



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 198.—Vol. V.]

LONDON, JANUARY 16, 1874.

[DOUBLE SHEET—PRICE 1½d.]

**"IF A MAN DIE, SHALL HE LIVE AGAIN?"**

AN ORATION DELIVERED BY DR. SEXTON, AT GOSWELL HALL,  
 ON SUNDAY EVENING, JANUARY 11TH, 1874.

The book in which the question is contained that I have made the basis for my discourse this evening, is considered by many eminent scholars to be the most ancient in the world. Whether that be so or not, I shall not attempt to discuss to-night; the question itself is certainly a most important one: "If a man die, shall he live again?"

There is very considerable difference of opinion amongst scholars as to what the author himself meant by the question. Do the words involve an affirmative or negative answer, or a doubt as to whether man should live again after death or not? Some contend that the doctrine of human immortality was entirely unknown to the Jews, and that the Old Testament contains no reference whatever to the future life. Bishop Warburton, in his "Divine Legation of Moses," finds an argument in favour of the divine authority of the great Jewish lawgiver in the fact that he promised his people no blessings but temporal ones, such as long life and happiness, and held out to them no threats of any punishment beyond the grave. Adopting this theory, Job is supposed, in putting the question, "If a man die, shall he live again?" to be simply saying, in another form, that he will not. This is further attempted to be proved by one portion of the context.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water, it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

The tree is quoted, it is supposed, as a contrast to man; the shrub may be cut down level with the ground, but it will sprout forth again; but man, what of him?—he "dieth and wasteth away," he lieth down and riseth not. Others maintain that the question involves an affirmative answer, and that Job did most unquestionably believe in human immortality. Hence his language implies that the residence of man in the grave is not for ever.

"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past: that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee."

Some others there are who think that the question involves doubt, and that the writer put it as showing that he was desirous of obtaining information on a subject of which he was ignorant. "If a man die, shall he live again?" the answer to which would be in that case, "I really don't know; can you inform me? as I shall be very glad to receive instruction on so momentous a topic."

Whichever of these views be the correct one, it is quite certain that the question itself is one of tremendous import: and whatever Job may have thought upon the subject, our business is to endeavour to answer it for ourselves. In attempting to do this, I shall divide my subject into three parts, for the purpose of dealing with the topic in a methodical manner. I shall therefore consider

**I.—THE IMPORTANCE OF THE QUESTION.**

There are few men who will for one moment dispute that it is of the greatest importance that we should be able to answer the question satisfactorily. If a man die, shall he live again? If our happiness in the future state—supposing there to be such a state—be unaffected by the opinions we hold on this side of the grave, which I am by no

means certain of, still the desire to have this problem solved is so strong in most men's minds that a satisfactory answer to the question must be looked upon as a great boon to mankind. There are, however, men who contend that it is a problem that can never be solved at all, others who think that the only answer that we can obtain to the question is a negative one, and yet a third class who hold that the whole thing should be ignored, and that we ought to devote all our attention to the concerns of this life, and leave the affairs of the future world—even if we are convinced that there is a future world—until we land upon its shores. These views we will briefly consider.

1. *The Theory that denies a Future Life.*—Materialism to-day is destructive and dogmatic. She has entered the holy of holies, and destroyed the sacred things. She has sounded the universe, and found nothing in it but the material husks of existence; all spirit-beings are with her simply the wild imaginings of a maniac's brain. She has taken her plumb-line and level and measured infinity. She has explored space from star to star, and learned the delectable lesson that there is no God, and that man passes at death into cold oblivion and blank nothingness. In days gone by poets occasionally held this delightful prospect up to view, but the theory was never popular. To-day science, throwing aside the spiritual power which has made her what she is, declares herself on the side of the materialist. Scholars have frequently read—but usually attached little importance to the words—the lines of Seneca translated thus:—

After death nothing is, and nothing death,  
 The utmost limits of a gasp of breath.  
 Let the ambitious zealot lay aside  
 His hope of heaven (whose faith is but his pride).  
 Let slavish souls lay by their fear,  
 Nor be concerned which way, or where,  
 After this life they shall be hurld—  
 Dead, we become the lumber of the world;  
 And to that mass of matter shall be swept  
 Where things destroyed with things unborn are kept.  
 Devouring Time swallows us whole,  
 Impartial Death confounds body and soul.  
 For hell and the foul fiend that rules  
 The everlasting fiery gaols  
 Devised by rogues, dreaded by fools,  
 With his grim grisly dog that keeps the door,  
 Are senseless stories, idle tales,  
 Dreams, whimsies, and no more.\*

These views are now considered by many to be strictly in accordance with the newest teachings of science. Professor Huxley, whilst declaring that he is "no materialist," and that he believes materialism to "involve grave philosophical error," has yet given utterance to language which the materialistic philosophers have paraded with triumph in their lectures and pamphlets as admitting of no other interpretation than an admission that their doctrines are true from a scientific standpoint, and that man is matter and nothing more. He says: "But I bid you beware that in accepting these conclusions" (that is, the conclusions he has pre-

\* Post mortem nihil est, ipsaque mors nihil.  
 Velocis spatii meta novissima.  
 Spem ponant avidi, solliciti metum,  
 Quæris quo jaceas post obitum loco?  
 Quo non nata jacent.  
 Tempus nos avidum devorat, et chaos.  
 Mors individua est noxia corpori,  
 Nec parcens animæ. Tenara, et aspero  
 Regnum sub domino, limen et obsidens  
 Custos non fascili Cerberus ostio,  
 Rumore vacui, verbaque inania,  
 Et par sollicito fabula somnii.

viously arrived at on the subject of Protoplasm) "you are placing your feet on the first rung of a ladder which, in most people's estimation, is the reverse of Jacob's, and leads to the antipodes of heaven. It may seem a small thing to admit that the dull vital actions of a fungus or a foraminifer are the properties of their protoplasm, and are the direct results of the nature of the matter of which they are composed. But if, as I have endeavoured to prove to you, their protoplasm is essentially identical with, and most readily converted into, that of any animal, I can discover no logical halting-place between the admission that such is the case, and the further concession that all vital action may, with equal propriety, be said to be the result of the molecular forces of the protoplasm which displays it. And if so it must be true, in the same sense and to the same extent that the thoughts to which I am now giving utterance and your thoughts regarding them, are the expression of molecular changes in that matter of life which is the source of our other vital phenomena."

Now, however the professor may disclaim any intention on his part of lending his support to the sceptical materialism of the age, this teaching must unquestionably have a very powerful materialistic tendency. If to ascribe, "the thoughts to which I am now giving utterance and your thoughts regarding them" to molecular changes in protoplasm be not materialism of the very grossest kind, then I am at a loss to understand what materialism is. German writers have, however, gone somewhat further than this, and have spoken out plainly on the subject with no fear of being considered materialists, but rather with a degree of pride in the name as implying that they were more rational and less superstitious than other people, who were foolish enough to believe that they could live after they were dead. Dr. Strauss, whose climax of scepticism I suppose may be now considered to be reached—unless he should hereafter take to denying matter as well as spirit—discovers an argument against the future life in the want of room in which the disembodied spirits can reside. He says, in his recent work, "The Old Faith and the New:—

"When it comes to a question of existence of living beings, and, moreover, of many thousand millions of such beings, it is indispensable to enquire after the place where such beings—we allude to the souls of the departed—are to be disposed of. Ancient Christianity was at no loss how to answer such a question, having abundant space at its command for the elect in heaven beyond the starry firmament—for the damned in hell deep under the earth. For us, as we have seen already, that heavenly space has vanished from around the throne of God; while the space in the interior of our globe is so completely filled with terrestrial matter of various kinds, that for hell also we have no locality to spare."

Dr. Büchner, another eminent German, remarks with the greatest coolness:—

"A spirit without body is as unimaginable as electricity or magnetism without metallic or other substances on which these forces act. We have equally shown that the animal soul does not come into the world with any innate intuitions, that it does not represent an *ens per se*, but is a product of external influences, without which it would never have been called into existence. In the face of all these facts, unprejudiced philosophy is compelled to reject the idea of an individual immortality, and of a personal continuance after death. With the decay and dissolution of its material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent, the spirit must cease to exist. All knowledge which this being has acquired relates to earthly things; it has become conscious of itself in, with, and by these things; it has become a person by its being opposed against earthly limited individualities. How can we imagine it to be possible that, torn away from these necessary conditions, this being should continue to exist with self-consciousness and as the same person? It is not reflection, but obstinacy; not science, but faith, which supports the idea of a personal continuance. 'Physiology,' says Vogt, 'decides definitely and categorically against individual immortality, as against any special existence of the soul.'"

"Experience and daily observation teach us that the spirit perishes with its material substratum; that *man dies*. 'The times have been,' says Macbeth, 'that when the brains were out the man would die, and there an end.' There never has been, and never will be, a real apparition, which could make us believe or assume that the soul of a deceased individual continues to exist: it is dead, never to return. 'That the soul of a deceased person,' says Burmeister, 'does not reappear after death is not contested by rational people. Spirits and ghosts are only seen by diseased or superstitious individuals.'"

In another part of the book he endeavours to show, very much against the real facts of the case, that the doctrine of the immortality of man has never been popular amongst people at all advanced in intellectual culture, and is not therefore true. He says, "Among the enlightened of all nations and times, the dogma of the immortality of the soul has had ever but few partisans, though they made no efforts obstinately to support their opinion like their opponents. Mirabeau said on his deathbed, I 'shall now enter into nothingness,' and the celebrated Danton, being interrogated before the revolutionary tribunal as to his residence, said, 'My residence will soon be in nothingness.' Frederick the Great, one of the greatest geniuses Germany has produced, candidly confessed his disbelief in the immortality of the soul. He who has opportunities of observing people in the domestic circle, and in various critical situations, is able to judge how much the ideas of the enlightened classes differ from the dogmas of the Church in general, and particularly as regards the immortality of the soul.

He will frequently hear observations proving that the belief in existence after death has taken but a feeble root in the mind. The whole tendency of our time, all social efforts, are scarcely in harmony with this doctrine. 'No one,' says Feuerbach, 'who has eyes to see can fail to remark that the belief in the immortality of the soul has long been effaced from ordinary life, and that it only exists in the subjective imagination of individuals, still very numerous.' Nor can we otherwise explain the fear of death, despite all the consolation religion affords, if death were not considered as putting an end to all the pleasures of the world."

The most superficial observer of human nature cannot fail to detect the fallacy of this reasoning. In the first place, the fear of death arises in the majority of cases not from the prospect in the mind of the dying person of annihilation, but from exactly the reverse fact—that he pictures to himself a life beyond the tomb, and is not quite certain how it may fare with him when he enters upon this new state of existence. Secondly, it is by no means correct to say that the doctrine of the immortality of the soul has had "but few partisans" amongst "the enlightened of all nations and times." On the contrary, the belief that man will live again after death is as old as human nature. All nations, from the most highly civilised down to those in the lowest state of barbarism, have, with a few exceptions, held some kind of opinion—vague though it may often have been—of the immortality of the soul.

Theodore Parker very truly observes, "The doctrine of eternal life is always popular. If you were to poll the world to-day, and get the ayes and noes of all mankind, nine hundred and ninety-nine out of every thousand would give the vote for immortality."

It is rather cool of the materialistic philosophers of to-day to claim all the culture of the world as being on their side. We had thought that some thousands of men might be named who occupied the very highest possible positions in the realms of thought whose erudition, talent, and genius no one ever attempted to dispute, and who, despite all this, were the most devoted adherents to the doctrine of man's immortality. In this it seems we are wrong. Shakespeare and Milton lacked culture, Bacon was a fool, Sir Isaac Newton a pigmy, Faraday a nobody. Ye gods! The great geniuses to whom the world is expected to pay homage in the 19th century are Dr. Louis Büchner, Dr. D. F. Strauss, and, I suppose, the "Editor of the *National Reformer*." Verily materialism has become so inflated with pride since science claimed to some extent an alliance with her, that her effrontery and dogmatism are simply intolerable. The lesson she has to teach is by no means so agreeable that she should presume upon its speedy acceptance by mankind at large. A universe without a God, and man without a soul, present little to boast of in the shape of the consolation they can bring to suffering humanity.

2. *The Theory that declares a Knowledge of the Future Life to be impossible.*—Secularism, as taught by George Jacob Holyoake, holds that the problem of the future life cannot be solved. This form of Secularism is not very prevalent, however, to-day, the large mass of men who at one time were content with these moderate opinions having relinquished them for the more extreme form of Atheism, which declares the immortality of man to be impossible, and the existence of God demonstrably false. This is not to be wondered at, since there is more satisfaction to the mind in a certainty, even though it be a painful one, than to have to rest continually in ignorance upon a topic which of all others our instinct impels us to inquire into. Many years since, when I held views somewhat akin to those of Mr. Holyoake—and here I may say I never had any sympathy with the extreme opinions of other leaders of the party—I wrote the following words, which I now quote because they will show the state of mind of those who believe the problem of the future life to be incapable of solution. I am speaking of death as a tremendous fact, and I proceed:—

"The fact stares us in the face—the explanation is a riddle which even Oedipus would be incompetent to solve. We laugh, rejoice, and weep; take our ease on soft couches, or wear ourselves out with the labour and turmoil of business; the end always the same—we fade away into oblivion, and are forgotten."

To-day we frolic in the rosy bloom  
Of jocund youth—the morrow knells us to the tomb.

A dark, impenetrable curtain surrounds us—we are ever moving towards its gloomy shades. We pass behind it frequently when our prospects here seemed brightest. Friends may mourn us, relatives may lament our loss, companions may call to us; but we neither return nor answer. From behind that curtain no voice issueth—not even the gentle whisperings of a sigh—there cometh forth nothing but a deep and profound silence, the very stillness of which is terribly awful. Each man, as he shuffles off his mortal coil, leaves behind him but a mass of senseless earth—his feelings, his reason, his love, his genius—Alas! where are they? He who yesterday lit up mirth in a whole assembly by his radiant smile, or moved masses by his words of fire, has to-day become the sport of every wind—food for the meanest of creatures. His form has gone—

To mix for ever with the elements.  
To be a brother to the insensible rock  
And to the sluggish clod, which the rude swain  
Turns with his share and treads upon.

Very mysterious all this. We demand of the Universe an explanation of the problem, and the only reply we obtain is, all things are mutable, man amongst the rest. But why?—Creation returns no answer. Her myriads of stars, and millions of forms of organic and inorganic things, present the problem; but the key to its solution they withhold.

According to these views the problem is not to be solved on this side of the grave. Our most ardent desires to penetrate behind the black curtain that falls at death are so many idle and puerile wishes equalling in wisdom the crying of a child for the moon. They must be crushed out of our nature as something evil and cal-

culated to lead us away from the real business of life. Such is the philosophy of Secularism.

3. *The Theory that ignores a Future Life.*—There is yet another theory in connection with modern Secularism that may be glanced at for one moment. Mr. Charles Watts, as far as I can gather from his writings and from conversations that I have had with him on the subject, takes a somewhat different position from those persons who deny—as the majority of Secularists do—the existence of God and the possibility of a future life, and also from those who with Mr. Holyoake look upon the problem relating to these questions as one which cannot be solved. He holds that the whole matter should be ignored; that is, if we believe in God and immortality, we should in no way allow the opinions that we hold to influence our conduct here; that man's duty is confined to secular work, and that whatever theories he may entertain regarding what is usually called theology, he should act as though his entire existence were limited to this life. This view of course considerably widens the secular platform, which, upon the principle that Secularism and Atheism—that is, the denial of God and immortality—are identical, is exceedingly narrow, but after all it simply enjoins an impossibility.

