



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

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

No. 217.—VOL. V.]

LONDON, MAY 29, 1874.

[DOUBLE SHEET—PRICE 1½d.]

**MRS. TAPPAN AT BRIGHTON.**

LECTURE IN THE PAVILION, SUNDAY, MAY 23RD, 1874.

On Sunday evening last Mrs. Tappan gave a lecture in the above hall to a large and appreciative audience. There could not have been fewer than fifteen hundred persons present. With the exception of a small number of persons who left the room during the discourse, the audience sat out with the utmost attention a service lasting well on to two hours. Mr. Burns, of the Spiritual Institution, took the chair; a number of prominent Spiritualists of Brighton and elsewhere occupied the platform, among the number Mr. and Mrs. Collen, Mr. Cooper of Eastbourne, Mr. and Mrs. Bray, Mr. Gill, and others. The proceedings commenced with a voluntary on the organ. After stating that there would be no discussion allowed after the discourse on this occasion, but that the audience would be called on to choose the subject for a poem, Mr. Burns gave out hymn 12 of the "Spiritual Lyre." Then followed the lesson of the evening (Ezekiel xxxvi. 25), after which Mrs. Tappan rose and delivered the following invocation:—

Our Father, who art in heaven! Thou Infinite Spirit! Thou Source of life and light and immortality! Thou surpassing and glorious Presence! Thou that fillest all space with Thyself! Thou that givest to all the nations of the earth Thy presence and Thy inspiration! O God, our Father! we ask for Thy presence, for the consciousness of Thy power and love, for Thy living and perfect inspiration. Thou that hast spoken in time past through seer and sage, through prophet and those endowed with tongues, be Thy power upon us. Thou that dost guide every heart, and noteth even the sparrow's fall, be Thy light and life within our souls to-night. Thou art strength; O uplift the weakness of Thy children! Thou art truth; O penetrate the error of the world that is left cold! Thou art love; O let thy lovingkindness abide with men, until they no more slay one another! Thou art knowledge; open Thou the gateways of Thy wisdom that we may behold Thy truth and receive Thy knowledge. Thou art all-beautiful; O let us, in our imperfection, behold Thy beauty and understand Thy loveliness! Father, Spirit of Life! Thy children are in the midst of death; they walk the earth with fear and trembling. The shadows of the grave lie all about them, and their loved ones are vanished from their side. O may they know that life is eternal, that Thou dost not snatch their dearly-loved ones from their side to immure them in everlasting death, but to enfold them in an atmosphere of beauty and loveliness. May they see where the portals of the grave are open, where the spirits of light descend from their abodes of bliss; that death is no longer dim with terrors. Father of all Light! be Thy presence here like an inspiring and pervading atmosphere; let each atom of this room and every thought within this room be filled with Thy life and knowledge; let us seek only for truth; let us aspire only for love; let us understand knowledge and wisdom and excellence; let us abide in Thy peacefulness; let us remember the sweet words of lovingkindness that Thy spirit poured out upon Him whose life was peace and love; let us remember Thee and pray to Thee. Our Father, which art in heaven, &c., &c.

(Hymn 122, "Spiritual Lyre.")

While Mrs. Tappan's spirit-guides were preparing her for the discourse the organ played the *Miserere* from Verdi's "Il Trovatore." She then rose and delivered in her best and most effective style the following discourse:—

**SPIRITUALISM: ITS ADVANTAGES TO THE PRESENT AND FUTURE LIFE.**

We are not here as the advocates of any creed. The devotees of all religions are invited and are welcome. Whatsoever may be the theory or form of worship of any soul, we have no theology to present to you to-night. Truth is its own excuse for being. The facts that are in the world are the only basis upon which existing human beings can or should form philosophies. The facts of the nineteenth century in science or in art oftentimes overthrow the theories of past centuries. If there be anything in Spiritualism that contravenes an established theory and interferes with the favourite prejudices or preconceptions of individuals, it is unfortunate; the facts of Spiritualism must still remain. The knowledge of any new truth, or of any new form of an old truth, becomes so important to the human mind that the true student of philosophy does not pause to say, "Will this interfere with my favourite theory?" but at once sets out to learn what discovery or what new element of truth has been unfolded to the world. You are all students, we take it; you are all inquirers for truth. Our subject to-night is to present to you the advantages of a knowledge of Spiritualism in this life and in the next life.

Surely men build wiser than they know. Surely prophet, and seer, and sage, in time past, have laid the foundations for a higher philosophy than that which merely belongs to the material world; and the most important facts that can interest man are not merely those connected with the material hour of existence, which at longest is but short, but that philosophy which will educate him concerning his spiritual nature—his soul. It is claimed, however, that religion already does this. To those who are fully educated in spiritual matters we have nothing to say; but the effect of the vast majority of the minds of the nineteenth century—the students of material science, and the vast underlying structure of existing intellect—is not to teach men of their spiritual natures, but simply to tell them that this life is the only life, that the earthly existence begins and ends all there is of humanity, and that the vast unknown region lying far beyond human sense and human expression is a region of oblivion, of unconsciousness, of annihilation.

Led by the science of the nineteenth century, backed up by the foundation of material philosophy, sanctioned by the dissensions in the church itself, led almost entirely by the full and absolute pursuit of material enjoyment, the world looks out vainly for some proof of the existence of man's spiritual nature beyond death; and the doors have been barred to that communion that in time past revealed angelic presences, and in past ages revealed the spirit of God to humanity. Of this spiritual nature, and of the attributes that cause humanity to long for and desire to know something of that existence, we would speak to-night.

As we have stated, to those whose souls are satisfied with their religious views we have no message. They may or may not comprehend the vast underlying philosophy of their spiritual natures; but if they have faith, and if they have strength in that faith, it doubtless uplifts them. But with Colenso in England, with Renan in France, and with Strauss in Germany—who has lately gone out into the world of souls without any knowledge of that world—surely there are followers upon followers, and minds upon minds, who believe to-day that all of man's existence is contained within the brief space that makes up his physical life upon earth. To those Spiritualism has its message. The materialist defies the man of religion to prove the foundation of his theology. He plants himself upon the pedestal of science he has reared up, saying, "There is no proof that man has a spiritual nature;" he rejects the authority of the past; he follows the leadership of the thinking men of the nineteenth century. With Huxley, with



Spencer, with Professor Tyndall, John Stuart Mill—with all the school of modern philosophy, he gradually slips away from the old fastnesses of religion, and says, "We know nothing of the region beyond."

The appeal which Spiritualism makes to such a mind is threefold. First, it claims to present to his senses irrefragable and indisputable proof of the existence of spiritual beings. We are not unfamiliar with those signs in times past; those of us who have studied the ancient records in the Scriptures of past ages know that, following a belief and accompanying it, there were always signs of spiritual presence; and it was a promise in the days of Christ and his apostles that those signs should surely follow them that believed. What were the signs and gifts of the spirit? The speaking by the spirit, the gift of tongues, and the interpretation of tongues; the healing of the sick and the raising of the dead, the causing of the blind to see and the deaf to hear; the power of prophecy. All these were enumerated and possessed as among the spiritual gifts. For nineteen hundred years this religion has wrought its way in the world. To-day, in the middle of the nineteenth century, the people press, and the vast multitudes outside the Church say, "Where are the signs that shall surely follow them that believe? Is the spirit upon the world? Is the power of prophecy, the power of speaking, of interpreting, of discerning of spirits, of tongues of healing, in your midst? And when they find these gifts are not abroad in all the Christian lands, they say, "Science has revealed to us that there are no evidences of spiritual power;" and the materialist plants himself upon that foundation, saying, "We refuse to believe upon mere authority."

Gradually the wave of modern thought has taken men away from their faith in spiritual things; gradually the invasion of these tides have swept away the foundations of belief; and gradually infidelity and materialism have crept among the masses, until to-day the question of immortal life is not a question of belief among the majority, but among the minority of those who nominally are Christians. We have an answer to materialism; it is simple, plain, and direct; it admits of no argument; it requires no discussion, except its enunciation:—the proofs of the power and presence of invisible beings to hold communication with mortals; the power of these invisible beings over matter; their influence upon human life and destiny; the revelation concerning the future life; the preparation that is necessary to fit mankind for that life; and the undeniable proof that those beings are present, and in your presence talk, think, act, live to-day.

It has been asked if these things are true, suppose it be a matter of fact that spirits do communicate with us, of what value is it to the world? We do not propose, except to enunciate what Spiritualism is, to give you a distinctive reply. The value of any truth is in your knowledge of it; the fact that you do not know of it is your loss, and not the loss of the truth itself. If the sun shine, it is not its fault that you are shut up in a cavern or prison-cell; it shines on all the same. If the air move with wings of light and beauty, conveying life to mortals, and some are crammed in dungeon-cells, it still breathes its life-giving breath. So if there be a truth concerning man's spiritual nature, and you do not choose to investigate it, the truth, nevertheless, remains the same for you to see if you will; but if you will not, it is your misfortune. A knowledge of man's spiritual nature is important. Why? Because it is more than the greater half of his nature. That which is material, that which is simply connected with his senses, abides but briefly, and finally wears out and passes away by death. Surely it cannot but be the most important part of a nature that is endowed and gifted with all thought, all imagination, all poesy, all gifts of a spiritual nature! Remove the spirit from this assemblage, and what have you left? A number of corpses and bodies to fill a charnel-house—forms that corruption and mould will soon cause to fade away. Remove the thoughts that animate you, the loves that bind you together, the aspirations that uplift you, the religion that leads you, and you remove the spirit of this assemblage, leaving but the dust that goes back to dust. That nature that you may not see, those thoughts that are not palpable to your senses, that power that gives you all there is of you, is your spiritual nature, the far more important portion of human life. What are you taught concerning this nature? In what school of philosophy and knowledge have you been led to understand it? Where are your systems of spiritual ethics by which mankind are led to know of the meaning of this spiritual nature? You have them not. The result is that, save through religion—and that touches not the masses—you have no school of spiritual philosophy, no mental ethics, whereby you may understand and know this spiritual nature that lies within you.

