



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

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**MRS. TAPPAN AT CLEVELAND HALL.**

SUNDAY, APRIL 26, 1874.

The chair was occupied by Mr. Joy, who, after the singing of the opening hymn (No. 70 in the "Spiritual Lyre"), read the lesson of the evening, Romans viii. 18, and following verses. Mrs. Tappan then rose and gave the following invocation:—

Infinite Spirit! Thou Life and Light! Thou Divine Beneficence! Thou perfect Soul! Our Father and our Mother God! whose spirit filleth creation, whose life is within us, whose love spreadeth out, filling all the universe with beauty and with harmony. We aspire to Thee; we praise Thee with the many tongues of our thoughts, with the manifold rejoicings of our spirits, with the utterings of peace and the aspirations of our eternal lives. We know that the universe praises Thee; that the earth teems with loveliness, the outworking of Thy laws; that all the starry firmament is filled with the glorious harmony of Thy divine purposes. We know that man himself is of Thee, immortal; that the soul, however immured in darkness, is destined to reach the heritage of infinite life. We do not despair, therefore; we hope ever in the progression of Thy life and love, through truth, through knowledge, through gracious deeds, through kindly aspirations, through eternal progression, to find more and more loveliness as we advance nearer and nearer to Thee. We know that Thou art within and around us; we know that every spark of life is fraught with Thy breath; we know that each atom is enkindled with loveliness, responsive to Thy being, and that when a thought abides within the soul of man, Thy mind hath not failed to know it. O Thou supreme and perfect Power! The soul that is like to Thee longs to behold Thee. We would see more of Thy infinite beauty; we would see more and more of the loveliness of Thy nature, that works in atoms, in leaf and tree and flowers, in worlds and stars and suns, and in the hearts of men and angels. Let us behold Thine image in every human form! Let us see wherein Thou hast placed the germs of immortality within all the lowliest of earth's children, with their deep vales of suffering, with their disgrace and sin, through the many years of life. They at last clasp hands with the angels and are gathered to Thee in love. Devious and winding as are our pathways, we look upward in hope and trust to Thee. Manifest as are the miseries of life, we know that life itself brings possibilities of redemption—redemption through knowledge, through truth, through love—from the thralldom of the earthly senses. O Thou living Spirit! O Thou steadfast Flame! O Thou abiding Light, shining in the midst of change and death, we strive ever more and more to be one with Thee, and would praise Thee even with the innumerable hosts of angels that sing for ever Thy praises in deeds and words of loveliness. Amen!

**THE HOPE OF THE WORLD.**

The one hope that fills humanity, lifts the burden of care, makes lighter the weight of sorrow, and releases the earth utterly from the thralldom of darkness and of corruption, is the fact that within the spirit is something beyond the clay that encases it. Were it not so there could be no method within the universe of working out a higher and loftier purpose than that which possesses mankind to-day. All nature possesses the power of self-renovation. The redemption of the earth materially is within the material functions of the earth; and each atom in its innate sphere aspires to become the highest atom in the universe. Hence from the standpoint of sense, there is no possibility of advancement for any material particle of nature save to go on for ever struggling through the various changes of life and death to reach the ultimate and perfect goal.

The desert places of the earth are destined to be redeemed by the glorious mechanism of nature's renovation. The wildernesses of the world are destined to be made available for the habitation of advanced and perfect races of men. The world, yet in its infancy, is still many thousands of ages old since its inception, and the cycles of every atom could not be counted by any system of mathematics. Howbeit then, if the earth itself so works the renovating powers of life, if from the decaying form of past ages there spring up the glorious fabrics of new fields and forests, if from the forms that have become lifeless nature again recalls beauteous images, and for ever upon the bed of decaying beauty revives the germs of life anew, what shall we say of man? Stupendous in the majesty of intellect and power, walking abroad in the presence of God and the universe, alike from the starry heavens and from the earth beneath gleaning the wonders of scientific lore, and yet without the one hope that we have named—a void and voiceless image, the painted sepulchre of life, having nothing but disappointment in store. The scheme of human salvation and life's redemption cannot have commenced with man. The power that has made life redeemable and perfectable in external nature has made it also redeemable and perfectable in human nature; and that which man foreshadows for the future of himself is a prophecy to every soul that lives. If it be not so, then it is not the destiny of any human soul. If for mankind there be but the endless repetition of birth and suffering, a measure of happiness and death; if for nations there be but the endless repetition of beginning and government, of power, of prosperity, of corruption, of warfare, of death, why then the whole scheme that embodies within itself the worlds and starry firmament is a gigantic failure.

The one hope that uplifts mankind from the thralldom of the senses, that makes death for all but a slight and transient change, that releases you from the burthen of toil, that elevates you from the despondency of material circumstances, is that the spirit is greater than the flesh that encases it, that the mind is loftier than the tabernacle that it inhabits, and is, with its many wants and with its many aspirations, undying and perfect, that shall finally work the entire and perfect renovation of the spirit itself. This individual hope, this perpetual longing, this everlasting aspiration, uplifts and saves you utterly. For what with the great sea of degradation all around you, with the whirlpool of humanity in which sometimes there seems scarce a wave of this divine light, that those interwoven conditions of man were for ever tending downwards and downwards and downwards instead of upwards and upwards, but for this spirit that so prompts and uplifts him. And when it is so known and felt; when this becomes the all-pervading and perfect faith in the world; when it is taught in the schools; when it is made the power and purpose with which infant lips first learn to lisp their first words; when mankind shall believe that nothing has been created that does not possess innately, absolutely, and by divine right the power of self-perfection and self-renovation;—when this is taught, the hope that mankind has long formed, panted for, and the hardened have revealed to them, will have met its full fruition. There is no more degrading thought within the mind of man than that death, dreary and voiceless, aits by the gateways of life robbing humanity of every hope. There is no more abject degradation than that fear which is in the world alike of physical and spiritual death. There is no slavery so dread and entire as that slavery of the mind that tethers and fetters the imagination to the narrow limits of the house of fear. Pale, and grim, and terrible, beside the open doorway of life, the hideous image of death has haunted mankind through the ages. Pale, and grim, and terrible, the image of spiritual death has haunted mankind at the very portals of the gateway of life and hope. Remove this



image, tear away those fetters, disenthral the soul, make man know that there is just as great a certainty of continued life, continued hope, continued advancement, as there is of physical existence, and you will surely unbind and release the nations from the thralldom of ages. This hope is no belief; this life is fully understood, not alone to-day, but in all time past; not alone in the present phase of the spirit, but in all revolutions that have come to man from the divine spirit or source of information. But for this, as we have said, the ages would long ago have been voiceless, and mankind left upon the shoals and quicksands of materialism. The spiritual philosophy that has revealed to mankind these powers forms no planetary inspiration; it is this, that it claims to be a revelation of the continuous laws of nature that apply to man's spiritual as well as to his physical existence; that equally reveals in this system of philosophy an entire and absolute system whereby the spirit, from its very inception, rests not, pauses not, is never tired, until it reaches unnumbered goals of perfection; that every human being is endowed with the gift of immortal life; that that life is as natural, as much in accordance with law, as much a divine and beneficent gift as is physical life; that the habitation that you call life is but the temporary and transient abode of this living and perfect essence; and that whether you work out the perfection that is prophesied here or hereafter, you will one day work it out. But it must be outwrought by yourselves, by continued effort, by aspiration, by patience and perseverance, by the absolute will of the soul to mount up to the highest position, unmindful alike of that which men call death and that other death which is fear, within the spirit of man.

We say the supreme hope of the world is this, that the enthralled spirit shall one day be released from all the inharmonies and incongruities that now assail humanity. The abiding hope of the Christian is that in some future heaven, uplifted from earth and free from material sin, that rest shall be found. All nations have their ideas of the religious process, and the spiritual means whereby this may be accomplished. But nature and spiritual aspirations point to one way, and that is by the gradual growth and unfolding of the spirit itself. You cannot attain to higher grace, nor to loftier knowledge, than your growth will admit of. You cannot reach to a greater idea than your stature permits, spiritually as well as mentally. The child cannot become a man instantly, the bud cannot unfold at once to the perfection of the flower; nor can the field instantly burst at once into golden and waving grain. The growth of man's spirit is a natural process by the law of spiritual being, as his physical growth is natural by the laws of physical being. Every added knowledge, every gracious thought, each kindly aspiration, every deed that perfects and promotes the graces of spiritual life, is just so much added to the growth of the spirit; and you cannot leap and bound at once into the fields of eternal life, where beauties and adornments greet your every sense, unless those adornments and beauties have had gracious culture within your own spirit. The responsibility of each individual mind, the actual individuality of every soul, the inner perfection of each individual spirit, constitutes the highest and loftiest aim of existence. God does not sacrifice even the minutest of these spiritual atoms to any other purpose. There are no great systems in which souls are crucified and slain that the few may be saved. There are no immense improbabilities in which the children and babes of earthly life are thrown out into void spaces of annihilation that the few choice and especial souls may be rescued.

There are minds upon earth, of whom Emerson is one, who has sometimes said that it would take a thousand souls such as walk the streets of ordinary life to make one immortality. Who can have taught him what it takes to make one immortality, since even the least of these little ones are of the kingdom of heaven? Who can have taught the giant materialist, with his pride of intellect, that mankind are not worthy of immortal existence, since no atom of nature is lost, and every precious fibre, and every spark and particle of dust is again gathered to the forces of nature to make up the wondrous beauties of the spring-tide? Who can have taught the man, who claims to be of God, that a few souls shall be gathered to His sight and His presence, while the great, groaning millions are left to perish, when not a blade of grass is lost; when not a drop of dew but is again gathered and restored; when not one atom ever bursts its fetters, and escapes into a vapour, but it again is gathered by the all-embracing arms of nature?

O, those that are giants in intellect overlook the fact that one soul is greater than all worlds, that one immortality, that one being endowed with aspiration, one babe with the stamp of eternal life upon its face, is greater than suns' systems and all rolling worlds, because it has the possibility of all that greatness that the highest mind has received. There never was prophet, seer, or sage; there never was poet, painter, or sculptor; there never was advanced genius with flame of inspiration touching lip and brow and hand, that did not represent the possibility of man. There never was inspired writer breathing the power of the spirit, or speaker teaching words of eloquence and truth, that did not picture the possibility of man. There never was Saviour loving mankind utterly and absolutely, that did not, with his great, overflowing heart, breathe the possibility of humanity in the very words, deeds, and thoughts of his life. Within this great heart, this pulsating, throbbing soul, that, like the soul of the sea, moves with one power, that, like the sea, has one sound—within this heart of humanity there is an abiding and perpetual response that not only is known here, but is known through every sphere and every circle of immortal being, vibrating like the sound of the sea, sliding like the tides of the sea, reaching up like the waves of the

sea to the great white heavens, and ever aspiring to become even as God.

We say to the child: Struggle on, play on, live on; you will at last become a man, a woman. We say to souls in their infancy and darkness, enshrouded in imperfection, clothed upon with decay, crumbling to dust, possessing perhaps dwarfed and deformed minds and bodies: Grow on, toil on, struggle on; for no angel is so high in heaven, no archangel sings such hymns of rejoicing, that you shall not one day become as one of these. Every spirit has this possibility; every mind has this power in embryo; every soul has this hope, or there is no hope for any living soul; and this being the hope of mankind, this being the abiding faith and the perfect life, how trivial and simple become the beauty, the grace of time! How transient and feeble and faint the splendours and greatness of the world! How utterly insignificant that which men call fame and the baubles of human history! If within the spirit every step of progress is marked, not by seeming, but by reality; not by outward conquest, but by inward victory; not by display and grandeur of the senses, but by humility and meekness of the spirit; not by all that can allure the eye and attract the sense, but by that which can help the soul, how immeasurably small become those things that men strive and struggle for here, forgetting the inward graces and the perfection of the soul that shall make them one through the course of all ages. The aspiration that humanity must have is that which shall reveal most clearly and distinctly the various stages of that spiritual progress beginning with the alphabet, with the raised letters, if need be, to aid the blinded soul; beginning with sights and sounds, and fragments of learning, and whispered messages, and dreams of peace, and thoughts of immortal life; beginning with the strong foundation to secure an absolute knowledge of the soul itself. The greatest of all things is this, because the soul alone is imperishable; greater than the abodes you inhabit, for you know that they must pass away; greater than the temples and houses you build, for you know that these also must crumble; greater than the name you vainly would build up and leave behind you as an inheritance, for that also must be obliterated by the hand of time; greater than all living things is perfect thought, for it abides for ever when time shall have stolen away the grace of youth, when every hope and ambition of earthly life fades, when that fame that you strive for becomes bitterness upon your lips, and the laurel wreath is pierced with thorns—that one thought that is perfect lives, is perpetual, undying, and forms the first germ in the living wreath of immortal life that decks your spirit-brow.

One perfect truth is of more value than all the gems of earth, for it glitters in the coronet of spiritual life; it is made one with your being; it is of yourself; it is absolutely undying. One absolute and undying love, a love like that which binds you to the future of humanity, to one another, is more lasting than all the forms of government, than all laws that man has made, than all subtle forces that bind society together, because it is of heaven. The Master taught this. He lived its life, He perfected its deeds, He became as one with the spirit of life and love, and the heritage that he leaves is for you to follow. Behold with what quickened footsteps and brightening eyes go your children to the fields to gather flowers! Behold how the sights and sounds of springtime affect your sense! Behold how nature, with her primal loveliness, renews the earth each glad spring with rejoicings! So does the soul hasten with glad footsteps, with songs of rejoicing, towards the fields of life and knowledge. So do you, as eager children, thirsting and panting for the fountains of spiritual life, hasten with your teachers to receive that life. The world is now hungering and thirsting for spiritual knowledge. The fountains are opened; the fields of immortality are spread out before you; the waving grass, the blooming flowers, the trees of life hang laden with blossoms. You can gather them; no one shall stay your feet; no one bid you pause; nothing to fear—nothing of paltry fear; for behold the spirit of man is strong. Faith and Hope and Love work greatest wonders; and the spiritual life is to-day all around you, and the spiritual force is to-day acting in your very midst a living and perfect renovation of the soul: the spring-time of humanity comes. The day-dawn, the power of life that conquers death, the power of the spirit that overcomes fear is with you, and you can partake of its bounties. All those souls that have gone out from your midst, each dear and loving friend, are kind and loving still. Each child gathered to the bowers of heaven, each friend too early departed whom you mourn as dead—these with living and perfect love, with continued and absolute life, with constant and untiring care, with perpetual and unceasing effort, are pouring out upon your world the truths of their spiritual life.

