



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY,  
AND TEACHINGS OF

# SPIRITUALISM.

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The question may arise in many minds why we should give such prominence to Mr. Ingersoll as to publish his portrait in these columns, with the added distinction of a phrenological analysis of his character. Spiritualists will perceive that he does not teach the people those truths which they have found, from personal experience, to be demonstrated facts; Agnostics, Atheists, and Materialists will, therefore, claim him as theirs, and that we can only regard him with personal reproach and repudiation of his tenets; Christians, though regarding Spiritualism with even more abhorrence than Materialism, will discover in our act of this week indications of inconsistency past all reconciliation, to their thinking. What, then, have we got to say for ourselves?

Simply this—friends, foes, and critics alike—Ingersoll is a Man and a Brother, and as such the Child of the common Father and the instrument of Providence just as much as any of the rest of us. We are the judge of no man: we “judge not.” Ingersoll’s work is at the present time part of the phenomena of thought, at work amongst mankind on spiritual themes, and it is, therefore, our duty—our dispassionate service—to investigate calmly and intelligently, and see what sort of a worker this man is, and what kind of work he is doing.

We fear the philosophy of Spiritualism is far from being understood generally in connection with such matters as this. Whatever theory may be brought forward to account for the origin of the individual human spirit, we know for a fact that the visible universe of human action is controlled and modified by an invisible universe of human action of great diversity of grades, consisting of the myriad minds of all classes who have laid aside the physical body at “death.” Just as the various classes in human society act and react upon one another—not always with apparent advantage to the moral status of the whole—so do the spheres of spiritual development, in the unseen states of being, act and re-act in a similar manner on those in earth-life and on each other. But as the positive origin of all such action is the most perfect and spiritual state, symbolised by the term God, and as the all-controlling influence of this Source is more apparent in the spiritual states than in man’s physical condition, the finally uplifting influence of existence cannot be estimated alone from a study of the phenomena of earth-life. A somewhat bearing-down pessimism is too frequently the heritage of the Materialist, resulting in concentrating the highest good of existence in purely sensual gratification, or, at the best, in “reforms” of a superficial character ministering to the physical wants of mankind. The Optimist derives his convictions from a more extended survey of creation, and a deeper probing of the essentials of his own individual existence. He sees that “reforms” and “new ideas” succeed each other—wave upon wave, like divine inspirations breathed amongst men—opposed at first, then grudgingly adopted, and, finally, fossilised into abuses for the selfish benefit of those who have secured a monopoly of the once “new idea,” now transformed and degraded beyond all hope of redemption. In such a scheme of procedure as this there appears in human society, in addition to him inspired with the new idea, the man who is equally inspired to remove the ruins of exhausted notions occupying the sites on which the new

thought-erectations are about to be placed. The two classes—the Destroyer and the Constructor—appear to be enemies, and not properly understanding their mission may quarrel over the job, and thus waste their master’s time. But surely Spiritualists are sufficiently enlightened to obtain a much wider view of the Work than this idea of narrow personal conflict presents. For though all of us are responsible for our individual conduct in the Work, yet we are not responsible for being placed in the Work. Some of us may be put to dusty jobs, which may give rise to blinding clouds and a choking atmosphere; but what of that if the consummation of the grand and beautiful Temple of the future be thereby accelerated. It is, no doubt, annoying to have one’s “guid blue bonnet” powdered with lime-dust in passing the demolition of the uninhabitable dens down Holborn; but how could ever the Avenue Mansion find space to rear its beautiful proportions and well-lighted spacious chambers, unless this dusty work of removal were first undertaken?

The true worker for mankind comprises in his tool-chest instruments for both of these departments of duty, and this combination is more apparent in the higher examples of workmanship. As if by magic power the high-class artificer so skilfully sets forth his more advantageous methods that the effete plans of the past flee the scene as if ashamed of being longer visible. On a lower plane of merit in the workman, the din and confusion are much greater; for he enters Dame Humanity’s school, pulls the uncomfortable seats from under the scholars, leaves them standing in amazement or rejoicing in that they will be further relieved from lessons at present; but the innovator has failed to supply new and improved furniture to occupy the place of that which he has so vivaciously demolished.

But let us be thankful that the old forms of thought and consequent practices are not now eradicated, as they have been in the past, by the sword, the catapult, and the cannon. Yet we may pause to ask whether the blood-letting process has been abandoned as a means of progress. Are the oppressed peoples of various parts of the world not seeking redress by gunpowder-suasion, no less incisive methods of demand being efficacious. And did not Ingersoll himself win the military title of “Colonel” by raising a regiment, leading it against the Southern States of his own country, in that fratricidal war whereby four millions of dark skinned human beings were released from chattel slavery?

Thus when men are not amenable to the higher persuasives, or when there is no one sufficiently master of these to effectually administer them, lower agencies have to be had recourse to as the least of two evils. For evil in certain forms and in certain states of society can only be removed by seeming evil, out of the action of which a good arises, which would have been otherwise impossible.

The foregoing is not an apology for the views and conduct of Mr. Ingersoll, that thereby we may excuse ourselves for the seeming boldness of coming forward as one of his patrons. It is a philosophical view, based upon the nature of things, that must explain the “Cui bono?” of all that is apparently destructive, harsh, and counted as “evil,” as occurring in the past as well as now, even including the rending of the Veil of the Temple, and the most cruel destruction of many a fair “Jerusalem.” But so far in advance of these times have we arrived, that now, in the case before us, the aggressive implements of war are altogether mental, and men hold their sides with laughter, not with pain. Who knows but there may be another side to the pic-



ture by-and-bye. It was not by laughter, nor even "renewed laughter," that the freedom of the negro slave was won.

The Ingersoll enthusiasm had reached a great height in America before we became sufficiently wide-awake to its existence to recognise it. Occasionally in the "Religio-Philosophical Journal," and other liberal periodicals, we read allusions to this speaker, and extracts from his speeches. Most of these notices were the guise of "puffs," which repelled rather than attracted our interest. Passages which we read marked "laughter," and "renewed laughter," failed completely to excite our risibility, and yet melancholy is not one of our characteristics. We then knew nothing of the physique of the man, but had formed the opinion that his success on the platform did not arise so much from intellectual considerations as from the manner and animal magnetism of the man. He knew how to adapt himself to the sympathies of his hearers, and by his personal influence controlled their feelings so that further argument was not necessary to win his point. The lecturer's feelings became the feelings of his audience, upon whose susceptibilities he played, as a mesmeric performer does upon his patients.

Then popular editions of his lectures began to appear in this country, some of them "embellished" with execrable likenesses of the lecturer. In these defamatory cuts he is usually depicted as a heavy-faced, thick-lipped, short necked man, with a leer on his countenance—too much like the physiognomy one would expect on the very successful chairman of a Public House Free and Easy. Thus may we see the God which "Free-thought" carves out for itself—the fetish of British Secularism, no more like Ingersoll than the Mumbo-Jumbo of the African savage is like the transcendental Father and Mother God of the accomplished Theodore Parker.

These lectures gradually reached a higher class of mind chiefly through the tastefully got up Leek editions, bearing a much more commendable portrait. A gentleman, who is the friend of all efforts to discover truth, whether made within the pale of Spiritualism or outside of it, did much to make these works known amongst Spiritualists and elsewhere, and through our columns, as an advertising agency, a very large quantity have been sold. For months we endeavoured to obtain a photograph and personal description of Ingersoll, but without success. At last we were able to secure from friends of the Colonel, in this country, photographs from which we could venture to make a study of his character, and these portraits, engraved in the very best style are given in our present issue. We hope the machine minder will take pains to print them carefully.

This hasty sketch of our relations to the Ingersoll question we think necessary, to show that our position is a wholly independent one. We are not his disciples in any sense, except that we are at one with him in his effort to liberate and elevate the human mind. To do justice to his theme the phrenologist must be wholly impartial, without the slightest prejudice for or against his subject. This state of mind we think we can claim, in that while our teaching differs wholly from that of Ingersoll, yet we, of all his "friends," endeavour this week to enable him to appear before the reading public in his true and, therefore, his best form.

#### PHRENOLOGICAL DELINEATION OF COL. INGERSOLL.

We are placed somewhat at a disadvantage in having to work from photographs. It is always of service to get the hand on a subject for Phrenological delineation. From a printed notice we gather that Mr. Ingersoll is nearly six feet in height, and weighs upwards of 200 lbs, or what we would call in England 15 stones; and as to his general appearance he is described elsewhere as a "stout, florid complexioned gentleman."

For our purpose the portraits given this week answer

fairly. The general physiological characteristics are well displayed in the standing figure, while the development of the brain is presented in the "head" on our first page.

Though a large man the bones appear to be fine and rather small. The vital organs are capacious, and their functions perfectly performed. This vital condition is interwoven with a very fine and preponderating nervous system, and accompanied by a clothing of muscular and glandular tissues rendering the type of organism distinctly feminine. The fullness of the figure is not so much due to fat, muscle, or other animal characteristics, as elastic, juicy, glandular padding, like the mammary structures, and in which outworks of the vital economy, we hold, the ultimate and finer processes of assimilation and nutrition are carried on. In other words, the animal and mental, or, as some would have it, the physical and spiritual, are so nicely and wholesomely blended in Ingersoll, that he can bring his "heaven" down to "earth" without deterioration, and he can idealise the conditions and duties of "earth" so as to elevate them to the consistency of "heaven."

Every man's philosophy is really himself: that is, his perception of truth, as viewed from his organic standpoint, which indicates his spiritual plane of development. No man can see beyond the horizon of his little, individual microcosm. Argument, discussion, is, therefore, only of use in so far as it enables that little world of man's mind to unfold itself and extend its horizontal sweep. The man who dogmatically remains in one position of mind and hedges himself more closely in by the cramping influence of his foregone conclusions is his own worst enemy, and no friend to humanity.