Every opinion that a man holds upon ever so trivial a topic is certain more or less to influence his life. No one can have paid any attention whatever to the workings of the human mind, but he must have come to the conclusion that belief very largely governs conduct, and that it is perfectly impossible for any man to entertain seriously and honestly any opinions, and to act as though he thought otherwise, that is unless he plays the part of an outrageous hypocrite. If this be so with regard to the views people hold upon trivial matters, how much more largely will it be the case when great questions like those of the existence of God and the immortality of the soul are involved. The man who thoroughly believes in God—not as an abstraction, but as a great Personal Father, to whom he is responsible for the uses he makes of his time and the purposes to which he applies his talents, and in a future life, in which the position he is to occupy will be regulated by his conduct here, cannot live as though he were an Atheist, with no hope beyond the present life. I speak not of men who simply give a formal assent to certain theological propositions, as, alas! too many professed Christians do; they can of course devote all their attention to money-getting on six days of the week, and put on their "otherworldly" habits on the Sabbath with their Sunday clothes, to be laid aside again on Monday morning until once more required. These people may be good-enough Secularists to satisfy Mr. Watts, and he is welcome to them. But the man who is in earnest in his belief in God and immortality can no more confine all his attention to secular things, than he can refuse to eat when he is very hungry and has a table before him well supplied with good substantial food of which he has every right to partake. The religious opinions that do not influence a man's life are worth very little indeed.

All these theories that Materialism and Secularism have furnished with regard to the future life are little worth, since they either leave the problem unsolved, or solve it in a way that is rather cutting the Gordian knot than untying it. We want an answer to the question, "If a man die, shall he live again?" For this society yearns. Let us see whether there is any source from whence we can obtain the information that we need.

## II.—VARIOUS MODES OF ANSWERING THE QUESTION.

There are several methods that might be suggested, by which an answer to the question "If a man die, shall he live again?" might be obtained. We will very briefly glance at a few of these, and in doing so will appeal to—

1. *The Physical Universe.*—Man plants his foot firmly down upon the earth and gazes above and around into the infinite space that meets him at every turn. It is evening, and stars shine out overhead like so many diamonds set in ebony, and the moon sheds her silvery beams over the glad face of nature, causing a calm repose to rest upon the earth, indicative of the holiest peace of the human heart. Insects buzz on the wing, flocks bleat in the distant pasture, a gentle breeze rustles in the trees, and all Nature seems to enjoy the quiet stillness of the hour. The breast of the human being, however, who gazes upon this peaceful scene is troubled with the question "If a man die, shall he live again?" He bursts out in an earnest inquiry, puts his question to stars, and trees, and purling streams. Alas, they reply not. Their own work is enough for them, and man must be left to his fate. In the daytime he gazes on the sun, while in all its meridian splendour its beams are making merry the bird on the wing, the cattle browsing on the hill, the flowers in all the radiance of their summer hue, the rolling waves of "old ocean's grey and solitary waste," and the meanest creature that crawls upon the earth. Gladness and happiness reign around. Again he presses his question, "If a man die, shall he live again?" and once more there is no answer. Stars and streams, and sun, and rivers, and singing birds, and grassy meads, gently-falling dew, thunder-storm, and yon grand rainbow spanning the sky from horizon to horizon, all, all are dumb in answering to the momentous question. Immortality is not revealed in physical nature. True, on looking at the regularity and order that reigns around, and the harmony that seems manifested on every hand, to say nothing of the goodness displayed in every feature of the universe, one is struck with the fact that all this vast machinery must be controlled by a Great Being, in whom wisdom and love exist in their highest perfection: but then the relationship that He sustains to humanity is not shown, and therefore, after all, man may be but the creature of a day, and doomed to perish at death. He may, like the ancient

pantheists, see God in everything—thus mistaking Nature for Deity—and gain some slight glimpse of the Fatherhood of God, as did Aratus in that poem from which St. Paul on one occasion quotes:

From God we spring, whom man can never trace,  
Though seen, heard, tasted, felt in every place;  
The loneliest spot by mortal seldom trod,  
The crowded city, all is full of God;  
Oceans and lakes for God is all in all,  
And we are all his offspring.

This however leaves the question of the future life in a great state of uncertainty.

2. *Science.*—From this source we can obtain but little information. Science has devoted herself so exclusively to investigating material nature that she has lost sight completely of the spirit which must necessarily give life and activity to every atom of matter, or it would cease to be. You may go into the laboratory or the dissecting room, but no answer are you likely to get in either to the question, "If a man die, shall he live again?" Test-tubes, retorts, air-pumps, electric machines, galvanic batteries, and magnets, can tell us nothing of the immortality of man. These, together with the rest of the cumbrous display of scientific appliances will be questioned in vain. You may practise vivisection on poor harmless unoffending brute creatures, putting to torture cats, dogs, rabbits, birds, and a hundred other species of animals, but all in vain. No glimpse of immortality will you gain from such a source. You may dissect the human body, and examine most minutely every part, but no trace will you find of that *ossiculum luz* which ancient Rabbis believed to furnish the germ of the resurrection body. Take the brain in your hand and carefully inspect it, and no extent of convolutions, depths of sulci, grey matter, or peculiarity of hippocampus will give you the faintest indication of the life beyond the tomb.

3. *The Intellectual and Moral Powers of the Human Mind.*—Here, no doubt, we approach nearer to the region in which the solution of the problem is to be made; but still some uncertainty will probably remain. Intellectually there is no doubt a great gulf between man and the next animal in the scale below him. We possess the power of looking forward and contemplating the future, a capability with which it is highly questionable whether any of the lower animals are blessed. Man knows that he will die, and contemplates death with philosophic calmness; no lower animal has any idea of what death is, and only judges of it when it comes by the pain which it brings. Herein there is no doubt a wide difference between the two, but it is still questionable whether this amounts to a proof of man's immortality. It is often said that as we see into the future there must always be a future before us. But why must? Even our strongest wishes, our most ardent longings, and our highest aspirations after immortality can prove nothing to the atheist. The man who believes in a kind and good "Heavenly Father" will see clearly that these aspirations and desires so deeply rooted in human nature were never intended to mislead us, and that consequently their realisation in some future world is certain. But to the atheist who recognises no God this argument is worthless. How can he tell but that all human life may be a mockery, and our noblest inclinations and most ardent hopes only destined to be disappointed in the end? A stronger case by far may be made out from the social and moral aspect of man's nature. All men have a hatred of injustice, and the thought that it will in any case always go unpunished is a very terrible one. I do not, of course, speak of individual instances, in which a particular person may fancy he has sustained a wrong at the hands of someone else, and may therefore desire that punishment shall ultimately overtake the offender, but of the universal belief of mankind in Nemesis. The form which this desire of justice may assume amongst different peoples will of course be exceedingly various. In savage nations, where the ideas of justice amongst men are low, as a matter of course the notions entertained of the justice that is to be meted out by God will not be very exalted. Still the belief is there, and we have a right to demand how it came if not from God. All literature in every age recognises this principle, and history shows that it has always prevailed more or less amongst mankind. "In every age and nation," remarks an able writer in the *Theological Review*, "epics, dramas, and popular legends, wherever they may be found, either directly aim to represent what we have significantly learned to name 'Poetic Justice,' or pay the idea still deeper homage by founding the tragedy of the piece on the failure of justice. Never is the notion absent, either from the ethical poets, such as the author of 'Job,' Euripides, Dante, or Milton, or from those who have followed the principle of Art for Art's sake—Æschylus, Shakespeare, and Goethe. Each of us in the course of life exemplifies the cycle of human thought in the matter. In childhood we read history with impatient longing for the triumph of patriots and heroes and the overthrow of their oppressors, and we prefer ancient history to modern because it seems to offer a clearer field for the vindication of ethical ideas. In youth we find delight in the romances which exhibit virtue as crowned with success, and wickedness defeated; and it is invariably with a mingled sense of surprise and indignation that we fling down the first tale which leaves us at its conclusion with our legitimate anticipations of such a *dénouement* unsatisfied. To this hour the play-going public, which represents the youthful-mindedness of the community, refuses to sanction any picture of life wherein, ere the curtain falls, the hero is not vindicated from all aspersion, and the villain punished and exposed." All this goes to show that there is implanted deep in human nature so intense a love of justice that nothing that happens on this side of the grave can fully satisfy it.

demands. On every hand we see injustice done, and not unfrequently the tyrant and the scoundrel go down to the grave not only having made no atonement for the wrongs they did, but even rejoicing with their dying breath over their misdeeds; whilst, on the other hand, the virtuous man, whose love of rectitude and honour has caused him to become a poor, despised wanderer on the face of the earth, with hardly a home to call his own, is made the victim of bitter persecution at the hands of his oppressors, and dies in destitution, suffering penury and misfortune with no hand held out to offer him the slightest help, or to make one effort at smoothing his passage through the dark valley of death. Now, if God be just, there must be a state in which these wrongs will be rectified. It is impossible to conceive otherwise. The atheist may object here, as I pointed out might be done at another part of the argument, If there be no God, this reasoning falls to the ground. Not so, for it is only on the supposition that God—a God of Justice—exists that this prevailing principle of the mind can be accounted for at all. How came this intense desire to see justice done implanted in human nature? By what natural process did it arise? Tell me that, Atheist, Naturalist, Secularist, or by whatever other name you may be known. Experience! Experience when and of what? Clearly we have no experience of anything that can account for this principle or give us the slightest clue to its origin. Our experience is of grievances unredressed, wrongs, for which no reparation is made, evils unredeemed by good, injustice triumphant, vice unpunished; most assuredly, therefore, we have obtained no such principle as this intense love of justice from individual experience. It is said sometimes that it is the result of education; but this in no way affords any explanation, since the question still arises, How did it originate at the first? I may have learned it from my parents, they from theirs, and so on back for a hundred generations; but some time or other there must have been a commencement of it, and we want to know from what source it then sprang. Indeed, to trace it back to the early periods of the world's history is rather to increase the difficulty of accounting for it on natural principles, since in that case it must have had its origin—according to the theory entertained by the very persons of whom we are speaking—with savages. There is but one explanation that is at all satisfactory, which is that the noble principle in question came from God, and points the way to immortality.

The entire moral nature of man may be looked upon as strong presumptive evidence of the existence of God and the immortality of the soul. It is difficult to conceive of a man as a moral being at all upon any other supposition. Don't misunderstand me here. I don't mean that a disbeliever in God and immortality cannot be moral, since very frequently he is most strictly so, but that a moral nature in man is unaccountable except upon the supposition that a moral Governor presides over the destinies of the universe. Secularism professes to accept the utilitarian scheme of morals so ably advocated by the late John Stuart Mill. Now I have no desire to violate the well-known and generally-approved maxim, *De mortuis nil nisi bonum*, but assuredly this utilitarianism is a most miserable affair. It reduces morals to a rule-of-three sum, and makes virtue and vice questions of arithmetic. Before I can know what I ought to do and what leave undone, am I to be expected to sit down with a sheet of paper before me and work out the result of every individual act mathematically? This would assuredly reduce the whole science of ethics to a farce. To judge of an act by its consequences is absurd, since the consequences cannot be known until the act has been committed, whereas you want to learn what is right and what wrong before the act is performed in order to know whether you should do it or not. The morality of an act is not to be judged of by its results on society, but by the moral law implanted by God deep in the human constitution. That moral law is based upon a moral nature in man, implies necessarily a Great Moral Governor, and points unmistakably to a future life where morality shall reign supreme, and virtue triumph over every vice.

The argument from the religious nature of man is still more conclusive in favour of immortality. The human soul clings to God as its only refuge in distress, and finds in Him its only safety when the tempests of trouble threaten to overwhelm it, and the storms of adversity, suffering, pain, and temptation to wrong-doing seem likely to blast every hope, and wither every noble aspiration after good. The relationship between God and the soul implies immortality for man:—

Can a finite thing created in the bounds of time and space,  
Can it live, and grow, and love Thee, catch the glory of Thy face,  
Fade and die, be gone for ever, know no being, have no place?

4. *Revelation.*—By many the question of man's immortality is considered a subject, about which there should be no dispute, and upon which discussion is quite unnecessary, since the whole thing has been settled by Revelation. No doubt this is so far satisfactory that it meets the case of all those who accept the teachings of the Bible as being of divine authority. But it must not be forgotten that there are large numbers of persons who do not believe in the Bible as being other than a human—and a very imperfect—production, and upon the minds of such this argument can have no weight. If you go to an atheist with the Bible in your hand and attempt to prove the immortality of the soul from its pages, he will either laugh at you, or suggest that you had better first establish the divine authority of the book.

Besides all the statements of the Bible upon this subject are the result of an influx into human nature from the spirit-world, and therefore based more or less upon Spiritualism in some form or other. The Bible is essentially a Spiritual book, Spiritual truths

are scattered with wondrous profusion through its pages, and on every leaf there shines out blessed teachings, from the glorious Summer-land.

5. *Spiritual Manifestations.*—In modern days to describe spirits as coming back from the tomb, and making their appearance to mortals, is considered a proof of imbecility of mind, and a lack of intellectual culture. Yet in stating most emphatically that such events do occur, and that often—

"I merely mean to say what Johnson said,  
That in the course of some six thousand years  
All nations have believed that from the dead  
A visitant at intervals appears;  
And what is strangest upon this strange head  
Is, that whatever bar the reason rears  
'Gainst such belief, there's something stronger still  
In its behalf, let those deny who will."

These modern spiritual manifestations appear to me to have come, in the good providence of God, at a time when nothing else could reach the rampant scepticism and dogmatic materialism of the age. As I have said elsewhere more than once, there never was a period in the history of the world when materialism was as dominant as it is to-day. It has forced itself into the temple of science, and almost hurled philosophy from her seat, whilst at religion it has set up a laugh of scorn that rings through the land. Something unusual was therefore needed to check its rapid progress, and that something came in the form of Modern Spiritualism. You must not imagine that Spiritualism is new or confined to this age. Its manifestations are as old as humanity; there has probably never been a period in which they have not been more or less known, nor an age in which some slight indications of them have not been felt. The belief in spirit-communion is well-nigh universal. Still, to-day the manifestations come, perhaps to some extent, in a new form, most certainly with a new power, to meet a condition of society that had not previously been experienced. Modern Spiritualism is destined to crush the materialism of the age, and hurl the scepticism now so prevalent from the throne which it has usurped.

It is considered the proper thing to do in fashionable society to treat the whole thing with supreme contempt: to assume that those who believe in it are simply fools and madmen, not worthy of a moment's consideration, and to sneer significantly whenever the subject is named. There are other persons, however, who feel disposed to look leniently upon the phenomena, and to confess that there must be something in it, but who, nevertheless, do not give the least credence to the spirit theory, nor admit for one moment that communications either are or can be received from those of our friends who have passed through the change called death. All that is stated about the phenomena, say they, may be true; but still I fail to see how the doctrine of immortality is proved thereby. Now, of course, unless the manifestations do show that there is a future life, however valuable they might prove in some other sense, they would assuredly be useless for our present purpose. That Modern Spiritualism does demonstrate beyond the shadow of a doubt that man is immortal, and will live after the material body has been consigned to the grave, is certain to the mind of every person who has carefully investigated the matter. It does this in various ways.

(a.) *The Spirit Theory is the only one by which all the phenomena can be explained and accounted for.*—A score of other hypotheses have been framed to meet the case, but they have all failed. You have psychic force, unconscious cerebration, mesmerism, electricity, ideomotor motion, self-delusion, mistaking the subjective for the objective, imposture, conjuring, and other theories *ad nauseam*, but every Spiritualist knows that these, separately and collectively, fail to explain a tithe of the manifestations that take place in the simplest circle that has been formed. A writer in the *New Quarterly Magazine* holds a mock seance, and imposes upon half-a-dozen of his friends and frightens a medium by his tricks. He has a hole in the ceiling of his room, out of which comes a leathern band to lift some one to the ceiling; a hole in the floor with machinery for raising the table; a hole in one of the walls to produce an illusion with a looking-glass, and so on. And we are to believe that when spiritual manifestations take place in our own homes, for example, all this preparation has been adopted by somebody to deceive us. Truly this writer must think we are a set of fools. But who is he? No name is given, no address stated; some of the tricks described are simply impossible; in fact, the whole thing is probably as fine a piece of fiction as has ever been put upon paper. The spirit theory alone will enable us to explain the real phenomena, and that theory implies the immortality of man.

(b.) *The Spirits themselves testify as to who and what they are.*—On this point there is no difference of opinion amongst them. Their views vary upon almost every topic, whether social, political, or theological, but upon this they all agree.