O blind world, that will not see when the sun shines! Deaf world, that will not hear when the birds are carolling and the angels are singing! Stupid world, that will bear the load and fetters of its material life, when the soul could have wings to mount beyond death! O, that kingdom of heaven that Christ foretold as being within you, was not spoken of in vain; for gradually, despite the materiality of earth—despite the living forms that weigh down the senses, and depress mankind—the world is growing better; the thoughts of man are growing greater; the nations of the earth are being bound together by ties that are more near to endearment; and each living soul has a higher thought, and a loftier aspiration. The wonder is, not that the world, as a whole, is so spiritually blind, but that any have sight, seeing that the spiritual gateways have been closed, and the avenues of aspiration so little open to our senses. Immure your bodies in towers and dungeons—place yourselves in sepulchres—and you will not behold



the sunlight. So, spiritually, have you been tethered and bound, so encased and shut out from the life of the spirit; so have your souls been blinded by external knowledge.

But the spirit, the soul of life, is now working in your midst. The renewal of its growth, the upspringing of the plants that blossom by the margin of the river of life, and the angels of God's love, beckon to you across the dull stream of time from their abodes that are fashioned of perfection and of progress. They beckon to you with the white hands of their immortal life, throwing you the flowers of hope and of immortality, and asking you that even upon earth these flowers shall blossom, and shall be made the heritage of man; asking you to plant them by the wayside, that they shall grow in your midst, lightening your cares, decorating your homes, dwelling by your firesides, making you one with them, and binding your own souls to the infinite soul of the living God.

The spirit-world are doing this with you. But they are doing greater things than this. Every soul is treading steadfastly, constantly, the pathway of individual progress and growth. The field of waving grain does not strive more to reach the perfection of the golden harvest than does every spirit strive, beneath the light of God's infinite love, to reach the haven of perfect knowledge. The spirit-world, we say, are showering blessings and flowers upon you. But they are doing more than this; they are reaching with uplifted hands even to the higher spheres, where angels dwell, that have no voice in common with humanity; whose speech is not the speech of mortals; whose thoughts so far transcend yours that, were one in your midst, it would be like a blazing orb of fire, transcendent in its loveliness. These spirits are reaching to those higher regions, seeking light, gaining strength, adding new knowledge to that which they possessed before, until, grown strong in knowledge, great in perfection, and lofty in love, they dare breathe to you, across the river of death, of the progression of immortal life; until they dare say that it is death and error and fear that enthrall the world; until they dare say that your ignorance makes you afraid, and that the pure air and the blessed sunlight of the soul are shut out from the world, because of this fear. We say the spirit-world and your world are one. You drink in its breath; you are alive with its life; they are as near to you as your own thoughts. They speak to you with voices of harmony that uplift you in the hour of despondency; they speak to you of higher and higher things; they breathe out the inspiration that through your prayer points unto God; and this winged thought, this sublime and perfect gift, this absolute immortality of man, strengthens, uplifts, and exalts the world, even though the world is unaware of it.

Beside the very threshold of your material abodes sits the angel of life, who has chased away death. In the very haunts of sin and shame is the angel of mercy and peace. He has frightened away fear, and in the very heart of the hardened man is the redeeming angel. He will disenthral him from his bonds. We dare say that the world is better than it seems; that every heart is greater than the deeds of the daily life of the intellect; and that the redeeming power of the spirit of man, wrestling with matter, shall finally vanquish these tethers and chains that bind him. We dare say that crime and sin and misery are only temporary conditions of the world. We dare say that as you outgrow the imperfections of your bodily conditions, even more than this shall you outgrow the imperfections of mind. We dare say that as the race advances, as the earth becomes greater, as the atmosphere becomes purer and lighter, and as the nations of the earth are freed from those extremes of slavery and of grandeur that now oppress them, so shall the souls of men all be leavened by the power of this spirit that works in and through them, and mankind as a mass be brought higher and higher up to the standard of spiritual perfection.

We dare say that the time shall come when the love that was taught and the love that is now aspired to by those who believe in Truth's teachings shall become not only the theory of life, but its practice and its redemption; that prisons shall no longer incarcerate the bodies of men, while other prisons incarcerate their souls; that there shall not be side by side the hovel and the palace; that some shall not toil and drudge for bread while others idle in luxury. These are the imperfect states of the fettered world; but the spirit is greater than this. Mankind has vanquished slavery in many countries, and among many peoples. The slavery of the body is far less than that of the mind. Knowledge, progress, enlightenment, inventions, have vanquished many of the slaveries of labour. Ignorance yields no more readily to knowledge than does the slavery of the spirit yield to the all-encroaching and all-conquering power of spiritual life. Slowly and by degrees you are melting away the fetters that have bound you in the past; slowly and by degrees from out the prisons and from out the charnel-houses of fear and shame will you all walk at last; slowly and by degrees, by those who have taught and still teach inspiration and prophecy and hope, man will be redeemed and disenthralled; will, standing upon the mountain-tops of the earth, behold the vernal valleys of the nations and see no place that is not filled with loveliness and peace. All houses shall be adorned with beauty and with sweet sounds and with lovely forms. Your children shall no longer groan in the streets and cry for bread; but everywhere the bounty of human law and human love shall prevail.

We have said there shall be no orphans upon earth: there are no orphans in heaven. God's love, the angel ministers of his care, provide for all souls. Mankind shall emulate their example, and every little waif that comes into the world shall find the heart of a father and mother to welcome it into human society. Mankind shall be the great parent of all souls, and there shall never wander homeless and homeless one single soul. Who is it that now shuts

the door against the wanderer? What is it that now fills the streets with homeless while others have a home? It is only that the laws and customs of the world have so encased each individual in the material bonds of selfishness that he sees no room for all those children that are outside the gates.

But knowledge and love and peace shall enter in, when there shall be laws perfect and equitable, when there shall be knowledge taught to every living being; when each child that comes into the world is welcome and not abhorred; when every spirit is considered as a child of God; when humanity have no select ones, but all are select, because they wear the image of God's likeness; when every soul is as dear to the heart of humanity as any soul. Then will this day-dawn come. Then will these greater approaching days of earthly existence, of perfection, and of peace foretell the future that is prophesied. Then will you grasp the hands of the angel-world. Then will you strive and struggle for the highest and the greatest that is within. Then will you see that the soul in its majesty and strength can rise superior to time, and space, and death, and ignorance, and suffering, and pain. Free, disenthralled, vanquished, you will stand each in the strength of your own might, and the love of God's spirit will encircle all.

The exercises of the evening were brought to a close with the following poem:—

#### A SONG OF LIFE.

We would weave you a song of life—  
Of the life that the atom knows  
When it bursts from its prison cell,  
And first in the sunlight glows;  
How it strives through the brightening space  
To reach that far-glittering orb,  
Where the light of the sun's bright face  
Shall for ever its glories absorb.

We would sing you a song of life—  
Of the life that the flower knows  
When it bursts from the bonds of the earth,  
And its beautiful petals uncloze  
To the light of the living eye  
Of the sun, whose fair orb doth shine  
Like an eye of God's love the while,  
A rapture all-perfect, divine.

We would sing you a song of life—  
Of the life that the planet knows  
When it wheels and dances through space,  
And its fire all scintillant glows.  
O, how the rare light doth gleam!  
O, how the planets shine!  
For behold the life that is theirs  
Is the life of God's love divine.

We would sing you a song of life—  
Of the life that the spirit knows  
When it bursts the bonds of sense,  
And all its being grows  
Glad and strong and pure  
In the light of God's recompense.  
O, how its thoughts unfold  
Like a perfect star, like a rose!  
How it treads those streets of gold!—  
The gold of the planet spheres,  
That is mellowed and merged in God,  
As they roll, the endless years.

We would sing you a song of the life  
That the soul shall ever feel  
When the spirits all freed from strife,  
March up and in silence kneel  
In the vast deep silence of God:  
That presence profound and still,  
That worketh here and there,  
And with its subtle and potent will  
Abideth everywhere—  
Pervades every atom of space,  
Pervades every tree and flower,  
Pervades every planet's place,  
And giveth the soul its dower.

To the life of all life supreme,  
O God, Thou Spirit of life!  
With Thy living presence we dream  
Of the thoughts that are freed from strife,  
Of the joys that shall control  
In the great eternity,  
Like the bright and shining scroll  
Of the heavens all melting away  
In the embrace of Thy perfect grace;  
And the glories all divine  
That gather there in that place  
Shall become the heritage  
Of every soul that lives;  
The world praises Thee that Thy perfect grace  
This hope of all life still gives.

LEVITATION.—A letter from Mr. Henry Brown of Blackhill contains the following passage:—"I was at a seance in Gateshead yesterday (April 27), when Miss Wood, one of the mediums present, was lifted up to the ceiling and rubbed against the whitewash. When she came down again her hair was white, like the wig of a lawyer. She was in the normal state at the time. The spirit took the precaution of removing her comb before lifting her to the ceiling."



## JUDGE EDMONDS.

Few of our readers would be prepared for the announcement of Judge Edmonds's death briefly made in our columns last week. No rumours have been circulated recently respecting his health. A few years ago he was very much afflicted with paralysis, but from this he recovered, and no unfavourable anticipations were entertained as far as the public could judge. But such a mind was not likely to suffer long in the process of extrication from the physical body. Our departed friend was of such a pure type of organism, lived so well and worked so hard, that the harmony of his temperament no doubt enabled him to use up every available ounce of strength he possessed, and allowed him to pass away easily and naturally. As Spiritualists, we cannot regret the happy change which has befallen our friend, and yet the work of Spiritualism will miss one of its firmest pillars. That happy host with whom the Judge had the privilege of communing so frequently across the river will now form his company, and though he may exercise a wide yet unseen, and in most cases impalpable, influence upon the destinies of our movement, at the same time the familiar epistle and the generous act will have for ever passed away from our periodicals and the external workings of our movement.

The labours of Judge Edmonds on behalf of Spiritualism were more of a real and practical character than demonstrative and polemical. Very many who have not achieved one tithe of the good have made far more noise on the platform and in the public prints, and yet the Judge arrested a great amount of public attention of the most important kind. His early adhesion to the movement appears, from an article in the *New York Sun*, which we quote, to have cost him considerable annoyance in his profession. But our friend, relying much less upon public consideration than his own intrinsic merits, went quietly forward in his own way, reaching a higher meed of respect than many, and having his hands to the end constantly full of professional business.

Judge Edmonds, as a Spiritualist, adhered more to principles than to conventional opinions, or to ephemeral movements. He thus occupied a very peculiar position, from which he was able to afford advice and assistance to all parties, and give offence to none. His relations to the movement were purely spiritual, the mundane element interfering so slightly that to all shades of Spiritualists, and even to its foes, he afforded light and information, of which all gladly availed themselves. His work was divided into two parts: first, the discovery of truth; and secondly, its diffusion. In the first and essential part he was an assiduous attendant at the spirit-circle. From his reported experience we have no doubt he regarded this practice as of the very highest importance. He was never carried away by theory, nor had he any need; for his industry at the spirit-circle supplied him with such an abundance of facts, that speculation was entirely out of place. His own daughter proved to be a remarkable medium, and communications from his pen, which have appeared in our columns, and his works generally, bear abundant evidence of the fact that he possessed a very high degree of mediumship himself. Having thus, through his own personal experiences, and phenomena observed in the presence of others, gained a deep insight into the various forms of spirit-communication, and the state of the departed, he scrupled not to convey his views to the public. We have never found that Judge Edmonds, in reporting his experiences, minced matters, nor, with the view of toning down an extraordinary story, indulged in garbled descriptions, nor the suppression of extraordinary facts. His narratives were told with such straightforward simplicity, that, though unprecedented, the reader might accept them with all confidence. Expressions of wonder and astonishment never marred his testimony, which was sober and subdued, free from extravagant adjectives, and couched in the chaste, poetical style, which led on the reader with an attraction which could not be resisted. It is no wonder that such a writer should find the newspaper press open to his communications; and, through this purity and simplicity of style, Spiritualism is much indebted for the extended advocacy of its views outside of the movement, which was effected by the pen of Judge Edmonds.

We are not in a position to judge of his merits as a speaker, nor have we heard very frequently of his appearance on the public platform. It does not seem to have been his opinion that Spiritualists should form themselves into a clique or sect, but rather promote the truths of Spiritualism by individual effort, that it might act as an ameliorating and enlightening influence upon every condition of human life. Judge Edmonds was not, therefore, a society-maker, or promoter of noisy conventions. He devoted his whole time and energies to the truth itself, rather than in forging vessels to restrain it within certain limits. He did not, on that account, withhold his aid from any useful organised effort. His celebrated lecture, entitled "What is Death?" which has been reprinted at the Spiritual Institution, was first delivered at one of the Sunday meetings organised by his friend, Andrew Jackson Davis, in New York.

The literary labours of Judge Edmonds, extended though they were, form but a small part of his work. He kept careful records of all his experiences, but a small proportion of which have found their way into print. Only the other day there appeared in *Human Nature* an experience recorded many years ago, which the Judge requested to be incorporated with the next edition, about to be published at the Spiritual Institution, of his well-known "Letters and Tracts on Spiritualism."

Besides recording so much respecting spirit-communication, Judge Edmonds was also an indefatigable correspondent. Letters poured in upon him from all parts of the world, and our experience enables

us to bear testimony to the prompt and satisfactory nature of his replies, all of which came in due course written with his own hand. This department of his duties must have been enough to wear out the strongest organisation. His letters privately addressed to individuals have no doubt done a work in quarters where spiritual publications or the missionary medium never could have reached. The pivot on which the vast personal work of our late friend revolved was no doubt his generous unselfishness. The first communication which we had from his hand was the very essence of his character. It consisted of a large package of his "Letters and Tracts," sent free of cost, and it was many months before we knew to whom we were indebted for the parcel. We were no exceptional recipient of such presents. Only a few months ago we received a letter from the Judge, part of which appeared in the *MEDIUM*, stating that for about sixteen years he had published an edition of his "Letters and Tracts" annually, the most of which had been bestowed in quarters where they could be rendered useful for the promotion of the cause. Our deceased friend knew no limit to his operations in this respect within his income.

Some time ago a testimonial was set on foot in this country by a few who had been favoured with the Judge's acquaintance. Some of five shillings were collected wherewith to present a set of English works on Spiritualism, accompanied by the photographs of the donors. In this work we were not asked to participate, consequently the great body of English Spiritualists to this day know nothing of the matter. It is gratifying, however, to know that this slight expression of regard reached the Judge while he was in his usual health, and he acknowledged it with his wonted unaffected courtesy.