Spiritualism claims to be a philosophy; it claims to be a system of ethics that can be taught; it claims to teach of man's spiritual nature, of that region and portion of your existence that lies hidden from your senses, but that moves, controls, guides, directs, prompts, uplifts you utterly, and is all there is of the individual being that exists. You cannot see a thought; you cannot behold an emotion; you cannot understand with your senses a prayer; yet these things have tangible shape and form to the spirit, and make their way through various phases of material life, until they move and govern individuals, societies, and nations. By this power of your own spirits, you understand what it is to possess thinking and sentient souls; yet the philosophy of the German schools would have us believe that these conscious souls are merely the result of your material organisation; but the spiritual philosophy, as contravening that theory, simply teaches you that your spiritual nature is the greater and diviner part, that there is nothing in it superhuman, but merely a phase of existence lying beyond the reach of your

ordinary human faculties; that this portion of your nature shall be brought within the range of knowledge; that it shall be so governed and directed that you may understand the laws and forces that act upon you; and that by understanding these you may also know its destiny and its eternal progression. And that spiritual world lies all around you—a realm of existence that you cannot perceive with your senses, but which, notwithstanding, has its influence upon your lives and actions. This spiritual world, through the philosophy that is revealed by modern Spiritualism, is simply another step in the great chain of existence—one of those steps of advancement, of progress, of life, that are marked by the variations of existence everywhere.

This spiritual kingdom of which we are speaking, as revealed by modern Spiritualism, is not an unnatural kingdom, not a state removed from the comprehension of man, not a class of existence that requires what are called supernatural powers; it is only a continuation of man's natural existence. We will define what we mean. In time past all forms and manifestations in nature that were not understood were termed miraculous. It was miraculous when the sun shone and when the clouds came. The rainbow was miraculous, all forms of electricity were miraculous. The lightning was a miracle; and every occult and unseen force in nature was believed to be supernatural. Natural science has revealed that the sunlight is only the result of laws—laws directed and controlled by the Infinite Mind. And your science has revealed that electricity in certain states of the atmosphere produces lightning; and we know that this in turn produces other effects upon mortals and upon the earth, although there is nothing supernatural in this, as is proved by the fact that men have been enabled to produce electric vibrations by artificial means. Yet in times past it was an agency of evil—a demoniacal agency. Science has revealed the power of steam. In time past that force was unknown in its present application, and it was believed that an absolute miracle was required to produce the results now daily witnessed in your midst. The science of magnetism has revealed certain unknown laws and forces whereby human beings can act upon one another. In time past this was supposed to be witchcraft and sorcery. Science has pointed out that it is a natural force, an element that may be employed for good or evil, but that it belongs to the legitimate sphere of man's investigation.

Spiritualism takes another step, reveals a new science, points out a new element in man's existence that has been heretofore supposed miraculous and superhuman. It is the power of one mind upon another, of one spirit to control another, of the spirit disembodied to control and act upon the embodied mind. The fact that spirits do speak, do move in your midst, are in existence within the atmosphere you are now inhaling, is not a supernatural fact. If it be a truth (as I think it has been shown to be), it is a natural truth; it lies within the legitimate realm of natural law; it belongs to the legitimate subjects of human inquiry; it is a subject for the natural investigation of science. Within twenty-five years it has been the study of scientific men, and they have now brought to light the fact that man has a spiritual nature; that spiritual nature exists independently of the material organisation; it may act upon other spiritual beings; it may continue to act on those who are embodied when it passes away from earth. In this way a simple scientific formula takes the place of past fear and superstition. In this way the simple presence of an element of power in the atmosphere and in the human mind does not fill mankind with fear; all the subjects that belong to Spiritualism are removed from human prejudice and human terror, and ranged within the sphere of human science and philosophy.

If it be true, as we have pointed out, that this region of spiritual life surrounds you, if there be a power and force whereby spiritual beings can commune with you, it does not in any degree interfere with, nor does it belong to that sphere of absolute revelation, or does it tamper with things divine. It is simply one of those sublime laws that the nineteenth century reveals to mankind. Other steps in science have been taken that have been misunderstood and challenged in the same way. Other proofs have been revealed of elements in existence that mankind knew nothing of. These in turn have met with the rebuke of being produced by Satanic agency. But every step of human progress in science must of necessity contend with pre-existing theories; yet when it has established itself as a fact, it simply is accepted, not only by scientific men, but by those who previously opposed it. The Pope might issue a Bull against the comet in the starry heavens, but it would still move on. So you have had denunciations against steam. The magnetic telegraph was pronounced in league with Satan; now it bears the very messages of the church itself. The powers that unite you to the spiritual world, you call diabolical; but they bear the revelation of new thoughts and new utterances.

You should place this subject upon its practical and scientific basis, and not upon the basis of your prejudices and past theories. That the world was round and did move Galileo proclaimed. The prejudices of his age forced him into the dungeon-cell, and made him deny, as it is said, that stupendous truth; but truth and the world moved on, and Galileo's name has been freed from the ignominy of that perjury for which the age in which he lived denied and tortured him. Spiritualism says spirits live and converse with mortals. The materialist laughs and says there is no spiritual world; but straightway there come to him, through scientific sources, proofs of outside intelligence acting upon matter; of that outside intelligence possessing identity; of the identity claiming to be a disembodied spirit; of the evidence that it is a disembodied spirit;—and the scientific mind has no refuge. Theology is at once alarmed, and says: "But this is Satanic!" We



are accustomed to these charges; they are brought against every new discovery. Even if it were true, it still should be known; for if Satan possess such power—if he really have invented the mariner's compass, the printing-press, the electric telegraph, the steam-engine, and the various works and wonders of the nineteenth century—then he is the greatest benefactor that the ages have known; and it is important that we should know if he also have given this last revelation of science. What is this revelation? That man when he dies passes through a change physically, but that spiritually he enters an abode exactly adapted to his mental and spiritual state; that the spiritual world is not an unnatural world, but a world of reality, of forms and faces, of sights and sounds, of symbols and creations of spiritual life; that the chain connecting the two worlds is not broken; that the vast elements of matter and spirit are all subservient to the powers of the spirit; and by this subtle chain of spiritual law, the spirit-world is brought near to you.

We say it is important for you to know it, because if, as Milton says, "Millions of spiritual beings walk the earth unseen," they have influence over your lives, your destinies, your thoughts, your actions, your conduct, and a knowledge of those laws is a preventive against evil. You are warned that it is diabolical. We say, if it be diabolical, it is important that you should know it. It is in the world; it has its influence and effects, even if you are not aware of it; and like the lightning, which misguided may send desolation to the home, so if these forces are evil, even though unknown to you, they may direct your thoughts and lives in an untoward direction. If they are good, it is important you shall know of it, that you may apply these useful forces to the daily and hourly results of your lives, and may yourselves become the instruments of doing good to others. If there were within this atmosphere a poisonous gas consuming your vitality and taking your health away, would the man of science say you should not know of it? He would say, on the contrary, "This is the result of this investigation, and I have found it out." But if there were life-giving properties within this air that you could not reach through lack of knowledge, would you not cause praises to be sung to the man of science that should reveal to you that magic elixir—that something you knew not of? So if this spiritual realm be all about you unseen, unperceived, yet acting upon your lives, surely that science that unfolds it to you, that reveals it to you—this other presence—is most valuable to every one: valuable to the materialist, since he of all men has not known of his spiritual nature; valuable to him since he builds only for time, and not for eternity; valuable to him since he says the grave closes up man's career, and all of thought and excellence and power and light is there buried; valuable to him since he deifies matter and makes of it a god, instead of the spirit whose soul pervades all things; valuable to the theologian and the religionist, since they of all teachers in the world should know what auxiliary they have. If these things are occurring to-day, taking place in your midst, attracting the attention of thousands, causing millions to believe in their reality, and the man of God wraps himself up in solitude, simply denouncing them, he but opens the way for his followers to walk away from him. The truth that is in Spiritualism is valuable to the church itself; for what can be more important than to prove that in the nineteenth century exist the same voices, the same revelations, the same power of the spirit to act upon mortals, and direct them as in days gone by? and if he shrinks from this responsibility, then he ceases to be the spiritual teacher of his flock; if he refuse to consider the voice of the spirit that is in your midst, he refuses admission to the palpable evidences of the age, important to all minds, since if this be true that life begun on earth continues for ever, it is most important that you should know it. When a traveller is about to start on an unknown journey to a distant and strange land, if he can know something of the customs of that land, the language and habits of the people, the climate, the dangers, he prepares himself in advance to meet them; but if he shall go out without this knowledge he is obliged to be armed cap-a-pie, to be prepared for all kinds of evils and gorgon-headed terrors; and when he goes out by death he has been told that he is to be prepared for an impassable gulf. But if he may know of the nature of spiritual life, if from those who dwell there he can have knowledge, he prepares himself with the language of the spirit, with the science and philosophy of that realm into which he is going, and clothes himself with the right garments, and arranges his journey beforehand. And what are these preparations? you say. Ah! they are easily known; they are quickly determined. The spiritual nature clothes itself with the thoughts and deeds and aspirations of earthly life. The man of power may go out into the world of souls, but if he have not these aspirations he has no power. The king upon the throne, the beggar in the street, are alike judged in spirit, and they are judged according to their spiritual value. The soul arrays itself in spiritual raiment according to its deeds and thoughts upon earth, and all spirits pass from your midst and communicate with mortals, and say to you: "Be more anxious for the cultivation of pure thoughts and lofty deeds than for the building up of material things." All souls that have held converse with mortals tell you: "We reap in spirit-life only the rewards of our spiritual excellence; we can only bring you the gifts of our spiritual natures; all else is valueless in the spiritual world."