This organic blending is the key to Ingersoll's character and abilities, differentiated, as we shall see further on, by the brain organs. The brain is, as it were, represented in all parts of the body, so that he may be said to be "Mind all over." He is, therefore, intuitive, sensitive, and wide-awake to all his surroundings. He will probably tell you that the leading truths of his life have come to him or have been evolved from within. What he reads and hears does not so much enlighten him, as it informs him of the prevailing ideas and the findings of others, and thus enables him to correlate his own independent thoughts therewith. Thus he will be called "original," "eccentric," "peculiar," and many other meaningless epithets, all intended to convey the condition of mind which we have just pointed out.

This mental diffusion associated with warmth and fullness of vital fluids renders him a hearty man. Literally as well as metaphorically he is a large-hearted man. Whatever he does he does with his whole soul. Whatever explanation his materialistic philosophy may apply to it, Ingersoll intuitively feels that the word "soul" is a term of mighty import. His mental operations are not simply thinkings or "cerebrations," but they are mighty impulsions originating in the very centre of his being, like the discharge of a cannon. His mind does not stop to discuss with itself at all times, the logical bearings of the paragraph; that would be a process too narrow and external. The powder has been ignited and off the "boom" must go. He "feels" that certain points are true, and the antithesis of others that are untrue, and bang goes the ball, straight at the mark intended, irrespective of some collaterals which more time in looking around would possibly reveal to the vision. This might be advantageous in some respects, but it would not so well succeed in the making of "hits" and "points."

When Ingersoll speaks he does not speak with the tongue and the muscles of the face merely, but he is tongue and jaw all over. To articulation he will add gesticulation: and to the force of thought he adds the force of an almost irresistible animal magnetism. This is the true secret of his success on the platform, and, indeed, in his intercourse with mankind generally. His

argument upon paper might appear bald and controvertible, and his jokes might to some minds give rise to other emotions than that of laughter. But place you in the midst of an Ingersoll-ised audience, you soon get carried away by the "magnetic influence" and become subject to the powerful "mesmerist," who appeals—not to your abstract thinking powers, but stirs up a tide of feeling within you which, when once united with his personal sphere, enables him to lead you captive at will.

Thus Ingersoll is a man of immense personal influence, and the philosophy of it has just been given. His powers of persuasion are enormous; he is a leader of men. In the exercise of this ability he must be careful. If he were too much excited over public questions and gave off too much vital force, he would find the action of the heart seriously interrupted. If he tried to sustain this exhaustion by free living he would make bad worse, and sow the seeds of tissue-degeneration and a condition of the blood which might lead to sudden and fatal consequences. There is nothing so needful, in such an organisation as this, as self-control, not alone in the animal domain as in the higher impulses. To miss a meal, to leave off an article of diet, to forego popularity and promotion is much more possible for such a man than to resist these influences which seem to lead him on to the service of others, whether he will or no.

Here we come to another remarkable feature of Ingersoll's character: that is, the power of other minds over him. When in the positive state he is all-powerful over others, and will subdue enemies to a condition which gunpowder and shot would fail to effect, but when off his guard, or under the influence of other emotions, he is like the prepared wax, ready to receive an impression. Look at his face as represented on our first page, and you will see this placid neutral condition depicted; this is the man himself, so sweet and different from the caricatures which his "friends" have more than once made of him. Then turn to the portrait on our last page, and you have Ingersoll "on guard." His guns are mounted, his bayonets are fixed, and he is ready to proceed on the "war-path." It may be that he is prepared to attack some notion with critical denunciation, turning into biting sarcasm, and ending with fierce invective and defiance of its upholders. In this case we have quite "another Richard in the field." We wish we had him, also, under the influence of pathos and deep sympathy, or in his antics of imitation and grimace. In Ingersoll we may have displayed the whole "gamut" of feeling and its external expression, and he would appear somewhat of a different man under each influence. This variety of mood and manifestation, in addition to his magnetical power, adds to his charm as a popular orator.

The great susceptibility of his nature does not allow Ingersoll to appear always to the best advantage. By too many he is regarded as a kind of anti-theological mountebank, in whom they can take stock for an evening's amusement, instead of going to some other entertainment. Now this flippancy has a most pernicious effect on the lecturer. As soon as he appears in view of the audience he becomes the subject of a psychological influence proceeding from the most vulgar element of his admirers, which, to a great extent, reduces him to their level. "Pope Bob," and "Pagan Bob," are expressions of adulation which few public men would be prepared to appreciate. Besides, Mr. Ingersoll is no "pagan." The pagans were not materialists, at least not all of them, but the founders of spiritual philosophy; and the now-a-days theology, which Mr. Ingersoll ridicules, is only distorted and effete paganism.

The intelligent psychologist will now be prepared to hear that our subject is what Spiritualists call a "sensitive" or "medium." We have already pointed out his intuitive tendencies and his ready way of arriving

at independent views of truth. He has only got to shut his eyes, affirm that he is "controlled" by "Tom Paine" or other "infidel" and the Spiritualists would receive him as an "Inspirational Speaker" with open arms. He is too honest to sham, and, therefore, more honour to spiritual inspiration, though ignorant of his powers in that direction, than if he traded upon that which he did not possess, as so many self-styled "mediums" do. We would give him a hint towards his higher "mediumistic development." Instead of giving way to the magnetic control of the mob, let him exercise a little more discrimination and mental dignity, as regards the plane of mind to which he ministers, or as Paul is said to have said—"covet the best gifts." This man is as yet by no means at the top of his career. A much greater work is there yet for him to do, and possibly a work which will astonish himself more than anyone, and quite reverse his present methods. But the circumstances make the man, and as his sympathies are at present engrossed by prevailing circumstances, there must be a change before another dispensation of thought is meted out to the Colonel.

Though no doubt a successful lawyer, Mr. Ingersoll, is not sufficiently apathetic for that profession. He would have made an excellent healer by laying on of hands, but would be liable to overwork himself, and take on and retain the symptoms of his patients. The time is possibly coming when his public work will be greatly modified, and he will altogether devote himself to the platform.

Thus much of a "phrenological delineation," and we have not as yet approached the "bumps." On these we need not be prolix, nor is it necessary to go into minute details. The base of the brain, though well developed laterally, is not deep. Though there is full sympathy with the organic domain, yet there is an absence of harsh, vindictive passion. Ingersoll is descended from fine long-lived stock, we think particularly on the mother's side, which he appears to represent more than the father's. The lower part of the face, for such a heavy man, is not large, which is in keeping with his sentimental, in place of passionate, nature. The head is very high, and the anterior lobe is long, particularly in the conceptive region. The largest organs appear to be Veneration, combined with Benevolence. These developments associated with the full conceptive intellect render Ingersoll religious by nature. The intuitive perception of religious truth is the leading and strongest feature of his mind, and when the large heartedness and benevolence of his character are taken into account, his "second commandment," which is "like unto" the first is, Love the neighbour, and through that duty show that your religion is genuine.

It was not till we saw this portrait, and "got at" Ingersoll, that we understood his position in respect to religious questions. At the moment of writing these lines we have not read his views except in detached paragraphs. Having read the man, we feel that it would be almost waste of time to read his lectures. We do not think Ingersoll understands himself, otherwise his utterances would be more positively instructive. Men can make and unmake Gods; write and condemn Bibles; erect and destroy churches;—but, Who is it amidst all this Babel and conflict that tries to understand human nature, of which all these things are mere expressions?

To our view of it Ingersoll's attack on Theology is not an attack on Religion; nor would he blaspheme against the God revealed to his consciousness. It is rather his intense religiosity, and supreme reverence for the Divine, that nerves his antagonism to theological ideas and practices which to his mind are a gross outrage on his religious intuitions and unutterable blasphemy against the God whom he serves. Infidel, Atheist, Materialist are terms which phrenology scarce-



ly knows what to do with. If a man be true to his intuitions, or the truth as revealed in him, he cannot be called "infidel," a term earned by the hypocrite, who is not what he so laboriously professes to be. The so-called Atheist has his notion of causation, which is so much a part of himself, that he could not repair it, more than he could exchange with you a vertebra from his backbone. Men's notions of causation, and of divine things, must be expanded by a process of affectional growth. This would be effectual, but it is otherwise when men's filial love to the All-in-all is wounded by being pelted with fetishes in the form of theological dogma. Let us throw these opinionated dogmas aside, and it will be found that at heart, if not in intellect, we all worship alike: and as the Infinite is necessarily indefinable, who would dare to come forward and demand that all men accept his pattern of that which in reality cannot be formulated? As to Materialism, phrenology shows that grasp of mind is coincident with temperament or brain development. The man whose consciousness does not relate him to any other form of existence than that set forth in the phenomena of external nature is bound to be a "Materialist;" and if an outrageous plan of spiritual existence, with its absurd rewards and cruel penalties, be thrust upon his mind, then the "materialist," instead of merely doubting, as he has a right to do till he obtains evidence, becomes hostile to all spiritual ideas, and regards them suspiciously as the tools of priestcraft, and the means of man's mental enslavement. Spiritualism has come to the aid of millions of such materialists, in the churches and out of them, and has shown that the invisible realms of being may manifest themselves visibly; that certain persons have faculties for perceiving states of being that are invisible to ordinary observers—just as the colour-blind fail to see colour, and some ears are unconscious of musical harmony. Thus two forms of testimony are offered to Materialists by Spiritualism, and one or both of them is somewhat within the reach of all.

Mr. Ingersoll is a man of strong "faith" in addition to his deep reverence. This enables him to be quite at peace as to man's futurity. He has such a deep love for the nature of things ("God") and so much confidence in its goodness and sufficiency ("faith") that his hope is ever bright and sustaining. Thus it is that true religious sentiment in man is not theology, not an intellectual conception which can be logically demonstrated to another, and thus transferred from mind to mind like a rule in arithmetic;—but religion is a sentiment, a love, a feeling, which exists and asserts itself independent of logic; like the love of kin, child, or sex, and it is often more brilliantly illustrated in the Materialist, so-called, than in the Christian.