In our long correspondence with him, we discussed many plans for the promotion of Spiritualism. On one occasion the testimonial to which we have just referred was alluded to, the same letter bearing suggestions for the publication of a "Testimonial Edition" of his works. The Judge's reply has already appeared in the *MEDIUM*. He regarded a cheap edition of his works on Spiritualism, which would place them within the reach of every Spiritualist, as the most agreeable testimonial which he could receive. Arrangements for carrying this into effect were proceeding at the time of his demise, and no doubt the publication will yet appear as a memorial edition, in which, we trust, every Spiritualist who speaks the English language will be anxious to participate. At the present time a box of stereo-plates are in our works undergoing a careful revision which was made with the author's own hand. We hope in a few days to announce the particulars under which this work will be given to the public, and thus in some degree carry out what was so near to the heart of our friend while he sojourned on earth amongst us.

From the "New York Sun."

## THE DEATH OF THE AGED EX-JUDGE JOHN WORTH EDMONDS.

From the Supreme Bench to Spiritualistic Seances—Dealing with the Spirits of the Unforgotten Dead—Intimacies with the Great of Other Days.

Ex-Judge John Worth Edmonds was a month more than seventy-five years old when, on Sunday afternoon, April 5th, he died at his residence in Irving Place. He was born in Hudson, N.Y., and in 1816 graduated at Union College. Four years later he began to practise law in his native city, where he soon gained local distinction. In 1831 he sat in the Assembly for Columbia County, and in the next year he was sent to the State Senate, where, during four years, he held a leading position, and identified himself outspokenly with several schemes of working men for their betterment. Upon leaving the Legislature in 1836 he was sent on a Federal mission among the Indians, living with them two years, and learning several of their languages. Coming East again, he settled down to his profession in this city, and lived here until his death. His next public position, after leaving the Indians, was that of State Prison Inspector, in which he secured note for infusing reformation into his work. He changed the system of discipline in the prisons, mitigated the severe corporal punishments that had long been in vogue, and secured the passage of advanced laws on the subject. His agitation of the abuses of prison management was one of the main reformatory topics of that time. In 1845 he was made a Circuit Judge, subsequently a Judge of the Supreme Court, and in 1852 he took his seat on the bench of the Court of Appeals, retiring to private practice and rather opulent leisure in 1853. Old lawyers speak of him on the bench as sound, ready, and courageous, and in private life he was reputed honourable, intellectually cultivated, and amiable.

## A LEADER IN SPIRITUALISM.

During his last twenty-three years Judge Edmonds was a believer and advocate of Spiritualism, attaining note equalled only by Andrew Jackson Davis as a champion and expositor of that faith in this country. He was converted in 1851, and being a Supreme Court Judge and a man of considerable fame, his acceptance of the new and unpopular faith brought upon him much criticism and derision. In the early months of that year he was out of health and greatly depressed in spirit. He spent his leisure with an almost monomaniac persistency in reading on the subjects of death and future existence. In that frame of mind he saw those first forms of Spiritualism known as "the Rochester knockings," and resolved to give them a thorough investigation. For four months he regularly devoted two evenings of every week in experimenting with the phenomena, keeping elaborate records of all he witnessed, and reading everything that professed either to prove or disprove the honesty of the manifestations. He travelled from place to place to meet mediums, and studied the current topic in all the crude phases in which it had then been developed. He held out against belief until, in his opinion, he had deduced conclusive proofs that the spirits of the dead really did communicate with the living in the way of rappings and table-tippings. In his investigations he associated with himself several scientific gentlemen, some of whom were and some were not converted. Once convinced in his own mind of the truth of Spiritualism, he was



not the man to flinch from a public avowal of his belief. He was at once assailed with general ridicule, and was even called upon to resign his office as Judge. For a year he was roundly abused, and in 1853 he published a book in which he recounted what he had seen, defended the new belief, and to meet the assertion that his views were not in accord with his oath of office, aimed to harmonise Spiritualism with the Bible doctrines of God and revelation.

#### AS A MEDIUM.

Judge Edmonds, soon after his acceptance of Spiritualism, became a medium. He said that while reading in bed he was touched all over his body with spirit-hands, and was surrounded with rappings. A little later he was impressed with the notion that he must go to a certain man, personally unknown to him, and receive a spiritual communication of a higher order than he had so far experienced. He went, and received what he firmly believed to be a message from a dead friend. It was said, and the assertion was left uncontradicted by Judge Edmonds, that in the last year of his judicial sitting, his decisions were largely influenced by the intercourse which he believed he had with the spirits of the dead jurists. He often averred that while delivering an opinion from the bench he plainly saw the forms of these ghostly advisers around him. His powers of mediumship were first brought out at a seance to which five mediums were drawn, as they said, without preconcert or intention, but simply by obeying impressions brought to bear upon them by spirits. He went to Central America in 1852, and the circle of which he had been a member professed that they were miraculously kept advised of the events of his voyage simultaneously with their occurrence, and afterwards he verified the accuracy of the reports by comparison with his diary. Among the things of which he was accustomed to tell as proofs of the soundness of his belief, alleging them to be occurrences of his first year of mediumship, was the spiritually-conveyed information of a grandson's illness in Canada; an announcement of the death of his friend, Isaac C. Hopper, before he received the news in an ordinary way; the foretelling of the destruction of the steamer *Henry Clay*; and frequent warnings against perfidious associates and coming evils. His daughter also became a speaking-medium, delivering messages in languages of which she professed to have no knowledge.

#### NOTABLES OF THE SPIRIT-WORLD.

Early in his spiritualistic experience Judge Edmonds believed that he had intercourse with many of the distinguished dead. He counted Henry Clay and Femimore Cooper among his new friends, and was encouraged by them in frequent messages to bear up against public censure. Elias Hicks told him to "be not afraid," and William Penn said, "Thy mission is an arduous one, and it is thy duty to fulfil it truthfully and faithfully." Believing himself thus encouraged, he devoted much time to self-development as a medium, and became firmly established in an unshaken faith. He wrote letters to the newspapers in exposition and defence of Spiritualism, and the standing of the writer secured them a wider and more serious reading than the subject could have commanded in ordinary hands. In these early years of his assiduous investigation he formed a close alliance with Dr. George T. Dexter, at whose residence most of the circles were held. At first the meetings were held twice a week, but later the Judge received what purported to be communications from spirits at all hours and in all places. Swedenborg and Bacon occupied much of the time of the circles with a series of articles written through the mediumship of Dr. Dexter, which were subsequently published in a large volume. Further along in his unswerving adherence to the faith, Judge Edmonds became a forcible public speaker and profuse writer on Spiritualism, and his experience as a medium was enlivened by communications from other distinguished men in the other world. General Scott described his reception by the spirits; and Martin Van Buren, in whose law-office the Judge had once been a clerk, appeared at his bedside the very night after death.

#### A MIDNIGHT VISION.

"My father had died thirty-six years before," the Judge said, in telling of his vision. "and he and Mr. Van Buren had been friends in life. When I saw their spirits, my father was standing in the middle of the room, on my left. He had an alert, cheerful look, and was easy and unconstrained in his attitude. Mr. Van Buren stood against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his condition. He recognised me and my father. He knew that my father was dead, and that I was not, and that he, too, was dead. I did not observe what first took place between them. My attention was first particularly attracted by Mr. Van Buren's saying: 'I don't understand this. I know I am dead, but I am the same I ever was. I am on the earth yet. There are my family, my home, my country; and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have thought of so long, and this to be my life after death for ever?' This thought seemed to goad him into action. He had felt a strong but undefined attraction towards his right hand, and he turned in that direction, and bending over again with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me."

At the time Judge Edmonds published a long description of Van Buren's spiritual progress in eternity. Another notable experience which he professed was an interview with Lincoln and Wilkes Booth, in which their experiences in "the Summer-land" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of dissertations on political economy by George Washington were a feature of his mediumship in 1854, and very lately Judge Peckham, through him, described the *Ville du Havre* disaster.

#### BELIEVING TO THE LAST.

Judge Edmonds's wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said that they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife especially he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful ministrations and consolation. He said that his bed was surrounded with spirit-forms, and that, upon joining them, by

reason of entering their sphere in an already-advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not waver to the end.

Although giving so much of his time to Spiritualism, Judge Edmonds did not neglect his large law practice until the infirmities of age compelled it. His partnership with William B. Fields was maintained until his death, and his advice was often sought in the gravest cases. Although his belief cost him his place on the judicial bench—his renomination in 1853 being defeated by a threat to legislate him out of office if elected—he never lost social and business respect. He was the first President of the Union League Club, and was among the first and most active advocates of the emancipation of the slaves in the early stages of the rebellion. He retained the friendship of many influential men who differed with his religious views.

The *Banner of Light*, in recording the termination of the earthly career of "the veteran New York Spiritualist," has the following:—

Up to within a few months since, we have been constantly in correspondence with the Judge, and, in view of the great interest which at present attaches to the spirit-form manifestations in England, we present the following extract from the last private letter received by us from him, bearing date of Jan. 31st, 1874:—

"I regard Mr. Crookes's recent action in England (which you notice in your number of the 24th) as very important. They seem to have done in England what we were unable to bring about in this country. They have there made science give attention to the subject, and such publications as that of Mr. Crookes and the Dialectic Society will bring into our ranks numbers who otherwise would keep aloof.

"In the spread of our cause we have every reason to rejoice, and, as time rolls on, we shall see our principles at work more and more, in every department of life—political, social, religious—and find more and more cause to be thankful for the part we have taken in the movement."

The above reads like a prophecy. We are assured that its fulfillment in the future is certain, and that toward its fruition no one in the ascended state will be more active than he who has so recently trodden the ladder of light that leads "from the weary earth to the sapphire wall."

That Judge Edmonds was regarded as one of the leading men of the age may be gathered from the fact that his death was widely noticed by the Press. The following is from the foreign news of the *Standard* of April 23rd:—

On Sunday morning last, 5th April, Judge J. W. Edmonds died at his residence in this city. He was a man of great ability and eminence in his profession. He had been on both the Circuit and Supreme Bench of the State; and for ability, logical clearness, and thoroughness in details, had few equals and probably no superiors. His age was 75. While on the Supreme Bench his attention was attracted to Spiritualism; and after a great deal of investigation—detailed accounts of which he gave in a book published soon after—he announced his belief in the doctrines; became, in fact, a professed believer in the spiritual teachings, and a defender of them with tongue and pen; and finally became an operating medium, but never a professional one. He was the most respectable of all the spiritualistic authorities in America; and the weight of his authority had great effect in favour of the cause. Others wrote more voluminously, but none were read with so much respect. Spiritualists revered his utterances; and those who differed from him charitably accounted him a monomaniac, for his reasoning on all other subjects was clear and natural.

#### COMMUNICATIONS FROM JUDGE EDMONDS.

Mrs. Woodforde left a note for me on Monday, asking if I had received any communications from the spirit "Judge Edmonds," and asking me to visit her at my earliest opportunity. I called at Mrs. Woodforde's seance rooms on Monday evening, when she handed me the following message which had been written through her hand at the time stated thereon:—

Judge Edmonds's greeting to Mr. Burns.—Patience, perseverance, hope, faith, love; reward those who practise them. I from this world behold the struggles of your past, and would say men cannot reward—the Master, in whose vineyard all faithful souls toil, giveth the reward, and waiteth not till the eleventh hour, but giveth the reward at once. The contented, cheerful heart, the earnest will, the satisfaction in well-doing that nought earthly can disturb. Such are the rewards for labour in a good cause, bestowed at once. Patience, perseverance, hope, faith, love, form the crown of spirit-life. My greetings from this side, faithful servant.—J. EDMONDS.

Sunday, April 26th, 1 p.m.

The first sentence was written in a very shaky hand, which Mrs. Woodforde attributes to her doubts as to the identity of the spirit. Mrs. Woodforde then handed me a second paper, on which the following matter was written:—

Sitting afterwards with pen suspended, and eyes closed, these words passed through my head, whilst I seemed surrounded by an intensely brilliant, purple atmosphere, or aura: "The grandeur, the sublimity, of this life I cannot describe; the bliss, the joy, the happiness that fills my soul, crowning with completeness all my highest, warmest aspirations. Truly God is good, who never denies even the smallest of our cravings after celestial beauty. To my lips he holds the goblet of life, filled to the brim with all heavenly delights, joys, soul-satisfactions. I feel that I am to drink for an eternity, for an eternity feed upon Him, whose divine spirit can alone satisfy my grateful soul, like a harp, attuned to His, would discourse sublimest harmonies of thankful praise. His name be exalted for ever, who in his sons would see Himself complete! Praise, praise; let all Heaven ring with the glory and beauty of God—the First—the Last—the Eternal One on high! Amen."

She was then influenced to write, and, taking a pencil, wrote rapidly, "Judge Edmonds is here," and, after a few remarks, the influenced desired to speak through the medium. Control was effected, and after a few sentences were spoken a caller interrupted



the communication. The writing was again resorted to, when a party of ladies again broke up our seance, and I took my leave. I had no test that Judge Edmonds was present, yet the control might have been by that spirit. Certain statements were made which may result in a satisfactory test.

J. BURNS.

As we go to press we have received a kind letter from Miss Laura Edmonds, the daughter of our departed friend, so widely known for her remarkable mediumship. We present an extract, which thousands will read with the same sympathetic interest as did the person to whom the lines were addressed:—"After much suffering, my father passed peacefully away, and thus ended a noble, useful life—to us an irreparable loss, to him a happy release. He had a high regard for all his friends in England, and for his sake I thank you sincerely for past regards."

#### SPRING.

(From the German of Heine, by CAVE NORTH.)

Green are the fields and the forests,  
The lark warbles over the height,  
The spring-time is come in its beauty,  
With odour and colour and light.

The song of the lark again softens  
The hardness that winter did bring,  
And out from the depths of the bosom  
A sorrowful dirge do we sing.

The lark it doth warble most sweetly:  
"What sing'st thou in trouble and fear?"  
"That is a carol, my darling,  
I've warbled full many a year."

That sing I in beautiful meadow,  
My heart by no sorrow bestirred;  
Thy grandmother often, my darling,  
This song that I carol hath heard."

#### EXTRACTS FROM THE LIVES OF MEDIUMS.

##### No. III.

MR. J. JACKSON, OF NEWTON, NEAR MANCHESTER.