It is important as you go down to the grave, as the body loses its control and its hold upon your mind, as the scenes gradually disappear, that you shall be aware of the nature of the life into which you are entering; that your spirits shall so shape their thoughts and adorn themselves with grace and with loveliness as to

come in contact with the great world of spiritual beings, in purity, in loveliness, in peace. We say it is important, and we will tell you why: for the simple reason that those qualities of mind and thought that make up spiritual excellence, and determine the status of the spirit in the other world, are just the thoughts that are most neglected here; just the qualities of mind you least consider; just the powers of the spirit that you fail to understand. With this knowledge you are enabled to sow the seeds that shall reap the rich rewards of spiritual life. These seeds are gentleness, purity, virtue, charity, truthfulness; all graces that adorn the mind; all excellences that reward the soul; all beauty that drapes yourself in its glory, and makes you of the spirit and lovely. The quality of spiritual thought upon mankind, and its influence in preparing them for the other world, is such, that when it is once made apparent to the human understanding that the life commenced on earth is to be continued for ever, you will be careful of the thoughts, careful of the lives you lead, careful of the studies you pursue, and intent only upon those truths that shall be abiding, and that shall outlast and outlive time.

Is it of no value, then, that you who are all upon the verge of the other world,—you, the grey-haired sire, just trembling upon the verge of eternity, who shrink back unconsciously without knowing what may await you,—is it of no value that you shall know that you step out of your body clothed with the thoughts and actions of earthly life, meeting face to face those who have gone before you, and entering the spiritual world with the merit of your souls? You have no other means of advancement, no other power of progress than that goodness and excellence with which you may have clothed your lives. If you have not this, then your soul goes out darkly into the world of spirits; you enter not as one of the brightest, but as one of the dark ones, and the world of souls is filled with just such natures as are daily and hourly passing from your midst, fraught with your imperfections, clothed with earthly cares and strife; and only the free and enlightened spirit, and those who are spiritually elevated, can understand the meaning of the higher and loftier degrees of spiritual existence. It is important, because it points you to an everlasting chain of advancement, a series of spheres of progression in which the soul learns new lessons every day, and in which the spirit may, age upon age, unfold in knowledge and in excellence.

It has been asked what new truth Spiritualism has revealed? what great fact that will uplift and elevate mankind? and in what manner it guides and elevates mankind to sever them from their faults and follies? We answer, The new truth revealed by Spiritualism is that the spiritual world is a natural world, a continuation of earthly life, a stage of advancement and progress, a place preparatory to still higher stages of being. The benefit that it is to mankind is that it reveals a consciousness of that spiritual life, and points out the qualifications that shall best adapt you for it. You teach your children that they may become men and women; you teach your men and women that they may become angels if they will strive for that angel-life. If you teach them that they are to die as the brute and be forgotten, their lives and actions will be shaped accordingly. The spiritual teaching is that these thoughts continue; that the life advances and grows more perfect; that all souls shape their existence to their future life, and receive in proportion their happiness or their misery. You ask, How shall it uplift and cheer the world? We answer, Nothing can be more true than if the child may be made aware of the presence of an angel-mother, or if the grey-haired man or woman, tottering upon the verge of the grave, shall feel the hand and hear the voice of an angel-child; or if the mother, who weeps over her babe, lost to her sight and buried beneath the sod, is made fully conscious that that child still lives, and upon the wings of dawn, and upon the breath of twilight, and in many an hour of silent sorrow, comes near to whisper words of comfort; or if the criminal in the dungeon-cell who is not lost to humanity, though he may have lost all hope, shall be made aware that his mother's spirit, an angel of life, is near him; the love of that mother's soul, over-leaping all time, and sins, and crime, and misery, must still uplift his spirit from thralldom. This truth must save the world. Are you afraid to have your thoughts seen? How, then, shall you meet the eye of God, face to face every day, if you may not meet His messengers and His ministering spirits? Are you afraid that they shall walk in your midst and visit your firesides? How, then, shall you face the all-pervading presence that you claim is with you always? These messengers do you no harm; they are instruments of His love and life; they visit you to uplift you from thralldom; they would guard you from sin, protect you from temptation, and heal your infirmities; they would abide with you in the household. This is the advantage—that he who believes in spiritual existence has no fear of death; for once and for ever death is vanquished when the angel-visitant sits by the fireside. There is no longer a yawning gulf dividing you from the loved ones; there is no longer an interval of space between you and them; they are here, and death is vanquished; and he who studies Spiritualism aright goes out into the world of souls as he would pass into another room, or as one would enter a higher state of existence. There is no longer the blind terror, no longer the groping fear, no longer the internal doubt concerning death. This one fact, this one truth overbalances all others in the world of thought; and man, released from the thralldom of death, and the fear and terror of what shall follow, becomes no longer a slave to sordid and blind prejudice, but goes on joyously filling the duties of life, striving to gain knowledge, seeking for higher truth, striving for loftier aims, that he may build up the temple of his spirit in loveliness and peace. Do the angels in their abodes tell you that these that are freed



from time, freed from the fetters of sense, freed from the fear that death has implanted in its victims, may go on for ever in their new-found life, basking in the rays of the sunlight of knowledge and truth, and fearlessly entering new states of spiritual existence that open wide before them? Behold! a picture removed from your external sense, but open to the vision of the spirit, are the stages of spiritual advancement. All around your earth and in its atmosphere is the home of those souls that have not the power or knowledge to rise on wings of aspiration and prayer, and they are attracted to the low ones of earth. Above these are your guardian angels and ministering spirits, who watch for ever by your sides, and strive with promptings and warnings, with the voice of the spirit, and in many ways to reach your sense. Beyond these are those advanced spirits that are drawn earthwards or heavenwards to hold communion still with earth in great revelations, in anything spoken by prophet or seer; these instruct those souls that are beneath them, and tell them of the higher spheres of light and knowledge which they are entering. Still above these are the great and mighty souls who rule the destinies of nations, who sit in solemn council over the affairs of men, and strive to move you by their thoughts and by their words of wisdom. Still higher above these, and clothed in transcendent loveliness, are those martyrs, seers, saints, and prophets of olden times, that have been crucified for the sake of truth, and that, on many an altar and before many a shrine, have received the arrows of persecution of the world. Still above these, amid the glorified light, are the myriads of souls that have risen to their height through conquests over selfishness; and in the centre one may behold the spirit and the face of that shining One whose meekness and humility taught upon earth that all mankind should love one another, and through that life should follow his footsteps. Down through the spheres of light; down through the angel messengers that do his bidding; down through the circles of spirits and friends that are near you, that solemn voice speaks now, bidding all mankind uplift their hearts from the earth and follow the Spirit, having faith only in that which is highest and best. And be sure that those who follow, and those who seek for truth, shall always find it; and that these signs and gifts of the Spirit shall surely come to them that believe.

After another hymn had been sung, Mr. Burns asked the audience to propose a theme for an impromptu poem. Several subjects were given, and were successively put to the vote, "Resurrection" gaining the majority. Mrs. Tappan then rose and gave the following poem:—

#### RESURRECTION.

(Subject chosen by the audience at Brighton, Sunday evening, May 24th.)

All things must die:  
Behold, the flower  
Droops, withers, fades away,  
And on the ground all crumbling lie  
The blossoms of a day.  
The forest tree yields up its green,  
The earth is brown and bare,  
And winter, with its snowy sheen,  
Covereth everywhere  
All forms of life,  
For Death hath come,  
And lo! all life apart doth roam.  
But soon the springtime doth appear,  
The buds awaken into bloom,  
And from the darkness far and near  
Each leaflet bursts its wintry tomb;  
For lo! the summer sun hath risen,  
And o'er the hill and o'er the plain  
Each flower, awakened from its prison,  
Its life renews again.  
All things must die:  
The nations fade  
Beneath the tyrant's lawless power;  
The trampling years their wreck have made;  
The very beauty and the flower  
Of life is stolen thence, until  
There rises from the tomb  
Some hand to strengthen, and some will  
To save the nations from their gloom.  
Behold, when saviours speak the words  
Of Truth, men, startled from the throng,  
Feel them like sharp and piercing swords,  
And Error, wakened by her fears  
From the dull sleep of dreary years  
Grows for the moment bright and strong,  
Stealing the Saviour with the grave  
And with the sceptre of her power,  
Till He who came the world to save  
Lies dead.  
Behold, then, at that hour  
The angels come and minister  
To Him; sweet peace unto the world  
Is breathed by Him; and they who hurled  
The shaft of death perceive anew  
The glories hidden from their view.  
He that was dead  
Hath risen; the angels rolled away  
The stone, and sat within the sepulchre,  
When on that third and saddened day  
The women came to weep and pray.