We tread on the confines of an ill-defined region, and hence must speak cautiously, but we venture to say, that from early boyhood till now, Mr. Ingersoll in his personal experiences has realised much more of the unseen and spiritual, than his public utterances may indicate. He is a far-seeing man, a man of premonitions, impressions and what some would call special providences. All this may seem to him the outcome of his own mental mechanism, because of the fact that his degree of sensitiveness may be such as to prevent him from analysing the nature and source of his impressions. Any organic revolution, such as illness, which would reduce his body, try him severely, and add to his sensitiveness, would develop remarkable powers of spirit-consciousness, or "test-mediumship," and give him additional foresight and possibly clairvoyance. Some day the cry will be—"Is Saul also among the prophets?"

The character would be better balanced with more back brain. He is more impulsive and sympathetic than affectionate in the strict sense of that term. He is not without ambition, but is diffident in personal dignity and restraint, though he is elevated in his tastes, and adores the beautiful. He lets himself down too freely, and permits the buffoonade

of society to make a plaything of him. The "good things" which he says, are oftentimes in questionable taste, and the kind of prints in which they are most frequently quoted are ample testimony to these demerits. In truth, Ingersoll is as much a slave, mentally, as the creature of the Theologies. The plane of mental forces inhabited by the wide-throated, thoughtless crowds that applaud his more ridiculous corrusions hold him their victim. More dignity, a higher sense of propriety, careful personal analysis and a choice of mental influences would add greatly to his perfection as a man, and his power as a public worker.

We would expect to find a want of solidity and consistency in much of Ingersoll's public work. He is not a patient plodder after scientific detail, but follows his feelings to the goal they aim. He will be at his best when attacking something, picking some execrated abuse to pieces. Comparison is large, and frequently the work of this organ will be grotesque, and, as Mrs. Partington said, "odorous." The sharp and somewhat stunted nose indicates a piquant sauciness which would dare to prick a hole in any gayly painted bladder—and then, what does he leave us as a basis for morality and personal comfort?

He never sneers at Existence—Humanity. He leaves you that. He says: You Exist; you Are. Be true to the privileges and duties which existence confers on you: be in truth, what you are in appearance. He has no dogmas; he wants to do away with all dogmas. He refers you to self-evident facts which you cannot gainsay. Theological views of existence may be disputed: waste not time on these, and their hypothetical conditions of man's conduct: but be "one" with the "Father," that is, with the laws which govern your being. After all Ingersoll's tenets, if this be a statement of them, may be very successfully reconciled with the Gospel, which placed the "Kingdom of Heaven" within man, and narrowed man's religious duties down to true sentiment, and justice to the neighbour. The Gospel teaches no theology, imposes no ceremonies. The "Father in Heaven," which is within man, may mean the Source of man's external life, the Conscience and Judge of the acts of that external life, which is pleased or wounded as man is true to its monitions.

Thus we might go on illustrating the possibilities of Ingersollian teachings from his developments, but circumstances demand that we forbear. We have been drawn to the man by a tie of fraternal feeling that has over-balanced all prejudices arising from minor considerations. Ah! brothers and sisters, how grossly, how cruelly wronged we all are! We are judged of too frequently by the merest accidents of our lives, by the excreta of our mental states, and all the healthy sweetness and generous strength of our true character is ignored. To Ingersoll, to Truth and to the Reader we have tried to be faithful. We know more of the man than we did a few hours ago, when we commenced this examination, and the more we know of him the better we love him.

Oh, for that angelic presence in our souls that would enable us to picture forth every human being at his or her best, and thereby set before them an ideal of their better self, which would cause them to recoil from all inferior thoughts and acts!

#### COL. INGERSOLL'S LIFE AND WRITINGS.

There are few men so well-known and highly appreciated of whose private life so little is said as Col. Ingersoll's. With an almost unparalleled modesty, in keeping with his moderate Approbativeness, he retires out of view behind his subject. It is reported that he is the son of a clergyman, and was born in Yates Co., Ohio, forty-eight years ago. Though thus cradled in the lap of orthodoxy, he at an early age saw the untenable nature of the doctrines dispensed by his father, and with a freedom of mind and boldness of conception, he launched forth on the broad ocean of Thought for himself.

Ingersoll as an American Free-thinker is not to be compared with the general run of professional agitators and uneducated throngs which represent Secularism in this country. He is a man of culture, education, and gentlemanly deportment, and one of the most successful lawyers in the West. He acted influentially and patriotically in the Civil War, and if we mistake not raised a body of men of which he was Colonel, was taken prisoner during the war, and in captivity conquered his enemies by his irresistible manner. He has a beautiful and happy home, has an estimable wife, and lovely daughters, is the friend of the "highest in the land;" and these altogether apart from his public labours as a "Minister of the Gospel of Free-thought," which occupation he seems to take up off and on as his professional engagements will permit.

A few hours before going to press we have hurriedly skimmed over such of his published works as are within our reach. This examination we deferred till the phrenological survey was completed. We have to state that the fragments of his speeches which we had met with do not exhibit him at his best. To a mind disabused of Bibliolatry and popular theology, his expositions of Biblical and theological incongruities are rather wearisome. The English reprint of orations, in one volume, price 1s. 6d., contains more "grit" than his strictly theological polemicals. From Ingersoll's stand-point of popular religious notions being an outrage on man's religious intuitions, his ridicule of them is neither coarse nor blasphemous, though we would not vote for good taste in all he says.

Three volumes of his American editions are before us inscribed autographically by the author to a friend of his in London. The volume containing "Some Mistakes of Moses," was in its fifth edition in 1880. The American edition of that selection which we advertise at 1s. 6d., was in its twenty-eighth edition in 1880. A third volume was in its twelfth edition in the same year. We think those who trade on his genius in this country do him great injustice in suppressing his utterances on Death, to which he evidently attaches great importance, as he appends to each American volume the tribute to his departed brother.

In addition to the volume form of publication, Ingersoll's lectures have been printed many times over in American newspapers, and now we have in this country many reprints, in some cases three versions of the same work, ranging in price from sixpence to a penny. For particulars we refer the reader to our last page.

Mr. Ingersoll is reported to bring to the support of his advocacy a spotless reputation and a perfect life. He says in "Breaking the Fetters":—"I believe in marriage, and I hold in utter contempt the opinions of those long-haired men and short-haired women who denounce the institution of marriage." He is everywhere the champion of woman, in the highest sense of the term. One of his volumes is dedicated to "Eva A. Ingersoll, my wife, a woman without superstition." He admires domestic cleanliness. In his "Farm Life" he says: "Oh, daughters and wives, if you would be loved, adorn yourselves—if you would be adored, be beautiful." After all, this is rather an admiration of the beautiful than love of woman; such a husband, though sympathetic, will be occasionally exacting.

He is truly awful on poor ghosts, but the ghosts don't seem to heed him the least wee bit. He has somehow got the "dogma" into his head that "superstition" is the nursery of ghosts, and he rattles on about the natural and supernatural without the slightest attempt at definition. Like all "Materialists," he is soon beyond his depth when he comes to close reasoning on departments of inquiry on the upper shelves of Nature's Laboratory. Thusly he discourses in "The Ghosts": "I take in my hand some earth; in this dust I put seeds," and then he goes on to shew how easy it is to account for everything without the "supernatural." We fancy the sly Ingersoll has been inadvertently annexing one of the "mistakes" of his ancient friend "Moses," who records that some one else took "dust" and turned it, not into a plant but, into a man. The result is somewhat different in the two cases, but Moses is just as comprehensible in his description as his successor, Ingersoll.

There are, in this creative problem, the two factors: "Dust" and "Seed;" and added to these, "arrows of light" and "rain," but as to "how it is done," Ingersoll is as unintelligible as the conjurers who profess to expose Spiritualism. May we venture to suggest, that, if the "dust" were an Ingersoll lecturing on "superstition" it would, perhaps, regard the "seed" as "supernatural," a supposititious thing altogether beyond its ken. The dust exists, and is content with its existence, and "fashes" not its solid head with aught above the level of its dense wits.

The Ingersollian philosophy represents this dust. It is the hard inert crust of existence, and sees no seed or impregnating source beyond its dull self. If Ingersoll could grow a "plant" without the "seed," and with nothing but "dust," then we would be inclined to believe he had not made a "mistake" (like Moses, you know,) in his cosmogony!

Dust is mere rubbish without seed, and so is materialism without a seed of superior knowledge, from which can spring the true plant of thought. This idea of seed runs throughout the universe. The animal, the man, the universe itself—all must have their seed to spring from. And a seed is a marvelously compound affair, and the higher the form of growth that proceeds from any given "seed" the more inscrutable its nature becomes.

In the "dust" and "seed" we have two stages in an endless series, one above another, and all of them microcosmized in that "seed," which is both (a) dust, the means of growth, and (b) life, the cause of growth. In man there is the same duality: the body, "dust," and that which animates it—the man—conscious of his own existence, and therefore imperishable as a consciousness, even as matter is imperishable as unconsciousness. The "dust" never becomes "seed," and the "seed" in its distinctiveness, as such, never gets confounded with "dust." Hence the "Hope" that cheers the generous soul of the intuitive Ingersoll in his "Eulogies on the dead."

Well, we abominate superstition as much as Mr. Ingersoll does, but it can never be killed by ignorance—only KNOWLEDGE of that domain which superstition usurps will dislodge it. Clear your optics of "dust," Brother Ingersoll, and look into the "Arcana of Spiritualism."