The above-named gentleman is an excellent inspirational speaker. In stature he is tall and somewhat slim; of dark complexion, grey hair and whisker, and a pleasant smiling face. While speaking under influence, his voice is soft but full. He generally commences to speak with a smile upon his face, clasping his hands across his breast, and seldom employing much gesture to aid in his delivery, though usually he manifests a most decided tremor in the hands and arms, and speaks feelingly, and sometimes with great power. So much for the personal characteristics of Mr. Jackson. Let us now invite the reader's attention to some accounts of this gentleman's career as a medium, and his earlier experiences in connection with his first acquaintance with Spiritualism.

In order to afford the reader some definite idea as to Mr. Jackson's earlier experiences of Spiritualism, we introduce the following narrative, taken from the *North Cheshire Herald*, bearing date May 2nd, 1868:—

"On the night of Thursday, the 2nd of April last (1868), a man named John Charlesworth, by trade a lime-washer, residing at Gee Cross, near Hyde, Cheshire, was missing. He had that day been engaged following his employment in Newton. He was assisted by a man named Kennedy, and when their day's work was done they had something to drink, after which, with that pertinacity which frequently attends drunken men, they decided to go through the fields home. Kennedy, finding it was impossible to get Charlesworth home, left him in the fields, and from the circumstances which transpired at the inquest it would appear that Charlesworth, on coming to himself, tried to proceed homewards, and doubtless missed his way and walked into the reservoir belonging to the Godley Cotton Mills, where he was found, in consequence of information which had been conveyed to his friends by spiritual manifestations, as the following narrative will show:—

"On Thursday, the 16th inst., a person named Mrs. Savage, and Hannah Charlesworth, the deceased's sister, met together at the house of the deceased. Mrs. Savage, having seen spiritual manifestations before, proposed to have a sitting at the table, and asked Miss Charlesworth to join her. They put their hands upon the table, and had not sat more than five minutes before they received a communication. In answer to the question whether there was a spirit present, it answered that there was, by giving one rap with the leg of the table. They asked it to tell them whether 'John' was in the water, and if he was to give three raps, which it did. Mrs. Savage asked if he would be found; and the table gave three raps as a confirmative reply. Mr. Joseph Jackson, grocer, Newton, near Hyde, Cheshire, a cousin of the deceased, went to a lecture delivered in the Temperance Hall, Hyde, by Mr. J. E. Morgan, of Manchester, on the subject of Modern Spiritualism, on the Sunday following this, the 19th of April last, being a believer in Spiritualism before. He had heard the statement given above by Miss Charlesworth, and having to pass the house of Mrs. Savage on business on Monday, the 20th inst., he decided to call upon her. Mr. Jackson mentioned the circumstances attending the first sitting at Gee Cross, and he asked

Mrs. Savage if she thought they could get some manifestations if they two were to try, and Mrs. Savage said she thought they might do so, and they sat down at the table. In about ten minutes afterwards the table began to move; then Mr. Jackson asked if a spirit was present, and if so to give them one rap, which it did. Mr. Jackson asked the spirit its name. It gave the initial letters 'J. C.' He then asked if they were to understand that that was the spirit of the deceased 'John Charlesworth.' It answered 'Yes,' by giving three raps as requested. He asked the spirit if its body was in water. It gave, as requested, three raps. He further asked if the body was in the water under the railway arches near the Godley Mills. It gave an affirmative answer. In consequence of these manifestations, Mr. Jackson requested Mr. Harding, the occupier of the Godley Mills, to allow the water in the reservoir to be run off. He did so. 'It may be as well to mention here,' says the narrative we are quoting, 'that the reservoir in question had at this time been dragged and searched twice, under the direction of the police, at one time for more than six hours, without having found the body.' When the water had been lowered about thirty inches below its usual height, Mr. Jackson requested it to be lowered still further, himself and deceased's father having examined the reservoir; but Mr. Harding considered that it was sufficiently low, in fact he stated that he thought the body was not there. However, at the earnest request of Mr. Jackson and the friends of the deceased, the water was still further lowered, and Mr. Jackson had the satisfaction of having his labour brought to a successful issue by finding the body himself on the morning of Saturday, thus confirming the previous information. This narrative has been compiled in answer to questions put to Miss Charlesworth, Mr. Joseph Jackson, and Mrs. Jackson, by Joseph Ogden, reporter, Hyde, in the presence of James Higinbotham, Hyde, and John Smith, Secretary to the Co-operative Society, Hyde, who give their names as attesting witnesses to this report, taken at the house of Mr. Jackson, on Wednesday, April 20th, 1868, and is subscribed by the parties hereto present at the same time.

her  
"Hannah X Charlesworth,  
mark.

"Joseph Jackson,  
"Elizabeth Jackson.

"Witness the signatures of the parties hereto—

"Joseph Ogden, reporter, Hyde;

"James Higinbotham, greengrocer, Hyde;

"John Smith, Sec. Co-operative Society, Hyde."

The above startling verification of the truth of Spiritualism created great interest in the vicinity of Hyde, and led to a lengthy and animated discussion of the matter in the columns of the paper we have quoted from, extending over many weeks. Also, it had the effect of strengthening and confirming Mr. Jackson in a belief in the reality of spirit intercourse.

Shortly after this, Mr. Jackson being desirous of knowing more of the matter, formed a circle at his own house, and soon received wonderful tests of spirit identity. After sitting some time, he began to be influenced himself; a few weeks after which he became a writing medium. After continuing the circle for four months he became entranced, speaking under the influence of the spirits. The circle was then conducted as a religious service for a period extending over eighteen months, during which time he was made to deliver addresses bearing on Spiritualism every Sunday afternoon and evening. This was previous to his becoming a public medium.

About this time Mr. Jackson, in response to numerous invitations, consented to come forward as a public trance speaker. His first public labour was at Rhodes, near Middleton, Blaitley, and Manchester. Under the influence and control of the spirits, Mr. Jackson is a powerful and efficient speaker.

The teachings received from the spirits who control Mr. Jackson are of a highly spiritual character. Usually dwelling upon man's inner consciousness, and his (man's) perception of interior and celestial modes of being, they (the spirits) endeavour to elucidate those problems that are related to man's inner life and spiritual developments.

In reply to questions put to Mr. Jackson bearing upon his mediumship, we give his answers in his own words:—

Q. "Has your health been affected by your mediumship? if so, how?"—A. "I always enjoyed good health, but since I breathed Spiritualism my health has been much more sought, and the result of these seekings have been to show me its use, and I find the enjoyments of a useful life for the furtherance of that which is good in itself are far more than even mortal tongue can explain in its present mode of expression; and sickness of any kind I always find to be accompanied by influences which I may call 'media,' through which the Divine Mind worketh in me for my own good and for that of mankind."

Q. "What have been the moral and educational results to yourself from your mediumship?"—A. "My moral thoughts and feelings have been of a more refined character, the result of which has given me a great amount of peace of mind, even in the greatest hour of temptation and worldly trouble. Education spiritually exceeds all other attainments, and flows into my outer life, giving reserve and consolation at all times."

Q. "Do you experience any perceptible elevation in your life since you have been a medium for spirits?"—A. "The elevation of all my thoughts and emotions are more than I am able to pen you. At any time, when passive, I can, by raising my mind from earth,



become enrapt with the divine messengers whom I call angels of God, who pass through me such thrills of peace that I cannot describe to you. This is the gate to which my mediumship has led me."

"To your fourth question. When I become influenced, I am sensible of a peculiar and pleasant sensation passing through the whole of my nervous system, gradually, as it were, drawing away all that seems to be earthly, and establishing within my mind a current of thought opening out into a field that is beautiful with the pure principles of life. What is meant by semi-consciousness I know not. I feel that I am always awake in spirit, but of what is given to the world under this influence I have no distinct remembrance; yet on returning to my normal state, I feel as if I were just returning from a journey where I have been surrounded by a very bright light, and now entered into a darkened atmosphere; my eyelids feel as if they had been gummed fast together. When properly restored to my normal state, no consciousness of the message given is left.

"Fifthly, in regard to my religious opinions. Previous to knowing Spiritualism, I believed in one personal God, and Jesus to be the great embodiment of Deity. I did not believe in the atonement as it is given to the world by the Christian teachers of theology. I believed in a hell, but not such as it is given from the pulpit to the worshipping multitudes. My belief in hell agrees with the teachings of the spirits, whom I have heard speak through mediums.

"In conclusion, I would say, I believe whoever is guided by the light, and threads the precepts of the higher teaching of the spirits into their everyday life, whose instructions I call the voice of God speaking to his people, may be led into paths of virtue and purity of life, which is obtainable by all humanity.

"I find spirit communion to be the avenue of great and lofty thoughts, which are tied to soft and holy affections, always ready to throw out a hand of help to those who are crying for want, no matter of what class or creed; this feeling and loving life is the very essence and end of all spirit force."—Communicated.

#### THE CAUSE OF SPIRIT-FRAGRANCE.

Dear Mr. Burns,—Your correspondent "A. C. S.," who has written so kindly about my poem in *Human Nature*, says that he would be glad to see what I mean by "a material explanation" of the scent referred to.

I cannot answer his inquiry better than by transcribing some passages from a letter which I wrote a short time since to a friend in India, in which I endeavoured to treat the subject exhaustively. After giving a narrative of the experience which has already been described in *Human Nature*, I went on to say:—"For the scientific explanation of these things recourse must be had to some of the obscurer phenomena of mesmerism and animal magnetism. I think I have told my facts clearly and rigidly, have I not? Next for solutions.

"Admitting that the facts (the occult rose-perfume, the apparent mingling of soul and soul, and so on) are worthy of an attempt to explain them, let us see what a scientific dissection will do. There are three main explanations possible. These we will call the incredulous, the credulous, and the semi-credulous.

"The incredulous or scientific man approaches the subject, and (supposing that he admits the reality of the facts I have stated, which an ordinary scientist probably would not do) regards the perfume as a dream, or a scented pocket-handkerchief, and so forth—disposing summarily of the matter by saying that the whole thing was subjective. God had nothing to do with it; disembodied spirits had nothing to do with it; she had nothing to do with it.

"The credulous man says, 'Your spirits *did* mingle, and are destined to mingle yet further. Spirits surrounded you at that time, and created the strange perfume. The perfume was the actual, essential aroma of her inmost soul.'

"The semi-credulous solution, which is, perhaps, nearest to the truth, steers midway between these two extremes. 'The perfume,' so the semi-credulous man says, 'was merely the fragrance of your own physical organism wrung out—almost distilled, one may say—by excessive passion. The body bloomed and blossomed, so to speak. The odour had nothing directly to do with her. But the electrical state which made this fiery blossoming possible was partially produced by the touch of her hand, and the sense of mixing was not altogether unreal. Spirits outside yourself had something to do with your magnetisation, with the subtle extraction of the aroma from your own organism, with its application, management, and delicate maintenance. Spirits outside yourself also had much to do with that curious sense of her presence in the room which possessed you. It was not true, as my credulous contemporary maintains, that the lady was thinking with any special passion or tenderness of you at the moment when her presence seemed to enter the room, and you sprang up, crying after her softness—but she *was* thinking of you; she *was* thinking of you, for she was reading your book that evening, and the mutual affinities and allied attitudes of the two minds enabled certain friendly and presiding spirits (taking advantage of the mutual electrical and magnetic conditions then present in each—a tender and friendly feeling on her part, a strong yearning on yours) to present a kind of fac-simile of her, so to speak, to your gaze. The whole philosophy of apparitions is connected with this. A very little more electricity, conditions just a little more favourable, and an actual appearance of the woman might have taken place. She might have actually entered the room before your eyes. It would have scarcely been more wonderful than what did actually happen. And yet if it had happened so—if she had actually walked in at the door (as appearances have undeniably walked into the room so many times in history), it would not have been *she*; it would only have been a sort of photograph of her presented to your vision by astute spiritual agency; and, if you had asked her about it a day or two afterwards, she would only have known that she was thinking about you at the time.'

"So say the incredulous, the credulous, and the semi-credulous men. Which is it to be? I can only say that the facts I have narrated were facts."

This extract will, I think, throw some light upon what I meant by "a material explanation." For my own part, I should be only too glad to commit myself to the spiritual hypothesis; but as yet, I dare not do so unreservedly. These bodily and mental phenomena are very complex and obscure, and have to be approached very cautiously. The spiritual cause, with which I have the deepest sympathy (as my poem will have shown), is constantly endangered by that over-hasty induction from indifferently ascertained facts, which draws down (and rightly) the contempt of scientific men, driving them to the conclusion that the whole thing is a mass of imposture and self-deception. Thus when I found "Investigator" in No. 209 of the *Medium* (his letter, as your readers will remember, was headed "Bells, Bells, Bells") calmly and unconsciously arguing in a circle, I could not but feel pained. No less than three times does the writer base his argument upon the assurance of the spirit, thus attempting to prove an hypothesis from an hypothesis. It is this sort of mental feebleness which trained analytical thinkers so heartily despise, and ardent Spiritualists ought really to beware of it.

Three times the writer asks "Lilly" if the medium is still bound, and three times he accepts her statement as sufficient proof of the fact, adding, in the first instance, an expression of gratification at what he considers the undoubted success of his experiment "under severe test conditions."

Severe test conditions! Why, the medium was bound in order to prove the truth of the appearance of "Lilly," yet we have "Lilly" called in to prove that the medium is bound. Can there be a more transparent absurdity? It would not have been more monstrous, logically, to accept the Claimant's own testimony as to the veracity of his own witnesses.

I have dwelt at some length upon this subject, as I find that Spiritualists are rather addicted to unpardonably loose arguments like the above, and they do their cause more harm, in the eyes of well-wishing outsiders, by this than by anything else. If they have the wisdom which, as a body, I credit them with, they will not be above taking this hint from one who wishes them well.

In conclusion, I shall be glad to hear from any persons who have experiences to narrate or well-authenticated facts to communicate, bearing upon the subject treated of at the commencement of this letter. I am anxious to gather together accounts from all parts of the world of the more subtle and poetical phenomena of Spiritualism, with the view of perhaps writing a special pamphlet on these rarer manifestations. I shall therefore be glad to hear at the address below (or through Mr. Burns) from "A. C. S." and any others.

Facts are what we want, not hasty hypotheses.—I am, dear Sir, yours very truly,

GEORGE BARLOW.

Sweetbriars, Bennett Park, Blackheath, S.E., April 25th, 1874.