All ye who sit beside the tomb of life  
And miss your loved ones perished,  
Know that, rise  
And warm and eloquent, they rise  
Up from the grave with glad surprise,  
Some angel sitteth by the door  
Of life (called death) for evermore,  
And ye who came to weep or pray  
Will find the stone there rolled away.

All souls shall rise,  
And from the tomb,  
And from the ashes of the past,  
And from the perished hopes whose gloom  
Along your ways their shades have cast—  
Behold now, at the door of life  
An angel sits with lightning breath  
And flashing eye, whose spirit saith,  
"Lo, here, within this silent room,  
Making it radiant with bloom,  
The resurrection morn appears  
Through Him who shed for you his tears."

#### PUBLIC SEANCES.

To the Editor.—Sir, As I take a lively interest in Spiritualism, I always read the accounts of public seances which appear in the *Mediums* and other papers. I have observed that the physical manifestations which occur at these meetings are for the most part of such a kind as to excite the ridicule of those present who do not believe in the communion of the visible and invisible worlds. That such should be the case seems to me very natural, inasmuch as those manifestations are, for the most part, similar to the tricks of legerdemain practised by professional conjurers. The medium is securely bound, and then mysteriously extricated from the knotted cords; various objects change their position without the apparent contact of human beings; lights are seen floating about; rings are suddenly found on the arm without passing over the hand; and, above all, the operations in both cases are conducted in secrecy, in the one case by the darkness in which the sitters are enveloped, and in the other by the apparatus and various deceptions made use of to delude the spectators.

It seems to me that this similarity between spiritual manifestations and the tricks of jugglers is decidedly injurious to the cause of Spiritualism; for I have generally observed that the former are, just for this reason, attributed to the same cause as the latter by those who describe them in the public prints. Such also seems to be the opinion of most of those who have been present at these public seances, who were not previously believers in the reality of spiritual intervention.

What appears desirable, at least on a *prima facie* view of the case, is that public seances should be conducted with a solemnity such as, in the eyes of most of our countrymen, would be befitting the communion between the two spheres of existence, if such formed part of the providential order of things. At best, these juggling performances only serve to excite the curiosity of those who witness them. What seems, I think, a desideratum, is the exhibition of such manifestations as tend to inspire devotional feelings. If, for instance, instead of tables wheeling round, chairs prancing about the room, and the other more elaborate performances produced by supernatural agency, a devotional effect were caused by a chorus of good spirits chanting the praises of God in such well-known hymns as the *Te Deum* and the *Magnificat*, the singers, if possible, showing themselves while so engaged, the result would be a great increase in the number of those who believe in the real communion of the departed with those whom they have left behind. It is true that, on any given occasion, all those present might not hear those voices, or see those blessed singers; but, at all events, out of a score or so of those present, some, at least, would have that privilege; and so, in due time, those devotional manifestations would produce the same effect on the outside world as those unattractive ones already alluded to.

Such a suggestion might appear presumptuous if it were intended to dictate to the presiding spirits their manner of procedure, but such is not the case. If it were the earnest desire of mediums and Spiritualists in general that public manifestations of spiritual power should assume a devotional character, such a one, doubtless, would be the result.—I am, your obedient servant,  
Excelsior.

Bridge of Allan, N.B.

[The letter printed above opens up a variety of topics of prime importance, respecting which we desire the privilege of saying a few words. It is not the opinion of any enlightened and candid observer that the tricks of conjurers and spiritual phenomena are at all identical, either in results or conditions required to bring about those results; and all investigators at public seances, where the proceedings are properly conducted, are absolutely certain that the phenomena do not occur by machinery or adroitness. Without occupying much space with the subject that such is the case. But instead of attempting the task here, we may point to the excellent articles by "M. A." in recent numbers of *Human Nature*, in the course of which he gives particulars of a variety of phenomena, and the circumstances under which they were observed. A cursory study even of these remarkable papers by "M. A." would lead any reader who has confidence in the sincerity and honesty of the author, to arrive at a conviction on this point contrary to that of our correspondent; and we take the liberty of further stating that the public seances held in London are the most scientific attempts to investigate the phenomena of Spiritualism that occur anywhere. Our public mediums place themselves absolutely in the hands of their clients, who generally depart impressed not only with the genuineness of the manifestations, but that spirits detailed account of seances with Mr. Williams or Mr. Herne will establish this conclusion. In short, there is scarcely so much likeness between the tricks of conjurers and spiritual phenomena as there is between a genuine sovereign and its counterfeit. To the commercial man who is used to handling money, no comparison exists, but in the



hands of some unsophisticated countryman, or inhabitant of wild regions in which money is not used, the difference might scarcely be perceptible. In the same way the phenomena of Spiritualism can be in no way compared to the tricks of conjurers, however much those who are, perhaps, unacquainted with both processes may be misled through their want of practical knowledge.

We have found that the same satisfactory results have been obtained in the joyous as in the serious circle. But may we not suggest that joy, and even mirth, are quite compatible with reverence towards God and a desire to know the truth? The vocal music universally employed is principally hymn-tunes, such as "Shall we gather at the River?" "When the hours of day are Numbered," "Hand in hand with Angels," and other Spiritualistic melodies. Occasionally, "Auld Lang Syne" and the "Banks and Braes o' Bonnie Doon" are brought into requisition. Generally speaking, the more exhilarating and, to use a common expression, "jolly" the singing, the greater apparently is the power manifested by the controlling spirits. That kind of singing which has a diffusive effect upon the minds of the sitters is better than that which has the tendency to concentrate the minds of the singers upon one staid idea. Hence, abandonment—if we may use the term—is better than too concentrated devotion, or persistent recognition of any particular idea.

Then as to the suggestion made by our correspondent respecting the voices of the spirits, these are heard by clairaudients, perhaps one in a thousand of the population, and such people have always been laughed at as superstitious, insane, or hallucinated, till the advent of the physical phenomena which open the eyes of the public to the existence of spirits. It is rather difficult to convince the multitude that a certain person hears the voice of spirits, when the existence of spirits themselves is not established; hence the great use of physical phenomena, particularly the audible voice and materialisation. They have been and are the essential alphabet of the science, showing the power of spirits over matter and material objects, introducing a sphere of action for spirits out of the flesh similar to that which is exercised by spirits in the flesh.

It is true that numbers of seances are abused, but this cannot be helped either by Spiritualists or mediums. A public seance is, to a certain extent, taken out of the hands of the medium or his supporters, and placed in those of the public. If, then, the public vote that the seat at any particular seance shall be occupied by persons who have not the dignity to behave themselves, nor the intelligence to profit by the means at their disposal, then neither Spiritualists nor Spiritualism are to blame for it. We know that in *réunions* of scoffers earnest inquirers have been found, and even the improper conduct of a sitter may at some future time recoil upon his consciousness and point the way to higher conduct. It seems to be a principle in nature that much force shall be wasted; seed falls into stony ground, the words of the preacher float passively over deaf or unwilling ears, and all mankind are more or less blind to the voice of instruction with which the universe resounds. Such being so, the would-be students of Spiritualism in their waywardness are unfortunately no exception.—ED. M.]

#### A SERIES OF SEANCES WITH MR. TOM EVES, PHYSICAL MEDIUM, OF LIVERPOOL.

To the Editor.—Sir,—Rochdale friends, Spiritualists, investigators, and sceptics, have just had some of the grandest treats they ever experienced, in a course of seances under the mediumship of the above-named gentleman, whose unassuming character, affability, and sterling honesty have endeared him to a large circle of friends in this locality. The phenomena that have occurred have annihilated all previous doubts and theories of animal magnetism, unconscious muscular action, &c., &c., by simply bringing before our five senses facts that can and will be attested by all who have had the pleasure of being present at these seances, and I can refer any of your readers to upwards of thirty respectable witnesses, who will gladly give their testimony to the phenomena here described, which took place under strict test conditions. First, allow me to say that the medium came amongst us alone as an entire stranger, and without instruments, except two paper tubes. At each seance we had about fifteen persons present, seated round an ordinary dining-table, and before doing so we placed in the middle three iron rings of different sizes, a tambourine, and a bell with the handle filed off, so that it is not possible to ring it by any ordinary means. We then joined hands all round, keeping both hands of the medium in custody of two sitters, one on each side of him. On making inquiries if we were seated right, we were answered by audible taps in full light. We then put out the light, and in about two minutes we all saw beautiful material lights floating about the room, the bell without handle was clearly rung, and the iron rings seemed to be jingling together in the air. The tambourine was then taken up and fingered in good time to a lively air, and it appeared to be floating over all parts of the room, and while thus floating one of the sitters requested that it might be dropped from where it was suspended, which was at once done, and when the gas was lit it was found about a yard and a half beyond the circle. On two occasions we rubbed the tube with phosphorus, so that we could trace its movements. It rose gently and gracefully from the table to the ceiling, which it tapped again and again at our request, then skimmed along over our heads like a swallow, now descending like a flash, first hitting one sitter and then another, as requested, up to the ceiling again to tap, and finally descending and rubbing off the phosphorus on a gentleman's beard. We were also liberally sprinkled with scent of three different kinds. There appears to have been at least a gill of liquid scent showered upon us and in our faces. At our last sitting, after all were seated except myself, I placed two sheets of clean note-paper on the table, along with the instruments, and the gas had not been out more than one minute when we heard the paper rustling as if above our heads, and at the same time taps on the table, being the signal for a light; we lit the gas at once, and found we had had direct writing in letters of gold on one of the sheets, the writing being a compliment on our harmonious and powerful circle of sitters, and signed by the spirit "Geo. Holt." We also had materialisation the most beautiful and wonderful. We made a temporary cabinet of a corner of the room by fastening a string across and hanging a cover over. The medium was then seated on a chair behind the cover, and we sat in front in a semicircle from wall to wall, so