(c.) *The Proofs that they give that their Statements on this matter are true are irrefragable.*—They display knowledge only in the possession of the persons they profess to be, and in a thousand ways demonstrate beyond a shadow of a doubt their identity.

(d.) *They make themselves manifest to our Organs of Sense.*—In this respect we have as much evidence of their identity as we have of that of any friend in the flesh that we may meet whilst walking along the street. In fact, if Spiritualism be a delusion, then there is nothing in the world certain, and I cannot even be sure of my own existence. The evidence of the truth of Spiritualism to me is as strong as the evidence I possess that I am speaking to you at this moment; and if I experience doubt

respecting the one I might with equal reason do so regarding the other. Such a course would, I take it, hardly be deemed rational or wise.

Spiritualism, therefore, demonstrates beyond dispute the fact that man is immortal, and will live on when his material organisation has been distributed to the winds and the elements of which it was composed entered into new combinations. It is certain therefore that if a man dieth, he shall live again.

III. THE RESULTS THAT FLOW FROM AN AFFIRMATIVE ANSWER TO THE QUESTION.—Under this head I must be exceedingly brief, as I have already far exceeded the time I had intended to address you. The answer to the question, "If a man die, shall he live again?" will, as I have already stated, very considerably influence his entire character. The knowledge—I do not use the word belief, for Spiritualism has rendered that inappropriate—that a man will live after death must be productive of tremendous results in reference to his life, whatever Secularism may say to the contrary. He knows that there is no such thing as death; that what men call by that ugly name is really a birth into a higher sphere, an entrance into a holier and happier region, in whose precincts he will be enabled through untold ages to cultivate his intellect, perfect his moral character, and enjoy to the full extent of his capability all that is pure, good, true, and godly.

The fact, too, that he knows that those dear to him, from whom he was separated so painfully when the stern and cruel hand of death wrenched them from his hearth away, still live in a happier land, must afford him almost inconceivable joy. They left him long, long ago, but their images haunt him still; in dreams at night and in reveries by day their forms appear as they were in that far off past when love bound them so closely to his heart. He had thought them dead, and therefore lost to him for ever, but the glorious light of immortality broke in upon him, its beams penetrated into the darkness of his mind, and he soon learned the soul-inspiring truth that a region of joy, peace, and love lies beyond the black waters of death, and that in the bosom of God his loved ones had found an everlasting home.

The eternal union of the soul with God also flows from the doctrine of the future life, and this is perhaps after all its very highest consolation. He who knows what it is for the soul to yearn after God and to find rest in Almighty love, will see how vast is the happiness that must arise from the knowledge, that his destiny is to progress in this direction for ever, and that in that heavenly home no cloud will arise to shut out the Sun of Divine Goodness from his eyes through the countless ages of eternity. There is always danger of being accused of fanaticism, when speaking on this theme, yet it cannot be avoided. The inner life of man is of more importance after all than the outer life, and the *summum bonum* of that inner life is faith and trust in, and above all, love to God. The eternal resting-place of the soul is in God; there is none other. The heavenly home is the real home, hence the ardent longing after the immortal life. "If," said W. J. Fox, "heaven be indeed a dream, it is one of nature's dreams whose visions are prophecies."

A knowledge of the fact that there is a future state beyond the tomb must lead, too, to a life such as become men who are to live for ever. If we feel thoroughly and earnestly that we are to live again in a land on the other side of the river of death, and that our state there will be such as our conduct here has made it, our every act must be largely influenced thereby. I do not ask you to subscribe to any form of theological faith, neither do I mark out for you the moral path in which you are to walk. I do not dictate to you, saying do this and leave that undone; I only impress upon you the importance of living here such a life as shall best prepare you for the great hereafter that is to come. "If a man die, shall he live again?" Yes, that is as certain as that I am speaking to you at this moment and you listening to what I say.

## MY GHOST EXPERIENCES.

BY WILLIAM VOLCKMAN.

### PART I.—THE STRUGGLING "GHOST."

Enter Ghost.

Horatio. "Look, my lord, it comes!"

Hamlet. "Thou com'st in such a questionable shape."

"What may this mean?"

Say, why is this? wherefore? what should we do?"—SHAKESPEARE.

Justice Shallow. "I am sworn of the peace; \* \* \* Keep them asunder."—SHAKESPEARE.

Extract from Public Letter. "I am fully aware that by writing in this style I subject myself to ridicule, and to be considered either a fool or an impostor, \* \* \* that gives me not one moment's pain."—J. C. LUXMOORE, *Justice of the Peace*.

Dogberry. "Dost thou not suspect my place? Dost thou not suspect my years? O that he were here to write me down—an ass! but, masters, remember that I am an ass; though it be not written down, yet forget not I am an ass."—SHAKESPEARE.

Dogberry. "Get the learned writer to set down our excommunication."—SHAKESPEARE.

Many personal friends, and others interested, have urged upon me the duty of making public my recent "Ghost" experiences, which, in the form of certain charges against me, have received in *The Spiritualist* ex-parte statement and treatment.

My compliance is not without reluctance; for it seems to me that the statements just referred to (ex-parte though they be), if but reasonably considered, are in themselves a sufficient vindication of my procedure in relation to the "Ghost" which appeared

through the "mediumship" of Miss Florence Cook while she remained, as alleged, tied and sealed in her cabinet. However, that both sides may have a hearing, I present my own record of the case, and would merely, by way of preface, acknowledge my obligation to my "Friends the enemy" for the public report upon which they have ventured. Without such report I should have been deprived of much corroboration; a corroboration the more important seeing that it is volunteered by my antagonists, who must receive back in good part some of the "raps" they have endeavoured to inflict upon me, and not object to my attempt at "turning the tables" upon them.

#### THE CHARGE AGAINST ME

is presented in the following report, now reprinted verbatim from *The Spiritualist* of Dec. 12th, 1873, entitled

#### "GROSS OUTRAGE AT A SPIRIT CIRCLE."

"LAST Tuesday night there was a seance at Mr. Cook's. Among the guests present were the Earl of Caithness (who is not a Spiritualist), Lady Caithness; and the Count El Conde de Medina Pomar, of 46, Portland-place, W.; Mr. Charles Blackburn, Parkfield, Didsbury, near Manchester; Mr. Henry M. Dunphy, barrister-at-law, Essex-court, Temple, E.C.; Mr. J. C. Luxmoore, J.P., 16, Gloucester-square, Hyde-park, W.; Mrs. A. Corner, and Mr. E. E. Corner (ship's first officer), St. Thomas's-square, Hackney; Mr. H. Bielfeld, 205, Easton-road; Mr. G. R. Tapp, 18, Queen Margaret's-grove, Islington; Mr. W. H. Harrison, Wilmin-villa, Heme-hill; Mr. and Mrs. Cook and children; and the person who committed the outrage described in the following document:

"This evening at Miss Cook's seance, during the appearance of what purported to be the spirit 'Katie,' a man, named Volckman, rose up, grasped her round the waist with both arms, and tried to throw her down with his feet. Mr. Tapp and Mr. Corner seized the man who thus broke the conditions which we were all admitted on the understanding we would keep. 'Katie' instantly extricated herself from his clutches, and aided by Mr. Luxmoore, was in a moment back in the cabinet. After a delay of about five minutes, during which Katie gave earnest instructions to the sitters, the cabinet was opened and Miss Cook found in black dress, and boots, with the tape tightly round her waist, as at the beginning of the seance, the knot sealed as at first with the signet-ring of the Earl of Caithness, and sewn underneath the seal with thread, as it had been sewn before the seance by Mr. Luxmoore. The tape and seal are now in the possession of the Earl of Caithness. Before the seance the cabinet was searched by the strangers present, and after it by Lady Caithness and others. Lady Caithness and Mrs. Corner, who never lost sight of Miss Cook from the moment the cabinet was opened, subsequently led the medium to her bedroom after she had recovered from the severe shock, and searched her. She had her boots and black dress on, and no white drapery, and nothing but her ordinary dress. There was nothing in her pockets. Her under garments were coloured wadded winter clothing. We all regard the act of the man as a gross outrage, and think the results redound greatly to the credit of Miss Cook.

CAITHNESS.	J. C. LUXMOORE.
MARIE CAITHNESS.	HENRY M. DUNPHY.
EL CONDE DE MEDINA POMAR.	HENRY BIELFELD.
CHARLES BLACKBURN.	EDWARD ELGIE CORNER.
AMELIA CORNER.	GEORGE ROBERT TAPP.
	WILLIAM H. HARRISON.

"Dec. 9th, 1873."

The high breeding and good taste of this report are only equalled by its incompleteness and simplicity. Notwithstanding the refined and aristocratic halo conferred by signatures representing Scottish and Spanish nobility, notwithstanding its endorsement by newspaper editors, a barrister-at-law, and a justice of the peace, Mr. Harrison (editor of *The Spiritualist*) appears to have been uneasily conscious of its deficiency. Taking advantage then of his official capacity and of his presence at the seance he appends further details, to which the silence of his fellow sitters gives assent. He says:—

"After Katie ceased to speak, moans were heard coming from her medium, who soon afterwards began to shriek, and to cry out about 'burning' pains. Mrs. Cook then began to faint and the children to cry, the little brother of the medium expressing the fear that 'Florrie would die.' The cabinet was then opened, and, after the tapes had been examined and removed, the ladies took the suffering medium under their care. Before this, Mr. Corner, assisted by Mr. Tapp, walked the person who committed the deed upstairs, and, after waiting to learn whether the medium were alive or dead, they let him go. His nose had been scratched in the brief scuffle. We do not know whether he is a Spiritualist or not, but in his public utterances he has said much about seances at which he has recently been present at the house of his friends Mr. and Mrs. Guppy."

But this is not all. The Justice of the peace appears to have passed an uneasy night of it in excogitating this report, and must have "got up early" the next morning (Wednesday) to supplement it by a letter as follows:—

"To the Editor of 'The Spiritualist'."

"SIR,—It has occurred to me that there is a slight omission in the account drawn up last night, and signed by all present, recording what took place at Miss Cook's seance. I, before the seance commenced, stated, as I usually do, the conditions necessary, but as a further precaution, mentioned that any infringement of them, especially taking hold of Katie, would be highly dangerous to the medium and perhaps fatal. The individual who committed the outrage gave his assent to the condition; but, notwithstanding this promise, acted as named in the account above alluded to. The object of his conduct is but too clear, i.e., to prove Miss Cook an impostor; but I can tell him, and all others who would so misbehave themselves, that Miss Cook's honesty and integrity have been too long

\* Is it intended to count the "Count" twice over?

demands. On every hand we see injustice done, and not unfrequently the tyrant and the scoundrel go down to the grave not only having made no atonement for the wrongs they did, but even rejoicing with their dying breath over their misdeeds; whilst, on the other hand, the virtuous man, whose love of rectitude and honour has caused him to become a poor, despised wanderer on the face of the earth, with hardly a home to call his own, is made the victim of bitter persecution at the hands of his oppressors, and dies in destitution, suffering penury and misfortune with no hand held out to offer him the slightest help, or to make one effort at smoothing his passage through the dark valley of death. Now, if God be just, there must be a state in which these wrongs will be rectified. It is impossible to conceive otherwise. The atheist may object here, as I pointed out might be done at another part of the argument, If there be no God, this reasoning falls to the ground. Not so, for it is only on the supposition that God—a God of Justice—exists that this prevailing principle of the mind can be accounted for at all. How came this intense desire to see justice done implanted in human nature? By what natural process did it arise? Tell me that, Atheist, Naturalist, Secularist, or by whatever other name you may be known. Experience! Experience when and of what? Clearly we have no experience of anything that can account for this principle or give us the slightest clue to its origin. Our experience is of grievances unredressed, wrongs, for which no reparation is made, evils unredeemed by good, injustice triumphant, vice unpunished; most assuredly, therefore, we have obtained no such principle as this intense love of justice from individual experience. It is said sometimes that it is the result of education; but this in no way affords any explanation, since the question still arises, How did it originate at the first? I may have learned it from my parents, they from theirs, and so on back for a hundred generations; but some time or other there must have been a commencement of it, and we want to know from what source it then sprang. Indeed, to trace it back to the early periods of the world's history is rather to increase the difficulty of accounting for it on natural principles, since in that case it must have had its origin—according to the theory entertained by the very persons of whom we are speaking—with savages. There is but one explanation that is at all satisfactory, which is that the noble principle in question came from God, and points the way to immortality.

The entire moral nature of man may be looked upon as strong presumptive evidence of the existence of God and the immortality of the soul. It is difficult to conceive of a man as a moral being at all upon any other supposition. Don't misunderstand me here. I don't mean that a disbeliever in God and immortality cannot be moral, since very frequently he is most strictly so, but that a moral nature in man is unaccountable except upon the supposition that a moral Governor presides over the destinies of the universe. Secularism professes to accept the utilitarian scheme of morals so ably advocated by the late John Stuart Mill. Now I have no desire to violate the well-known and generally-approved maxim, *De mortuis nil nisi bonum*, but assuredly this utilitarianism is a most miserable affair. It reduces morals to a rule-of-three sum, and makes virtue and vice questions of arithmetic. Before I can know what I ought to do and what leave undone, am I to be expected to sit down with a sheet of paper before me and work out the result of every individual act mathematically? This would assuredly reduce the whole science of ethics to a farce. To judge of an act by its consequences is absurd, since the consequences cannot be known until the act has been committed, whereas you want to learn what is right and what wrong before the act is performed in order to know whether you should do it or not. The morality of an act is not to be judged of by its results on society, but by the moral law implanted by God deep in the human constitution. That moral law is based upon a moral nature in man, implies necessarily a Great Moral Governor, and points unmistakably to a future life where morality shall reign supreme, and virtue triumph over every vice.

The argument from the religious nature of man is still more conclusive in favour of immortality. The human soul clings to God as its only refuge in distress, and finds in Him its only safety when the tempests of trouble threaten to overwhelm it, and the storms of adversity, suffering, pain, and temptation to wrong-doing seem likely to blast every hope, and wither every noble aspiration after good. The relationship between God and the soul implies immortality for man:—

Can a finite thing created in the bounds of time and space,  
Can it live, and grow, and love Thee, catch the glory of Thy face,  
Fade and die, be gone for ever, know no being, have no place?

4. *Revelation.*—By many the question of man's immortality is considered a subject, about which there should be no dispute, and upon which discussion is quite unnecessary, since the whole thing has been settled by Revelation. No doubt this is so far satisfactory that it meets the case of all those who accept the teachings of the Bible as being of divine authority. But it must not be forgotten that there are large numbers of persons who do not believe in the Bible as being other than a human—and a very imperfect—production, and upon the minds of such this argument can have no weight. If you go to an atheist with the Bible in your hand and attempt to prove the immortality of the soul from its pages, he will either laugh at you, or suggest that you had better first establish the divine authority of the book.

Besides all the statements of the Bible upon this subject are the result of an influx into human nature from the spirit-world, and therefore based more or less upon Spiritualism in some form or other. The Bible is essentially a Spiritual book, Spiritual truths

are scattered with wondrous profusion through its pages, and on every leaf there shines out blessed teachings, from the glorious Summer-land.

5. *Spiritual Manifestations.*—In modern days to describe spirits as coming back from the tomb, and making their appearance to mortals, is considered a proof of imbecility of mind, and a lack of intellectual culture. Yet in stating most emphatically that such events do occur, and that often—

"I merely mean to say what Johnson said,  
That in the course of some six thousand years  
All nations have believed that from the dead  
A visitant at intervals appears;  
And what is strangest upon this strange head  
Is, that whatever bar the reason rears  
Against such belief, there's something stronger still  
In its behalf, let those deny who will."