#### THE CONJURERS AND SPIRITUALISM.

Dear Mr. Burns,—I observe a paragraph in last week's *MEDIUM* speaking of the good indirectly effected by the conjurers in drawing attention to Spiritualism. There may be some truth in this, but their doings are doubtless the means of misleading the great mass of the public, who are led to believe that what the conjurers do is an explanation of the spiritual phenomena. Who can doubt this, when such statements as the following are paraded on every hand? Here is a specimen from an advertisement in the *Graphic*:—"Light and dark seances, in which the most extraordinary manifestations are produced, thoroughly exposing and completely outdoing the illusions attributed by spiritualistic humbugs to supernatural aid."

For my part, I cannot conceive how the London Spiritualists allow these men to continue night after night unmolested. I feel sure if I lived in London I should devise some plan to put their pretensions to the test, *coûte qui coûte*.

I may observe, as bearing out the statement of the *MEDIUM* that Spiritualism is benefited indirectly by the conjurers, that it was in consequence of Maskelyne and Cooke being at Brighton and Eastbourne last autumn I was induced to engage Dr. Sexton to give his exposition of the conjurers in both these towns. This was followed by Dr. Menck, Mrs. Tappan, and Mr. Morse; and the subject has been kept alive in the newspapers ever since, and at the present time, I believe, there are very few in these parts who have not heard something of Spiritualism.—I remain, yours faithfully,

ROBERT COOPER.

Eastbourne.

#### MR. FEAVER'S MEDIUMSHIP.

Mr. Editor,—In your last week's issue you have an account of a seance with Mr. Feaver. I can confirm all that is there stated, and much greater manifestations through his mediumship. "Chow-Chow," spoken of, stated at my circles some weeks previously that he was chief of a band of jugglers, and has several times given us a specimen of their performances—throwing a number of balls, knives, &c. (which my little one of seven years can see), and last, though not least, the butterfly performance, which is most amusing. Several of my sitters have also been influenced by him, and if I were to give a detailed account it would fill a page of the *MEDIUM*. He is now advanced, and the performances are discontinued, the manifestations at my circle having raised him in spirit-life. The tests through Mr. F. are very accurate, and no doubt he is a wonderful medium. If I had published the history of his development you would have been satiated with the wonders that have taken place at my residence. Mr. F. has been developed at my circle; he commenced sitting Nov. 26th, 1872, and has sat regularly with us weekly ever since.

If any of your readers wish to make inquiries, or to communicate with Mr. F., they can do so by writing to me, and I shall be most happy to give any information.

J. MAYNARD.

103, Lisson Grove, N.W.

HASTINGS.—We hear that arrangements are being made for Mr. Burns to lecture on Spiritualism at the Music Hall, on Friday evening, May 8.

HALTON, near Hastings, says a correspondent of the *Eastbourne Chronicle*, has been much disturbed of late by the appearance of a sheeted ghost. The writer asks for "half-a-dozen energetic policemen" to allay the perturbed spirit and scatter the crowds of hostile idlers who throng the village to do battle with the ghostly visitant.



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## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 1, 1874.

### EDUCATIONAL AND PRACTICAL SPIRITUALISM.

Now is the age of School-boards and educational appliances. The schoolmaster is abroad in every direction. The nation has at last decided in favour of culture. The young are no longer to be allowed to grow up in uncouth ignorance. All are agreed as to the necessity for Education. Great difference of opinion prevails as to what shall be taught, and in what manner. In some districts the unanimous resolution to educate all and sundry, paradoxical as it may seem, has brought not peace, but a sword. One party demands secular education, while an opposing faction as strenuously bids in favour of an admixture of the religious element. But while the one side may, to a certain extent, agree as to what may be defined secular education, there is great divergence of opinion amongst the religious in respect to what shall constitute the theme of study. A dozen denominations have as many diverse views of religion. Their object is to make good Catholics, Episcopalians, Unitarians, Baptists, &c., while the secular party are ambitious to develop clever artists, skilful mechanics, and shrewd merchants. The wonder is that none of them ever thought of developing by their educational machinery a true man or woman. The cause of this oversight may possibly be traced to the fact that man is an enigma to himself, almost inscrutable. He knows not what he is nor how best to fulfil his destiny.

On this educational battle-field Spiritualists cannot afford to look with indifference. Education, to be salutary and effective, must be based upon the nature of Man. Spiritualists assume to know more of man than the rest of humanity do, and they ought to be able to impart some useful hints on his educational development. The old idea was to thrash and threaten into the memory of the pupil as many extracts from books as time and cerebral capacity would permit. That system has been a failure, the most highly accomplished, according to its standard, being frequently the most helpless objects in society, while the more gifted students have been oftentimes characterised by a degree of moral obliquity in comparison with which ignorant simplicity seems angelic.

What, then, is to be done? We reply by putting another question, What is man? Essentially he is an intelligence or spiritual principle possessed of the countless adaptations which we see expressed in the phenomena of external life. Each organ of the body is a material representation of a spiritual principle, which in turn is an expression of universal law; and to ensure the happiness of the individual, each function must act in harmony with the law to which it is related. Herein is the whole problem of education; be natural, be healthy. A man may be very profound on technical points, and be very abnormal, unhealthy, unhappy, and hurtful to society. Where are we to begin, then? Where nature begins. The child vegetates at first; surround it with healthful, pure conditions; introduce it to normal habits, and you have laid the foundation for a sound mind in a healthy body. Next the locomotive apparatus comes into action, and the child desires to move, to act. Restlessness of brain as well as of limb is the unailing characteristic of normal juvenility. This creates a desire to become familiar with objective nature, and here the practical education of the individual begins. By the experiments of childhood, troublesome and tricky as they frequently are, the spirit within the youthful form struggles to begin its gigantic task—a task which shall occupy it through the coming eternities. See that it begins fair if you expect it to go on straight. Let the child have freedom of action, opportunity for experiment, and unailing sources of information. Man does not require to have congenial knowledge hammered into him; place it within his reach and he will devour it as he would a savoury dish when hungry. The education of mankind is just as easy as the growing of flowers and fruits; place the mind in congenial conditions and it will educate itself.

The basis of the system here sketched out is industrial. The limbs learn before the brain. How many men of genius have been dunces at school, but their powers shone forth with all their native brilliance, when books were cast aside and practical employment was placed before them? Genius cannot exercise itself in reading

books, any fool can do that. Give, then, the child an opportunity to exercise the resources of its nature and it will never get weary of school.

Health and practical skill being thus ingermied, next follows industry, the source of wealth, the basis of civilisation, and the prop of manly independence. An industrial school with its own grounds and workshops might soon become entirely self-supporting. And this would give rise to another important feature—social education, which is the basis of morals, or, in other words, practical religion. Boys and girls, men and women together, side by side, present the only condition in which this high form of culture can take effect.

Thus normally developed the thirsty mind would drink in literary, philosophical, historical and other forms of book learning with assiduity; and these studies, strengthened as they would be by an experimental knowledge of nature and of science, would have an effect on the mind which cannot be dreamed of from the present cramming system. With a mind thus fortified, all sorts of bibles, good, bad, and indifferent might be read with impunity. There would be an end to all twaddle as to what hour of the day the bible should be read in schools, or what part should be omitted. The natural, healthy, vigorous young mind would only read that which its normal intuitions required, or reject with disgust matter which when read was not found worthy of approval.

But what dogmas would you teach respecting God, the spirit-world, and the future? Would you not desire that the child should inherit your opinions? Certainly not, any more than we desire the toothless child to furnish its smooth gums with our decayed stumps. God has given man all that is necessary for his individual career, independent of anyone. Every man must view truth from his own standpoint, and unless we want to prolong the reign of lying and hypocrisy, we must not dare to engraft our opinions on the child-mind. The Giver of all will in due course give opinions to the child on individual conduct, spiritual relations and divine existence. It is the grossest infringement of personal liberty for us to thrust our opinions on the young. This is the one great evil perpetuated in the education of the present time. Each youthful character is studiously moulded to the mental image of some affected schoolmistress, conceited pedant, or superstitious priest. What wonder is it that men and women should be so scarce in the world! They are all clipped and trimmed into fantastic patterns like shrubs in a Dutch garden. It is considered rude or uncouth to be one's self, but to shine is to ape the crowd, who ape some former crowd, but not one nor all of them know why. God the gardener will see that all his plants thrive, flower, and fruit properly after its kind if we will only be so wise as to allow each the conditions necessary for that individual work. It is the function of Spiritualism as a science to step in and plead for these the most sacred rights of humanity. Nay, not plead for them, but provide the means to ensure to all their heaven-bestowed due. The principle of justice demands it, and, that adhered to, honesty in all the affairs of life will surely follow.

This is our introduction to a work which we hope will bless millions. Numerous souls are on the heights of expectation, looking forward to the dawning of a new day in which the divine energies which have been bestowed on man may be prepared for the development of the individual and the welfare of society.

### MRS. TAPPAN AT BRADFORD.

Our friends in the West Riding generally take the lead in all grand enterprises for the promotion of Spiritualism. They have been the first to invite Mrs. Tappan to the North. This courageous act has fallen upon the committee at Bradford, who have made arrangements for Mrs. Tappan to deliver two orations in the Mechanics' Institute on Tuesday, May the 5th, and Thursday, May the 7th. The hall is one of the grandest in the country, and Mrs. Tappan being an orator worthy of it, we hope it will be filled by Spiritualists and inquirers. We trust our West Riding friends will gather around their Bradford brethren, and make Mrs. Tappan's visit a memorable success. The particulars may be found in our column devoted to appointments.

### MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES.

The Committee, encouraged by the support given to their former course, have much pleasure in announcing that they have made arrangements for the delivery of a further course of six lectures, extending from the 5th of April to the 17th of May, to be held at Cleveland Hall as heretofore, at 7 p.m., Sunday evenings. Tickets for the reserved benches will be 12s. each for the course, and for the chairs 6s. each for the course. Applications for tickets to be made to Mrs. Honeywood, 52, Warwick Square, enclosing post-office orders. The Committee hope that some friends of the movement will feel disposed to assist by forwarding small donations at the same time. Single tickets of admission, or tickets for the course, can be purchased at the doors. A large portion of the hall is reserved for the free admission of inquirers and the general public.

Next week we hope to give Dr. Sexton's oration on "Man as a Spiritual Being," recently delivered at Camden Town.

MRS. TAPPAN lectured at Camden Town on Tuesday evening to a very moderate audience. The promoter of the meetings in that district has therefore further involved himself by his late effort. Mrs. Tappan's discourse of Tuesday evening will also appear in our columns. It was worthy of a much larger audience.



### WOULD A KNOWLEDGE OF THE SPIRIT-WORLD BE ADVANTAGEOUS TO MAN?

A correspondent raises the following subject for discussion:—"It appears to me that our destiny on earth does not admit of our having a clear knowledge of a future life; for, if it were so, our sublimity existence would undergo such a change that civilisation, such as it is, would be upset, as our energies and activity would lack one of the spurs that lead on to new triumphs. We would, in fact, feel great indifference to our present existence if we were sure that something better were in store for us beyond the grave, and the grave would become our 'Eldorado,' the wished-for goal which we would necessarily endeavour to reach by a short cut."

As our views are solicited, we give them. Man is, by the laws of his constitution, attached to the conditions of mortal life in such a manner that it is absolutely impossible for him to forget them in preference to something in the future. For instance, no promise, nor even certainty, of feasting in the spirit-world at some future time would cause a hungry man to forego a good dinner of the ordinary kind. This simple comparison extends into all the relations of life, and proves to a demonstration that even if man were capable of knowing the glories of spiritual life, it would not turn his head against the duties and privileges of earthly existence. Man's relations to his physical surroundings, however, are purely a matter of magnetic attraction, and were his attractions turned aside from their tendency towards mundane conditions to the spiritual state by some powerful spiritual cause, then man's connection with physical existence might become interrupted, and, as a consequence, the individual might become disgusted with life or commit suicide. This, however, would not be the result of a knowledge of the conditions of the spirit-world, but of an influence acting upon the human will, inverting its action by disconnecting him with his physical condition, and relating him to spiritual states. Indeed, we would rather presume that a knowledge of the spiritual future would lead men to enjoy earth-life more intensely than they do at present, by admonishing them in respect to the duties and obligations which devolve upon them in this present world. With a knowledge of the spiritual state would also come a consciousness of the important fact that our misery or beatitudes in the future depend directly upon our conduct in the present. This indeed is the great moral power of Spiritualism. The rappings indicating spiritual action, and tests of continued identity after this life is ended, are only the alphabet of that higher teaching which conveys to the minds of those on earth the varied conditions in which humanity exists in the spirit-world, and the actions on earth which prepared for these varied spiritual states. Our view of the matter is that the more we know of the spiritual world the better, both on its dark and its bright side. It is the truth which shall make men free; not one truth, nor any particular number of truths, but all truth. One difficulty which stands in the way is the inability of the human mind to receive knowledge that is any considerable degree removed from its present experiences; hence we are led to suppose that man's progress spiritually is to be promoted more by experimental and personal development than by revelation. So-called revelations have been the spiritual curse of humanity. By giving them undue prominence mankind have had supplied to them subjects of contemplation so far beyond their experience that it was impossible for them to decide whether the so-called revelations were genuine or spurious. The antidote to all this has ever been education and a practical acquaintance with those facts nearest to the actual standpoint of human development. This counterbalancing influence to the superstitions engendered by so-called revelation is known at the present day as Materialism. With Spiritualists this form of thought has too frequently been made a subject for obloquy and denunciation. But there is not the slightest antagonism between Materialism and Spiritualism when properly understood, or, we may say, understood at all. Materialism is indeed revelation of the most positive kind. It is the aggregate of demonstrated human experience, and the absolute will of God in the realm of which it treats. Knowledge of the material universe in no way contradicts what is being made known from day to day of the spiritual universe; nor is there the slightest pretext on the part of the investigators of material laws for assuming that the condition of existence with which they are acquainted is the sum total of all possible existence. Had it not been for the solid basis which Materialism has given to the human intellect, modern Spiritualism would have been an impossibility. Had it not been for the light and freedom which modern science has given civilisation, the modern phenomena would have been relegated to the limbo of ancient witchcraft; and, instead of a new science based on the relations which the human spirit bears to the phenomenal sphere, the promoters of the phenomena would have been tortured, condemned, and burned, as so many have been in times not long past. All praise, then, to Materialism, both in its scientific form and in its rigidly mundane sentiments. Many of our Spiritualists would be better if they knew a little more of it. At the same time throw open wide the gates of the spirit-world, draw up the curtain which conceals man from his destiny, as far as he is capable of perceiving it, either by the eye of the intellect, the perceptive power of intuition, or the clairvoyant faculty. Let the child of earth probe into the mysteries of spirit-life, and gather therefrom those grander facts respecting his mission, which will sanctify every act of his life on earth.