that the medium was completely hemmed in his corner. A short rope lay on the floor under the chair. We turned out the light, and in a few minutes the spirit "George Holt" requested us to light up and examine the medium. We did so, and found him bound firmly to his chair with the before-mentioned rope; we then turned out the gas, leaving him so, and seated ourselves as before. In a short time a hazy light appeared from the cabinet, and in another instant the spirit "George Holt" burst in full form behind us. He was distinctly visible to all of us, with his flowing robe and snow-white beard. His form seemed self-luminous, and he stood long enough for us to have a full look at him, when he faded slowly and gradually away in close proximity to us. He repeated this several times, and then came with his beautiful and wonderful lamp, with which he would illuminate different parts of his form, for when he carried his lamp his body seemed darker and more solid. He slid his lamp along his hands, arms, face, &c., glided up to the ceiling, down to the floor, and at our request he could touch most of us. He also lit our own faces with his light so that we could see each other; he also touched us with it, putting it to our mouths, noses, eyes, &c., &c. He then put it inside the gas globe, and illuminated the globe with it, and tapped the glass with it a number of times, which sounded as if rapped with a stone.

After "George" had shown himself, two female spirits appeared both at once, and each floated in a different direction, each carrying a light, but not so distinct as "George's," except the arms and fingers, which appeared like those of a child four or five years of age. The beauty of these phenomena are that they nearly all attest their own genuineness, as when the spirits are manifesting close to us the medium will be tapping on the wall with his fingers in the cabinet during the time, as also when the medium was hemmed in his corner the spirit appeared behind us, and when the other manifestations occur when seated at the table he is quite conscious, and can be kept in conversation during the time; and with such a medium all that Spiritualism requires is a fair field and no favour.

We herewith enclose a descriptive poem of the seance by Mr. John Holden, of Staleybridge, who was present at the seances, and are yours respectfully,

(Signed) JAMES SUTCLIFFE,  
THOMAS LANGLEY,  
JOHN HOLDEN,  
THOMAS LEACH,  
JOSEPH SCHOLZ.

21, Elliott Street, Rochdale, May 23, 1874.

We give the last three verses of Mr. Holden's metrical report:—

The crowning point of all the things  
So pleasing to our sight  
Was "George's" lamp, so wonderful—  
He touched us with the light.  
The touch was soft, though tangible,  
A thrill through us it sent;  
We can't express our sentiments,  
And yet we felt content.

Our hearts were filled with joyous glee  
To see such wondrous sights,  
Of spirit-forms in human garb,  
Their fingers tipped with lights;  
When, lo, a liquid, cool and mild,  
Drenched all without consent,  
A sweet perfume then filled the room,  
And soon we felt content.

We asked from whence this fragrance sweet  
Our sense of smell beguiles,  
The spirit said, "Tis morning dew,  
And filled with ladies' smiles;  
We do these things to prove to you  
That human life's not spent  
When mortal coils are cast aside;  
You then may live content."

MR. TURNER is about to publish a work, of which the following is the title:—"The Honeymoon; a Philosophical Romance," by Count de Medina Pomar. The name of the author will be familiar to all Spiritualists, and we understand the book will offer attractions of a special order to the readers of works on Spiritualism.

BOOK ON CRYSTAL-SEEING.—To the Editor.—Dear Sir,—For the information of many of your readers, who, reading my remarks on "Charges for the Crystal," have sent to me for my little book mentioned therein, "The History and Mystery of the Magic Crystal," I beg to say it is out of print, and as I have no intention, at present at least, of republishing it, I must refer those who still desire to know my opinion on the subject to the following numbers of the MEDIUM, but more especially the first and last of the series for that information: Nos. 4, 12, 44, 109, 215. With every desire to extend a knowledge of this truly wonderful and fascinating subject, I remain yours very truly, ROBERT H. FRYAR, I.O.G.T., 10, Russell Place, Montpelier, Bristol, May 25, 1874.

MATERIALISATION, &c.—To the Editor.—Sir,—In the general interests of Spiritualism may I ask you kindly to find a little space for this in your next impression? Three sitters are required (ladies or gentlemen) to strengthen and complete a circle in the W.C. district, where manifestations of a high order (including materialisation) are promised by the guiding spirits. Applicants must be of refined minds, harmonious natures, and in good health, and undertake regular and continuous attendance at least once a week. A small weekly contribution towards the expenses will have to be made. The circle is visited by spirits of a highly intellectual order, and the material manifestations are under the management of "Peter," the spirit who manipulates through the mediumship of Miss Cook and Miss Showers. Applications in the first instance, stating age, health, acquaintance with Spiritualism, and any other information likely to be appropriate, to be made to A. S., The Mansion, Leatherhead.



### INCARNATION.

To the Editor.—Sir,—Allow me to correct an error in my letters. I used the term "materialisation" to describe the alleged presentation of the spirit "Florence" in the identical bodily form of Miss Showers. It is an incorrect term. Materialisation means the conversion of immaterial substance into material substance, or, as I hold it to be, of atomic into molecular structure. If ever spirit becomes perceptible to any of our senses it can only be by the process of "materialisation." But this applies equally to a phantom visible to the eye, or tangible to the touch. The forms that have presented themselves before the curtain are something more than this. They are not merely materialised—they are "incarnated," and the phenomenon, if genuine, would more properly be called "incarnation."

Let it be clearly understood what this implies. It means that a spirit shall be enabled to mould in a few minutes a perfect human body, having all that goes to the formation of that body; not only flesh and bones, but nerve, blood, saliva, teeth, nails, tongue, lungs, hair; nor these alone, but brain; and not brain only, but an educated brain, for they talk good English; have learned music, for they sing songs; abound in jest and even witty repartee. They laugh, they write, they cough, and unquestionably perspire. All this must be effected in about a quarter of an hour. And then the form is a fac-simile of the medium in face, figure, and movement; knows what the medium knows, knows nothing the medium does not know, and differs from the medium only in the outside dress.

If the form were a phantom shape I could understand it. If it were the mere crust or shell of a body it would be conceivable; but it is indubitably a solid and complete human body. It breathes; its cheek may be kissed; an arm has been thrown round the waist with consent; it has feet, for they are shown, and they are attached to legs—it may be presumed—for it walks. These are admitted facts. The form is an indisputable reality. The question at issue is, if this form, identical with the medium in appearance, is or is not the medium in reality?

Of course, it is for those who affirm that the form is *not* what it appears to be—the medium herself—to prove their assertion. The burden of proof is upon them, and the degree of proof required much depends upon the degree of probability or improbability of the asserted fact. If I say that I saw a man break a pane of glass in a shop-window, you would be satisfied with comparatively slight evidence of so probable an incident; but if I affirmed that I had seen a man jump through the glass window without breaking it, you would require very cogent evidence before you would accept the fact as proved. So it is in this case of incarnation. It is not only so far out of our experience, but it is so opposed to all known laws that govern the production of organic structure, that we have a right to demand, and in the interests of truth we are bound to require, the most perfect proof that the human senses can give us of so great a marvel as one human body going into a cabinet and two human bodies coming out of it.

To begin, the conditions imposed are fraught with suspicion. If trickery were intended, it would be impossible to devise any contrivances better adapted to favour it. There must be movements of preparation within; therefore those without must sit in silence with intent ear—they are exhorted to sing or talk. A relative or trusted friend is invariably posted on either side of the curtain. If it were desired to prevent curiosity from peeping, this would be the way to do it. You must not grasp the hand that touches you, and that hand is drawn away with a speed that would make a hearty shake of it difficult to accomplish, even if it had been permitted. The dress is admirably adapted for deception, if designed. A white robe conceals a gown whose colour and fashion would tell its own tale. A white head-dress conceals the hair, which, seen, would at once betray, if not by its colour, by its modish modern frizzles and bows, and which, if undone, could not be easily restored in the dark, while the white band round the face disguises features. I say, that, if deception were designed, it would probably be practised under these conditions. Then comes the crowning terror to any spectator who might be inclined to look too closely, that "to touch the spirit, or to throw a sudden light into the cabinet, will kill the medium,"—which is not done, as experience has proved.

Men of common sense must be excused if they look upon these conditions with grave suspicion. If the phenomenon be genuine, it would be supposed that none would be so desirous to have its verity proved beyond question as the mediums possessing this almost miraculous power and their friends. Instead of imposing conditions calculated to prevent the ascertaining of the truth, it might have been reasonably expected that they would invite tests not absolutely inconsistent with the production of the phenomena. "Try it by all means," they might be expected to say; "I cannot answer for it, that it may not prevent the incarnation, but there can be no objection to making trial of it. Light may possibly be injurious, but no harm can come of a letter painted in Indian ink upon my forehead. Then, if the form appears without it, you will have proof that it is not myself. Or touch the form with a little red paint upon the hand; if I have it not afterwards, there will be evidence that it was not myself. I am in a state of trance, and wholly unconscious of what I do, or what is done; but I desire for my own satisfaction to be assured if it is my body that comes before the curtain, or a spirit wearing a body resembling mine."