These modern spiritual manifestations appear to me to have come, in the good providence of God, at a time when nothing else could reach the rampant scepticism and dogmatic materialism of the age. As I have said elsewhere more than once, there never was a period in the history of the world when materialism was as dominant as it is to-day. It has forced itself into the temple of science, and almost hurled philosophy from her seat, whilst at religion it has set up a laugh of scorn that rings through the land. Something unusual was therefore needed to check its rapid progress, and that something came in the form of Modern Spiritualism. You must not imagine that Spiritualism is new or confined to this age. Its manifestations are as old as humanity; there has probably never been a period in which they have not been more or less known, nor an age in which some slight indications of them have not been felt. The belief in spirit-communication is well-nigh universal. Still, to-day the manifestations come, perhaps to some extent, in a new form, most certainly with a new power, to meet a condition of society that had not previously been experienced. Modern Spiritualism is destined to crush the materialism of the age, and hurl the scepticism now so prevalent from the throne which it has usurped.

It is considered the proper thing to do in fashionable society to treat the whole thing with supreme contempt; to assume that those who believe in it are simply fools and madmen, not worthy of a moment's consideration, and to sneer significantly whenever the subject is named. There are other persons, however, who feel disposed to look leniently upon the phenomena, and to confess that there must be something in it, but who, nevertheless, do not give the least credence to the spirit theory, nor admit for one moment that communications either are or can be received from those of our friends who have passed through the change called death. All that is stated about the phenomena, say they, may be true; but still I fail to see how the doctrine of immortality is proved thereby. Now, of course, unless the manifestations do show that there is a future life, however valuable they might prove in some other sense, they would assuredly be useless for our present purpose. That Modern Spiritualism does demonstrate beyond the shadow of a doubt that man is immortal, and will live after the material body has been consigned to the grave, is certain to the mind of every person who has carefully investigated the matter. It does this in various ways.

(a.) *The Spirit Theory is the only one by which all the phenomena can be explained and accounted for.*—A score of other hypotheses have been framed to meet the case, but they have all failed. You have psychic force, unconscious cerebration, mesmerism, electricity, ideomotor motion, self-delusion, mistaking the subjective for the objective, imposture, conjuring, and other theories *ad nauseam*, but every Spiritualist knows that these, separately and collectively, fail to explain a tithe of the manifestations that take place in the simplest circle that has been formed. A writer in the *New Quarterly Magazine* holds a mock seance, and imposes upon half-a-dozen of his friends and frightens a medium by his tricks. He has a hole in the ceiling of his room, out of which comes a leathern band to lift some one to the ceiling; a hole in the floor with machinery for raising the table; a hole in one of the walls to produce an illusion with a looking-glass, and so on. And we are to believe that when spiritual manifestations take place in our own homes, for example, all this preparation has been adopted by somebody to deceive us. Truly this writer must think we are a set of fools. But who is he? No name is given, no address stated; some of the tricks described are simply impossible; in fact, the whole thing is probably as fine a piece of fiction as has ever been put upon paper. The spirit theory alone will enable us to explain the real phenomena, and that theory implies the immortality of man.

(b.) *The Spirits themselves testify as to who and what they are.*—On this point there is no difference of opinion amongst them. Their views vary upon almost every topic, whether social, political, or theological, but upon this they all agree.

(c.) *The Proofs that they give that their Statements on this matter are true are irrefragable.*—They display knowledge only in the possession of the persons they profess to be, and in a thousand ways demonstrate beyond a shadow of a doubt their identity.

(d.) *They make themselves manifest to our Organs of Sense.*—In this respect we have as much evidence of their identity as we have of that of any friend in the flesh that we may meet whilst walking along the street. In fact, if Spiritualism be a delusion, then there is nothing in the world certain, and I cannot even be sure of my own existence. The evidence of the truth of Spiritualism to me is as strong as the evidence I possess that I am speaking to you at this moment; and if I experience doubt

respecting the one I might with equal reason do so regarding the other. Such a course would, I take it, hardly be deemed rational or wise.

Spiritualism, therefore, demonstrates beyond dispute the fact that man is immortal, and will live on when his material organisation has been distributed to the winds and the elements of which it was composed entered into new combinations. It is certain therefore that if a man dieth, he shall live again.

III. THE RESULTS THAT FLOW FROM AN AFFIRMATIVE ANSWER TO THE QUESTION.—Under this head I must be exceedingly brief, as I have already far exceeded the time I had intended to address you. The answer to the question, "If a man die, shall he live again?" will, as I have already stated, very considerably influence his entire character. The knowledge—I do not use the word belief, for Spiritualism has rendered that inappropriate—that a man will live after death must be productive of tremendous results in reference to his life, whatever Secularism may say to the contrary. He knows that there is no such thing as death; that what men call by that ugly name is really a birth into a higher sphere, an entrance into a holier and happier region, in whose precincts he will be enabled through untold ages to cultivate his intellect, perfect his moral character, and enjoy to the full extent of his capability all that is pure, good, true, and godly.

The fact, too, that he knows that those dear to him, from whom he was separated so painfully when the stern and cruel hand of death wrenched them from his hearth away, still live in a happier land, must afford him almost inconceivable joy. They left him long, long ago, but their images haunt him still; in dreams at night and in reveries by day their forms appear as they were in that far off past when love bound them so closely to his heart. He had thought them dead, and therefore lost to him for ever, but the glorious light of immortality broke in upon him, its beams penetrated into the darkness of his mind, and he soon learned the soul-inspiring truth that a region of joy, peace, and love lies beyond the black waters of death, and that in the bosom of God his loved ones had found an everlasting home.

The eternal union of the soul with God also flows from the doctrine of the future life, and this is perhaps after all its very highest consolation. He who knows what it is for the soul to yearn after God and to find rest in Almighty love, will see how vast is the happiness that must arise from the knowledge, that his destiny is to progress in this direction for ever, and that in that heavenly home no cloud will arise to shut out the Sun of Divine Goodness from his eyes through the countless ages of eternity. There is always danger of being accused of fanaticism, when speaking on this theme, yet it cannot be avoided. The inner life of man is of more importance after all than the outer life, and the *summum bonum* of that inner life is faith and trust in, and above all, love to God. The eternal resting-place of the soul is in God; there is none other. The heavenly home is the real home, hence the ardent longing after the immortal life. "If," said W. J. Fox, "heaven be indeed a dream, it is one of nature's dreams whose visions are prophecies."

A knowledge of the fact that there is a future state beyond the tomb must lead, too, to a life such as become men who are to live for ever. If we feel thoroughly and earnestly that we are to live again in a land on the other side of the river of death, and that our state there will be such as our conduct here has made it, our every act must be largely influenced thereby. I do not ask you to subscribe to any form of theological faith, neither do I mark out for you the moral path in which you are to walk. I do not dictate to you, saying do this and leave that undone; I only impress upon you the importance of living here such a life as shall best prepare you for the great hereafter that is to come. "If a man die, shall he live again?" Yes, that is as certain as that I am speaking to you at this moment and you listening to what I say.

## MY GHOST EXPERIENCES.

By WILLIAM VOLCKMAN.

### PART I.—THE STRUGGLING "GHOST."

Enter Ghost.

Horatio. "Look, my lord, it comes!"  
Hamlet. "Thou com'st in such a questionable shape.  
\* \* \* \* \* What may this mean?"  
Say, why is this? wherefore? what should we do?"—SHAKESPEARE.

Justice Shallow. "I am sworn of the peace; \* \* \* Keep them asunder."—SHAKESPEARE.

Extract from Public Letter. "I am fully aware that by writing in this style I subject myself to ridicule, and to be considered either a fool or an impostor, \* \* \* that gives me not one moment's pain."—J. C. LUXMOORE, *Justice of the Peace*.

Dogberry. "Dost thou not suspect my place? Dost thou not suspect my years? O that he were here to write me down—an ass! but, masters, remember that I am an ass; though it be not written down, yet forget not I am an ass."—SHAKESPEARE.

Dogberry. "Get the learned writer to set down our excommunication."—SHAKESPEARE.

Many personal friends, and others interested, have urged upon me the duty of making public my recent "Ghost" experiences, which, in the form of certain charges against me, have received in *The Spiritualist* ex-parte statement and treatment.

My compliance is not without reluctance; for it seems to me that the statements just referred to (ex-parte though they be), if but reasonably considered, are in themselves a sufficient vindication of my procedure in relation to the "Ghost" which appeared

through the "mediumship" of Miss Florence Cook while she remained, as alleged, tied and sealed in her cabinet. However, that both sides may have a hearing, I present my own record of the case, and would merely, by way of preface, acknowledge my obligation to my "friends the enemy" for the public report upon which they have ventured. Without such report I should have been deprived of much corroboration; a corroboration the more important seeing that it is volunteered by my antagonists, who must receive back in good part some of the "raps" they have endeavoured to inflict upon me, and not object to my attempt at "turning the tables" upon them.

#### THE CHARGE AGAINST ME

is preferred in the following report, now reprinted verbatim from *The Spiritualist* of Dec. 12th, 1873, entitled

#### "GROSS OUTRAGE AT A SPIRIT CIRCLE."

"LAST Tuesday night there was a seance at Mr. Cook's. Among the guests present were the Earl of Caithness (who is not a Spiritualist), Lady Caithness; and the Count El Conde de Medina Pomar, of 46, Portland-place, W.; Mr. Charles Blackburn, Parkfield, Didsbury, near Manchester; Mr. Henry M. Dunphy, barrister-at-law, Essex-court, Temple, E.C.; Mr. J. C. Luxmoore, J.P., 16, Gloucester-square, Hyde-park, W.; Mrs. A. Corner, and Mr. E. E. Corner (ship's first officer), St. Thomas's-square, Hackney; Mr. H. Biefeld, 208, Euston-road; Mr. G. R. Tapp, 18, Queen Margaret's-grove, Islington; Mr. W. H. Harrison, Wilmin-villa, Herne-hill; Mr. and Mrs. Cook and children; and the person who committed the outrage described in the following document:

"This evening at Miss Cook's seance, during the appearance of what purported to be the spirit 'Katie,' a man, named Volkman, rose up, grasped her round the waist with both arms, and tried to throw her down with his feet. Mr. Tapp and Mr. Corner seized the man who thus broke the conditions which we were all admitted on the understanding we would keep. 'Katie' instantly extricated herself from his clutches, and aided by Mr. Luxmoore, was in a moment back in the cabinet. After a delay of about five minutes, during which Katie gave earnest instructions to the sitters, the cabinet was opened and Miss Cook found in black dress, and boots, with the tape tightly round her waist, as at the beginning of the seance, the knot sealed as at first with the signet-ring of the Earl of Caithness, and sewn underneath the seal with thread, as it had been sewn before the seance by Mr. Luxmoore. The tape and seal are now in the possession of the Earl of Caithness. Before the seance the cabinet was searched by the strangers present, and after it by Lady Caithness and others. Lady Caithness and Mrs. Corner, who never lost sight of Miss Cook from the moment the cabinet was opened, subsequently led the medium to her bedroom after she had recovered from the severe shock, and searched her. She had her boots and black dress on, and no white drapery, and nothing but her ordinary dress. There was nothing in her pockets. Her under garments were coloured wadded winter clothing. We all regard the act of the man as a gross outrage, and think the results redound greatly to the credit of Miss Cook.

"CAITHNESS.	J. C. LUXMOORE.
MARIE CAITHNESS.	HENRY M. DUNPHY.
EL CONDE DE MEDINA POMAR.	HENRY BIEFELD.
CHARLES BLACKBURN.	EDWARD ELGIE CORNER.
AMELIA CORNER.	GEORGE ROBERT TAPP.
	WILLIAM H. HARRISON.

"Dec. 9th, 1873."

The high breeding and good taste of this report are only equalled by its incompleteness and simplicity. Notwithstanding the refined and aristocratic halo conferred by signatures representing Scottish and Spanish nobility, notwithstanding its endorsement by newspaper editors, a barrister-at-law, and a justice of the peace, Mr. Harrison (editor of *The Spiritualist*) appears to have been uneasily conscious of its deficiency. Taking advantage then of his official capacity and of his presence at the seance he appends further details, to which the silence of his fellow sitters gives assent. He says:—

"After Katie ceased to speak, moans were heard coming from her medium, who soon afterwards began to shriek, and to cry out about 'burning' pains. Mrs. Cook then began to faint and the children to cry, the little brother of the medium expressing the fear that 'Florrie would die.' The cabinet was then opened, and, after the tapes had been examined and removed, the ladies took the suffering medium under their care. Before this, Mr. Corner, assisted by Mr. Tapp, walked the person who committed the deed upstairs, and, after waiting to learn whether the medium were alive or dead, they let him go. His nose had been scratched in the brief scuffle. We do not know whether he is a Spiritualist or not, but in his public utterances he has said much about seances at which he has recently been present at the house of his friends Mr. and Mrs. Guppy."

But this is not all. The Justice of the peace appears to have passed an uneasy night of it in excogitating this report, and must have "got up early" the next morning (Wednesday) to supplement it by a letter as follows:—

"To the Editor of 'The Spiritualist.'"

"SIR,—It has occurred to me that there is a slight omission in the account drawn up last night, and signed by all present, recording what took place at Miss Cook's seance. I, before the seance commenced, stated, as I usually do, the conditions necessary, but as a further precaution, mentioned that any infringement of them, especially taking hold of Katie, would be highly dangerous to the medium and perhaps fatal. The individual who committed the outrage gave his assent to the condition; but, notwithstanding this promise, acted as named in the account above alluded to. The object of his conduct is but too clear, i.e., to prove Miss Cook an impostor; but I can tell him, and all others who would so misbehave themselves, that Miss Cook's honesty and integrity have been too long

\* Is it intended to count the "Count" twice over?

established and certified to by too great a cloud of witnesses, to be in the least danger of being injured in the minds of any right-thinking persons by such dastardly transactions. If I had time I could write much more, but will now only refer your readers to the severe test Miss Cook has submitted to, even to being tied down by the hair of her head, as recorded in the *Spiritualist*. J. C. LUXMOORE.

"16, Gloucester Square, W., Dec. 10th, 1873."

When I state that Mr. Luxmoore "got up early" on the Wednesday morning, to furnish the above letter, I write advisedly. For the following week my own reply of but twenty lines—although delivered at the editor's office before noon on the Wednesday—was excluded from publication, on the ground that

"Only a very little matter, which must reach the office by first post on Wednesdays, can, as a general rule, be published the same week." (*Vide Spiritualist*, Jan. 2nd.)

Harsh inferences have been drawn, to my regret, in regard to this editorial suppression:—some indeed having remarked that my brief letter could not be classed as "a very little matter," and that it was altogether too big an affair to be allowed publication on its own merits, or before a council of war had been held. Its appearance in the subsequent number of the journal garnished with an adverse commentary gives, I admit, some slight warrant to these ill-natured suggestions. But none the less I favour the "early rising" theory, and feel convinced that if the justice of the peace will continue "getting up early in the morning" he will solve not only the Ghost mystery, but be able to unloose the knots and seals of many another question.

In order that the impartiality of the Editor, as between rival correspondents, may be placed on a basis as sound as his good taste, I now direct attention to the *reluctant* manner in which Mr. Harrison introduces and publishes

#### MY REPLY.

"The following letter (says the editor on Dec. 26th) has been sent us by the perpetrator of the outrage at Mr. Cook's house. As he tries to exculpate himself by throwing not a little dirt at an innocent person, in strict justice his communication ought not to be published, and he should be made to confine his remarks to himself.\* Nevertheless, here is his letter:—

'To the Editor of "The Spiritualist."

'SIR,—In the report which appears in your journal of a *séance* lately held at Mr. Cook's, I am accused of seizing the ghost, thereby breaking the conditions by which the members of the circle were bound.

'In reply I have to state, that having for forty minutes carefully observed and scrutinised the face, features, gestures, size, style, and peculiarities of utterance of the so-called spirit, the conviction irresistibly forced itself upon me that *no ghost*, but the medium, Miss Florence Cook, herself, was before the circle. I perceived also an occasional tip-toeing by the young lady as if to alter her stature, and was much struck by the utter puerility of her remarks throughout the *séance*. I am confirmed in my conviction, as above stated, by the facts that the *struggling* ghost had to be forcibly extricated from my grasp, and afterwards to be "aided" into her cabinet by a Justice of the Peace.

'I may add that no third parties had any knowledge of my invitation to, or presence at, the *séance* in question. WM. VOLCKMAN.