## SPIRITUALISM AND ECCLESIASTICISM.

### HOW A TRICKSTER WAS THE CAUSE OF INTRODUCING SPIRITUALISM AT MAYVILLE, NEW YORK.

An article in the "Olive Branch," a Spiritual paper published at Utica, N. Y., shows that the priests of the Christian Church in America disgrace religion more impudently than their brethren do here. We have not heard even of the Bishop of Liverpool inviting the "Man with the Squirt" to spout his vulgarity in the Cathedral church. But they are ahead of us in such matters in America. The following is the narrative:

Last summer, a trickster or sleight of hand performer, calling himself Prof. Star, visited Mayville for the purpose of exposing Spiritualism. The services at both churches Sabbath evening were dispensed with and the trickster occupied the sacred desk of the Baptist church. The trickster mounted the pulpit. The Methodist minister prayed in substance as follows: "O Lord, we have assembled in this thy holy house for the object of exposing Spiritualism—one of the greatest frauds in the land. It is deluding thousands. It creates insanity. It breaks up families. Its corner-stone is free-love," etc., etc. He forgot to tell the Lord that no less than the heads of two families, and members of the orthodox church in this place and vicinity, had but recently eloped together, and fled beyond the jurisdiction of the courts of this state. Then the Baptist minister raised his voice in song, in which the united congregation of both churches joined in chorus grand. Prof. Star then commenced the Sabbath evening services by sleight of hand performances, assisted by the clergymen. At the close of each tricky performance the professor would exclaim: "If this isn't spirits, what is it?" Then the brethren would cheer. The trickster declared that there were over five hundred public mediums in this country and every one was a fraud, and he, a poor missionary, stood almost alone contending against this mighty odds. He closed his lecture and Spiritualism was dead (?) as the brethren all thought, but "reckoned without their host," as the sequel will show.

Lyman C. Howe was in this vicinity, who, by the way, is one of our best speakers, and was invited to give a lecture at the Opera house. The lecture was free and the people turned out en masse and packed the house—not half being able to get in. Brother Howe was given the subject made so popular at the church: "If it isn't spirits, what is it?" Mr. Howe spoke under inspiration, and he soon convinced the brethren that there was another side to this subject. In the course of his remarks he said: "I presume that a large majority of my hearers believe in the Bible and will believe when I quote from that, if they won't believe me. I will quote a few passages showing that spirits did visit the earth and communicate in Bible times." Then he read: "And Jesus taking Peter, James and John into a high mountain apart, was transfigured before them, and behold there appeared Moses and Elias talking with him." "Now," says Mr. Howe, "Moses and Elias had been dead over a thousand years, and if these weren't spirits, what were they?" Then he quoted many other passages from the Bible showing where spirits appeared and communicated with the people, and stated that for every case referred to he would give one hundred parallel cases where spirits had communicated in our day and time, and vouched for by hundreds—yea, thousands of the most intelligent men and women in the land, whose evidence could not be impeached. The lecture was a decided success.

Prof. Howe was followed in about two weeks by Dr. J. M. Peebles. The Doctor said that he was accustomed to have his lectures opened with prayer, and so was introduced to the two orthodox clergymen who helped the trickster, but neither one would pray with him or for him, or attend his lecture, but the Doctor spoke to a full house and the majority spoke highly of his lecture. The Doctor said, "that he had been twice around the world and had delivered thousands of lectures, and that this was the first time in all his travels that he had been refused by any clergyman to open his lectures with prayer, or had ever found a place before too holy to pray in."

Another speaker gave three lectures and seances, which so stirred up the place that the orthodox regretted their complicity with the trickster: "If he had not come these lectures would not have been delivered, and the people would have been satisfied with orthodoxy, but now they do not know how it will end." The "end" is not yet as the Opera House has been secured for ten more lectures.



This little item of American news shows that there are yet places in New York State, where Spiritualism originated, that afford no foot-hold for the Cause, and that the American clergy like their English brethren, find Simon Magus a useful ally of the Gospel, as they hold it.

## HEALING BY LAYING ON OF HANDS.

### DEAFNESS CURED.

To the Editor.—Dear Sir,—Would you kindly oblige me by inserting the following in your Journal?

I have a son fifteen years of age, and for the last four years he has been suffering from severe deafness; tried several remedies, also the Ear Hospital in Howland Street, Tottenham Court Road, without success. He was discharged some few months ago, on account of that complaint, from Mr. Green's, Florist, Covent Garden. Having heard of Mrs. Davenport's Magnetic Healer, now residing at 205, Marylebone Road, near Edgware Road Station, I placed him under her treatment, and he gradually improved. After a few weeks we were astonished to find him quite cured. It is now six weeks since he was cured, and I see no signs of the deafness returning.—I am yours faithfully,

MRS. DIXON.

134, Seymour Place, Bryanston Square, W., Feb. 14, 1882.

### HEALING OF ERYSIPELAS IN BERLIN.

There has been a deal of healing by and through Mesmerism noticed of late in the Medium; so that I cannot but mention a method of healing practised by people ignorant of the philosophy of Spiritualism and Mesmerism. Berliners as a rule are nothingarians. There are a good many infidels among them. They do not go to extremes either way, i.e. they do not build churches and chapels, nor form secular societies. They would sneer at Spiritualism; yet I have been told by a Berliner, that he knew of Tabletilting (Tischruecken) long before 1846. In spite of all their worldly wisdom they believe in and practise the healing of erysipelas by breathing on the affected parts. They mumble a formula, the words of which are kept a secret, which only a man can reveal to a woman, and a woman to a man. Berliners are serious enough about it.

My own mother, a native of the Prussian province Sachsen, who lived for 50 years in Berlin, wrote in one of her letters, that one night she heard a violent knock at the door. She asked me: Did you think of me at the time? Yet she forbade me to mention Spiritualism in my letters. Some women in Birmingham seem to be able to eradicate warts in the same way as they do erysipelas in Berlin.

H. W.

[Breathing on the part effected is one of the most certain means of healing by Animal Magnetism. The formula mumbled and the secret are all fudge. Very hot fomentations or Organic Magnetism are about the only remedies for erysipelas. Warts may be removed by mental impression or conviction, which is a psychological form of magnetising. In this light the supposed "secret" may not be all fudge, but, as a psychological aid, may assist in the result. Ed. M.]

### PRIVATE INSTRUCTIONS IN MESMERISM.

To the Editor.—Dear Sir,—Kindly allow me to call the attention of your readers to Miss Chandos Leigh Hunt's "Wonderful Book" she is now issuing, viz., her "Private Instructions in Organic Magnetism." To all those persons who desire knowledge of Magnetism and Mesmerism, my advice is—purchase at once one of her books, price one guinea.

The amount of instruction contained in the 250 paragraphs is something marvellous.

Those mediums who desire a practical knowledge of healing in all its phases, should avail themselves of a copy.

The price appears to be high, but the book is worth more than double what is charged for it. I have great pleasure in very strongly recommending it.—Yours very truly,

W. YATES.

## HUMAN BROTHERHOOD.

### PUBLIC SAFETY IN JAPAN.

We hear much of the advantages which are said to arise from the practice of certain forms of religion, but the following newspaper extract shows that Christians cannot claim all the credit in this respect. The Japanese have the teachings of Buddha, and seem to be the most progressive nation on earth:

"The Japanese police force, it is said, is truly a credit to Japan. Its members are almost all of the Samarai class, and conduct themselves with becoming dignity, if indeed they do not exceed that measure of the quality. As they pace their beat in their neat blue and white uniform, their bearing prepares us to find them one of the most efficient and most highly respected branches of the Government service. At

very frequent intervals throughout the city may be noted their stations, neat buildings, usually in foreign style; and the order which they maintain is practically perfect. It is not much to say that Tekiyo is a safer city to dwell in than London. After dusk an Englishman is likely to run more risk in his own capital than in that of Japan. This fact may be due to the naturally mild disposition of the Japanese people; but there can be no doubt it results principally from the efficiency of the police force."

### THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AN EXHIBITION OF SPIRIT PHOTOGRAPHY, AND RECOGNITION OF MR. HUDSON.

On Tuesday evening a public meeting was held at 15, Southampton Row, to take steps to carry out the proposal that the Thirty-fourth Anniversary of Modern Spiritualism be celebrated with an exhibition of spirit photographs, etc., and that the proceeds be devoted to the re-establishment of Mr. Hudson as a spirit photographer.

Mr. Towns, having convened the meeting, was voted to the chair. Mr. Wootton was elected Treasurer, and Mrs. A. I. Burns, Secretary, with power to add to the number, and secure the help of all Friends of the Cause.

Mr. Wootton read the following letter from Mr. Hudson:—

"20, Maxted Road, Peckham Rye.

"Feb. 27, 1882.

"My dear Sir,—I am very sorry to inform you my poor dear wife, after a long and severe illness, died last Saturday evening, at ten minutes to twelve o'clock. I will see you to-morrow evening.

"With kind respects to Mrs. Wootton, I am, my dear Sir, yours very sincerely,

"J. Wootton, Esq."

F. HUDSON.

Mr. Hudson soon after entered the room. He seemed very much depressed. Mr. Towns described the spirit of his wife behind him, and indicated some of her symptoms. It was requested that Mr. Hudson's bereavement should be made public in this report, that friends who intend to help may come forward at once with means to meet funeral expenses, etc. Contributions should be sent to the Treasurer, Mr. J. Wootton, 33, Little Earl Street, Soho, W.

The meeting then formed itself into a Committee to carry out the work thus devolved upon them. The merits of several halls were discussed, and the time at which the celebration would take place—not before the middle of April.

Mr. Wootton opened a subscription for the benefit of Mr. Hudson by a donation of £1. Mr. Towns recommended that a Tea Meeting be a part of the proceedings, which had been so successful on former occasions, and that Mrs. Towns would contribute a tray. He thought other ladies would be glad to give similar assistance.

The next Committee Meeting will take place on Tuesday evening at 7 o'clock. All friends are invited to be present.

### HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

EAST DULWICH.—Mr. Towns's seance at Mr. Dales' on Sunday night last was of a very impressive and high order. The conditions were excellent and the controls undertook the dedication of the rooms to spiritual purposes, as well as giving counsel and tests to the sitters. Altogether the service was of a very beautiful and profitable character and thoroughly appreciated by those present.

One of the mountain-tops of Time  
Is left in Africa to climb.

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Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

### SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 3, 1882.

### NOTES AND COMMENTS.

We present Col. Ingersoll this week in the best setting our time and space will permit us to give him. In some points we will succeed in pleasing neither his friends nor his foes. We have laboured under disadvantages which must excuse any real errors, but it is possible that in speaking the truth we may in some instances prove most disagreeable.