I am far from pronouncing incarnation to be impossible, or that the face-and-form phenomena are all deceptions. So much that at first seemed impossible I have afterwards found to be true, and proved by conclusive evidence, that I should reject nothing without ample trial. But what I and all who take a scientific interest in these phenomena desire and demand is, the best evidence that can be produced. It is a remarkable circumstance that this latest and most astounding fact of actual incarnation of the entire human structure has *not* been proved by the best evidence; not merely this, but although conclusive evidence is to be obtained with perfect ease, not only is it not offered, but it is refused, and science is invited to accept in its stead proofs of the most uncertain and unsatisfactory character. Until the best evidence is adduced by the simple process of a burnt cork, or a peep through a key-hole, or lifting the curtain, or drawing tight a string before the cabinet, or squirting over the forms the newest scent from one of Mr. Rimmel's little flasks, and such-like tests, from which no conceivable harm could come to the medium, the proper attitude of all lovers of truth is that of doubt.

Is the spirit-form constituted out of the body of the medium (which is the cause assigned for the identity of shape)? then the medium must have lost in weight by the weight taken from her. But the form has no apparent deficiency in weight. If it be constituted out of other material, can the atmosphere supply it, and how is the complicated machinery made and put together in fifteen minutes? The only answer that has been advanced is that spirits are formed like ourselves, only of atoms instead of molecules, and that their materialisation is simply the process of instant agglomeration of atoms which are imperceptible into molecules that are perceptible. But this answer is inconsistent with the fact of the identity of form between the alleged spirit and the medium. If it be a mere condensation, as it were, of an existing spiritual atomic structure into material molecular structure, the form would be that of the spirit that is so condensed and not that of the medium. There is so much that is proved to be real which is important and interesting, that anything unreal or even dubious or insufficiently proved is calculated to do great mischief by throwing suspicion around the genuine. It is the interest no less than the duty of all who investigate these phenomena, while ready to listen to any assertions, however new and strange, to withhold credence from them until they have been tried and proved by crucial tests, and to accept nothing less than the best and most conclusive evidence, and above all when the means of positive proof are so obvious and so easy as in these alleged phenomena of incarnation.

Before we perplex ourselves with the problem of the how and the why, we should be sure of the facts. Mrs. Showers has persistently asserted her own conviction to be that "Florence" was Miss Showers herself, as I found her to be, and not either her double or an independent spirit, and the mother is likely to be better informed than any spectator. If so it be with Miss Showers, is it not highly probable that so it is with Miss Cook, and with the very solid spirit who appears with Mr. Herne? Having seen all of them and ascertained their complete incarnation, I am impelled to the same conclusion as Mrs. Showers has arrived at, that it is the body of the medium we see and feel. But even if so it be, the very interesting and important question still remains for investigation, under what conditions is it presented? Is it in a state of somnambulistic trance? And in what manner is it released from its bonds? Is it with the mediums as with the Davenportes, who were untied in two minutes, and in as many tied up again? Or do the cords pass over them as the iron ring is placed upon the arm? The determination of the question of incarnation still leaves these scarcely lesser questions for consideration. But incarnation is so astonishing if true, so mischievous if false, that, seeing the doubt may be so readily set at rest, and that the proof is so easy, credence ought to be resolutely refused to it unless those simple but conclusive proofs be given.—Yours faithfully,

EDWARD W. COX.

May 24, 1874.

### A TEST AT MATERIALISATION SEANCES.

To the Editor.—Sir,—I observe in your last issue that Mr. E. W. Cox invites suggestions from your readers for testing the genuineness of the alleged spirit-form seen at circles for materialisation. Will you kindly allow me to ask him through your columns why all this industrious trifling and perplexity on this vital question, when a threepenny ball of small twine wound around the medium's body and seat in all directions, and a dozen of good, hard, honest knots would, in my opinion, decide it? Any objection made to this course on the part of the medium would immediately engender suspicion in minds not the most sceptical.

Throwing light on the medium by raising the curtain seems a violent breach of chemical conditions which must be resisted, and marking with burnt cork is something repulsive, and, according to some authorities, not conclusive.

W. S.

May 26, 1874.

### MISS SHOWERS AND HER SPIRIT-FORM.

To the Editor.—Sir,—I have had a very fair acquaintance with Spiritualism in all its usual phases, though my experience has been almost wholly of the private sort. The mediums who are most generally known to the public are unknown to me, save from what I have learnt in my reading.

For my own part, I have long been quite satisfied that what is called Spiritualism is just what its name implies, and I hold, consequently, the belief that for all who do not share this conviction with me it is simply a question of progress, and that the beginner fairly begins when he first sees the subject in that light. His course conducts him to full belief sooner or later according (1) to the kind and degree of evidence which it may be his fortune to encounter, and (2) according as he is able to see and accept what there may be of proof contained in this evidence.

Having, by means sufficient for myself, arrived at a sort of terminus, I of course feel only a gentle sort of interest in the difficulties which those have to contend with who are still on the same road.

The case of Sergeant Cox and his recent experience with Miss Showers will doubtless seem important to many of your readers, but whilst it is before us we may be apt, some of us, to give it a weight it by no means deserves. I am a total stranger to all the parties concerned in the affair, and I humbly desire, with your permission, to direct a little attention to this danger. I would respectfully point out that Sergeant Cox himself ("unconsciously," of course) seems much to overrate this particular transaction. In his letter of the 16th inst. he tells us the question "is not how Miss Showers was treated, but what was revealed. The only query in which science and truth are concerned is whether, on the occasion in question, the face presented at the curtain was that of a spirit or that of the medium?" Science, it appears to me, is concerned but in a very small degree with that query, for, though we accept his account of the facts as being perfectly accurate, it is, after all, but the statement of what took place at a private sitting, and the simple question as to whether it is possible for a disembodied spirit to clothe itself in a visible form is affected neither in one way nor the other by what occurred in his presence on the 3rd of April last. In fact, near the end of his letter he says, "I freely admit that this one instance of simulation of a spirit-form by the unconscious medium is no proof whatever that other cases are not genuine." The



truth of that should be plain enough surely, and would be useful too, were it our practice in the course of our investigations to build our belief upon our failures. "But," he proceeds to warn us, "it should induce the utmost caution in the trial of tests, and the requirement of more conclusive evidence than any that has yet been given before." I understand that science is just now doing all it can, or, at least, all it can be got to do, with its tests, and I hope Mr. Crookes will, if he requires it, note this admonition. I venture to add also that we shall all be thankful for any help Sergeant Cox may be able to afford us as regards the "spirit-forms," but he ought not to think too much of his failures; they are of no more value than the failures of any other man.

S. P.

## REMARKABLE MANIFESTATION AT HOWDON-LE-WEAR.

DEAR MR. BURNS.—Will you permit me to describe, through the MEDIUM AND DAYBREAK, a very cheering and remarkable proof of spirit-power at our seance, held at Howdon-le-Wear, on May 12th, in the house of James Ingham? This circle is composed of about six members, and has been gradually improving for some time; but nothing of a very extraordinary nature had occurred until Tuesday evening, when it was thought necessary that two of the mediums should sit together at the table by themselves, for the purpose of developing and getting into harmony with each other. However, three of the members were permitted to enter the room, those took their seats at the end of the room, while the mediums, Mr. Thomas Brown of Howdon and Mr. James Smith of Quarry Burn sat at the table. The room was partially shaded, but there was sufficient light to enable all to see each other. Soon spirit-lights were seen, but, to be quite sure that we were not mistaken, the whole room was darkened, and it was soon seen that the whole place was illuminated. The table was lifted about four feet high, and then was both felt and seen by the friends in the room. Mr. Brown then called to Mr. Brunskill to feel his boots, and as he held his hands the boots were taken off by an unseen power and placed in his hands. Mr. Smith's chair was then carried with him to the wall, when he was touched by the unseen power. Again his chair was taken away from under him and placed in another part of the room. Mr. Ingham then requested the table to be carried and placed upon his knee. This was soon done. Three times was the table lifted while the medium's hands were touching it, and on its resting on the floor it took a spring without contact, and bounded to the far end of the room. Then Mr. Brown was lifted with his chair to the other end of the room, and set down beside Mr. Brunskill, Mr. Ingham, and Mr. De Main. When the two mediums were again seated at the table, a gush of wind was felt by Mr. Brown, which blew his hair up on end and forced him from the table, and at that moment Mr. Smith exclaimed, "A form has passed over the table!" Next Mr. Brown said, "I see the whole of you as you sit, and behind each of you I see spirit-faces." Forms were seen by some of the others. Next Mr. Brown was entranced, and soon was lifted up, rapped his hands against the ceiling, which he could not possibly do while standing on the floor. He was then floated on to the table, when Mr. Ingham asked if the table could be brought to him with the medium on it. The table and its burden glided along the room, and Mr. Smith and his chair also. Next raps were heard very loud on the table and in the room. This, Mr. Editor, was the best seance we ever witnessed, and has given us great encouragement to go on amidst opposition and struggle.

ROBERT BRUNSKILL.

Howdon-le-Wear, near Crook, Durham, May 18th, 1874.

THE *South London Press* gives a long article on "Spiritualist Investigations at Stockwell," to which we have alluded in recent numbers of the MEDIUM.

EASTBOURNE.—A discussion on Spiritualism has been held at the Mutual Improvement Society's rooms. Mr. Cooper read an essay for which he received the unanimous thanks of the meeting.