'Dec. 16th, 1873.

"Mr. Corner and Mr. Tapp, who seized Volckman, state that they did not touch 'Katie,' but grasped the aggressor by the neck chiefly. This probably made him let go, and 'Katie' was back in the cabinet in an instant—Mr. Luxmoore's letter describes under what conditions. The whole proceeding only occupied a few seconds.

"The writer of the foregoing letter implies in his remarks that the outrage was not a predetermined thing. But it so happens that his uneasy looks and his abrupt remarks had been the subject of comment in the early part of the evening; he was himself told of his unusual manner. He afterwards broke the conditions on which he was admitted. The Earl of Caithness, though no Spiritualist, strictly adhered to the conditions."

Although I, "the person," "the man," "Volckman," have not been accorded the advantage of scanning the letters of the Justice previous to their publication, it would seem that some such privilege has been extended to him, in reference to my letters;—unless indeed the Justice is *clairvoyant* or writes under spirit impression. Be that as it may, the editor concludes the foregoing article by calling attention to a further "letter from Mr. Luxmoore on the subject,"—who thus relieves himself:—

'To the Editor of "The Spiritualist."

"SIR,—From the observations I have heard, it appears to me that there is, at least in some portion of the public mind, a misapprehension of the part I took when the figure purporting to be 'Katie' was grasped at Miss Cook's *séance*. I must first say that I do not believe that the time occupied, from the moment the figure was grasped until it was in the cabinet, was more than six seconds, as the moment I saw what was taking place, I sprang from my chair, caught the figure in my arm, and put it—or I might almost say threw it—into the cabinet. I was prepared for much resistance, as I thought there would be a great struggle to get it away from the person clapping it, but to my great surprise there appeared to me to be no resistance, and very much less weight than if it had been Miss Cook, who, I am informed, weighs about 8st. 5lb. I am told the notion has been formed by those supposing it to be Miss Cook, that she was too exhausted from the struggle to get back to the cabinet. This, however, could not be the case, for if there were any

struggle, it did not last, as I have said, more than six seconds. I, knowing from experience in mesmerism the danger the medium was in, had but one object, that was, to get the figure back to her medium with the least possible delay. People seem to forget that Miss Cook is *not* a public medium, and that persons are admitted to her *séance* as a favour, all being required to give their word, and abide by the conditions which I lay down before the *séance* begins; and, according to my views of honour, are as much bound to adhere to those conditions as they would be bound to tell the truth when examined on oath; it is no excuse their specially pleading that they believe there is imposition. If they thought that, why earnestly beg to come? Why give presents, and then say they had bought themselves into Mr. Cook's house? One would almost be induced to think that breaking a solemn promise at a spiritual *séance* is quite a different thing from doing so under any other circumstances. What may be the standard of morality of those holding such an opinion I leave your readers to judge. Some imagine that if 'Katie' is a spirit she should not have required assistance to get out of the grasp of any one taking hold of her, but they forget that, even if a spirit, she is clothed in a natural form, and subject to what I term, for want of a better word, the inconveniences of materialisation.

"I am fully aware that by writing in this style I subject myself to ridicule, and to be considered either a fool or an impostor, but having gone through this and even more when promulgating the truth of mesmerism—some twenty-five years since—that gives me not one moment's pain. It has been in one way or another the lot of such men as Harvey (the discoverer of the circulation of the blood), Jenner (the discoverer of vaccination), Elliotson (who was one of the first to use the stethoscope), and many others. I, a mere pygmy when contrasted with such names, ought perhaps to consider it an honour to undergo the same treatment. I must, however, hold hard, as I find I am writing far too much about self.

"One correspondent, in another journal, says:—'This letter is not written in any carping or cavilling spirit, and must not be taken to imply doubt in the honesty of the medium, for I hold that it is quite impossible for any unbiassed person to read the numerous accounts of the *séances* held by Miss Cook without arriving at the conclusion that she is a real and genuine medium. Such, at any rate, I emphatically hold her to be; but in the light of reports like the above, every excuse must be made for the action taken by the gentleman—a leading member of the Dialectical Society—who committed what Miss Cook's friends have termed a 'gross outrage,' but for which they themselves alone are to blame, on account of the way in which these *séances* have apparently been conducted.' I quite admit that Miss Cook's friends were to blame, but my reason for saying this, and the writer's above quoted, may be different. The error was ever admitting the person into the *séance*. I long resisted, but allowed my better judgment to be overruled. I promise never to do so again."

It will be noticed that the sense of uneasiness characterising the original report and commentary pervades also this letter. Not only does the worthy Justice cheerfully anticipate a martyrdom of ridicule, and the reputation of "impostor" or "fool," but he appears to have *again* "got up early in the morning" in order to revise the above production,—hence much of its wisdom will be found in its tail. Says Mr. Luxmoore in conclusion:—

"On reperusal I find I have omitted one especial reason for my so hastily getting the figure back into the cabinet—it is that both 'Katie' herself, when communicating with us, and also Mrs. Tappan, in answer to a question after a lecture, have stated that grasping and retaining the figure from her medium, while that medium is entranced, would be attended with *great danger*, so that to my mind the safety of the medium was paramount to all other considerations. My own mesmeric experience with very sensitive *clairvoyants* is perfectly in accordance with this view (see *Zoist*, Vol. iv., page 517. Mrs. Bird's case, written by me). J. C. LUXMOORE.

"16, Gloucester-square, 20th Dec., 1873."

So far from any sufficient answer to my brief letter, in all this there is really little more than the *bare reassertion* that I "broke the conditions," and on this subject I am contrasted with "My Lord" of Caithness, who is put forward as a sort of model "good boy" for "strictly" adhering to the conditions "though no Spiritualist." While I hope his lordship fully appreciates this patronage, I too would *reassert* that the question of breaking conditions is the question of Ghost or no Ghost (which the sitters have met only by avoidance); and from this point of view I have no hesitation in saying that my grasping the so-called "Spirit" was no more a departure from conditions, than would have been the Noble Earl's performance of a Highland Reel with "Katie" the Ghost of the evening, had he so minded.

Leaving the broad question of "conditions," and several other points, for after consideration, I for the moment confine attention to the Ghost or no Ghost dispute, and to the nature of the "Struggle." Here we are met at once with the significant fact that the Ghost party themselves, "give up the Ghost" in the very first sentence of their report. From the moment of my committal of "the deed" no longer is there any assertion of a bona fide unequivocal "Spirit," but only of an "appearance of what purported to be the spirit 'Katie'." The same cautiousness is displayed even ten days later; for in the report of another *séance* (page 478 of *The Spiritualist*) the term "Spirit" is not applied to "Katie" at all, but the amazement of the sitters is centered in her clothes:—

"Wherever the white robes came from, it is certain they did not get into the *séance* room by any method known to any living mortal."

The energetic Justice is not behindhand in thus "giving up the Ghost," which he talks of as "the figure"!

"I sprang from my chair," says the magistrate, "caught the figure in my arm, and put it—or I might almost say threw it—into the cabinet."

Here indeed is an "outrage." What, only a figure! not even a

\* The italics are mine.—W. V.

Pretty figure; why, gentle reader, thus to describe a lady "wrongfully" is, as Shakespeare's Dogberry would say,

"Flat burglary, as ever was committed,"

and may lead in time if unchecked to "insulting the North Pole."

But the full value of this sudden and remarkable cautiousness of designation will be better measured on a fair consideration of

#### MY TEST.

which was a threefold one. First there was my observation for forty minutes of "the figure purporting to be 'Katie':—secondly, the pressure and retention of her hand by mine:—and thirdly, the grasping round the waist complained of as an "outrage," "a deed," and a "transaction." When I was satisfied, as far as attentive scrutiny could satisfy me, that "the appearance" was none other than that of the medium herself, I bethought myself of a remark made to me by Mr. Cook, her father, to the effect "that a visitor had once been permitted to squeeze the arm of the Ghost, and in so doing his hand literally passed through its wrist." Such an experience, I may add parenthetically, is by no means an uncommon one amongst Spiritualists and investigators, many of whom have informed me of the difficulty they have found in grasping a so-called spirit hand, or of retaining it when grasped. Something indeed of this kind has happened to myself, at dark circles however, when, under I believe good test conditions, I have felt hands which I have found very difficult to clutch, and literally impossible to retain. As evidence on this point Mr. Wm. Crookes's article on "Phenomena called Spiritual" may be quoted—vide *Quarterly Journal of Science*, January 1874, page 88—where, speaking of phenomena which took place in the light, he states:

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp."

Here then was a further test, if the opportunity for applying it should occur,—as fortunately it did. Would "Katie," I mentally asked, "make me an offer of her hand?" Would that hand dissolve in mine according to orthodox ghostly fashion? Let the sequel tell.

"Katie," assured (as she told us) of the harmonious character of the circle, deigned to take some of us by the hand. My turn came; and by no means to my surprise I found that her Ghostship could not release her fingers from my hold. Apprehending the situation, she quickly made a step backwards towards her cabinet, endeavouring to tug away her hand. But, not to be thus evaded, I with equal promptness "rose up and grasped her with both arms round the waist," when commenced that

#### WRESTLING WITH THE ANGEL

which is now immortalised in the columns of *The Spiritualist*, and which completed my test.

"O that this too solid flesh would melt."

Let me here observe that the Ghost partisans are wrong in stating that I "tried to throw her ('the appearance') down with my feet." My only object was gently to hold the Angel in my arms, until it should melt away, or until all present might be as convinced as myself that the "angelic visitant" was Miss Florence Cook. Although in the "fall of Angels" I would not willingly bear a part, the statement that "I tried" a fall is of importance, as showing that a struggle really took place. That struggle I assert to be the determined effort of the Angel or Woman (the terms, sympathetic reader, I regard as synonymous) to get back to her cabinet, as to a haven of safety, and originated in no violence of action by me.

The vigorous interference of Mr. Corner the "ship's officer" and Mr. Tapp at this point is scarcely allowed by the editor of the *Spiritualist* to be a "forcible extrication" of the so-called Ghost,—although some have impertinently characterised such intervention as "officious,"—ruffianly,—bullying &c. But when I state that those muscular preventers of investigation brought me down heavily to the ground, at considerable damage to my neck, elbow, and knee, when I add that the "Ghost" thus assisted, instead of dissolving, tore hair from my beard (an appendage in which I somewhat pride myself), I think my letter of Dec. 16th was no overstatement of the encounter.

The heroic Luxmoore (I beg pardon, "Mister" Luxmoore,—let us say Mr. or die), the valiant Mr. Luxmoore, finding I was being well cared for, now interposed, cutting that "figure" alike for springiness and gallantry he has so graphically described. Although I do not quite agree with the spirited Magistrate in all his inferences, yet I wish to do so where possible, and in particular would endorse his opinion that there was no exhaustion to speak of manifested by the "figure,"—the "appearance,"—"Katie,"—the Medium,—or the "Ghost,"—as the reader may please. If my evidence as a principal in this encounter may be permitted, I would urge, for weighty reasons, that the "Ghost" was well able to take care of itself and required no assistance whatever. In this fact is the solution of that weightlessness for which the imaginative Justice contends.

Bent upon sifting the evidence with magisterial accuracy, Mr. Luxmoore has ascertained that Miss Cook "weighs about 8st. 5lbs.,"—the Ghost being to his "great surprise" of "very much less weight." But here the Justice as a collator and weigher of evidence hardly does himself justice, not even "Justice's justice," for in his known natural modesty he well nigh overlooks his own respectable proportions. Indeed in his excessive humility he goes so far in one place as to allude to himself as "a mere pigmy."

Now such self-depreciation (praiseworthy though it be) must not be allowed to pass. He of course could not say it of himself, but others may have the gratification of stating, that the Justice is really a great man:—above the average height,—broad and muscular in build,—grave in demeanour,—expressive in countenance,—altogether a man of undoubted weight:—say 17 stone.

Now given a particularly lively Ghost—a Ghost actuated by the one purpose of getting home to her cabinet,—given the determined assistance of an active and intelligent officer, seconded by the lithe, tall, and agile Mr. Tapp, and "aided" by a powerfully built and springy magistrate,—given all the consequent excitement and such stimulating shouts as "you'll kill the medium!"—(no one said Ghost)—given the fact that "the figure" had but three or four feet of space to bound over to regain her cabinet, and I think that *the Ghost's "weight" had better not be raised*, much less assumed, all elements considered. For under excitement so fanatical, weights cannot be so accurately estimated as Mr. Luxmoore would have us suppose. Even weak men—*mere pigmies*—are able when excited to exert a force to which 8st. 5lbs. would be as nothing. And the powerful Justice may not now plead a total freedom from excitement. His judicial calmness and powers of observation are belied by his own statement. For after informing us all about the *springing*,—the *catching*,—and the *throwing* he was impelled to by "what was taking place" he proceeds only eight lines further down to treat the struggle as something quite hypothetical:—

"if there were any struggle,"

is now the doubting phrase in which he continues his lucid remarks and supports his thrilling argument. This haziness may perhaps however be accounted for. Surely, it is but one "*mesmeric*" phenomenon the more for the experienced Justice. If, when he emerges from his "*trance condition*," he would like conclusive evidence as to the "struggle," I can refer him to the medical gentleman who examined and noted my bruises;—should the Justice not obtain that information meanwhile, by the exercise of his undoubted clairvoyant powers.

Before dismissing the question of weight, I must, to complete the evidence, allude to my own bulk and height. The reader will excuse the egotistical details I am obliged to infuse into my narration. Mr. Harrison says I "should be made" to confine my remarks to myself. No compulsion, however, is required to induce me to supply any items of importance to this discussion; on the contrary, I am happy to volunteer relevant testimony even at the expense of my own constitutional sensitiveness. My present weight then is 11st. 0lb. 14oz. in my clothes.—(I fancy I must have lost quite "a pound of flesh" lately. Is this owing to Mr. Harrison?) My height is 5 feet 6½ inches in my boots,—(fashionable heels). In bulk and inches I am less than either of the three Ghost champions, one or both particulars considered. This will perhaps account for the fact that I am not able to "throw Ghosts about" with the dexterity confessed to by the Justice, or to 'spring' and 'catch' with his agility; and will in a measure explain why the "much resistance" for which he "was prepared" was not forthcoming from me under such circumstances of superior weight.

As further evidence of a struggle I may not omit to mention the two blunt scratches which for a few days after the event adorned my nose—a somewhat prominent feature, friends, of Grecian order. How I came by these marks of conflict I will not pretend to state with absolute certainty. But, reader, "remember the poor Ghost" is a young, impulsive woman, and, although some "three hundred years old," may not have quite forgotten the use of nails in emergency.

Having now depicted the circumstances with enough of detail to substantiate the fact of an actual and determined struggle on the part of the Angel, having shown that she was in *no melting mood*, it but remains for me to notice the manner in which she and I parted company:—

"It may be for years, it may be for ever."

But for the intervention accorded and admitted by her Ghostship's friends, I am confident I should have had no difficulty in retaining the Celestial being in my arms—for any reasonable length of time—and so have brought about a general recognition, had that been cared for. But being as it were so suddenly and unexpectedly sat upon, I lost my hold, whereupon "aided by Mr. Luxmoore" the Angel regained her cabinet with a bound (no "gliding," mind)—and the last I saw of her she was in the act of hurriedly closing the

CURTAIN.

Students of psychology inform us—that in moments of peril the mind with lightning rapidity is enabled to take a comprehensive view of past life and all its events.—I had regained my feet. But pinioned by stalwart arms, and the object of angry cries and fierce gesticulation—the thought flashed through my brain "no one knows of my invitation to, or presence at, this eventful seance!"—when, O horror!!—O despair!!—O "OUTRAGE" OF OUTRAGES!!

#### THE GAS WAS EXTINGUISHED.

Postscript—Knowing something of the "tortures of suspense" and being naturally of kindly disposition, it is a real pleasure to me to be able to spare the readers any unnecessary *harass on* (this is not a pun) the above

"Deed of darkness."

To this end I hope that friends will take the cheerfulest possible view of the fact that my narration is

To be continued.

## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.

Two copies " " " 4d. " 17s. 4d.

Three " " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pittman, 20, Paternoster Row, London, E.C. Curcio and Co., 12, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGuckey, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

### SPECIAL NOTICE.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced investigators.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 16, 1874.

### PUBLICATION OF MRS. TAPPAN'S ORATIONS.— ANOTHER NEW PROPOSAL.

For several weeks there has been a loud demand for Mrs. Tappan's Orations in tract form, and it has been a matter of regret to us that this demand has not been promptly supplied. To that end one important step has been successfully accomplished. Each lecture is already stereotyped, so that nothing remains to be done but to put them to press and print off the copies. A considerable amount of money has been spent in this process, which is all the more annoying, seeing that our small capital will not permit of our putting the numbers to press. If we had in hand the hundred pounds and more due to us for expenses incurred for public work in the year just closed, and the balance due on Sunday meetings, it would enable us to go to work, and not only get back the capital already spent in stereotyping, but augment stock for future operations. Our friends the Spiritualists stand much in their own light, but notably in the way of the progress of the movement when they make us work for nothing so much of the time as to cause us to withdraw from our slender resources that which ought to be spent in issuing cheap literature.

The rich man invests his penny and gets sixpence in return. He becomes richer still, though his customers should be impoverished by supporting his "respectability." He donates a guinea out of his board and gets dubbed "Esquire," and his name is sounded in capital letters as the benefactor of humanity. The truly honest man does not perhaps get rich and luxurious, but every act of his life as a man of business is to benefit those who patronise his wares. Now, we have nothing to invest, so that our power to enrich self or benefit others is at an end. We are fairly stumped up, and yet Mrs. Tappan's orations must be published. What then is to be done?

We have hit on a plan—take our friends the Spiritualists into partnership on the co-operative principle. We already hold considerable property in the plates, which we are prepared to place at the disposal of subscribers to the capital fund, giving them the lion's share, by offering them 25 per cent. under trade price for payment in advance. By borrowing money in the usual way we might run heavy risks, raise the goods 25 per cent. to the consumers, and put the profits into some person's pocket who happened to have more money than he could use. This would be enriching a rich man at the expense of Spiritualism. By the purchasers of these Orations finding their own capital they will cheapen the article very much, and the profits resulting from their industry will go to themselves.

And now for details: We propose to supply 100 copies of any one oration for 4s. 6d. for the same in advance. It will not pay us so to do unless we receive fifty such orders for each oration thus published. That is, an edition of 5,000 must be brought out to pay us for our part of the transaction. The purchaser will thus have these orations at a little more than a halfpenny each. With each parcel we will supply window bills, so that the orations can be sold or placed by the subscribers in the hands of local booksellers for sale. At that price we cannot supply less than 100 copies of any one oration. If we have to print them at our own risk, and retail them out, we must have the profit for so doing. A hundred copies may be too many for one individual, but by five persons clubbing together they can have each twenty copies for 1½d. Eleven of these copies may be sold for 1d. each, and there will be nine left to use, lend, or give away. We think there are hundreds of our readers who could take 100 of each number, and many more who could take a shilling's worth on the club principle. Those who did not wish to make profit could sell them at a halfpenny each, and do a great deal of good at a very small cost.

By this process of publication, in which all are partners, and have an equal interest in the circulation of the copies subscribed for, a very great saving for Spiritualism is effected. By adopting it you are not working for us, for the capitalist, for the advertiser, but for yourselves and Spiritualism. We should be glad to find a regular agent on this basis in each circle, society, or centre, who would do all he could to see our plan carried into execution amongst the friends of the movement. By steady working a copy of Mrs. Tappan's Orations might be placed in every intelligent family in the land, and great would be the result.

We propose, if supported, to issue two orations per week. We want to set the new machine a-going at once at this very congenial occupation, for to our ears its wheels never make more delightful music than when they are preaching Spiritualism at the rate of 1,200 copies per hour. Yes, the new machine is the grandest preacher of a kind we have amongst us, and can lend a far-reaching tongue to those who are the more immediate servants of the angel world. Set to work then, friends, one and all, and get this powerful preacher the largest audience possible. The new machine was got just at the right time, and is already an indispensable servant, never complaining at the amount of work it is called upon to perform.

Now that we have taken you thoroughly into our confidence, and placed you on an equal footing with ourselves, we ask you, each and all, to strive with us to see who can do most. Shall we, in addition, offer prizes to those who can circulate the greatest number of these Orations? Give us your suggestions. Tell us what more we can do to facilitate your operations, and, above all, send us in subscriptions for 5,000 copies of the two first Orations on the list, that we may go to work at once and give you the chance to work also.

The Spiritual Institution, and all that pertains thereunto, belongs to Spiritualism. If we work together, we can effect a change in public sentiment such as will gladden the souls of millions in the coming eternity. It is such a happy choice to work in this vineyard, and the entrance fee is so slight, that the competition to be enrolled should be great. Come all, and welcome. Remember, we have no creed or limitation. Our motto is the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity.

Dr. SEXTON concluded his oration on Sunday evening, with the following verses, for which there was not space in the proper place:—

Oh! if the atheist's words were true,—  
If those we seek to save,  
Sink—and in sinking from our view  
Are lost beyond the grave!  
If life thus closed,—how dark and drear  
Would this bewildered earth appear!  
Scarce worth the dust it gave—  
A tract of black sepulchral gloom,  
One yawning ever-opening tomb.

Blest be that strain of high belief  
More heaven-like, more sublime,  
Which says that souls that part in grief  
Part only for a time!  
That far beyond this speck of pain,  
Far o'er the gloomy waves' domain,  
There spreads a brighter elime,  
Where, care and toil and trouble o'er,  
Friends meet, and, meeting, weep no more.

### MRS. TAPPAN'S LECTURES.

It will afford great satisfaction to many to observe that arrangements have again been completed for enabling Mrs. Tappan to address the public on Sunday evenings in London. The notice for the first meeting is very short, yet we hope the friends of Spiritualism will earnestly take advantage of the time at disposal, and do what they can to secure a crowded hall on Sunday evening. We must not forget also to allude to the lecture on Tuesday evening at Luxembourg Hall, opposite Dalston Station, which has been arranged by the Dalston Association. From the past successes which have attended the annual lectures of this association, we have no doubt that the hall will be crowded to overflowing on Tuesday evening. We are also pleased to observe that the inhabitants of Brighton will have an opportunity of hearing Mrs. Tappan at the Royal Pavilion on January 27, the subject to be selected by the audience. The event will be found advertised in another column. We think Spiritualists in various parts of London should at once make arrangements in their localities for Mrs. Tappan to give her discourses. An opportunity is now presented which may not occur again.

We learn that Mrs. Tappan has somewhat altered the plan of her forthcoming volume of poems, entitled "Songs from the Summer-Land." Additional matter will be inserted at the earnest entreaty of her friends, and the price of the book will be proportionately increased. We hope to be able to announce the price at an early date.

THE CORA L. V. TAPPAN number of the MEDIUM is selling rapidly. The more it is known, the more it is appreciated; so that the pile of reserve copies which we were prudent enough to print are rapidly melting away. Those who are anxious to secure a supply should lose no time in making application.

MRS. BARRETT sends 2s. 6d. as a little present to the honest orphan who sent the eleven stamps to us in accordance with a letter written by her father before he died, as stated in the MEDIUM last week.

# MRS. CORA L. V. TAPPAN'S SUNDAY EVENING LECTURES.

PROPOSED NEW COURSE.

## COMMITTEE:

DR. GULLY, M.D., *Chairman*.

N. F. DAWES, Esq., Portman Chambers, Portman Square, W.

J. T. HOSKINS, Esq., 5, Connaught Square, W.

T. H. NOYES, JUN., Esq., United University Club, Suffolk Street, Pall Mall, S.W.

MR. THOMAS SLATER, 136, Easton Road, N.W.

MRS. HONYWOOD, 52, Warwick Square, S.W., *Treasurer*.

WEBSTER GLYNES, Esq., 4, Gray's Inn Square, W.C., *Hon. Secretary*.

At an influential meeting recently held, the above-mentioned persons were appointed a working committee, with power to add to their number, for inaugurating a further course of twelve inspirational discourses by Mrs. Tappan, on Sunday evenings. Arrangements have been made for commencing these discourses on Sunday next, the 18th inst., at 7 o'clock p.m.—doors open at 6 p.m.

It is estimated that the expense of holding the course will be £150, or £13 a night.

Of this amount it is expected that £60 only will be obtained from the admission of the general public.

The balance of £90 must therefore be procured from other sources.

The committee look for liberal donations from the general body of the friends of the movement, and to the proceeds of the sale of a limited number of tickets for reserved seats, as the means of providing this sum.

They make an earnest appeal for support, and trust to receive a speedy and hearty response, as they feel sure that it would be a matter of general regret if these highly-inspired addresses, which have given so much satisfaction and done so much good, should not receive the support they undoubtedly deserve.

At present donations have been promised to the extent of £32 14s., and subscriptions for tickets for the series to the amount of £36 18s., leaving a balance of £26 8s. still uncovered.

Transferrable tickets to admit one person to a reserved seat for the whole series will be sold at 12s. and 24s. the set. The seats, however, cannot be reserved after the commencement of the service. Tickets to the body of the hall, 6d. each, or 5s. the set. Sets of tickets can be had on application, enclosing Post-office order to the Treasurer, or to the Hon. Secretary, by whom donations in aid of the funds will also be thankfully received.

Tickets, especially single tickets, can be procured from Mr. Burns, publisher, 15, Southampton-row, Holborn, W.C., who will give every information.

## DR. SEXTON AT GOSWELL HALL.

The lecture on Sunday evening for the St. John's Association was a complete success. The hall was literally crammed to overflowing, for party after party came to the door, looked in, and turned back, unable to find admission. Mr. Barber, the president, conducted the service, and Mr. Burns occupied the chair. On rising, the chairman expressed his pleasure, as a member of the society, in acceding to the request of the committee that he should introduce Dr. Sexton to that large and intelligent audience. Spiritualists had to contend against the religious world and the secularist party as regards the subject of death, which, being a fact in human existence, the Spiritualists desired to discuss in the same scientific method as the other phenomena of life are already treated by intelligent minds. He was pleased to think that the lecturer for the evening was, by intellectual qualifications and experience, admirably adapted to do full justice to the subject.

Dr. Sexton then delivered a lecture, a condensed report of which is to be found in another part of the present issue. He was listened to with eager attention to the close; after which the Chairman made an appeal on behalf of the association which had afforded the audience such a treat, and likewise thanked Dr. Sexton for his kindness in coming forward to help the struggling association. The audience was a general one, and amongst those present we observed a good sprinkling of eminent Spiritualists from various parts of London, who had been attracted to the hall to hear Dr. Sexton. A very handsome collection was taken up. It has transpired that the committee of working men who manage the affairs of the St. John's Association are under considerable difficulties on account of the noble stand they have taken on behalf of Spiritualism. Their Sunday-evening meetings do not quite pay, which has entailed upon them a heavy deficiency. This they are endeavouring to liquidate by weekly draughts upon their small incomes. We take this opportunity of saying a word for them, and would suggest to those who are not members of any local society to send on their annual subscription of 4s. to the secretary, Mr. R. Pearce, 30, Parkfield-street, Islington, N. A small trifle could not be better spent than in aiding this truly excellent society. On Sunday evening next the audience will be treated by the president to a statement of Mr. Crookes' newly-published views, and other matters of interest.

## ANOTHER LADY LECTURER.

It affords us great pleasure to announce that Mrs. Jackson, widow of the late J. W. Jackson, is about to enter the field as a lecturer. Her well-known tale "Olympia Colonna," which appeared about a year ago in *Human Nature*, is ample testimony as to her literary ability. She will make her first appearance as a lecturer at the Spiritual Institution on Friday evening, January 23rd, at 8 o'clock. Admission one shilling. The subject chosen is "The Antiquity of Spiritualism." We hope there will be a full attendance to encourage Mrs. Jackson in her desire to be useful in the world, and to aid a courageous and hard-working woman who is anxious to earn for herself and family an honest living.

## THE MRS. TAPPAN FUND.

We have been requested by Mr. Strawbridge to give publicity to the following letter:—

The Elms, Putney Hill, S.W., 14th Jan., 1874.

My dear Sir,—I have pleasure in sending you a cheque of ten pounds as a contribution for the fund you are raising for the benefit of Mrs. Tappan. I would have gladly doubled the sum if I had not very recently been called upon largely to the aid of others.—Yours very truly,

G. N. Strawbridge, Esq.

## "GRASPING A SPIRIT."

The manner in which this event has been reported has created a very lively curiosity in the public mind as to the other side of the story. No one is better able to give that version, and no one is more entitled to be heard, than Mr. William Volekman. Readers will now be able to judge as to who has been the subject of "gross outrage." Of course we do not decide for the public as to whether Mr. Volekman's account is reliable or not, or whether the "figure" was a spirit or the medium. We would simply present the accounts of those present, and add that Mr. Volekman was one of the most active members of the Dialectical Society's Committee, and to him and a very few others is Spiritualism indebted for the celebrated "Report on Spiritualism," issued in the name of that Committee. We would further take the liberty of remarking that, however much he may be mistaken, any man has a right to take such steps as he conceives to be necessary to expose what he believes to be imposition. Allegiance to truth is the first duty of the investigator of Spiritualism, to which all other imposed considerations must give place.

## MR. BURNS AT BIRMINGHAM.

On Sunday Mr. Burns will lecture on Spiritualism at the Athenæum, at 11 o'clock a.m., and at 6.30 p.m. In the afternoon a conference of the Spiritualists in Birmingham and neighbourhood will be held. All who can be present are cordially invited to attend, to discuss what measures may be adopted for mutual benefit and the progress of the movement generally. Mr. Burns hopes to meet many old friends, and make the acquaintance of new ones. We have not space to mention names, but may reckon on the presence of a party from Coventry, Walsall, Wolverhampton, Worcester, Kidderminster, Brierly Hill, Dudley, Tipton, Wednesbury, West Bromwich, Smethwick, Halesowen, Stourbridge, Lye, and from other places which we cannot think of at present. The conference will commence at 3 o'clock, and we hope the limited time at disposal will be well occupied by short speeches, practical suggestions, and encouraging reports of progress.

PASSED on to spirit life, on December 24, 1873, John Sutherland, for 27 years Postmaster of Burnly. He was a liberal and intelligent investigator of the science of man's Spiritual nature.

MARYLEBONE ASSOCIATION.—On Wednesday evening, Mr. Burns inaugurated the weekly lectures, and deeply interested a full audience with a "Narrative of Personal Experiences." Mr. F. Cowper, one of the presidents, occupied the chair. Mr. Cotter will lecture on Wednesday evening on Spiritualism, as explained by chemistry, illustrated by a series of experiments.

CAVENDISH ROOMS.—On Sunday morning Mr. Harper commenced his discourses, as advertised in another column. His subject was—"Some Movements of Contemporary Social Life." He said the firm of Crossly, of Halifax, paid income-tax on £100,000, and one condition of partnership was that one-tenth of the profits be devoted to charitable purposes. The speaker eulogised the Shakers as presenting a state of society which was heaven on earth. The discourses will be continued on Sunday morning, at 11 o'clock.

THE HALIFAX Psychological Society held their annual tea-meeting on Christmas Day, when 140 persons sat down to tea, one-fourth of that number being scholars at the Children's Lyceum. The room was beautifully decorated, and the occasion was a most joyous one. Mr. John Longbottom presided. The choir sang as only the members of the Children's Lyceum can sing. Recitations and dialogues by the children were given, and Mrs. Scattergood and others recounted their experiences. We hope to give fuller particulars next week.

THE SOUTH LONDON PROGRESSIVE ASSOCIATION, 24, LOWER STAMFORD STREET, BLACKFRIARS.—Earnest and respectful inquirers into spiritual phenomena are informed that a new quarter is about to commence, and all such are invited to unite with the association to investigate the various phases of trance and physical mediumship. A cabinet has been erected, and strict rules laid down for the observation of conditions. Meetings on Tuesday evenings at 7.30. Sunday-evening meetings are discontinued. For terms of membership, apply to Mr. Weeks, as above.