RECEIVED on account of the Sunday Service Debt:—Mr. Hamilton, £2; B. H. S., 2s.; Miss Kislingbury, 10s.; Phrenological Seance, £1 0s. 6d.; Mr. Cheney, 1s.

Mrs. Dickinson desires her friends and patients to know that she will remain in London only for a few days longer. She intends leaving for Liverpool on May 11, where she will tarry for a few days, previous to departing for America. Those who require her assistance should call on her as soon as possible.

We have in preparation a carefully executed *fac-simile* of writing done by Mr. Jencken's baby under spirit influence. This is one of the most extraordinary instances of mediumship on record, and, as we are in a position to publish with it ample attestation of its genuineness, it becomes a fact of great importance. It is probable that we shall give this article and illustration next week.

### ON THE ART OF PROMOTING SPIRITUALISM.

Spiritualism is so novel in principle, and so directly opposed to the notions current in society, that it is not to be wondered at that it should be misunderstood in many respects. The Spiritualism recognised by the public is a very different thing from that which is known to Spiritualists themselves. One by one the ideas of investigators become revolutionised. Notions respecting the "laws of nature" give way for the recognition of the new phenomena. Theological beliefs pass into the shade, and the brighter light of spiritual truth illumines the mind. Conduct which could anciently be atoned for by creedal observances is now abandoned with disgust, and higher forms of action regulate the conduct of men towards each other. This is a slow process, and is only partially accomplished in the most prominent instances.

There is one particular connection in which the new methods of Spiritualism are but imperfectly realised. It has been oftentimes remarked that this new movement has been promoted by a means peculiar to itself. The old-fashioned agencies of college education, pulpit eloquence, printing-press diffusion, and personal application have been, in the case of Spiritualism, superseded by an unseen and irresistible influence which has directly exercised an overpowering sway over the convictions of millions of human beings. Though this be the leading characteristic of Spiritualism, yet it eagerly avails itself of the usual mundane agencies for the diffusion of knowledge. These are, however, second in degree, and to be successful must be employed under the direction of that unseen power with which the spiritual movement first originated. Thus the practical working of Spiritualism is carried on in a manner peculiar to itself, and very few of the friends of the movement seem to understand it. The laborious process of deliberative assemblies ransacking their concentrated wisdom for successful plans whereby to conduct lectures, seances, and conventions on a wholesale principle, has resulted in futility and disaster. The successful promoters of public administrations have not been self-elected bodies, who deliberate upon and plan the means to be adopted, but oftentimes single individuals, who, under the inspiration of their spirit-guides, by their adaptation to the work, have been enabled to exercise mediumship which moved the whole civilised world; promote publications without financial aid, which the strongest and richest publishing association would have been powerless to effect; have convened monster meetings which have commanded the attention of empires, and indeed carried on the whole work of Spiritualism as a social movement; while man-elected bodies have hung upon the work like a dreadful nightmare, or, by their folly, have held the question up to the ridicule of the world.

By following in the old beaten track of societies, committees, and professional lecturers, the friends of Spiritualism, in almost every part of the country, have saddled themselves with disappointment and heavy financial responsibilities. How often do we hear of a few struggling Spiritualists, who, in a short time, by their own special exertions, have brought the subject of Spiritualism before dozens or hundreds of their fellow-townsmen? Elated with their success, they have resolved on treating the public with a lecture on Spiritualism by some distinguished advocate. The hall is accordingly taken, arrangements are made, the lecture comes off, and a few dozen people attend, and go away very much more out of favour with Spiritualism than when they came. The committee of workers are disappointed. They are £5, £10, £15, or £20 out of pocket; and Spiritualism is either extinguished, or for months or years remains a dead letter in the district. Many of our readers can recognise this as a picture of their own experience. Why does this disaster ensue? Because the means used are contrary to the genius of Spiritualism. Platform teachers, normal and trance speakers, are not obnoxious to Spiritualism by any means, but, ere they can be usefully employed, certain preliminary work must be successfully accomplished. The still, small voice of conviction speaks to a man most powerfully when he is all alone with himself and the truth under investigation. The conclusions at which he may arrive are a private and personal matter, into which he does not desire any foreign eye to intrude. He thus receives his first impressions of Spiritualism by a peculiar process which occurs in his own mind, and with which no other person can interfere, unless it be to interrupt the good work. Having thus gained some ground for confidence, the investigator is in a position to unite with others in the employment of mediums, or in attending lectures, and using other means for the investigation and diffusion of a partially recognised truth. In short, the psychical laws, which are so inexorable in the spirit-circle, must be regarded in all mental operations. It is said spirits cannot manifest in a large and promiscuous audience, because of the absence of favourable conditions. These depend on mental harmony, which cannot be attained amongst so many minds. Conviction of truth is itself a spiritual process, and it would be folly to expect minds foreign to a subject to be influenced by the truth of it under conditions unfavourable for ordinary spiritual manifestations. From the disregard and neglect bestowed on these psychical laws of mind, much money and effort are continually being thrown away in the attempt to promote Spiritualism and other movements. It is the old story of the sower who went forth to sow, and wasted good seed by allowing it to fall into unprepared soil.



If there be any truth in these remarks, the next question is, how can we make our arrangements for promoting Spiritualism in accordance with the psychical law we have just pointed out? How is Spiritualism to be promoted with more economy and certainty of success? There are thousands of persons who would inform themselves of Spiritualism if it were brought before them in a congenial manner, who would not listen to the statements or arguments of their nearest friend, nor even be seen at a public meeting. It must also be remembered that a large proportion of the public who are impressed with ideas of Spiritualism are latent mediums, and consequently sensitive to surrounding influences, and cannot be dealt with in a wholesale manner. Such persons, on entering a meeting, will either be attracted or driven from the subject; not so much on account of the individual merits of the lecturer as from the peculiar influence which may pervade the meeting. Our work, then, as promoters of Spiritualism, is to select our audiences in such a way that mental harmony will prevail; and, having done so, the words of the speaker will fall with good effect, and, like the seed that fell into good soil, will bring forth a hundredfold. These favourably-disposed persons who are on the margin of the movement, and ready to be absorbed into it, can be best secured by a quiet endeavour which would gradually merge them into the study of the subject without any perceptible effort. This quiet, unobtrusive work is being accomplished daily and weekly in hundreds of instances. To promote this work the spirits have provided the Spiritual Institution with its agencies, which have been eagerly accepted by the great body of active Spiritualists. This Institution has prepared a number of publications which are admirably adapted for carrying on the work. Of these the chief and most useful is our weekly paper. We know for a fact that the *MEDIUM* does more to promote the cause of Spiritualism than all the speakers upon the platform. Indeed, the reported words of our best speakers are a hundredfold more important than the vocal utterance by them of the very same matter. We are continually receiving loads of letters, and are becoming cognisant of combined efforts in new districts which are the result of our little paper. Why not, then, make greater use of the printing press as a preliminary means for the dissemination of Spiritualism? A man will take your words and your arguments into private, read and consider them, and give them an honest verdict, when he would either reject them contemptuously if offered to him orally, or find all kinds of arguments and excuses to offer in refutation of facts and arguments thus presented. When a man is by himself, with no one present to crow over his defeat, then truth has some chance of gaining a victory over him.

Truth has likewise a special power when it is testified to by those in whom the reader has confidence. The man of science is the high priest of modern thought; his experiments and conclusions are regarded by the awakening intellect of the millions as gospel, from which there is no appeal. It is the good fortune of Spiritualists to have the testimony of the most eminent men of science upon their side, and of this valuable auxiliary an unlimited use may be made. Every Spiritualist is conversant with the effect on public opinion produced by the labours of the Dialectical Society and the experiments of Mr. Crookes. Our movement has had full benefit from the Report of the Dialectical Society, which during the year has been circulated to the extent of 3,000 copies, furnished at a price by the Spiritual Institution which was to all a marvel of cheapness. That effort was so successful, and did such an amount of good, that no argument is necessary to enforce the wisdom displayed by Spiritualists in adopting it. The publication of that work was only the beginning of a long career of usefulness in the same direction by the Spiritual Institution and its numerous representatives throughout this and in other countries.

The next work on the list to be offered in the same manner is the "Researches of Mr. Crookes on the Phenomena of Spiritualism." This work is at present in the press, and is offered to Spiritualists at the cost of manufacture. We earnestly urge the friends of Spiritualism to avail themselves of this great aid to their labours. Instead of spending £5, £10, or £15 on an abortive lecturing engagement, let them invest that amount in 1000, 2000, or 3000 copies of Mr. Crookes's illustrated investigations, proving to an absolute certainty the existence of the phenomena, and it will produce many times more good than the most successful meeting which could be held. In making these remarks we do not desire to be considered the enemies of our platform friends. Indeed, we are speaking entirely in their interest. Nothing is more prejudicial to the lecturer's profession than a failure. By adopting our advice the engagements for lecturers would increase very rapidly, and success would be so certain that a re-engagement would be a positive necessity. As it is at present, the first visit is too often the last, and not only is the lecturer ruined in his profession, but the friends of Spiritualism are disheartened in their endeavours. The course which we recommend is also the best means of settling the conjurers. Nothing can disgust the intelligent Spiritualist more than to see a talented brother make a Tom Fool of himself for the purpose of trying to expose a set of professional falsifiers. If these good people who make such a dust about conjuring were in the pay of their legitimate brethren in the art of legerdemain, then we could understand it; for, undoubtedly their fruitless efforts are an excellent advertisement to the conjurer, and give point to the war which he presumes to wage against Spiritualism. How much better it would be for our mistaken friends, up and down the country, to get together even a few shillings, procure as many copies of Mr. Crookes's illustrated experiments as it would purchase, and sedulously ply the intelligent public with them, acquire all the funds they could, use them

again and again—thus placing before society the real nature of the phenomena, and leave sensible men to judge whether the Dialectical and the dabbles are right or wrong. In a few days we shall have the edition of Mr. Crookes's "Researches" ready for delivery. Orders come in so freely that we shall be enabled to offer the edition at 6d. each for a parcel of ten copies; but if our orders were ten times or twenty times more numerous, we could give two or three times the number of copies for the money. We hope to see more combination amongst our friends, for the one purpose of promoting a knowledge of Spiritualism, and leave society-making and all sorts of expensive and cumbrous speculations for those who have no inclination to improve the intellectual condition of mankind.

#### SMASHING UP THE SO-CALLED SCIENCE.

If it be true that there is but one step from the sublime to the ridiculous, the inverse direction is curiously different—there are many steps from the ridiculous to the sublime. A few months ago I breathed the atmosphere of surprises. The first surprise was that of being warned from an outward show of contempt for that which appeared to be a wild swindle and an imposture, and consenting to "waste" an evening at a seance; the second was that of being induced to investigate the subject, which seemed almost a confession of folly; the third, that of resolving to read-up on the subject, and to visit mediums of various types; the fourth, to find that a personal friend who had been the means of introducing the subject had extracted a few words from one of my private letters to him, and had inserted in the *MEDIUM* my private declaration (minus the signature) that I would prosecute the inquiry until I had "smashed up the so-called science, or developed into a full-blown Spiritualist." Perhaps the greatest surprise is the confession I have to make now. I was not ignorant of the various modes of legerdemain; indeed, I may be said to have known them all, from the peculiar circumstances of my life; I can go further, and say that I can produce by chemical means some of the "spirit-lights" which I have seen at physical dark seances, and by other means, the "ring test;" still I have no desire to insinuate even that these appearances at dark seances are deceptions (so much have I had to be undeceived in other matters, that I fear to be over-certain), but I mention these facts to show that I am no visionary, or dreamer, or ignoramus in the question, Spiritualism v. Conjuring.

From my lofty monument of disdain, I had gazed with wondering pity on men and women who could yield to a belief in the mere possibility of so-called spiritual phenomena; I am now in the valley of the shadow of submission, having proved much of the phenomena to be real, not necessarily spiritual, but decidedly incomprehensible under any other name in the present condition of scientific knowledge. Chirruping, and "pumping" the victim by a fox-trap kind of questions and suggestions, and by pseudo-oracular phrases capable of bearing a variety of interpretations. However, vulgarly speaking, I confess myself to have been floored, knocked overboard, kicked out of court, figuratively smashed; the "so-called science" has "smashed" me up in the sense of my being able to account for Miss Lottie Fowler's curious marvels in psychometry. I had a sitting with this lady for two hours on Monday evening, she being under the alleged control of "Annie." [I am bound to use the word "alleged" until the props of prejudice, or of cautiousness, or any other bar to full belief shall have been removed.] "Annie" appears to be a German girl, eight or ten years of age, speaking very fair English. Immediately the medium is entranced, her face assumes a childish appearance, and the voice is winning and child-like. She began to pour forth a stream of facts relating to my past and present life, described my family relationships, the death of one of my parents, the fact of the other being alive, the death of a female relative, the manner of that death, the scene at the bedside, the time of its occurrence, the terms on which we lived, the appearance of her face and hair, &c., the effect that death had upon me, my line of conduct since then, and specific engagements—legal and otherwise; indeed, my whole life appears to have been depicted on a spiritual map, the details of which I cannot be expected to publish. I am bound to confess astonishment; the question is too magnitudinal to be grasped momentarily; too impressive to command a sudden avowal of faith or denial of faith; it is stupendous and wonderful. If Miss Fowler's prophecy as to the workings of the case should prove equally accurate with her delineations of my present and past circumstances, I shall have a revelation to make in due time through the *MEDIUM AND DAYBREAK* which will prove Spiritualism as a science as well as to Miss Fowler's extraordinary powers of occult sight. I have not yet "smashed up the so-called science," but feel that I am developing into the antipodean "full-blown Spiritualist." I shall continue to investigate the subject, and "learn to labour and to wait."—Faithfully yours, SCARLETT.

[Card enclosed.]

Those who attended Mr. Webster's seance, at the Spiritual Institution, on Monday evening, were highly satisfied with the tests they received.

OLDHAM.—Mrs. Scattergood will deliver two addresses in the Temperance Hall, on Sunday, May 3; service to commence at 2.30 and 6 o'clock. Tea will be provided at 6d. each. Another meeting will be held on Monday evening, at 7.45.

THE PHRENOLOGICAL seance was again crowded on Tuesday evening. Mr. Burns was very successful in delineating the characters of two ladies, entire strangers. On Tuesday evening next Mr. Burns will give a description of the Phrenological characteristics of Dr. Livingstone.