DR. MONCK has been giving a private daylight seance to the representatives of the Birmingham newspapers. Raps were heard on the table, but not when some person was looking underneath. We quote from the report in the *Post*:—"Dr. Monck was next asked if he would produce some 'spirit-writing.' Upon his assenting, one of the gentlemen present furnished him with a small piece of very thin tissue paper, about an inch square, and a piece of hard black-lead pencil. Instead of placing this under the table, as is generally done, Dr. Monck said he would submit to a more severe test. Holding the pencil and paper between the thumb and forefinger of his right hand, he stretched out his arm, and covered it with a table-cloth. For some time no result was obtained; the Doctor explaining that the spirit will snatch the pencil from his hand, and write upon the paper. At length, however, Dr. Monck's arm was violently shaken, the table-cloth was tossed into the air, the pencil fell to the ground, and the tissue paper was seen floating towards the ground. On picking it up there was found upon it a phonographic character, which had been previously placed upon it as a means of identification, and, in addition, the word 'Patience,' very badly written. Dr. Monck then proposed that an endeavour should be made to obtain a second communication, and the same formalities were gone through. Almost immediately the Doctor's arm was again shaken, the cloth tossed into the air, and this time upon the paper were traced the words 'Wesley John,' whose name had been mentioned just before, the handwriting being the same as that upon the former piece of paper, but slightly more legible. After this other knocks were heard, and then the five representatives of the press retired from the table, and the four Spiritualists took their places. No further demonstration, however, of any kind was obtained, and so the seance ended. In conclusion, it should be stated that Dr. Monck explained that several of the tests applied were quite new to him, and he had never known the spirits make any demonstration under similar conditions. In reply to a question also, he said that the spirit 'Samuel' who had been present, was that of a former fellow-student of his own. He considered that the phenomena obtained that afternoon had been very slight indeed, and he proposed to give a second seance upon some future occasion." We think there is much more done for Spiritualism by quiet workers who are never heard of than by the more noisy and demonstrative form of mediumship. Newspaper men get the greatest amount of insight when they attend an ordinary course of sittings as investigators, not as reporters.

## MRS. TAPPAN'S THIRD VISIT TO BRIGHTON.

The meeting held in the Grand Concert Hall, Brighton, on Sunday evening, merits special notice from various considerations. It was the largest audience addressed by Mrs. Tappan since her visit to this country. The *Sussex Daily News* says: "There was a numerous audience, from 1,500 to 2,000 persons being present, by whom the address was listened to with respectful attention." The hall is a very large one, so great in length that the features of an individual cannot be discerned from one end of the hall to the other. All parts were well filled with the exception of the end gallery, and a few seats in the body of the hall. The place is said to hold 3,000 people. Mrs. Tappan spoke with great clearness and strength of voice, and was perfectly well heard at the further end of the hall. There is, however, a zone, a little beyond the middle from the platform, where the sound does not fall, and there the audience exhibited some restlessness and inattention, some of them leaving, and others coming in to take their places. This occasioned a distracting influence which very few speakers could have surmounted. Yet Mrs. Tappan's guides held to the chain of their discourse with perfect continuity; and, notwithstanding the movements of a few, the great bulk of listeners paid earnest attention to what was said, and greeted her with a volley of applause as she sat down, which was, however, immediately suppressed. Another thing which added to the success of the meeting were the excellent arrangements, for which thanks are due to Mr. Bray. The platform was appointed in an orderly and tasteful manner with flowers, &c. The order of service, with hymns and music, was fully printed in the MEDIUM; several hundred copies of which were eagerly purchased by the audience. The organist knew his duty well, and had at his command a magnificent instrument, and the dashing and spirited style of playing was calculated to overawe the most hardened scold, and enlist an enthusiasm on behalf of the proceedings. The audience joined in the singing to a considerable extent, and for that purpose the MEDIUMS in possession were brought into requisition.

Mr. Burns of the Spiritual Institution was specially deputed, by the gentleman who invited Mrs. Tappan, to preside and conduct the service. Everything went on without interruption or inharmoniousness of any kind. We quote from the *Daily Mail*:—

After half-an-hour's interval (which was occupied by most of the audience in perusal of copies of the MEDIUM that had been sold to them in the room, and which contained the "order of the service," including the words and music of the hymns to be sung, taken from the "Spiritual Lyre"), Mrs. Tappan, accompanied by Mr. Burns, Mr. R. Cooper (Eastbourne), and other leaders in the cause of Spiritualism, stepped upon the platform.

Mr. Burns, in opening the proceedings, said: Mrs. Tappan is not a stranger in Brighton, hence it is not necessary that I should introduce her to you. The arrangements on the present occasion will be somewhat different from those observed at her former visit. No questions or discussion will be allowed at the close of the address; the only part in which the audience can take part is that of the poem—selecting the subject for the poem at the close. At the proper time an opportunity will be given for a subject to be chosen by the audience; in all other respects the evening's proceedings will be more of an ordinary religious service; the order of service has been printed on the paper which has been distributed amongst you, and you will find the hymns and music upon pages 328 and 329 of the MEDIUM. The service will commence with the singing of the first hymn, No. 12 in the "Spiritual Lyre."

The portion of Scripture read was Ezekiel, chapter xxxvi., from the 25th verse, which beside being the lesson of the day as appointed in the service of the church was also singularly appropriate to the occasion. It describes the influence of the spirit upon the human heart, and thence upon man's external life, and, pointing out the benefits of spiritual receptivity individually, it goes on to indicate the social benefits to be derived from celestial teaching.

As a *verbatim* report of the oration and poem are given elsewhere we need not dwell upon that feature of the evening, which was extremely well sustained, and evidently made a deep impression upon the large audience. The local papers gave long reports. The *News* had a column and a half, and the *Mail* nearly three columns, the oration being given almost *verbatim*. The *Gazette* gave a very favourable descriptive article. The *Examiner* offered very good comments, and the *Mail* returned to the subject. Many thousands of persons, including representatives from different parts of the world, will have heard favourably of Spiritualism through this one meeting. If those who engage Mrs. Tappan would make similar well-considered arrangements for her meetings much greater success would be achieved.

FREE LECTURES ON SPIRITUALISM.—To the Editor.—Sir,—You may remember I mentioned to you that it was my intention to give a series of Spiritual readings from some of the most eminent Spiritual authors. From the fact of the price of the principal works being so high, they are sealed books to millions who would drink in their contents as the thirsty traveller drinketh from the cup of crystal water. My design is to form the nucleus of a society to be called the London Spiritual Readers' Society, whose object shall be to give free lectures in all parts of London whenever a situation offers, the expenses to be met as far as possible by voluntary subscriptions. In order to give a practical test to this idea, I am prepared to give a series of experimental readings in London or its vicinity whenever invited to do so. All persons desirous of joining in this undertaking should communicate with your obedient servant, S. Goss, 23, Trafalgar Square, Stepney, E.—[The Progressive Library has for ten years placed the most expensive works on Spiritualism within the reach of the humblest, and thousands of volumes have been read in consequence.—Ed. M.]



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

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—  
One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 29, 1874.

—c+—

### THE EVIDENCES OF SPIRITUALISM.

The question before the teacher of Spiritualism is, How shall I convince those who are ignorant of the subject of the reality of spiritual phenomena, and of the many lessons which they teach? This question is taken up by the opponent of Spiritualism in the converse, and he asks himself what tactics he shall pursue to disprove the position of the Spiritualist. Unfortunately with many on both sides the weapon used is the tongue, and interminable talking is resorted to. Discussions are held, lectures are given, sermons are preached, tracts and books are written, conversations are engaged in, all bristling to the brim with "logical argument." In logic as in other things the greatest professor is generally found to be the most faulty performer. Unfortunately for the pretensions of those logical champions, the subject is not one which can be decided by logic at all; and such being the case it is not to be wondered at that their labours, so very logical, are, from beginning to end, a process wholly illogical. What is Spiritualism that it should require so much talking about, for or against, that it may be either established or demolished? If it be anything at all it is a series of facts, and we know that these are not amenable to logic. It is our notions of them, and our conclusions respecting them, that come within the realm of logical discussion. Spiritualism as a series of facts is scientific. Its assumptions can be alone determined by experiment. The phenomena either occur or they do not occur. The facts are true or they are not true, and all the talking in the world will not displace a fact, and on the other hand promote a falsehood into the position of one.

"Facts are chiefs that wunna ding,  
And daurna' be disputed."

Seeing that this talking process is so largely in vogue amongst mankind, let us turn to the spirit-world, and learn the policy by which Spiritualism has been rendered the dominant movement of the last quarter of a century. To the spirit-world we are indebted for what is called Spiritualism, a form of conviction which has been brought about, not by talking, but by working; not by the noisy hammer-and-tongs processes of logic, but by experimental demonstration. The first spirit-rap was a successful experiment, a demonstration of fact, a manifestation of intelligence, which performed a work that all the logic in the world could not have accomplished, and which the same amount of logic has been powerless to overthrow. That practical process has been the prime means of promoting Spiritualism from then till the present day; and it has most admirably served its purpose. Millions of opponents have been turned into apostles, and why? because they were made participants in experiments, the reality of which they could no more deny than any other department of their life-work. Endless ages might have been consumed in arguing as to whether the simplest spiritual manifestation were possible or logical, but the fact of a manifestation taking place removed the possibility or reasonableness of such an occurrence far beyond the reach of criticism. Practical experience at the circle is, then, the best means of promoting Spiritualism. In cases where the inquirer has no opportunity of participating in spiritual communion, the best mode of impressing his mind with the facts is to communicate to him either in oral or written language in the most exact and lucid manner possible the occurrences actually witnessed at the circle. These facts, and the circumstances under which they occur, are the only arguments which can be brought against those who impugn the verity of the facts. If the opponent say, "It is all nonsense, the table did not float; you must have been hallucinated; a suspension of the law of gravitation, you must know," the only reply is to bring forward the evidence of others to corroborate the single statement at first advanced, or the testimony of some neutral party who might be admitted at the moment the phenomenon occurred. If the objection be advanced that the reported manifestation was the result of collusion or imposture, it may be successfully controverted by such a statement of the circumstances as will show that these means were quite impossible.