AN ASSOCIATION for mutual improvement in Spiritual and psychological science has been formed at Mr. Cogman's Institution, 15, St. Peter's Road, Mile End. The terms of association are a shilling a quarter, with liberty to introduce friends to the weekly meetings, and take part in the discussions on the papers read. The basis of the association is intellectual, and not of the sensational order. The first paper will be read by Mr. Burns of the Spiritual Institution, on Wednesday evening next, January 21, subject—"The Science of Spiritualism."

MR. WALLACE, the missionary medium, is going on all right in South Wales. His present address is care of Mr. R. Lewis, 5, Montgomery Terrace, Cardiff. Mr. Young writes from Llanelli:—"A more earnest, truth-loving, disinterested medium we have not met with, and on leaving he takes with him the good wishes of all. My pen fails to describe the beauty of his discourses while entranced; but we find the control is much influenced by conditions. Often while in conversation, sometimes at meals, the medium would suddenly be entranced, and his guides would throw a flood of light on the subject under discussion. This is a very pleasing and instructive part of Mr. Wallace's mediumship. He only wants to be known to be appreciated. His terms are exceedingly moderate, in fact, I think too moderate; which goes to prove the desire he feels to impart all he knows at the lowest cost."



who find that to investigate Spiritualism is to get conditions the best by forming circles and using the means most favourable thereto.

In conclusion, we can say our object and work have been one with yours—to see the work of the angels carried forward to a greater enlightenment of humanity, to a knowledge of ourselves and the immortal life to which we are all tending; and thus, as the past year has been one to cause pleasant reflections, we wish, in delivering up the charge with which we have been entrusted into your hands, that the arrangements in the future may always bring to us recollections more cheering than the past; and with this we accord to you all a happy new year.

(Signed) On behalf of the committee,

JOHN CHAPMAN, Hon. Sec.

January 9, 1874.

#### MRS. OLIVE'S SEANCES.

At one of Mrs. Olive's Wednesday evening seances "Dr. Forbes," in reply to a question proposed by one of the company as to superstition and Spiritualism, gave the following clear definition: That superstition was only a dark error of mind for frightening old women and children, but that Spiritualism was an enlightened science that engaged the best and most exalted faculties of the human mind. The "Doctor" then proceeded to speak of the first, second, and third spheres. The first sphere, which he described as permeated with a night-like darkness, was the abode of those spirits who in earth-life had been tainted with murder, anger, malice, hatred, revenge, &c., and after some signs of sorrow for their past misused time gradually approached the second sphere, where the darkness and misery was in some degree alleviated, and owing to the visits of purer and higher spirits they were prepared to pass into the third sphere, where the work of repentance really began. The "Doctor" described the third sphere as like, in atmosphere, the close of a December day towards five or six in the evening.

Many questions were asked on so interesting a topic, but the above terse account embraces the most salient points of the "Doctor's" instruction on the subject.

The following letter also refers to Mrs. Olive's mediumship:—

Dear Sir,—At a private seance I had with Mrs. Olive a few days since, after "Sunshine" and "Dr. Forbes" had manifested themselves and advised me on strictly private affairs, I had the pleasure (one often longed for) of a visit from a much-loved sister who has passed to the summer-land fourteen years since. She spoke with difficulty, for which she accounted as being her first visit to our earth-sphere, and remarked that she could not speak so fluently as the spirits with whom I had been holding communion. She has told me that she will come to commune with me again through Mrs. Olive, so that I am looking forward with much pleasure to my next private seance with so gifted a medium.—Yours truly,—BARNARD SMITH, M.A., Clare College, Cambridge.

#### MEDIUMISTIC ACCRETION.

To the Editor.—Dear Sir,—A very prominent case of this kind has lately come under my observation. During Mrs. Julia B. Dickinson's first visit to this country I had occasion to consult her with reference to a friend, who was suffering from nervous prostration and affection of the heart. At that time Mrs. Dickinson's rôle, if I may so express it, was strictly confined to medical examination and prescription, and did not partake of any of the other forms of mediumship. On her return, however, from America in November last I was present at the meeting held at 15, Southampton Row to welcome her back again, and I then observed indications of other forms of mediumship which subsequent interviews confirmed. For a few weeks following her arrival here Mrs. Dickinson held a kind of levée once a week at the Spiritual Institution, and on one of the evenings gave tests, both clairvoyant and clair-audient, to nearly twenty different persons, so clearly and distinctly that there was not one failure of recognition, and so great a success I never remember to have witnessed even with test-mediums. Those who were fortunate enough to receive a "Christmas-box" from their spirit-friends at her last meeting will, I am sure, not soon forget it. Since that time I have had the pleasure of meeting Mrs. Dickinson several times, and find that there is still another form of mediumship being unfolded, viz., the prophetic or foretelling—not vague and indefinite as to time, but giving actual day and date, which I have proved by a circumstance that has passed as foretold, and transpired on the date named. Now all this is in addition to her medical control, which continues unabated, and which, I believe, is being still further developed. It is an instance not only of quantity but quality, with which it is rare that any one individual is so richly endowed.—Yours truly,

Herne Hill, January 12, 1874.

#### SPIRITS IN PRISON.

A paragraph in the MEDIUM, No. 195, is given with the above heading. The Creed says that Jesus descended into hell and the third day arose again. Now, if we are to believe the Creed, how are we to believe Jesus himself, for he said to the dying thief, who was crucified with him, "This day shalt thou be with me in paradise." But if, as the Creed says, he was three days in hell, how could he at the same time be with the thief in paradise? Therefore the Creed must either be false, or Jesus must himself have been mistaken as to what would occur to him after death. As a Spiritualist, I believe the Creed is false, and that the soul of Christ never went into hell. The Scriptures nowhere state that Christ went into hell, neither is there any ground for such an inference; and if such an inference could be drawn, it is clear from the record itself that he could not have remained in hell more than forty hours, as he was seen by Mary Magdalene the second morning after his death, as early as the dawn of day. Some of the orthodox theologians think that Jesus at the time of his death went and preached to those spirits in prison—those that were disobedient in the days of Noah. And others think that he, by the spirit, preached to them before the Flood, and they would not listen to him, consequently they were drowned and are now shut up in prison, reserved for the sentence of the last day. Now, if the first theory is true, what would be the use of Christ preaching to these spirits in prison, as their Creed affirms that if a man is wicked enough to get

to hell there is no escape? And, on the other hand, there cannot be much benefit derived by knowing that Christ preached to those poor unfortunate antediluvians, seeing, according to their Creed, there is no redemption for them. But if we look at this passage of Scripture in the light of Spiritualism, we see a grand truth—a truth which the Bible, with all its boasted wisdom, does not reveal—and that is, that no spirit, however dark, that no soul, however burdened with crime and fettered in chains which he has forged for himself by his dark deeds upon earth, but what shall ultimately be brought out from that state of bondage, and set free on the shores of the Summer-land—not one shall be left behind. The spirit of God is in man, and it must sooner or later bring forth its like; the germ is there, and it must come forth to life. Jesus and other good spirits are probably now preaching to dark spirits in prison, and Jesus might have went after his death and preached to them for a few hours before he showed himself to Mary; but I should say not, judging from what Spiritualism teaches us. I should say he was hovering around his friends in Jerusalem, waiting for conditions to manifest himself to them, and that his soul never was in hell, as supposed by those who believe in creeds.

J. REEDMAN.

[It must be borne in mind that we have no authentic historical information as to what Jesus did for the three days after his crucifixion. The records which we have in gospels, epistles, creeds, &c., may have been founded on some fact of revelation, but expressed in language embodying the views and opinions of the various writers who have handed the idea down to us. It is clear that by "hell" the Scriptures do not mean what our correspondent implies by that word. It is not a place of punishment, but the abode of the dead—those who have laid aside their bodies, but have not been quickened in spirit to a higher consciousness of existence than earth-life was able to supply. The preaching of Jesus to these may have been a psychological effect produced instantaneously by the exercise of his will. Unless we know what is meant by Paradise and Hades, we cannot discuss their application profitably.—Ed. M.]

Mr. J. Walmsley, 70, Cavendish Street, Barrow, reports to us an experience on this subject. A few weeks ago himself and nine others were directed by their spirit-guides to hold a seance at St. Mary's Abbey, for the purpose of liberating some earth-bound spirits. The controlling spirit purported to be an Abbot who lived upwards of three hundred years ago at that abbey. The party reached the spot about 7.50 p.m., when the medium was controlled by the guide referred to, who pointed out the grave of the last Abbot, and severed, as he called it, the magnetic cord that bound him down to his ashes. Several others were treated in the same way, and as soon as they were liberated the spirits controlled the medium, and in a very characteristic manner commenced to defend the Catholic faith, and offer up prayers to the Virgin Mary. The next day being Sunday, another meeting was held, when four mediums were controlled, and various spirits who had been liberated on the previous evening thanked the circle for what had been done for them. One of these spirits has controlled the medium at the sittings ever since.

This question of earth-bound spirits is a very interesting one; and we do not allude to the matter so much to propound a theory as to subject it to the scrutiny of investigation. Who knows anything of the liberation of spirits? Who can supply us with any information? We see by the newspapers that an agitation is taking place at some parts of the Continent to introduce the practice of burning the bodies of the dead. What effect would such a proceeding have upon the spirit? for, if spirits be earth-bound by magnetical attachments to spots where their bodies were interred, what would be the result if these bodies had been burned instead of placed in the grave? Here is a field for investigation, which we should be glad to see researched by competent observers.

#### SPIRITUALISM IN BIRMINGHAM.

Crowded audiences still attend the Sunday services, at the Athenæum, Birmingham, conducted by Mr. John Collier. Some slight opposition has been shown on the part of a few Christians, who have also been endeavouring to form an anti-Spiritualists' Association in the town. The newspapers, alive to the importance of the subject as an item of public interest, have reported both sides, albeit very partially. The work at the Midland Spiritual Institute is being prosecuted with full vigour, and seances are being held nearly every night at the private houses of members. Mrs. John Collier has been spending a fortnight in Birmingham, and holding seances, at which most remarkable phenomena have been elicited.

SPIRITUALISTS' TEA AND CONCERT.—A social tea-meeting and concert in connection with the Midland Counties' Association of Spiritualists took place last night in the Priory Rooms, Upper Priory. About 200 sat down to tea, after which the concert commenced. The principal singers were Miss Rose, Miss Baker, Mrs. Jackson, and Mrs. Bell, and Messrs. Cole, Bell, Coleman, and Smith. Miss Grace Collier, a mere child, played some very difficult solos on the pianoforte in an excellent manner, and received great applause from the audience. Mr. Bell acted as conductor. This well-attended New Year's festival has given great satisfaction to all friends.—*Birmingham Morning News*.

#### MR. MORSE AT BIRMINGHAM.

On Sunday Mr. Morse addressed two meetings in the Athenæum, Birmingham, and a report of the same occupies about a column and a half in the *Birmingham Morning News*. The editor also devotes a leading paragraph to the event. In the evening a committee of five persons chose the subject, only one Spiritualist serving on the committee. The subject selected was, "What is the State of Departed Secularists,—Paine, Voltaire, and others?" Mr. Morse, in the trance, reconstructed the question as follows:—"What is Secularism and what is Christianity, and the contrast which they both present to the teachings of Spiritualism?" The spirit concluded by stating that as the positions of people in the spirit-world were so varied, and differed with every individual, it would be invidious to select the fate of any one. As men live in this world, so they would live in the one beyond. Mr. Morse's visit seems to have given the public considerable satisfaction, and encouraged and sustained the Midland Spiritual Institute.

FRIENDS FROM the country, visiting Birmingham on a Sunday, to attend the seance or hear the lectures, can be accommodated with tea at 1s. per head, by Mrs. Perks, 312, Bridge Street West, Well Street, Hockley.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, January 18th, Islington Assembly Rooms, Islington. Afternoon at 3 o'clock; evening at 7 o'clock. Admission free.

GLASGOW.—Sunday, January 25th, Trades' Hall. Evening, 7 o'clock. Also in the Society's Rooms during the week.

NEWCASTLE-ON-TYNE.—Sunday, February 1st, Freemasons' Old Hall, Newgate Street. Evening at 7 o'clock. Subject—"God, the Soul, and a Future State." Monday and Tuesday, February 2nd and 3rd, at the Lecture Hall, Nelson Street, at 8 o'clock. Subjects to be chosen by the audience. Tickets may be obtained of Mr. E. G. Blake, 49, Grainger Street.

DARLINGTON.—To follow.

LIVERPOOL.—Ditto.

Mr. Morse's address during the week is—Care of J. B. Stones, Esq., Pleasington, near Blackburn.

MISS LOTTIE FOWLER is about to visit Scotland, after which she thinks of going on the continent. She has had a busy time in the North, and makes friends wherever she goes.

OLDHAM.—Mr. Johnson, of Hyde, Trance Medium, will deliver two addresses in the Temperance Hall, Horsedgate Street, on Sunday, Jan. 18, at 2.30 and 6 p.m.

SUNDAY LECTURE SOCIETY.—St. George's Hall, Langham-place, Sunday afternoons at four o'clock precisely, January 18th—Moncure D. Conway, Esq., on "Mythical Zoology, and the Traces of Animal Worship in England."

MANCHESTER.—On Sunday, January 25, Mrs. Butterfield, inspirational medium, will deliver two addresses under spirit-influence in the Temperance Hall, Grosvenor Street, at half-past two and half-past six p.m.

WALSALL.—On Monday evening, January 19, Mr. J. Burns will deliver a lecture on the "Science of Spiritualism" at the Working Men's Club. Particulars as to admission may be obtained of Mr. Blinkhorn, No. 16, George Street, Walsall.

A NEW SEANCE IN LONDON.—Mrs. Dickinson, whose Tuesday evening seances at the Spiritual Institution gave such pleasure to numerous visitors, has been directed by her guides to open a weekly seance for investigators, on Thursday evenings, at her own rooms, 9, Somerset Street, Portman Square, W. The sittings will commence at 8 o'clock. Admission 2s. 6d. each person.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.—This association, meeting at the Temperance Hall, 103, Mile End Road, will hold their annual tea-meeting on Tuesday evening, February 3, at six o'clock. Tickets one shilling each. The committee are desirous of meeting with trance-mediums who could deliver addresses at their weekly meetings. Mr. George Lambert, secretary, 95, Sewardstone Road, Victoria Park, N.E.

TAKE THE HINT.—Mr. Crookes' article in the *Quarterly Journal of Science* is creating more and more interest every day. Besides having sold a considerable number, we have about a dozen copies in constant circulation amongst the readers of the *Progressive* library. These copies have already been read by hundreds of persons, for they are out and in sometimes more than once a day, and find several readers every time they are taken out. If this plan has been so useful with us, why not adopt it elsewhere? Every committee, society, circle, or active Spiritualist, should have one or more copies of the *Journal*, and keep them constantly at work, instructing all who care to read as to the stand which Mr. Crookes has taken in respect to the "manifestations called Spiritual." The price of the *Quarterly Journal* is 5s., and if the copies are properly put to use, the price of them will be well-spent money.

"A YOUNG MAN" asks why the spirits who control genuine mediums do not expose their mediums when they are guilty of deception. Can any of our readers afford an answer?

POLITICS AND CO.—It is not any part of our mission to enter into controversy with you on the subjects of which you write. If you have work to do, do it; we do ours. Surely you can find a more lofty occupation than attempting to make better men than yourselves liars.

DR. J. STEAD.—Your exertions are laudable. The words to which you refer do not set forth any theory, but are used simply to illustrate a principle by the presentation of facts. The first fact is, that Jesus or Christ was put to death between malefactors. The second, that he is now worshipped as a God throughout Christendom. The moral is, that men who are denounced as dangerous and heretics are really the best men in society, and in after ages have sometimes even more than justice paid to their name. So may you also triumph over opposition, and your motives meet with generous recognition from those whom you labour to enlighten.