BURY.—From announcements sent to us, it would appear that the friends in this Lancashire town will have two halls occupied on Sunday, May 3rd. Mrs. Butterfield will deliver two addresses in the Happy Home Temperance Hall, Freetown, at 10.30 a.m., and 2.30 p.m. Admission: Reserved Seats, 4d.; Back Seats, 2d. Mr. E. Wood will speak twice in the Public Hall, Zion Street, Ratcliff; afternoon at 2.30; evening at 6 o'clock. Reserved Seats, 4d.; Back Seats, 2d.



## AN APOLOGY FOR THE TABLE.

Mr. Joseph Cartwright of Peckham is writing a course of most interesting letters on "Spiritualism" in the *Devonport Independent*. Here is an extract from one of them:—

Some time ago, as I was passing, through the medium of a railway carriage, from London to Saltash, I found myself in company with a clergyman of the true Anglican type, and of a very amiable and conversational deportment. We managed to keep up a lively gossip for many miles; and while passing along that beautiful piece of country that lies on the west side of the Exe, we found ourselves warmly discussing the facts of Spiritualism. Although I was at that time a novice, sitting on the lowest form of the Spiritual Academy, content to listen to those who had attained the highest seat in that wonderful school, I was not the less energetic in objecting to what I considered the defective arguments of my companion—the clergyman. "Do you mean to tell me," said he, that the spirits communicate to men through the medium of such a paltry thing as a "table?" "Sir," I replied, "your philosophy is bad; but your ingratitude to the Giver of all good is worse. The table is by no means a paltry thing. As a work of God it is as marvellous as five feet and a half of human clay, and as a submissive agent of the divine will more holy, inasmuch as it never sinned against its Maker, and never rebelled against the hand that designed it to exist under certain conditions." "What, Sir?" exclaimed my astonished interrogator, "Do you say this of a table?" "Yes, Sir, of a table." I replied, "That table was once a living testimony of God's love to man. It stretched out its arms to the morning sun, its leaves sipped the early dew, and through an almost infinite number of minute tubes and discs it sucked up the delicious nourishment that distilled itself from thousands of syphons of golden moss. Deep into the earth pierced the ramifications of its gigantic roots; and high above all its transparent foliage sang, with the morning stars, its grateful hymns of joy. Do you call that meanness, Sir?" But Mr. Hewett would say, answering for the clergyman, "Divine truth requires no such aid." If by "Divine truth" Mr. Hewett means the written word of God, I will show him that that word is produced by means as disreputable as the table, if not more so; and if my evidence on that point is too offensive to minds that dream among the beatitudes of their own feverish notions of the book, it is not my fault, but more the fault of thoughtless and ill-digested conclusions. It is necessary for my purpose that I produce a picture and ask Mr. Hewett to look into it well, and see if it does not illustrate a grave and important fact—a fact that must upset his hasty though pious postulation. So pull up the curtain; turn on the light; and you shall "see what you shall see." The first thing I ask you to observe is the interior of a gin-palace. The central figure of the picture is a wretched-looking woman, blotched in her features, and scantily clothed. The weather is biting and gnaws to the bone; and yet the spare piece of shawl on her shoulders has scarcely the stoutness of a gruel strainer. See! she has passed into the street; and, under that dirty and flimsy shawl, she has secreted a pewter pot that she has purloined. She is on her road to a marine store dealer, where she will dispose of that pewter pot and buy more gin with the money. On another part of the picture is a dirty form of moving poverty and rags called a man; there is the wolf look in his eyes; and he is picking rags from a dust heap to sell at the same mart for old rags. Near to him is passing a dishonest servant-maid; she has stolen some of her mistress's wearing apparel, and she has torn them into rags; and she too is on the same path to the rag-shop to sell her plunder to satisfy her unlawful lust for money. And all the stolen pewter in that rag-shop, and all the stolen rags there are about to be manufactured, the one into type, and the other into paper, whereon shall be printed, and is often printed, the "written Word of God!" And there, on another part of the picture, are seen consumptive and ill-paid workpeople who pine and sorrow among the various branches of labour required to produce this book. And how many more pictures have we hanging behind this, but space will not allow the exhibition! Surely the table as an article of manufacture, is as respectable as the Book! And, if the spirit can act through the medium of one, I see no reason why it could not operate through the agency of the other. If men of debauched minds, rogues and murderers of domestic happiness, have assumed the office of the ministry—and we know they have—and have been made very useful in the conversion of sinners, and, by their eloquence and flow of thought, have exhibited a power that cannot be bred or acquired by art; and if these men have been spoken of as men largely gifted with the powers of the Holy Spirit, surely the table that sins not is not an objectionable medium by which a few sounds or flashes of thought from spirits that are still loving us and watching over us may evidence their love to our senses, and excite us to further exertions and prayerfulness for those larger spirit-communications which the sons of men, through their devotion to material things, have stifled out.

We forget that two great events that have, as far as thought is concerned, almost re-peopled the world with a new race of human beings, had for their origin circumstances as humble as the commencement of Spiritualism. I allude to Judaism and Christianity. One received its first manifestations from a wayside bush, and the other from a manger. Although it does not follow that because these two sprung out of such humble means anything else that is humble will produce the like results, it does follow that the argument of meanness does not tell against the table; and it is therefore possible that a great revival or restoration of the signs that should follow belief may date itself from the action of a table.

## THE NEW MISSION.

To the Editor.—Dear Sir.—Will you kindly receive subscriptions for *A Woman's Mission to her Fallen Sisters*? I wrote you last week, and shall be thankful for help. Out of the vilest haunts of this city I can gather them to-morrow and find shelter for them, but I need help for travelling expenses and temporary meeting places. I know I shall not plead in vain.—Yours faithfully, Z.

T. W. heads my list with a subscription of 10s.  
27th April, 1874.

A. S. B. desires to co-operate with "Z." in the work proposed in last week's MEDIUM. All such replies are useless without the real name and address of the writer.

## MR. MORSE'S APPOINTMENTS.

HECKMONDWIRE.—Sunday, May 3, Co-operative Hall. Afternoon at 2.30; evening at 6.30.  
LEEDS.—Wednesday, May 6th. Society's private seance.  
MANCHESTER.—Sunday, May 10th. Temperance Hall, Chorlton. Morning at 11; evening at 7. Monday, 11th, same place; evening at 8. Manchester and district, during rest of the week.  
OLDHAM.—Sunday, May 17th.  
LIVERPOOL.—Sunday, May 31st.  
BURY.—Sunday, June 7th.  
NEWCASTLE.—June 14th.  
DARLINGTON, BISHOP AUCKLAND, BIRMINGHAM.  
GLASGOW.—July 28th.  
SALTBURN.—August 15th.

Mr. Morse may be addressed next week care of Mrs. Cocker, 17, Queen Street, Leeds.

MISS KEEVES will deliver an address in the trance at 15, St. Peter's Road, Mile End, on Sunday evening next, to commence at seven o'clock.

MRS. BULLOCK is giving a course of trance addresses on Sunday mornings at eleven o'clock, at the Temperance Hall, Weir's Passage, Somers Town.

MR. HERNE has left Brighton, and is on his way north. The Brighton papers contain long accounts of a seance held at the residence of Mr. Marthess.

MRS. TAPPAN will give two orations at the Mechanics' Institute, Bradford, on Tuesday, May 5th, and Thursday, May 7th. Doors open at seven. Chair to be taken at half-past seven. Address, Mrs. Tappan, 69, Great Russell Street, London, W.C.

ST. JOHN'S ASSOCIATION.—We hear that Mr. Burns will give a phrenological entertainment, for the benefit of the funds of this society, on Thursday evening, May 21. The annual meeting will be held on the following Thursday evening, May 28.

MR. KERSHAW (Oldham) thinks Spiritualists in the various towns should be written to for their views of the picnic and what assistance they can render. The official announcements in the MEDIUM have already done that work, and it now remains for all who are interested to address the Secretary, Mr. John Davidson, 45, Kensington, Liverpool.

HALIFAX.—Mr. J. Blackburn will occupy the platform on Sunday, May 3. Our anniversary will take place on May 19, when Mrs. Scattergood of Bradford will deliver addresses—afternoon at half-past two, evening at six o'clock.—C. APPLEYARD, Secretary, Psychological Society. Hall of Freedom, Lister Lane, April 27, 1874.

HECKMONDWIRE.—Mr. Dent reports that Mr. Jeffreys, a lecturer from London, recently gave a discourse in Heckmondwike in opposition to the doctrines of the secularist party, none of whom offered any defence of their principles. Mr. Morse's meetings on May 3 are being well advertised. They will take place in the Co-operative Hall, at half-past two and half-past six o'clock.

MANCHESTER.—On May 10 Mr. J. J. Morse will deliver two discourses in the Temperance Hall, Grosvenor Street, afternoon at half-past two, and evening at half-past six; admission, front seats, 6d. each; back seats, 3d. each. At the close of the afternoon service tea will be provided for all who choose to remain, for the small sum of 6d. each. Also, Mr. Morse will again address us in the same room on Tuesday evening, May 12, at eight o'clock, admission as above.—R. FITTON.

## MR. BEALES'S MEDIUMSHIP.

Dear Mr. Burns,—I was glad to find in the MEDIUM of the 17th inst. an account of an experimental sitting at the Spiritual Institution with Mr. Joseph Beales, a new physical medium. He is one who deserves encouragement. I have had the pleasure of being present at two seances when he has been present as the medium, and I have reason to assert, from my experiences of physical mediumship with others, that, perhaps at present affording a wide field for yet further development, his powers are of such an order that he may shortly become one of our most popular and most useful physical mediums.

On the first occasion I had the privilege of attending one of his meetings, now some months ago, and before he went to America, I was invited, with Mr. Champenowne, to attend at the residence of the medium's father, at Weybridge. On this occasion spirit-lights were produced for the first time through Mr. Beales's mediumistic power. The second time I had the pleasure of meeting Mr. Beales was at the residence of Mr. Bradish, in this town. There were fourteen or more then present, many of whom had never witnessed physical manifestations by spirits on the other side, and some of whom were even sceptical, yet all were highly delighted with the convincing proofs given. Hands were joined round the circle, yet the musical instruments, whilst the medium was bound to his chair, were floated round the room, and touching those who sat even at the end of the room furthest removed from the medium.

Many present were also touched by spirit hands, and spirit voices were heard nearly all the evening in animated conversation with the sitters.

I was also touched by the small, delicate fingers of a child, whilst at the same time a childish voice said, "How do you do, Mr. Russell? Don't you recollect me? I was at Mrs. Holmes's when you were once there. My name is 'Rosie.' Good night!" This is correct, for the first, and, I think, the only time, I had the great privilege of a sitting with Mrs. Holmes, a child-spirit, calling herself "Rosie," manifested most interestingly.

But a peculiar feature in the mediumship of Mr. Beales is that neither time, place, nor any of the usual "conditions" seem to affect in any way the spirit-power displayed in his presence. This, of course, is of great importance with a public medium, and is a rare quality which I would most earnestly invite the public at large to experiment upon in availing themselves of the valuable gifts of our newly-known friend, Mr. Joseph Beales.—Yours faithfully, HENRY S. RUSSELL.

Kingston-on-Thames, 29th April, 1874.



## IMPORTANT NEW DISCOVERIES.

To the Editor.—Sir,—“He that knoweth and doeth” is our disciple. A year has passed since I wrote two or three letters in *Human Nature*, on the vital importance of separating the chaff from the corn in Spiritualism, and taking positive action in developing and carrying forward a very important discovery and invention, thus enabling the Spiritualists to demonstrate to the world, in a practical fashion, that they held in their hands a power capable of dealing with fire on a scale that had never been contemplated by man in the past history of the world. Of course it was much easier to tilt tables and attend to spirit-rapping than to put a shoulder to the wheel to help carry on the work which was so calculated to produce a revolution in the mind of man, and enable him for the first time to show physiologically that he is the outgrowth of a spiritual principle, which may be traced, link by link, down to the atomic law. Numerous important matters have turned up during our investigation of this subject, each calculated to awaken within the minds of thinking men a consciousness of the large field entirely unexplored in the realms of chemistry and mechanics, superseding formula in many branches of chemistry, and producing a new gas which we may breathe, containing 17 per cent. of carbonic acid, 82 per cent. of nitrogen, with traces of free oxygen. These gases may be made at the rate of from 9d. to 1s. per 1,000 cubic feet, the machinery required for utilising such gases for domestic purposes being of a simple and inexpensive character. This discovery will give employment to many thousands of engineers, at the same time directing their attention to some of the simple laws of chemistry. We already know several important purposes to which these gases may be immediately applied: 1st, extinguishing fire; 2nd, making a new drink for the people, free from adulteration, which may be flavoured to suit every palate, and which, taken in its simple form, will combat and cure the most deadly fevers and numerous other diseases. These gases will likewise preserve fish, fruit, and other domestic requirements, and when charged at 150 lbs. on the square inch with 1 of water and 10 of gas are invaluable in neutralising hydrogen and carbonic acid in the coal pits, and may be immediately available in the workings by being stowed away in store chambers holding from 100 to 350 gallons each. We shall be prepared immediately to let licences to engineers and manufacturers who may feel disposed to work this invention. Therefore there need be no more quibble about the capabilities of Spiritualists to do something practically for the world, at the same time toppling over and discarding a good deal of scientific twaddle. I may state we intend forming a Scientific Committee at the Spiritual Institution for immediately carrying out this invention, and placing the same before the world. Other important matters will shortly be brought before the committee, all of a sound, practical character.—I am, Sir, yours truly, T. A.

P.S.—I hope the numerous splendid orations that have been delivered by Mrs. Tappan will awaken the drowsy Spiritualists into some kind of living action. They have been to me as a treasure of great price, and I trust they will not fail in effecting the results they are so well calculated to produce, but tend to free the people from their present disposition to waste of time over political dead horse.