Ingersoll complains of the mutilation his utterances have sustained at the hands of the orthodox, with the view of misrepresenting his opinions. He has suffered even worse in this country at the hands of his friends, the Secularists. Speculating publishers of low culture and bad taste, with dogmatic blindness (we can't call them "views") on materialism, atheism, etc., have tried to do a little trade in the Ingersollian literature, and to commend these wares to their patrons they have somewhat prominently brought forward the most repulsive features of these Lectures, and steadily withheld those grander sentiments which have a positively enlightening influence on the mind.

Sectarians of the Churches demand that you accept certain dogmas about man as a spiritual being; Sectarians of the materialistic school demand that these dogmas be rejected; both classes of sectarians leave the world in barren ignorance as to man's real nature, as a fact in science, and they both pride themselves on their aversion to look into the subject. The church people say that Spiritual Science and Phenomena are of the "devil;" the materialist calls them "superstition." Hence "devil" and "superstition" are really convertible terms, and the materialist is no more a Free-thinker than the orthodox sectarian.

It is impossible to "think" without subject matter. Before we can have free-thought we must have free search for further facts on the nature of man. The knowledge acquired within the domain of Spiritualism, renders futile the arid dogmatism of the Materialist. The Spiritualist places in the hands of the people another volume of the Book of Nature, which explains the difficult problems of the preceding volumes. The Spiritualist is the only Free-thinker: he reduces the dogmas of the Churchman to a science, and he shows the eternal value of the small parcel of facts insisted on by the Materialist.

Next week we hope to print a sermon by the Rev. C. Ware. We have also on hand a sermon sent by the Ven. Archdeacon Colley, of Natal. Thus Spiritualism is of no sect: Episcopals, Dissenters, Free-thinkers, and all lovers of truth, mingle together in brotherly endeavours to enlighten one another, and all mankind.

Will our Free-thought friends adopt the MEDIUM as part of their weekly allowance of mental food? We will send a copy free, weekly, to Free-thought and Liberal Reading Rooms, if the addresses be kindly sent on to us.

The Ghosts at the Boarding School in Sussex, (see "Omega's" report) do not seem to have heard of Col. Ingersoll's lecture, in which he addresses some spiteful personalities to that class of critters, taunting them with the thinness of their fingers and the hollowness of their eyes. It is evident that the spooks on this side are altogether of a different temperament from those that our eloquent friend has been hitherto acquainted with.

## CIRCLE & PERSONAL MEMORANDA

Mr. F. Wilson has just returned to London from a tour in Egypt and the South of Europe. He will address the Comprehensionists, on his tour, on Monday evening, at 25, Great Quebec Street, Marylebone Road.

We regret to learn that the "Two Worlds," the Spiritual Paper started six months ago at New York, has been discontinued.

Mr. T. M. Brown is in Belper for private and public work. He will remain during part of next week. Address letters care of Mr. W. Wheeldon, The Clusters, Belper, Derbyshire. Mr. Brown will visit Nottingham, Derby, and Peterborough.

It is almost needless for us to express the hope that all Spiritualists in and around Manchester will rally round Mrs. Hardinge-Britten at the Mechanics' Institute, Major Street, Manchester, on Sunday, and start off joyfully the Amalgamated Society in its happy choice of means in bringing Spiritualism more prominently and favourably before the people of Manchester. Mrs. Britten will give two discourses on Sunday—at 2.30, and 6.30, p.m.

A gentleman residing in Battersea is anxious to become a member of a circle in that neighbourhood. Address—J. B., 74, Kelton Street, Battersea, S.W.

QUEBEC HALL, MARYLEBONE ROAD.—On Sunday evening, Mr. MacDonnell varied the character of his addresses from the theological to something more practical—"Smoking, Snuffing, and Chewing." We could not now attempt to follow him in his argument, but, beyond doubt, he made such a case that no lover of the "weed" in the room could upset him, though one or two attempted. The principal opponent was a smoker who detested chewing; and, after an able speech, a lady present asked him—Would he like to see his wife smoke. After a moment's hesitation he said—"Yes, I think it would be so very social." A roar of laughter showed what the room thought of such a happy picture by the fireside. The subject of next Sunday's lecture will be—"Public Worship: one of the many Delusions of the Churches." The subject must be startling to many, but as the lecturer always invites the opinions of those differing from him, a lively hour may be expected.

On Tuesday evening Mr. Burns gave another Phrenological entertainment at Quebec Hall. There was not time to attend to all who presented themselves. The examinations seemed to satisfy all. Mr. Dale said that for two years the announcements connected with that hall had been freely advertised in the MEDIUM, and, therefore, he would hand over the proceeds of the evening, 15s. 6d., to the Spiritual Institution. On Tuesday evening, March 14, Mr. Burns will again phrenologise, the proceeds to be devoted to the funds of Quebec Hall.

Mr. White will deliver a lecture entitled, "How will you have it? or, with what shall you be Vaccinated?" before the Zetetical Society, in their hall, 9, Conduit Street, Regent Street, on Wednesday evening, March 8, at 8 o'clock. The lecture will be followed by discussion. Cards of admission may be had from Mr. Wm. Young, 114, Victoria Street, S.W.

Thomas Aquinas passed a saintly life on earth, and entered the spirit-world six hundred years ago. His biographer says:—"Many prodigies performed by Aquinas during his life are likewise described by Roman Catholic writers, who are not, however, always equally careful to record a reply which he had the courage to make to Innocent IV., and which in the historian's eye outshines the repute of many miracles. Once, on paying court to that pontiff, he found much money spread out before him. 'You see,' observed Innocent, 'that the Church is no longer in that age in which she said—Silver and gold have I none.' 'True, holy Father,' replied Aquinas, 'and therefore it is that she can no longer say to the sick of the palsy—Take up thy bed and walk.'"



## COL. INGERSOLL ON DEATH.

The American newspapers report an address given below, introduced with a statement of the following particulars:—

"In a remote corner of the Congregational cemetery this afternoon, a small group of people, with uncovered heads, were ranged around a newly-opened grave. They included Detective and Mrs. George O. Miller and family, and friends who had gathered to witness the burial of the former's bright little son, Harry, a recent victim of diphtheria. As the casket rested upon the trestles there was a painful pause, broken only by the mother's sobs, until the undertaker advanced towards a stout, florid-complexioned gentleman in the party and whispered to him, the words being inaudible to the lookers-on. This gentleman was Col. Robert G. Ingersoll, a friend of the Millers, who had attended the funeral at their request. He shook his head when the undertaker first addressed him, and then said, suddenly, 'Does Mrs. Miller desire it?' The undertaker gave an affirmative nod. Mr. Miller looked appealingly toward the distinguished orator, and then Col. Ingersoll advanced to the side of the grave, and, in a voice of exquisite cadence, delivered one of his characteristic eulogies for the dead. The scene was intensely dramatic. A fine drizzling rain was falling, and every head was bent and every ear turned to catch the impassioned words of eloquence and hope that fell from the lips of the famed orator. Colonel Ingersoll was unprotected by either hat or umbrella, and his invocation thrilled his hearers with awe, each eye, that previously had been dimmed with tears, brightening, and sobs becoming hushed."

## COL. INGERSOLL'S ORATION AT THE GRAVE OF A CHILD.

MY FRIENDS:—I know how hard it is to gild a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met. The future has been filled with fear stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell. We do not know which is the greatest blessing, life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate—that child dying in its mother's arms, before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch.

Every cradle asks us "Whence?" and every coffin "Whither?" The poor barbarian weeping, above his dead can answer the question as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and unmeaning words of the other. No man standing where the horizon of a life has touched a grave has any right to prophecy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe a common fate treads from out the paths between our hearts the weeds of selfishness and hate, and I should rather live and love where death is king than have eternal life where love is not. Another life is naught unless we know and love again the ones who love us here.

They who stand with breaking heart around this little grave need have no fear. The large and the noble faith in all that is, and is to be, tells us that death at its worst is only perfect rest. We know that through the common walks of life—the needs and duties of each hour—this grief will lessen day by day, until at last this grave will be to them a place of rest and peace—almost of joy.

There is for them this consolation: The dead do not suffer. If they live again, their lives will surely be as good as ours.

We have no fear; we are all children of the same mother, and the same fate awaits us all. We too have our religion and it is this: Help for the living; hope for the dead.

It would appear that Mr. Ingersoll is in the habit of giving similar funeral orations. The power of his words, even when printed, can be felt by every reader. Though he abstains from committing himself to any theory of the condition of man after death, it is evident that his sentiments are those of a Spiritualist, not those of a Materialist. These truly spiritual sentiments are in accordance with his organic developments. (See another page). Is it, then, "superstition" to enquire into and speculate upon that after-death condition which the natural feelings of even an Ingersoll demands?

In three of his American volumes, which we have seen, Mr. Ingersoll inserts at the end a "tribute to his brother, Ebon C. Ingersoll." There he says, "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing." These "voiceless lips" are not the man who was wont to speak through them. He has left that tenement in the "vale," and gone beyond the "peak." What means the "star" which hope sees, and the "rustle" which love can hear? The Spiritualist knows that these sentiments are the action of faculties within man, which have their corresponding facts outside of him. If happiness be the only "good," as Ebon C. Ingersoll held, then spirit-communion must be the only good to many in the "night of death."

Further, he says:—"He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead." To be true, the dead must still exist, and be in a higher state of enjoyment than in this life, as Spiritualism proves to be the fact.

His confidence in what good death may bring man is an instance of matchless "faith" and true spirituality of mind. What he intuitively feels to be true, Spiritualists have experimentally demonstrated to be fact—as a "Free-thinking Spiritualist" shows further down. If "it may be that death gives all there is of worth to life," then, it must do so, as it would be nonsense to assume that it may do that and something quite opposite, indifferently.

This faith, and a righteous life, are true religion. But all are not organised to enjoy such repose of soul under bereavement and in view of their own end on earth, and to them Spiritualism comes as a boon and a blessing of untold value, as it displays the higher truths of man's nature, and gives food whereon may thrive that faith so happily possessed by Ingersoll, as a *rara avis* among Materialists.