C. TAYLOR thinks it is "dreadfully wicked to pretend to hold communion with spirits," and he adds, "Be sure God's judgment will overtake you sooner or later." "All through the blessed Bible" he finds God making his will known to men without trickery, cabinets, or violet light. In our day we also have revelations of a very important kind, apparently without reference to conditions. But that is no reason why, for the purpose of gaining a knowledge of man's spiritual surroundings, every experiment should be tried likely to aid in the work of investigation. We do not hear in the Bible of steam-engines, cotton-mills, railways, gas-lighting, telegraphs, penny-posts, scientific societies, colleges of surgeons, &c., &c.; but surely that is no reason why we should not avail ourselves of those social agencies in this age of greater enlightenment. C. Taylor is a specimen of humanity now almost obsolete, and his friends should secure him while he is in good condition and have him preserved in a glass case in the British Museum. A few generations ago people of his stamp hurled "God's judgment" at anyone who attempted to discover knowledge, or even introduce improved methods of manufacture. All the sciences have thus been denounced, and every form of useful machinery or new invention has had to contend against that form of ignorance and superstition manifested by our correspondent, but now, happily, rare to be met with.

## ANOTHER NEW IDEA.

An almanack for Spiritualists, 32 pages in a neat wrapper, for one penny; constituting an encyclopedia of information on Spiritualism. We predict for this little gem, an extraordinary sale, as it must have, to pay the publisher. Already thousands of copies are ordered. By paying 2s. 6d., societies can have their prospectus on the wrapper, as shown on the opposite page. Business men also avail themselves of this form of advertising for their trade announcements. The almanacks are sold at 6s. per 100, which, with the addition of 2s. 6d. for inserting the advertisement on the wrapper, makes 100 8s. 6d., 200 14s. 6d., and so on. Every society should have a few, with their arrangements thus advertised. To all the almanack will be found the most complete document to place in the hands of inquirers during the year. There is a spiritual text for every day in the year; and besides very full information there is given a series of very complete essays, one of which appears on the opposite page. Send for a specimen copy at once, and decide on having a quantity while the type is up.

MR. KERSHAW, of Oldham, intends visiting Bacup soon, with Mr. Wood, trance medium, for the purpose of opening out the question of Spiritualism.

"MODERN Spiritualism in the Light of the New Church," a lecture by the Rev. Professor R. L. Tafel, A.M., Ph.D., has been published, price 2d., by James Speirs, 36, Bloomsbury.

NEWCASTLE.—In answer to the paragraph in last week's *MEDIUM* from Ewen Cameron, Leyburn, Bedale, Yorkshire, respecting a young man who desires to be introduced to Spiritualists in Newcastle, a member of the society writes, on behalf of the Newcastle Society, "We will gladly welcome the young man amongst us; the only condition we ask, that he or anyone who may desire to attend will investigate the subject with an honest and impartial motive. We make no distinction of persons if their motives are honest and their intentions pure." Application may be made to Mr. E. J. Blake, 49 Grainger Street.

ASTROLOGY.—If "Fritz" and others interested in the sublime science of Astrology will communicate with Philip Heydon, 8, Russell Place, Leeds, Yorkshire, they will receive such information as they require. It is to be regretted that there should be occasion to insert the paragraph preceding "Fritz's," as such like and other practices bring astrologers into disrepute. Mr. Heydon, by the kind permission of the Editor, begs to inform the readers of the *MEDIUM* that although his advertisement does not appear, his address is still as given above.

To the Editor.—Sir,—With reference to the paragraph in your edition of last week, to the effect that you had been informed that several persons had transmitted to me fees in accordance with my advertisements which I had not acknowledged, will you permit me to say that as an astrologer I have never advertised more than five or six times in all my life, and then only in your own paper. Moreover, those advertisements make no reference to a fee. In your next edition I shall advertise a reward to any person who can prove my having received a single fee which I have not acknowledged. Persons who are ignorant of their hour of birth, and thereby entail on me much extra trouble, may have to wait longer than others for the result of my calculations; but no one, I am sure, consults me save of his own free will, and all must be aware that I can no more work for nothing than can other men.—Yours obediently,

W. B. BANYARD.

9, Bell Yard, Doctors' Commons, Jan. 14th, 1874.

LEEDS.—At a meeting of the Psychological Society, held on the 7th instant, it was unanimously resolved to fix the minimum yearly subscription for members at 6s. per annum, payable monthly, quarterly, or half-yearly—instead of 5s. half-yearly as hitherto—in order to meet the requirements of all classes and extend the operations of the Society. In addition to the regular meetings on Wednesdays and Sundays, special nights during the week are now set apart for the investigation of Spiritual phenomena. Persons wishing to form or join select circles or seances on any particular evening may do so by applying to the Secretary by letter or personally. Since the premises have been taken in Britannia Buildings several new members have been enrolled and many interesting meetings held. The Committee are, therefore, encouraged to believe that before very long the Psychological Society will be recognised as one of the permanent and useful institutions of this important town. Friends passing through Leeds will be gladly welcomed.

A CAUTION TO INVESTIGATORS.—A lady who has been for some time past curious on the subject of spiritual manifestations, but who has not, apparently been open to the conviction of the necessity of pursuing her researches in a prayerful spirit, became acquainted with a gentleman who has recently had evidence of himself being a medium, by the movement of tables, and some messages through the sounds on them. Very recently this lady and gentleman, with a friend, a young lady, sat on a Sunday evening. Great surprise was experienced at some of the answers obtained, and that the sounds were of an extremely gentle character when addressed to the young lady friend, while those to the others were very loud and violent; the answers to questions asked bearing evidence of being from one who had departed from this world just three days previously, and between the two there had existed a very strong degree of enmity. After a prolonged sitting they were told to "put out the lights," when the lady sitting saw a light, but remarked, "I daresay it was all imagination." She immediately became insensible, having been violently knocked off her chair, and on recovering consciousness found the candles re-lighted, her friends occupied in endeavouring to restore her, and herself with severe spasms of the heart. She was severely bruised and strained, and remained for several days unable to move without severe pain, only very slowly recovering. The gentleman present declared that he felt something pass between him and her just before she was knocked down. I greatly regret that this visitation was not received in a kindly spirit as soon as the individuality was recognised, and a sincere desire expressed for the future happiness of the unfortunate one who had departed with such feelings of animosity still existing. This would, doubtless, have been the means of avoiding the alarming and painful *déroulement*. It is, however, a premonition to all early investigators to treat all spirits who may approach them in a benevolent frame of mind with, at least, as earnest a desire of the heart for their progress towards happiness as they would show to any of the unfortunate or vicious still in the flesh.

HENRY COLLEN.

THE  
**Spiritualists' Almanack**  
 AND COMPANION  
 FOR  
**1874.**

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

*President.*                      *Treasurer.*                      *Librarian.*  
 Mr. R. BARBER.              Mr. J. S. STEELE.              Mr. G. CAIN.  
*Hon. Secretary.*  
 Mr. R. PEARCE.

COMMITTEE ROOMS, 30, PARKFIELD STREET, ISLINGTON, N.

Membership Subscription 1s. per Quarter, which entitles to admission to meetings and use of library.

Meetings are held at Goswell Hall, 86, Goswell Road, every Sunday Evening, at 7 o'clock. Admission free. Also on Thursday Evenings, at 8 o'clock. Particulars of which are announced as occasion may require.

PRICE ONE PENNY.

LONDON:

J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

THE  
**Spiritualists' Almanack**  
 AND COMPANION  
 FOR  
**1874.**

CONTENTS.

	PAGE.		PAGE.
About Mediums ... ..	20	Progress of Spiritualism ... ..	30
At the Circle... ..	20	Public Mediums ... ..	28
Calendar ... ..	5 to 16	Question to Mourners ... ..	17
Curative Mesmerists ... ..	29	Quotation for each day in the Year	5 to 16
How to Investigate Spiritualism ... ..	26	Rules for the Spirit-Circle ... ..	27
Lecturers on Spiritualism ... ..	29	Spiritual Pioneer Society ... ..	31
Man's Spiritual Nature ... ..	19	Spiritualism. — General Definitions	28
Of What Use is Spiritualism? ... ..	25	Spiritualism and the Bible ... ..	21
Past, Present, and Future ... ..	2	Spiritualism and Christianity ... ..	22
Periodicals ... ..	29	Spiritualism and Religion ... ..	23
Phrenologists ... ..	29	Spiritualism and Science ... ..	16
Post Office Regulations, &c. ... ..	4	Spiritualism and Secularism ... ..	24
Progressive Library and Spiritual Institution ... ..	32		

PRICE ONE PENNY.

LONDON:

J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

4th Month]

APRIL.

[30 Days

Moon's Phases.

1st, Full Moon ..... 21 19 p.m.    16th, New Moon ..... 52 p.m.  
 9th, Last Quarter ..... 10 20 p.m.    23rd, First Quarter ..... 0 4 p.m.

1	W	Our path is onward.
2	Th	Why should any despair of progress?
3	F	No one's so near to heaven to lose all scope.
4	S	No one's so near to hell to lose all hope.
5	S	Life, a part of Nature's perfect whole.
6	M	Life is real; life is earnest.
7	T	Life is more than letter or than law.
8	W	Our little sphere of being is darkly rimmed with life.
9	Th	All life hath spiritual relationship to God.
10	F	We should live in the light of immortality.
11	S	This is the probationary, the other the real life.
12	S	Mind echoes to mind; heart throbs to heart.
13	M	Like attracts like.
14	T	Each impure nature hath its parasites.
15	W	An invisible chain runs from soul to soul.
16	Th	It is the mind, not the body, that lives for eternity.
17	F	Man is dual, body and spirit; both need culture.
18	S	The communion of soul supersedes that of body.
19	S	Peace on earth, good-will towards men.
20	M	Peace, heaven's fairest issue.
21	T	As health is to the body, so is peace to the soul.
22	W	The dream of universal peace will yet be realised.
23	Th	Blessed are the peacemakers!
24	F	The angel of peace hovers o'er the graves of martyrs to-day.
25	S	Peace be with you.
26	S	Patience, the meekest angel of God.
27	M	The beautiful will bless, and teach us patience.
28	T	Patience reconciles the smiles and tears of life.
29	W	Patience, weary heart; the right must yet prevail.
30	Th	Have hope and patience to endure unto the end.

OF WHAT USE IS SPIRITUALISM?

MAN has many needs. Food, clothing, and material necessities comprise only a few of them. As an intellectual, moral, social, and spiritual being, he also has requirements. Spiritualism is of great use in some of these respects. It satisfies the intellect as to the nature of man, and supplants those wild speculations and theories which have led thousands of gifted men to unhappiness and ruin. The doctrines of Spiritualism have great influence in directing men into moral channels; it has powerful reformatory tendencies, and thousands upon thousands of homes have been rendered pure and happy through it. Spirit communion restores to us those we love, but who have by the death-angel been removed to a higher state of being. Millions endure unutterable anguish consequent upon the rupture to the affections caused by death. What a glorious use it is to heal these loving and broken-hearted ones, and bring to them again the sweet solace which comes from communion with those they love! Spiritualism does not only do this, but it changes our views of death, so as to prevent entirely the irrational grief which devours so many minds. The spirits—our fathers, mothers, guardians, and helpers—can give us useful hints when in difficulties, guide us in our associations, warn us of dangers, heal us when sick, cheer us when sad, communicate inventions and improved processes, enlighten our conceptions, purify our motives, elevate our affections, and influence us in numberless directions. Man is by nature related to the spirit-world, and this new science teaches us how to cultivate the acquaintance of good spirits, and not only avoid evil influences, but even to improve low spirits. Lastly, Spiritualism explains the great spiritual works of the past, about which commentators wrangle and dispute. By it the spirit of sectarianism is dissolved, and true religion and human brotherhood are made to prevail. But it is as a spiritual being that this great movement is of most use to man. It ministers to the requirements of his invisible nature, and brings him near to God and purity of life. The influences in life which attract mankind to earthly and sensual enjoyments are many, and require some counterbalancing power which it has been the function of true religion, in all ages, to supply. The controlling and elevating tendencies of good associations and ripe, pure minds are universally acknowledged. The father, mother, and disinterested friend, are the guides and protectors of youth. Cultivate spirit-communion, for it restores to you those from whom by death you may have been separated. Learn to love and hold intercourse with those good and wise beings who have left the shores of time and the conditions of material sense, and who, purged from selfish motives and gross desires, can exercise on those in the vale of material life an influence for good which human associations are powerless to effect. Millions of erring ones and dark-minded unbelievers have been brought to purity and spiritual enlightenment through the ministrations of spirits. This is the very highest use which Spiritualism can possibly accomplish.

# PUBLICATION OF MRS. TAPPAN'S INSPIRATIONAL ORATIONS BY SUBSCRIPTION,

ON THE CO-OPERATIVE PRINCIPLE.

At the rate of 4s. 6d. per 100, or 25 per cent. under usual wholesale price.

SPECIMENS NOW READY, PRICE 1d., POST FREE 1½d.

## CONDITIONS OF SALE.

The quantity of Orations ordered must be paid for in advance, at the rate of 4s. 6d. per 100 copies.

At least 100 copies of any one Oration must be ordered at that price.

The publication of any one Oration cannot be proceeded with till 5,000 copies are ordered.

Window bills will be allowed with each parcel to help the sales, and allow full publicity in every district.

—Booksellers are allowed to participate in this arrangement.

The Orations must be sold in numbers as issued from our office, and not done up in parts or volumes by vendors.

## ADVANTAGES OF THIS PLAN.

As compensation for prepayment, and to interest as many as possible in the sale of the work, it is offered at 25 per cent. less than the usual wholesale price. The copies will be retailed, singly, at one penny each, while they will cost a little more than a halfpenny.

The purchaser being, at the same time, capitalist and publisher, all expenses of interest, discount, and cost of advertising will be saved.

The large margin of profit allowed will enable vendors to make extraordinary efforts to effect sales, and those who are disposed to help the movement by gratuitous distribution will have the greatest facilities for so doing.

## SUGGESTIONS AND INSTRUCTIONS.

Those who cannot take 100 copies of any one Oration, may club together with others, and have a parcel conjointly.

A local representative should be appointed in each locality to collect individual orders, and have all down in one parcel to save carriage.

Those who subscribe for parcels may offer them for sale to their booksellers, whom they might induce to participate in the subscription.

Those who desire to collect the Orations for their own use at retail price, one penny each, may spend the surplus profit in bestowing copies on others, or in using them as specimens to obtain new subscribers.

In each locality a committee might be formed, and funds raised to send suitable Orations to the various classes of the community, till the leading minds throughout the country were supplied. Thus, some Orations would be more suitable for scientific minds, and others might, with more propriety, be sent to clergymen and religious persons.

## PLAN OF PUBLICATION.

The Orations are already stereotyped, so that the chief cost in publishing them has been met.

They are arranged in two sets; those more particularly of a religious and spiritual character are entitled "SPIRITUAL ETHICS." The Orations, treating of the Science of Spiritualism, and the Philosophy of the Manifestations, are classed under the general heading—"THE NEW SCIENCE."

One of each class will be published per week. The invocation, and inspirational poem, given with each Oration, are printed at the beginning and the end thereof, respectively, with a short introduction, stating the circumstances under which the Oration was delivered, rendering each number complete in itself.

By the adoption of this plan, these extraordinary productions may reach an unprecedented circulation, and do a good work, with little or no outlay, at the same time enlisting the active efforts and sympathies of many individuals.

Orders should be sent to J. BURNS, 15, Southampton Row, Holborn, London, W.C.

*Just Published, price 5s.,*

**THE QUARTERLY JOURNAL OF SCIENCE** for  
JANUARY, 1874.

This Number contains an article by WILLIAM CROOKES, F.R.S., &c.,  
entitled:—

NOTES OF AN ENQUIRY INTO THE PHENOMENA CALLED  
SPIRITUAL, during the Years 1870-1873."

London: 3, Horse-Shoe Court, Ludgate Hill, E.C.

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention.  
Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurors. Price 2d.  
God and Immortality viewed in the light of Modern Spiritualism.  
Price 6d.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.