## SCRIPTURAL AND MODERN SPIRITUALISM.

For some time Mr. Cooper, of Eastbourne, has been carrying on a well-maintained combat on Spiritualism with the Rev. W. Barker in the local newspapers. We quote part of one of Mr. Cooper's rejoinders, which appeared recently in the *Eastbourne Chronicle*:—

As I do not appear to have satisfied Mr. Barker with respect to the question of conditions, I propose to say a few more words on this subject. In my last, to show that even Christ was not independent of conditions, I alluded to the statement that on one occasion he “could not perform any mighty works because of their unbelief.” Mr. Barker says that in Matthew the words are, “he did not,” which, he says, “makes all the difference.” But in Mark (vi. chap. 5th verse) the words are, “he could not.” Which, then, are we to take? Why, like honest men, that which suits our purpose best. When quibbling of this kind is resorted to, a want of argument is apparent, and reminds one of the legal anecdote, “No case, abuse the plaintiff's counsel.” Mr. Barker's plea that it is not necessary to attend to conditions in the matter of exercising spirit-power, is perhaps the most unreasonable position ever a man assumed. We find throughout nature that everything is conditioned; that the power of God in creation, the human mind included, is regulated by definite laws; otherwise there could be no such thing as science, nor would there be a governing Providence, but everything would be hap-hazard and chance, and the universe would become what the atheist would presume it to be. We find it even maintained by the most orthodox that Jesus was himself subjected to all the infirmities of human life. He was hungry; he suffered pain, sorrow, grief. He was actuated by affection, and he had to struggle with all the conditions that surround mankind. This state was even carried to his spiritual works. In one place he could do no mighty works because of their unbelief, and it was essential that the faith of the afflicted should assist to make them whole. The act of healing, then, depended apparently as much upon the condition of the patient as the power of the great healer. Jesus in this respect was like the other prophets. Daniel fasted, and otherwise conditioned his physical body, before he had the wonderful visions narrated in the 20th chapter of Daniel. That human instrumentality was employed as well as “means,” to effect the purposes of God as recorded in the Bible, is very evident. Moses struck the rock before the water flowed. Naaman had to bathe a certain number of times in a particular river in order to be cured of his leprosy. Christ made clay and placed it in the eyes of the blind in order that his sight might be restored. But why enumerate more? The position is granted that the exercise of spirit-power requires conditions; and Spiritualism, as a science, is the attempt to discover, by experiment, these conditions, and thus enable mankind to avail themselves more of the power of the spirit in deriving good from a relation to the spirit-world, and also to shield man from evils which the spirit-world may inflict upon him without his being conscious of it. Mr. Barker's apparent ridicule of the conditions detailed in the *Spiritualists' Almanack* is on a plane with that of any ignorant fisherman or navvy who would laugh at the philosophical definitions of Professor Tyndall, or require his experiments to

be performed irrespective of the conditions upon which their success depended.

If Mr. Barker, as an educated man and teacher of the people, can thus so egregiously belie the testimony of Scripture, the teachings of science, and the dictates of common sense, what must we think of the great mass who are presumed to be even inferior to him in mental endowment? But this is not all; the satire which Mr. Barker attempts to level at the conditions for spiritual phenomenon betray, not so much mere ignorance as an attempt to gain his position by means which are neither logical nor fair.

Are we to imply, then, that ignorance, inanity, and dishonesty are the characteristics of the reverend opposers of Spiritualism? If so, there is no wonder that society is anxious to escape from the thralldom of such intellectual bondage, and discover the laws of man's spiritual nature for themselves.

Mr. Barker speaks of the feeble comparisons which I “attempt to establish between the effects of the modern seances and the grand old miracles of the Scriptures.” My main object was to show that they had characteristics in common. There is no doubt that the manifestations given by the spirit-world are suited to the age and people to which they are given. This is essentially a materialistic age. Materialism is the canker-worm of the present day, and infects, not only science, but even universities and churches, and its deadly influence is visible everywhere. To counteract this the spiritual manifestations of the present are permitted, and eminently are they suited to the purpose. As Mr. W. Howitt has observed, “Are these who play tricks and fling about instruments spirits from heaven? Can God really send such? Yes, God sends them to teach us this, if nothing more—that He has servants of all grades and tastes ready to do all kinds of work, and He has sent what you call low and harlequin spirits to a low and very sensual age. Had he sent anything higher it would have gone right over the heads of their audience. As it is, nine-tenths cannot take in what they see.”

Mr. Barker thinks it is not the kind of Spiritualism to “check the influence of men like the late Strauss, or Renan, or any other quibbler against the Bible.” The strength of their teaching lay in their ignoring the spiritual element, and thereby reducing the Bible to the level of any other book. What course, then, is so well calculated to neutralise the effect of their teachings as actual demonstration of spiritual power and action. I maintain, that one spiritual fact, in whatever shape it presents itself, is of more value towards restoring the authority of the Bible, the recognition of the spiritual nature of man, and the belief in human immortality, than whole tomes of literature or reiterated sermons from the twenty thousand pulpits that exist in the land.

The discussion has now been brought to a termination. Mr. Cooper has given to the public much interesting matter on Spiritualism, but has not been able to elicit from his reverend antagonist anything higher than the priestly banter with which that gentleman characterised the lecture out of which the discussion arose.

J. H.—Spiritualists possess no special immunity from deception or falsehood, either in their peculiar inquiries or in other respects. Protection from these evils can only be afforded by an increase of knowledge and moral purity. Such is, however, a slow process, which instead of labouring diligently in it, many minds are more inclined to pin their faith to the nostrums of quacks.

MR. JOHN DAVIDSON (45, Kensington, Liverpool.) desires us to publish his letter, to which we alluded last week. That is impossible, as it has been destroyed, with hundreds of others received since then, and which we pass aside as soon as we have done with them. Our correspondent fears the readers of the *MEDIUM* might think the remarks in the paragraph associated with his name were contained in his letter. If there should be any misunderstanding possible on that point, we are anxious to see it removed, that we may receive the credit of pointing out facts which ought to be in the possession of the spiritual public. We are not in the service of any clique, and are free to do duty to truth.

THE FOLLOWING has been printed on a post card and sent to some Spiritualists:—“Spiritualistic.”—The Second Series of Public Meetings at Gower Street and elsewhere, takes place in the Autumn. The discursive energies shown in Spiritualistic matters during the past few months render the earlier delivery of the Series unnecessary. We rejoice that the First Series was so useful, though not even twenty shillings had to be subscribed. We regret that the ‘camp-followers’ of Spiritualism are going about with begging caps for subscriptions and donations. We recommend that a deaf ear be given to applications. When Autumn comes, a combined movement worthy of Spiritualism may be made. Then purses may be unclasped. In the meantime, arrangements are maturing without the aid of either subscriptions or donations. We need not be more explicit.—J. ENMORE JONES, *Enmore Park, S.E.*”

“WOODBINE VILLA” thinks it would be a good test if an inspirational medium like Mrs. Tappan had her ears stopped while the subject for discourse was being given out, in which case the spirits alone would hear the subject announced, and not the medium herself. This proposal assumes that spirits have power to hear what we say, independently of the organism of a medium. This is a position which our correspondent should, in the first place, take the trouble to prove before he builds a theory upon it. We deny that a spirit can hear audible sounds, unless it be provided with material auditory apparatus. Spirits do not know our thoughts by hearing us speak, but by coming *en rapport* with our minds. If we be not mediumistic, then the spirit cannot do so; hence, in speaking to a spirit it is necessary that the impression be made upon the brain of some person with whom the spirit can come *en rapport*. In the case of Mr. Morse it is necessary that the spirit hear the question through his organism, though the medium be quite unconscious of the fact himself. We have, however, observed numerous instances in which spirits have spoken through Mr. Morse upon questions which they perceived in the minds of their audience, these minds being open to the observation of the controlling spirit. The phenomenon of answering mental questions is quite familiar to all investigators of Spiritualism, in which cases the medium cannot possibly hear the question proposed. We recommend “Woodbine Villa” to form a circle, and get a little practical information on the subject, which will drive the sceptical nonsense out of his head much faster than the absurd experiment he proposes.



## RESPECTING THE SPIRIT "FLORENCE MAPLE."

To the Editor.—Sir,—With reference to a paragraph that appears in to-day's *Medium* requesting an explanation of an alleged misstatement on the part of the spirit calling herself "Florence Maple," I beg to inform you that six months previously to the publication of the account referred to I had made inquiries, and discovered that there was no such street as the one indicated in the town of Inverness. One or two members of the Dalton Society also made efforts to ascertain the truth, but with the same unsatisfactory results; but our more intimate acquaintance with the controlling intelligences prevented our expressing any virtuous indignation at the failure, and I, at any rate, was forced to be content with the subsequent explanation that Inverness was a "large county," and that the name of Blackburn Street might have been "changed."

My almost exceptional experience of Spiritualism has proved that all the statements made by these strange beings are not to be relied on, and that, for reasons totally incomprehensible, they give no satisfactory proofs of identity. I have stated this frequently and unreservedly at circles in London, and I mention it once again for the information of comparatively inexperienced and too credulous Spiritualists.

Time alone will unravel the mystery that surrounds these manifestations, and our duty meanwhile is not to rush to hasty conclusions in conformance with our preconceived notions, but to watch and observe quietly. Above all, it ought to be the first and most imperative consideration with genuine Spiritualists to take care that by the dissemination of implied doubts they do not effectually deter all honourable and intelligent mediums from entering the movement. After what we have seen and heard, and I may even add, experienced, I do not wonder that ladies and gentlemen decline to run the risk of sullying their honourable names by permitting their addresses, &c., to be published in verification of their statements.

On the occasion to which your correspondent refers and on the other occasions that have been reported, my daughter was present as a guest, not as a medium. It was out of pure kindness and good nature that she consented to sit for the manifestations, which were no pleasure to her, for she was utterly unconscious all the time; and I think, therefore, that it would only have been an act of common courtesy if my permission had been obtained—as was done in other instances—before any person proceeded to publish his own hasty deductions and conclusions. I am certain, however, that this was only an oversight on the part of the gentleman in question, and that nobody would feel greater repugnance than himself to the infliction of any annoyance whatever on a lady.

The slightest reflection ought to convince anybody that the medium herself would have found very little difficulty in furnishing an address that could have been verified, and that she would not have been stupid enough to have adhered to one that had previously been suspected of being incorrect at least, if not false. Most unfortunately for us, there is no lack of departed spirits among our own immediate relatives and friends, any one of whom might have been introduced with perfect safety on the occasion. So far as the intelligence calling herself "Florence" is concerned, she has invariably adhered to one statement since her first appearance among us, and on my questioning her again to-day, she indignantly repeated that she did live in Blackburn Street, but that having frequently told people at Mrs. Gregory's and elsewhere that the subject was painful, she would not allow it to be pursued. I thank you much for the insertion of the paragraph in question, as but for your casual notice the subject might have been commented on without ever coming to my knowledge, or receiving even this imperfect explanation. If anything more be said, however, I shall treat the matter as completely beneath my notice. When people become a little more spiritual, and take the trouble to sit for manifestations themselves, they will soon discover how contradictory and bewildering are the statements of the spirits.—Yours faithfully,  
FREDERICA SHOWERS.

Hazel Down, Teignmouth, April 25.

[Our readers will be grateful to Mrs. Showers for the facts contained in the above letter. No rashness or annoyance was intended in anything which has appeared in our columns, either from our own pen or that of our correspondents. We even fail to see that "Florence" has been "contradictory." For some reason she does not desire her earthly location to be known. Yet the question remains, Why did she give a vague address? We think the only way to get at the root of the mystery is by patient and respectful investigation, in which the letter that we print above is an important element. The mental phenomena demand attention as well as the physical; and who knows but these apparent contradictions may be a bait to lead us into a new path and explore the causes of that which is so mysterious and inconsistent in some departments of Spiritualism. In our experience spirits have been fully identified, and found as consistent and reliable, as mortals, and in some respects even more so. These different results open a wide field for investigation, in the working of which we hope Mrs. Showers and all other educated and competent investigators will heartily join.—Ed. M.]

## THE SIN AGAINST THE HOLY GHOST.

To the Editor.—Sir,—It is recorded in the New Testament that Christ said to his disciples that all manner of sin should be forgiven unto men, but the sin against the Holy Ghost should not be forgiven in this world nor in that which is to come. And although it is a moot question with many minds as to what the sin against the Holy Ghost implies, there is no doubt but that many learned biblical commentators of both ancient and modern times believed and taught that the sin against the Holy Ghost consisted in attributing the operations of the Divine Spirit working through the mediumship of Jesus and other inspired minds as emanating from the Devil and his agencies. Those who adhere to this belief, and who are ignorant of the wondrous revelations of modern Spiritualism, may be shocked to hear that every time they visit and endorse by their presence and approval the exhibitions and statements of the mountebank slanderers of Spiritualism, they are committing the unpardonable sin, by shutting out the light and revelation of divine truth, and crucifying the Redeemer sent to bless them.—I am, dear Sir, yours truly,  
S. G.  
25, Trafalgar Square, Stepney.

## SOIRÉE AT LIVERPOOL.

The Psychological Society in the above town gave a soirée and concert at their rooms in Islington, on Friday last. A large and highly respectable company, upwards of 200, assembled, and the proceedings went off with considerable éclat. Mr. J. Wason, the president of the society, was present, and at the commencement of the proceedings delivered a brief address, the audience receiving his remarks with evident pleasure. Mr. J. Lamont, vice-president, was the chairman of the evening; Mr. E. J. Bowen, the accompanist on the pianoforte, the performance of a couple of fantasias by this gentleman during the evening eliciting the most hearty applause.

Refreshments, consisting of fruits, fresh and dried, also of confectionery, were served at intervals during the evening's entertainment. A very clever performance was given on the German concertina by Mr. Ashort, who gave a capital imitation of the kettle-drum and bagle on the above-named instrument. Miss K. Clark gave a very amusing recitation, entitled "The Little Vulgar Boy;" and Miss Hilton sang, in her usual pleasant style, "Norah, the Pride of Kildare," and "Kiss me, Mother, ere I Die," loud applause greeting her at the conclusion of each song. Mr. Meredith also sang a couple of songs in good taste and style, one of which, "The Gipsy Prince," is a very rare one. The other was the familiar one, "The Sea," which was given in fine style. Miss Wilson also gave a couple of songs, "Buy a Broom" and "When there's Love at Home" respectively. Mr. Reginald Owen gave the audience an effective rendering of "Will-o'-the-Wisp," eliciting hearty approval. Mr. Barlow, of Rhodes, near Manchester, sang "Seeing Nellie Home" very feelingly. Mr. J. Lamont addressed a few words to the meeting, thanking them for their presence, and he expressed a hope that many more equally pleasant evenings of a like character would be spent by all. Mr. J. J. Morse, who is an old and great favourite with the Liverpool Spiritualists, then passed into the trance, the pertinent and eloquent utterances of "Tien," and the lighter, but not less useful, remarks of the "Strolling Player," affording great pleasure and delight to all present. Dancing until a late, or early, hour finally brought one of the most harmonious and successful gatherings of Liverpool Spiritualists to a close.

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