## A FREE-THINKER'S EXPERIENCES OF SPIRITUALISM

To the Editor.—Dear Sir,—I am very much pleased that it is your intention to give an opportunity to several classes of thought to express themselves in your paper on the subject of Modern Spiritualism. I am also delighted that this invitation displays great liberality, as it is extended to a class in society known as Free-thinkers, of which I am one. Now I will commence my story.

Several years ago I was a member and worker in the religious sect known as Wesleyan Methodist. Having a wish to leave home and its influences, I journeyed to London, selected my home, reported myself at the church, and continued to live in the habitations of Theology. Searching the Scriptures was my theme, but surprise soon seized my mind. Inconsistencies and irreconcilable texts were presented to me in return for my most searching examination of the Scriptures.

Stimulated by a spirit of enquiry and a desire to know the truth, I united myself to the Free-thought party, determined to acquire knowledge and intelligence, seeking to promote and secure the greatest happiness for the greatest number. While in this sphere of thought and action, the subject of Spiritualism came in for a share of my consideration. Believing it to be one of the greatest impositions palmed on man, I resolutely determined to investigate with cautiousness, and adopt a plan of my own. In so doing I asked myself a question in this wise: What evidence do I require to convince me of human immortality? I answered myself thus: If there be a property belonging to man called "spirit," and that having power to commune with man after death, it must be in possession of and endowed with all the reasoning faculties and characteristics that I now see in the possession of man; also, that this spirit, so-called, should be acquainted with all details of the person it purported to be, also be able to impart information not known in particular to myself. Again, if I found that there was the smallest evidence of an intelligence at work outside of those present at the circle, and that circle composed of my own family,—this proved to be a fact, that there was this claimed intelligence working independently of those present, I would continue my investigations.

The result of my enquiry into this matter is as follows. I do not intend to trespass on space, by giving names of persons, places or dates, as these points can all be furnished if required.

First experience.—Invited to a private family circle; all strangers and no professional medium present. Medium

stated that there was a spirit-form standing by me. The figure was tall, aged, having the appearance and attire of a country minister. The spirit wrote a communication, which was read by the medium, as follows: "I am your uncle. My name is John Marven, of Cobdock, Suffolk. I was a Wesleyan Preacher, and was acquainted in my young days with Wesley." Many other things were said of which I was at that time ignorant but upon inquiries being made, I found all that was stated were facts. I may here state that no one present at that circle knew anything of me, nor I of them.

Second experience.—Unexpectedly invited to a sitting composed of enquirers. One of the company who occupied the position of medium, stated that a friend from the spirit-world had come to see me, and who had only recently passed into that state of existence. The spirit stated through the medium that he was a fellow workman of mine, giving his name correctly, detailing his circumstances in life, illness, and death, stating that a splinter had accidentally run into his hand, developing blood-poison, died in the hospital in great agony; also stating incidents that no one but myself was acquainted with. Much of the information given, I had to enquire into before I could prove its correctness. Now, this medium's abode was a distance of many miles from the place of meeting, and the medium was a stranger to me.

The foregoing experiences, in addition to numerous others, encouraged and implanted in my mind a desire to investigate the subject further; but this must be with my own family, who, I was certain, never had any tuition in imposture, nor had any desire to deceive. On making trial, to my utter astonishment, I found some of them to be mediumistic, and extraordinary manifestations took place in their presence. I will relate one or more of these facts, which were the outcome of cultivating these gifts among us.

While thus engaged, my wife had the misfortune to become ill. Medical assistance was procured, and to all appearances the best was done to the afflicted one, but of no avail. The disease quickly developed to a serious aspect. Medical aid was declared to be powerless. We were told to trust in Providence as our only hope. Children and friends were summoned to grasp for the last time that once familiar hand, and gaze upon the pale face, which was no longer smiling. And now each tongue was stilled; the partner of our former joys and the sharer of our earthly blessings, to all appearance was no more! Here steps in the important part of the crisis. About ten minutes had elapsed when the body was seen to move, and breathing once more commenced. Then the body partly rose, and having done so, addressed those present in the following manner: "I have been with angel-friends, visiting many places, seen strange things. In these visits I have discovered a man that thoroughly understands my sickness, a stranger to us all." After giving us his address, and detailing his features and appearance, then making reference to the room and its surroundings in which he sat, describing persons who were there on a visit, also stating what language would be used by him, when asked to attend the patient; giving a minute description of the attitude he would place himself in while answering the messenger's request; mentioning what time he would attend, and what he required to be done before taking the case in hand, in reference to the discharging of the then medical attendant. These instructions were faithfully carried out; the doctor thus indicated was sent for; he arrived at the time stated by the patient, and the case was dealt with successfully. The next day the doctor was questioned in reference to what had occurred the previous day, and to my great surprise, I found every particular stated by my wife respecting him and his surroundings to be facts. The doctor became greatly interested in the subject of Spiritualism.

A little more respecting spirit-communion in our own family. Like many other parents we have children passed on to spirit-life, and having been convinced of human immortality, our affection was not severed or lost at the change, called death, of the children. Therefore, we have cherished a desire to have communion with these our little ones, and pleased I am to state that this desire has been realised. One Sunday as we all sat at tea, feeling somewhat a spirit of harmony prevailing, a thought crossed my mind as to how the little ones were progressing that were in spirit life. I must state here that one of the little ones was afflicted in earth-life with a complaint known as "water on the brain," in which state she passed away. While the thought was in my mind respecting the little one, a very peculiar scene presented itself to my sight: I saw a large mass having the appearance of a bed, carelessly thrown into the room; in the centre of the same lay the afflicted form, lovely in appearance, surrounded by a goodly number of male forms in various attitudes, as if holding a consultation upon the child. This scene having passed away, I awoke as if from a dream. Since this occurrence we have often had communion with the child; also with the rest of the children who have gone before.

If space were allowed me, a great deal of interesting matter could be written in favour of the phenomena of Spiritualism, that have come before my observation, and have been the means of bringing conviction to my mind. I think those submitted contain the features of what I required at the outset of my investigation. If I were allowed on some future occasion

I would relate other experiences and deal with details contained therein.

In respect to what has been stated; I am prepared at any time to give information if desired.

W. O. DRAKE, FREE-THOUGHT SPIRITUALIST.  
6, Portobello Road, Notting Hill, W.

## WHAT CLAIRVOYANTS SEE.

### THE GEOZONIC SPHERES.—VI.

To the Editor.—Sir,—We have now arrived at a stage in the present revelations which may prove interesting to some, although I am not so sanguine as to expect universal acceptance. This Third Space is occupied by individual Spiritual existences, each possessing an intelligence peculiar to the nature of the sphere of its operations. And each appears so much allied with primal forces, as to become identified, as it were, with the said forces. In fact, they are identical to such an extent, that I consider it no extravagance to saying that these Spiritual existences are themselves the forces, concentrated to such a degree as to assume shape or form, such as I see them. For I see forms, possessing due proportions, which, after all may not be any essential property of their being, beyond this, that some form is needful in the present instance, to convey an idea so new to me, although, possibly, no novelty to others, who may be in a more advanced condition to myself. The shapes I see bear a striking resemblance to the human form; I notice further, that all that constitutes the sum of their intelligence, is expressed by very few acts. And those acts looked upon from my stand-point appear to be one eternal round, admitting of no variation, beyond that of plus and minus, in the same work. They are not like us mortals, who do one kind of work to-day, and another to-morrow. No, these workers, these sub-creators, resemble in their acts, that force which regulates the action of the heart and the constant flow of the blood through the arterial channels, or, as those forces which display their power in the growth of plants and trees, where we find an amount of something, very like intelligence, but, which because of its constancy we learnedly designate "law." But what is this law after all? is it not a force, a power, ever employed in the execution of its mystic, yet sublime mission? And, as with the animal, and vegetable, so with this great globe itself. This globe is an organization, a living pulsating organized body, ever throbbing responsively to the one potent will, the sum of which will is expressed through the operations of millions of Spiritual existences. These are the off-shoots of the one Great Will. They are separate projections set in motion, and imbued with all that is requisite for the execution of their several missions, and each is omnipotent within its own sphere. The question which naturally arises at this point of my work is, Is this sphere, which these Spiritual beings occupy, their final abode? or, is there yet another, and a higher? I cannot find anything like finality in God's universe, not at least to the extent of my limited vision. It appears, therefore, reasonable at the outset to conclude that Space Three is not the final sphere for the operations of these potent entities; that another and a higher one awaits them, and where will this be, think you? Where but the one we now occupy, but more on this point by and by.

I now come to a subject which has for a long time haunted the imaginations of mankind like some horrid spectre. This idea is that of a dreadful hell, which has even formed the subject of some of our religious songs, and which I recollect singing in the days of my youth, something to the following effect:—

"There is a dreadful hell,  
Of everlasting pains,  
Where sinners must with devils dwell,  
In everlasting chains."

And Milton seemed to be very familiar with such a place in his "Paradise Lost." Now this idea of a hell was not a simple fabrication, but has some semblance of truth for its origin. I will point this out.

There have in all ages of the world been persons endowed with clairvoyance. Such were to be found among the poets, philosophers, and the theologians of antiquity. These had the faculty to see that very place I now see, but such was the bias of the age, and the cramped conceptions of the seers, added to which was the love of torturing their fellow men, that they seemed to rejoice at the grand discovery they had made, especially it being so very convenient to have such a penal settlement for their refractory fellow creatures. This place was then doomed to be the abode of fallen angels, and for erring man. The priests of all denominations hailed this idea as a god-send, for it has brought much grist to their mill, yes, and is doing so at the present day. See what multitudes are driven like scared sheep into the fold, from the fear of this dreadful hell. But I am in a position to declare to all that the occupants of this region are not there in consequence of a fall, but by reason of a rise. The present abode is to those teeming millions a resurrection state, and the crustations they have already passed, are but so much defunct matter, the old clothing



they have left behind, the encumbrances of a past existence, and just as the Spiritual becomes more Spiritual, matter becomes more in harmony with the spirit.

