to their own states.

I saw plainly that none could read Moses aright without Moses' spirit. I saw that none could read John's words aright, and with a true understanding of them, but in and with the same divine spirit by which John spoke them, and by his burning, shining light which is sent from God. For by that spirit their crooked natures might be made straight, and their rough natures smooth, and the exactor and evil-doer in them cast out, and their mountain of sin and earthliness laid low, and their valley exalted in them, that there might be a way prepared for the Lord in them; then the least in the kingdom is greater than John. But all must know the voice crying in the wilderness, in their hearts, which through transgression were become as a wilderness. They could not know the spiritual meaning of Moses', the prophets', and John's words, nor see their path and travels, much less see through them, and to the end of them into the kingdom, unless they had the spirit and life of Jesus; nor could they know the words of Christ and of His Apostles without His spirit. But as man comes through, by the spirit and power of God, to Christ, who fulfils the types, figures, shadows, promises, prophecies that were of Him, and is led by the Holy Ghost into the truth and substance of the Scriptures, sitting down with Him who is the Author of them; then are they read and understood, with profit and great delight.

I was to direct people to the spirit that gave forth the Scriptures, that so they might be led into all truth, and so up to Christ. I was to bring people off from all their own ways to Christ, the new and living way, and from their Churches which men had made, to the Church in God, the general assembly written in heaven which Christ is the head of; and off from all the world's teachers made by men, to learn of Christ, who is the way, the truth, and the life, of whom the Father said, "This is my beloved Son, hear ye Him." As I was to bring people off from all the world's religions, which are vain; that they might know the pure religion, might visit the fatherless, the widows, and the strangers, and keep themselves from the spots of the world. Then there would not be so many beggars, the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst them that professed the name of Christ. I was sorely exercised on going into their courts to cry for justice, and in speaking and writing to judges and justices to do justly; in fairs also and markets I was made to declare against their deceitful merchandise, cheating, and cozening, warning all to deal justly, to speak the truth, to let their yea be yea, and their nay be nay, and to do unto others as they would have others do unto them, forewarning them of the great and terrible day of the Lord that should come upon them all.

In the prosecution of his mission Fox travelled through all England and Wales, Scotland, Ireland, the West Indies, and America. He suffered imprisonment in nearly all the principal towns of England, sometimes remaining in jail for whole years at a time. "The Friends in those days were imprisoned for not swearing, for refusing to pay tithes, for not attending the Established Church, for declining to take off their hats, for attending meetings, for even looking at a priest, and many times for offences not specified." When brought before the courts, no magistrate or clergyman, however able and learned, could reason with Fox with any prospect of success. He had the Scriptures in his heart and on his tongue, so that he could quote the exact passage best calculated to confute his questioner, and if a passage were quoted erroneously, he instantly corrected the error. Not only so, but he seemed so well acquainted with English law, that no blunder consciously or unconsciously made by his accusers ever escaped pointing out; he was a match for the priests in theology or the lawyers in law. He wrote to both the Charles's, showing them the illegality of the prosecutions to

which the Friends were subjected. He had several interviews with Oliver Cromwell, when Lord Protector, who, at the conclusion of the first interview, took the great Quaker by the hand, and, with tears in his eyes, said, "Come again to my house, for if thou and I were but an hour of a day together, we should be nearer one to the other." The Commissioners of the Parliamentary army pressed him to take the command of a company of soldiers, and the soldiers, who had witnessed his courage and constancy under persecution, declared they would have no captain but him; but he steadfastly refused, telling them he "was come into the covenant of peace, which was before wars and strifes were, and lived in the virtue of that life and power that took away the occasion of all wars."

He died in London, in the year 1690, at the age of 67. His last words were, "All is well: the seed of God reigns over all, and over death itself. And, though I am weak in body, yet the power of God is over all, and the seed reigns over all disorderly spirits."

The natural death of every mere human founder of a party, is the sure sign and pledge that that party, so far as it rests on him, shall grow weak, decay, and die also. Christ alone liveth for ever; Christ alone after death rose again in the body; the religion of Jesus alone shall endure eternally, knowing no decay, but shining more and more into the perfect day; but, so far as the truth which any human being is commissioned to declare, is from Him who is *the Truth*, it shall live for ever. John the Baptist, though greater than any man born of woman before him, is dead, the sect of disciples which followed him and called themselves by his name, is extinct; but the baptism of John, the necessity of repentance unto life, as a preparation of the way of the Lord, lives still in all its force. George Fox is dead, and Quakerism is visibly declining every year, but the living truths of Quakerism are spreading over the length and breadth of the land. It may truly say with its founder, "Though I am weak in body, yet the power of God is over all, and the seed reigns over all disorderly spirits." They have testified to the necessity of a living religion in the place of effete creeds, and dead forms and ceremonies, which have lost the reality and power they once possessed. They have testified to the necessity of a living ministry, called to the sacred office, not by men, but by the Spirit of God. For, as Penn says, "No memory, no repetitions of former openings, revelations, or enjoyments, will bring a soul to God, or afford bread to the hungry, or water to the thirsty, unless life go with what we say. Since nothing can quicken or make people alive to God but the life of God, it must be a ministry in and from life that enlivens any people to God. It is not our parts or memory, the repetitions of former opening in our own will and time that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at best."

Believing in the promise that the Holy Spirit should be given to those who ask, they asked, received, and brought forth the fruits of the spirit, which are "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and a people were gathered together who were, in the best sense of the term, "a peculiar people, zealous of good works." For there has not been a great moral experiment for the religious and social welfare of mankind, in which they have not been the first, or among the first, to aid with their means and influence.

The defects incidental to Quakerism as a sect are the elements of its mortality, and these are its restrictions regarding matters of little importance in themselves, which might safely enough have been left to the judgment of each individual member. It has entirely thrown off some extravagances which characterised it in its commencement, but, we fear, at the expense of much real spiritual life of which these formed the shade. For men, when quickened by a new life, will more fully exhibit their real natures, whether good or evil, than when in a state of torpidity. Some of its early adherents, instead of acknowledging that all life and power is from above, and ignorant of the laws of the spiritual world, laid themselves open to be influenced by lower spirits, who sought to persuade them that they were great ones, and their words heavenly oracles, to be implicitly received and obeyed. Swedenborg speaks of these as existing in the spiritual world, but he takes care to say that George Fox and William Penn have nothing to do with such. Now we firmly believe that if any man were to ask for the members of any sect in the spiritual world, he would meet with none but the very dregs, the most sectarian of its adherents, for the simple reason that all the good and true men who were nursed in it have been called to go up higher, at the invitation of the Master of the feast. These no longer belong to any sects. But if he asks for Christians, he will find the great and noble of every religious kindred, tribe, and tongue, speaking the one language, singing the new song, and adoring Him who is King of kings and Lord of lords. The sectarian spirit seeks even after death its own narrow sectarian circle, while the loving Christian soul gravitates upward to its home among the general assembly and church of the first-born, and loses all denominational distinction in the One Lord, the One Faith, and the One Baptism.—*The Dawn*.

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