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

#### SPIRITS AND PAST SCENES DESCRIBED BY MR. TOWNS.

To the Editor.—Dear Sir,—I attended the usual weekly seance held at the Spiritual Institution on Tuesday, Feb. 21st. It had been announced that the manifestations would be slightly different from those I reported a fortnight ago, so that instead of mental questions being answered there would be clairvoyant descriptions given. This announcement had the effect of bringing a very large number of sitters, between 30 and 40 being present. In spite of the number (as I understand the conditions of seances), there were some half dozen remarkable clairvoyant descriptions given, the like of which has scarcely ever been heard of before, yet I daresay those of the sitters who received nothing, voted the seance a failure.

One lady, who acknowledged herself a Spiritualist of many years standing, had two most remarkable instances of spirit presence told her, that had never been noticed before. The one was a child, evidently prematurely born. It was represented with others, who turned out to be its brothers and sisters and also a man who was described as having met his death by some timber accident, being literally crushed. This description was immediately recognised, as representing the children's grandfather and it gave very great satisfaction. Another spirit giving the name of "Charlie," was described as having met with an accident when in earth-life, by falling from a horse while out with two dark servants. He seemed to have twisted his intestines on account of said accident, and was in such pain as to be unable to speak to describe his feelings, the doctors failing to agree at the time of death, which happened eight years ago, as to the exact cause of death. The whole description was most grateful to the sitter, the mother of the said child, who acknowledged she had never seen the medium before. He went on describing in this satisfactory manner the shape of the house where they lived at the time of the accident, how it was situated on a hill, in an irregular district of hill and dale, with a brook running at bottom; also how the house was reached by a long winding road from the nearest town, etc.; all this was also acknowledged as perfectly correct. A child-spirit came to a gentleman, telling him she had no need of bandages now, etc., indicating her identity by describing her conditions before death; there were several other good tests given.

The general features of this seance to the student are remarkable. Many of the sitters had not seen each other before. Some I understood were quite strangers to the subject, yet in this most promiscuous seance, good tests were given to a few, and in the one case where the spirit, "Charlie" appeared, the sitter had never seen the medium at all. Such seances are apt to dishearten the inquirer who gets no test or satisfaction, but all should inquire diligently why this difference happens, and out of an unfruitful seance to themselves, gain knowledge for their future guidance in the subject.—I am, yours,  
A SUBSCRIBER.

#### SPIRITS DESCRIBED BY DR. BROWN AT BURNLEY.

To the Editor.—Dear Sir,—Having had the pleasure of sitting with Dr. Brown on Sunday, the 19th, I feel it my duty to say just a few words respecting the excellent tests we got through his mediumship, of which I am sure he ought to be proud. The first control gave us an Invocation that was really sublime, after which the doctor's chief control, "King Pippin" gave us a discourse on "Who is Man's Saviour?" And I am sure had anyone been present who believed that Jesus Christ was the saviour of man, they would, I think, have put that religion on one side and taken the one he proved to us, that man was his own Saviour, for he gave it in such a manner that no man could get over it. Then after he had spoken to us for upwards of an hour, we had another control whose name is "John Smith," who described our spirit-friends and relatives very truly. One young man, who is a stranger to the Dr. and most of those present, had his mother described to him very truly indeed, the control telling her christian name, stating her age and saying there was something over her eyes that was not a pair of spectacles, but could not tell what it was. The young man then stated that his mother shortly before she passed away, had a severe fall which cut her very much about the eyes and forehead which had to be bound up. This is only one out of the many tests he gave us. Another lady, an entire stranger, had her son described to her, but not so fully until after. We had a few more controls, then our old friend "Jamie," took control. The lady spoken of before, being very much troubled about something, asked if there was any spirit present belonging to her. She was then told that a young man was behind her, and gave his name. She then asked if she could get to know his trade, when the control said there was a lot of hammers, planes, chisels and

glue kettles about him. The young man who got the other good test, then explained that her son was a joiner and had passed away only about a month ago. Now, I think, if the Rev. Gentleman in Accrington had been there, he would have been frightened away, thinking that it was the work of the devil, for who else could it be when the Dr. did not know either of the persons spoken of. At any rate if it was the devil he must have turned over a new leaf, for he concluded with a very earnest prayer to God. But I feel it an utter impossibility for me to describe to you the amount of matter we got through the Dr.; it is wonderful, and I don't think I shall go too far when I say that it would be impossible for two men, no matter how clever, to imitate him. Then with a hope that he may live long to enlighten us further of the life to come.—I remain, yours truly,  
B. CROSSLEY.

7, Newcastle Street, Burnley, Feb. 26th, 1882.

#### Mr. T. M. BROWN AT MANCHESTER.

To the Editor.—Dear Sir,—I have pleasure to announce that our old and tried friend has been for the last fortnight doing much good and serviceable work in our midst. Many have eagerly sought counsel of his guides, and like the good Samaritan quietly and unassumingly he bestows his blessings on all who seek the same.

The sceptics have had good tests. The troubled ones over material matters, &c., have been wisely directed how best to utilize their surroundings, and in many instances how lost property may be recovered. Lost and dear friends have been found again through his instrumentality. Whilst with his clairvoyant vision he has described accurately our spirit friends, thus demonstrating the immortality of life, that "we do not die—only change our states."

We can confidently recommend our friend, Mr. T. M. Brown, to all who are desirous of his aid, as an honest and worthy instrument in the Cause.  
J. CAMPION.

56, Baxter Street, Hulme.

#### WHY DO SPIRITS KNOCK TABLES ABOUT?

(POSSIBLY BECAUSE HEADS ARE SO THICK.)

I contend that to bring an unbeliever to become a believer in a future existence, and to fill his life with hope and joy is a work not incompatible with the dignity of a spirit, even though, in the absence of other opportunities, he knocks about chairs and tables, as it is often sneeringly stated. Spirits who tilt tables and do many other wonderful and useful things claim to be carrying out the purposes of God in this and other ways by meeting and resisting the materialistic tendencies of the age. When spirit-knockings were occurring in the Wesley family Miss Emily Wesley, writing to her brother, confessed her inclinations to infidelity, and referring to the phenomena in their family, said, "I heartily rejoice at having such an opportunity of convincing myself past doubt or scruple of the existence of some beings besides those we see." Samuel Wesley thought God in His providence might have a special purpose in permitting these knockings. The Rev. John Wesley thought the knocking in his family of sufficient importance to be transcribed and preserved. Spirit-knockings were used by Baxter as helps to prove the "Certainty of the world of Spirits." When articles of furniture are moved by an invisible agency, or sounds come from an invisible source, the true philosopher will look and listen, and try to learn, notwithstanding the weak fun of superficial thinkers or the sneers of imperfectly informed lecturers. If we had in connection with these things a little more of the industry and splendid patience which always lead to satisfactory results, we would not have so many credulous dupes of designing conjurers, and of men who lecture on subjects which they do not understand.—"Anti-Sneerer" in reply to a Sectarian in the "Peterborough Express." [By "designing conjurers" is meant those adventurers who profess to "expose" Spiritualism.—Ed.M.]

ANTHROPOLOGICAL IGNORANCE.—An ignorant man is incapable of doing his duty to society. The Bristol papers report that Dr. Beddoe, amongst others, "undertook the duty" of assisting on the "jury" when the "Man with the Squirt" humbugged the Bristol folk. Now we must express our blank astonishment at this news. Dr. Beddoe is a noted Anthropologist, and ought to be acquainted with the phenomena of human existence. Unfortunately these craniological adepts deal mostly in dead bones and empty skulls, and one would almost fancy that they had, in some cases, bartered away their own "encephalon" for an antique, brainless and eyeless "Calvarium!" From the clergy—a Romish prelate in particular—not much enlightenment is to be expected, but from an Anthropologist!—Heaven save the mark! Really a subscription should be started to find for the Anthropological Society a psychological missionary—an Indian Medicine Man, or some such—to teach our connoisseurs of fossils and flints something of the occult functions of the live men of to-day. When will sensible men become ashamed of holding the candle for a "second-rate conjurer" to abjure facts?

## PROGRESS OF SPIRITUAL WORK.

### PLYMOUTH.

#### THE ANNIVERSARY.

Our friends are busily preparing for the anniversary celebration, and we are looking forward to it as a great event in the history of our Cause here, and a means of giving a great impetus thereto. I beg to appeal to all friends of Spiritualism in the neighbourhood and adjacent towns to rally to this centre on the occasion, and to render their kind assistance in making the anniversary a success. The day is Wednesday, March 15.

#### PROGRESS.

I am glad to say that the Cause of Spiritualism is manifesting great vitality in various directions. At Saltash considerable interest is being awakened; several highly respectable families have united in organising a circle; and are already realising good results.

At Plympton, more than one or two families are interested in the subject. At Newton St. Cyres, my native place, the Cause makes remarkable progress; the circle which I had the privilege of helping to establish a year ago, has become like a city set on a hill, illuminating the surrounding neighbourhood; new mediums are being developed and new centres formed. I am longing for an opportunity to pay a visit home, for since my last visit some of the bitterest opponents have become the warmest friends. I am informed by my friend that in the city of Exeter, also, there is considerable stir concerning the subject.

#### THE HAUNTED BOARDING SCHOOL.

Attention is being paid to this case. The report published in the MEDIUM of Feb. 3, has awakened the interest of an experienced lady Spiritualist, residing at Minehead, Somerset; who has been put into communication with the Mistress of the School. The school is situated in the county of Sussex, hence it is not easily comestable from here. I give some extracts from a letter I received on Sunday morning from the lady. She has read with much interest the MEDIUM I sent her, and has ordered the paper of her book seller. She says, "Our house has been comparatively quiet during the past three weeks. I have had no opportunity of trying the experiments suggested; I can get no friend to join me at the table—get ridiculed at the very suggestion. I may tell you I have assisted at table-turning, and had replies to questions, but that was merely done pour passer le temps at an evening party. For some years I have had ideas of Spiritualism—hazy they have been and still are, but I have long been convinced there is something in it. Here in C—the whole subject is treated with contempt; I am termed as 'superstitious fanatic.' Now I sincerely desire to do right, and not to do anything upon which I cannot ask God's blessing; will you tell me when you can make it quite convenient, what are the peculiar tenets of Spiritualists? If you would like, I can supply you with a startling narrative, the truth of which I can vouch. I need not tell you, I think, that I intend surmounting all obstacles, trying the table experiment, etc.; meanwhile if through the agency of your spirit-friends you can glean any intelligence for me I shall be truly grateful; for I am convinced if we get another such experience as that I mentioned in my last letter (when I lost my pupils) my school must be ruined. Did I tell you we are more disturbed in the spring than at any other season of the year? Some time since I called on the sister of the lady who last resided here and whose house it was—in fact she died about six months prior to my in coming. I wished to ascertain if the house had been disturbed before; this lady said, 'I could tell you things which would cause your hair to rise.' They could never get a servant to stay in the kitchen, nor would her sister ever sleep upstairs. We do not find the noises and apparitions confined to any particular room or rooms.

"The most curious incident I remember in connection with it took place two years ago last August. Having friends here I gave up my own room, and went to share one at the top of the house in which two teachers and a pupil slept. Being very hot the window was opened. It was near midnight; all at once at the open casement a noise that I cannot describe was heard. One young lady threw herself into my arms exclaiming, 'Oh! do you think it can be the end of the world?' The other young lady threw herself on her knees and began to pray; while the fourth HEARD NO SOUND. Can you account for this? I believe I see and hear when others do not. It was not until the New Year that I began to think of these things as bearing upon Spiritualism."

#### RICHMOND HALL, RICHMOND STREET.

CIRCLE WORK.—At our circle on Monday, we were favoured with the presence of a Unitarian Minister from Devonport. The spirit-guides of our two brethren, Mr. P. and Mr. K., invited this gentleman to ask what questions he pleased. A large number were asked concerning what kind of a body spirits had; what particular work they had to do; what were the, so to speak, physical characteristics of the spiritual world—or what they would call Nature; what the spirits ate and drank, etc. etc. All these questions were answered, according

to my judgment, in a clear, masterly and comprehensive manner, and the sitting was deeply interesting. In addition to the Unitarian Minister an ex-Methodist Minister, there was also a gentleman—a member of the Society of Friends; it struck me that could we have had a clergyman of the Established Church, a Roman Catholic, and a Secularist, our "circle" would have been complete in another sense. Should any person of the above-named communities read this, we beg to invite them to the spirit-circle. In the presence of the mysterious power there manifested, all sectarian distinctions are entirely lost sight of; Spiritualism is a universal solvent.

The Tuesday circle, at which there were thirteen present, was one of the best I have ever attended; the Spiritual power manifested was extraordinary; not in any violent form, but quiet, silent power, like the dew, or like the rays of the noon-day sun.

MATERIALIZATION CIRCLES.—At the materialization circle held in a private house, I understand there are good manifestations of spirit forms. A circle for this phase of spirit manifestation will be formed this week in the Hall, and we have the prospect of good and speedy results.

On Sunday evening a memorial service was held in reference to our friend Mrs. Robins, who recently left earth-life. There was a good congregation, and the whole was characterised by remarkable solemnity and power. The subject of discourse was "The Natural Body and the Spiritual," and at the close the guides of the medium, Mr. H., occupied the rostrum (the first time they have placed the medium in this prominent position), and delivered a most earnest and powerful address to the audience.

OMEGA.

### SPIRITUALISM IN MANCHESTER.

On Shrove Tuesday the local society invited the friends of the Cause to a Sociable Tea Party to commemorate the opening of the New Room, which they have obtained for the carrying on of the usual Sunday Services. The room in question is No. 4 in the Mechanics' Institution in Princess Street, and is admirably adapted for the purpose, being a room far superior to the one the society had in Grosvenor Street in many respects, to wit—it is better in its acoustic properties, as a speaker's voice can be distinctly heard in every part of it, which was far from being the case before; it is also more centrally situated and consequently is more accessible, etc., etc. About sixty sat down to tea, which was admirably served, the waiters and waitresses being connected with the Society, and vying with each other to make all happy and comfortable; in fact, I might say, that it was more like a Happy Family Meeting than anything else. After tea the room was put in order and a chairman, (or rather, I may say, chairmen) appointed. Mr. Johnson, of Hyde was chosen, but as this gentleman said he would have to leave rather early, he advised those assembled to choose somebody else, accordingly Mr. Thompson was appointed to take the chair whenever Mr. Johnson considered it necessary to leave. Preliminaries thus being satisfactorily arranged and additional friends having swelled the number present to almost one hundred, Mr. Johnson took the chair, and in a neat speech said that by the practice of mutual love and forbearance the Manchester Society of Spiritualists could not but prosper. Mr. Thompson also spoke well, and various old Spiritualists gave a little of their experience since they joined the Cause, and I may say that the remarks of all earnestly testified that the speakers had now found a happiness in human life, such as they had not enjoyed before they had grasped the grand truths of spirit-intercourse. Songs were sung by gentlemen connected with the Cause, and a very sociable evening was passed by one and all. Mr. and Mrs. Brown, Downing Street, and Mr. and Mrs. Thompson, Chapel Street, Salford, did wonders in making the Tea Party a success, and, in truth, great credit is due to all who took an active part in the gathering.

Mrs. Hardinge-Britten will give two discourses in the large room above No. 4, each Sunday in March and April, at 2.30 and 6.30 p.m. G. B.

### CONJURING AND SPIRITUALISM AT PRESTON.

He who has truth on his side is both a fool and a coward if afraid to defend it simply on account of the currency and multitude of other men's opinions.—Daniel Defoe.

To the Editor.—Dear Sir,—I have waited until this morning in order to ascertain whether our clerical assailant has had anything to offer in reply to the letter which I herewith inclose, and which I will thank you to insert in your forth-coming issue, but perceiving nothing whatever we shall have to wait till Saturday. It is a bi-weekly paper, in which my letter appeared, and conservative in politics, and we have something to be thankful for, in having Editors of "Conservative" papers "liberal" enough to open their columns to a discussion on Modern Spiritualism.—Yours, etc. E. FOSTER.

50, Friargate, Preston, Feb. 22, 1882.

P.S.—I have to state that the mediumistic powers of our friend Mr. Swindlehurst were first manifested here, but at the time I wrote I was not certain. E. F.



CONJURING TRICKS V. GENUINE SPIRITUAL MANIFESTATIONS.

"I am a Spiritualist, and an impassioned one."—M. Thiers.  
 "I feel it very profoundly that Christianity is on its trial now, on its trial in a way that, perhaps, it has not been for generations and generations."—Bishop Fraser.

To the Editor of the "Herald."

Sir,—As the recognised pioneer of Modern Spiritualism in Preston, and scores of miles beyond, perhaps you will allow me to state that the Rev. D. F. Chapman called upon me last week, and presented me with a programme of the "conjuring performance" last Tuesday night. On handing the programme to me, the Rev. gentleman observed, "You will know something about this," to which I replied, "I do know something of genuine spiritual manifestations, but for those who simulate them, and conjurers especially, I have no sympathy whatever. But," I proceeded to inquire, "Will you allow me to oppose them?" He replied, "I cannot do that." "Then will you come to my house on Sunday night?" "I cannot," said he, "as I must be at the church." Under these circumstances we have no other alternative than to challenge the Frakell family, and especially the lady who is reputed to have been "successful in her exposure of Spiritualism," to "produce by means of conjuring, under the same conditions and tests, the phenomena produced before the most scientific men of the age, and others whose veracity remains unquestioned." If the family indicated, or any other conjurers, will do this, then I have authority for saying that John Fowler, Esq., 1, Victoria Street, Liverpool, will give Mr. Chapman £1,000, to go towards certain improvements in the church, and another £1,000 to the conjurer, aye, or the family of professional conjurers, who will parallel genuine spiritual phenomena under the conditions indicated.—I am, sir, etc.,  
 E. FOSTER.

50, Friargate, Preston, Feb. 16, 1882.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, Mar. 5th, at 7 p.m. prompt, Mr. MacDonnell, on "Public Worship, one of the delusions of the Churches."

Monday, Meeting of Comprehensionists; Mr. Wilson's remarks on his trip to Egypt.

Tuesday 28th, at 8, Mr. MacDonnell will discourse on "The World two hundred years hence." Admission Free, collection at close in aid of funds.

Wednesday, at 8.30, a Developing Circle, Mrs. Treadwell medium.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present at this seance.

Friday, the Sec. attends to supply literature, answer questions, etc.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close at 10.

Friday, March 10th, at 8.30, the Comprehensionists are desired to attend to hear a report by Mr. Murray, from Kansas Colony, U.S.A.—J. M. DALE, Hon. Sec.

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On Sunday evening last, Mrs. Burdett gave an Inspirational address, on "Who is God—that we shall worship him; or, what profit shall we have if we pray unto him?" It was a very good address, and full of instruction and was much appreciated by the audience present.

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"26.—T. SPENCER COBBOLD, Esq., M.D., F.R.S., F.L.S., Vice-Pres. Birmingham Nat. Hist. and Microscop. Soc., on "Parasites infesting the Heart, Blood, and Blood-vessels of Man and Animals; with a reference to the rôle of the Mosquito."

April 2.—E. B. AVELING, Esq., D.Sc., on "The Telephone, Microphone, and Photophone." (Illustrated by Experiments and the Oxy-hydrogen Lantern.)

"16.—H. AUBREY HUSBAND, Esq., M.B., Lecturer on Medical Jurisprudence and Public Health, Extra-Academical School, Edinburgh, on "The Borderlands of Sanity and their relation to Crime."

"23.—Rev. JOHN W. HORSLEY, Chaplain of Her Majesty's Prison, Clerkenwell, on "Prisons and Prisoners."

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ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully effected in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits, sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even times through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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### INGERSOLL TO BEECHER.

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