The whole series of objections may thus be met by facts. Facts can only be sustained by evidence, and demonstrated by experiment, and the man who on a public platform, or in print, rejects testimony respecting a fact, however extraordinary, and says, "Why, you have not proved that your fact is a fact," is a fool, and has not the slightest idea of that in which proof consists. The person who objects to the genuineness of a fact or phenomenon does so because of his ignorance of it, and the only means by which his objection can be removed is by supplanting his ignorance with knowledge. No sane person will argue with such a man; send him to school.

The province of literature is to supplement the experience of the spirit-circle by reproducing them in print in such a perspicuous form that an intelligent reader may, by perusing the narrative, participate in the effect produced on the minds of those present when the phenomena occurred. The success of this descriptive process will necessarily depend upon the intelligence and faithfulness with which it is conducted. We know that the literature of the movement has been of immense service to the cause, by stating facts in such a way that they appealed to the intelligence of the reader so powerfully as to induce him to institute experiments for himself. There is no work, at least in the English language, that covers all the phenomena, establishing each of them to a scientific certainty, and enabling the reader or scientific student who has not had an opportunity of experimenting, to arrive at the certain conclusion that the phenomena are what they are represented to be. This desideratum is now being supplied by a series of papers commenced a few months ago in *Human Nature*. The title is "Researches in Spiritualism during the years 1872-3; together with a discussion of Theories advanced in explanation of the Phenomena," by "M. A." (Oxon). By the classical degree "M. A." the author of these papers is well known to the readers of the MEDIUM and Spiritualists generally. It will be remembered that he was introduced to the Spiritualist public nearly two years ago by the recital of extraordinary phenomena which occurred in a locked room, in which the various toilet articles were arranged on the bed in the form of a cross and then of a crown. He suddenly discovered that he was an extraordinary medium, and that the most powerful phenomena occurred through his agency as a medium. During the last two years he has had hundreds of sittings with a select circle for development, and with all the leading mediums. By natural ability, education, and professional training, united with his very extended mediumistic experience and intimacy with the most intelligent investigators, "M. A." possesses qualifications for writing on Spiritualism which have not been before met with in the history of the movement. In support of this statement we may point to the original nature of his work. It takes a course never before attempted, and when the series is complete every possible form of objection to Spiritualism may be satisfactorily met. It will do for Spiritualism what the handbooks of the various sciences do for the particular lines of investigation of which they treat. The appearance of this work in *Human Nature* has attracted wide attention to that magazine, and we can recommend every circle to have a file of this year's issue for perusal amongst the members, and to place in the hands of investigators.

### THE ARRIVAL OF MR. BUGUET FROM PARIS.

It gives us much pleasure to inform our numerous readers that the celebrated medium and spirit-photographer, Edouard Buguet, of Paris, whose portrait was published in our paper of May 22nd, will be in our city on June 9th. As he will not be able to spend more than a fortnight in London we advise our friends and the public generally to have their names taken down at once at our office, 15, Southampton Row, W.C.

Mr. Gladstones sends us some new spirit-photographs, including some of Judge Edmonds, taken by Mr. Buguet. Mr. Gladstones says:—"This very moment I have come from the studio, where a lady has just been taken with two spirit-children which she had lost." This is the best kind of testimony as to the genuineness of Mr. Buguet's art.

### MRS. FAY'S PROGRESS.

Mr. James Burns.—Dear Sir,—Allow me, through the columns of the MEDIUM AND DAYBREAK, to return our sincere and heartfelt thanks to the Spiritualists of Scotland, of Glasgow, and Edinburgh, for the warm and generous welcome accorded to my husband and myself when we first landed upon their shores. Their devotion to principle and to truth we can never forget, and their energetic assistance, of phenomenal Spiritualism, will never be forgotten. It is true we have only given a few sittings here, but the seed has been sown which in time I trust will bring forth great and glorious fruit. Many sceptics' eyes have been open to the facts of our philosophy, and again we thank them kindly, one and all, and remain yours in the cause of progressive Spiritualism.  
Edinburgh, Scotland, May 24. ANNIE E. FAY, Physical Medium.

[Mr. Fay says they will proceed to Liverpool for a few days previous to coming to London.—Ed. M.]

GERALD MASSEY'S SUCCESS IN AMERICA.—Mr. Colby, Editor of the *Banner of Light*, in a private letter, dated May 13, says:—"Mr. Massey left Boston for New York and home this evening. Financially his orations in this country were a complete success, and he was well liked by all liberals wherever he went, but hated by the bigots of course. So there was just opposition enough to make things lively. Mr. Massey won hosts of friends here. His farewell discourse in the Music Hall in this city was a great ovation."



## MESMERIC BIOLOGY.

Mesmeric biology must, throughout the country, be brought into full play at public meetings by Spiritualists. The materialist and the religionist, as a rule, deny the existence of the power; no wonder, therefore, that they also deny the higher phenomena of ghost life and action in the world around us. Public meetings, with a good operator, would gather together, say, from two hundred to a thousand persons, to see the funny, the amusing, the artistic, and through them become possessed of the knowledge of a portion of the wondrous mixture of powers that compose the human body. "Man, know thyself" has been neglected, and instead of it, "Man, don't know thyself," except as an eating and dressing animal, has been and is the rule.

Spiritualistic seances are few, and, for lack of good physical mediums, results are often, very often, unsatisfactory to the six or seven persons sitting in circle. More would be done in one night by artistic biological phenomena at public halls than could be done in private circles in a year.

The biological phenomena would ever be coming up through memory to the minds of those who had witnessed them, and so prepare them for taking another step upward on the staircase of life: spiritual at subsequent public meetings for spiritualistic purposes pure and simple.

Penny readings and singings by young men and maidens are going out of favour, because of the inclination to vulgarity budding downward through the comic. Heads of families would gladly be present, with their families, at a mesmeric biology meeting, if the innate purity of the operator were to develop artistically the beautiful and the amusing, and so assist in the duty of educating their families for future activities in life.

If some ten minutes were used by the operator, or someone on his behalf, in explaining to the audience the power of the invisible mind in man to act through the mesmeric, the psychic, the soul power (three names for one substance), a leverage would be given for the use of public speakers on spirit-power.

If possible, let Spiritualistic meetings follow in the same hall the week succeeding that on mesmeric biology. The mesmeric meeting would, as a rule, not only cover the expenses, but leave a surplus to pay for the subsequent one on Spiritualism. Let the chairman be someone respected in the district. To prevent confusion or misunderstanding, I suggest that the public announcement be somewhat like that issued at South Nowood, thus:—

## "MESMERIC BIOLOGY

"AT THE

"PUBLIC HALL, NORWOOD JUNCTION,

"On Thursday the 30th of April, 1874, at 8 o'clock p.m.

"— will illustrate the power of Mesmeric Biology by amusing experiments with persons from the audience. Singular Phenomena will be developed in connection with the physical and mental powers.

"— will take the chair.

"Tickets—Front Seats, One Shilling; Other Seats, Sixpence."

I have thus been somewhat explicit, so that our workers throughout the country may have a kind of model announcement.

If possible, see the ministers and deacons of churches and chapels, and avoid having the meetings on their usual service nights. If treated by gentlemen as gentlemen, we may soon have them earnest Spiritualists. *Enmore Park, S.E.* J. ENMORE JONES.

MR. BEALES will give another seance at the Spiritual Institution on Wednesday evening, at eight o'clock. Admission, 2s. 6d.

DR. MOSK may be found every day next week at the Waterley Hotel, Crescent, Birmingham. The Doctor says he is being visited for seances by the *élite* of Birmingham society.

WE are glad to hear of the continued success of the South Wales Progressive Society. Mr. Weeks has been in London on a visit from Cardiff, and has communicated to us many encouraging particulars.

MR. HENNE's seances at the Spiritual Institution are being carried on with varying success. The attempt on Wednesday afternoon was a failure; all the others have given much satisfaction. A gentleman had a private seance in the light, when a chair was seen to move a considerable distance without any apparent cause.

At the Phrenological seance, on Tuesday evening, a delineation of the Russian Emperor was given. A very striking examination was made of the head of a gentleman from the country, an entire stranger. The phrenological seance is held at eight o'clock, at 15, Southampton Row. Admission, 1s. Examination is made of the heads of those who attend, if agreeable, and practical instruction in the science is given.

Mrs. SCATTERGOOD has been lecturing on "Woman's Mission" at Oldham. The *Evening Express* gives a lengthy report. Mr. Thomas Kershaw says:—"Mrs. Scattergood is a medium that ought to be brought out more in public, as the discourses given through her are calculated to make some impression upon the public mind." Mrs. Scattergood has never courted popularity, but has steadily pursued an even course, propelled more by the power of the spirit than by personal ambition.

## AFTER-FEELING.

(From the German of Goethe, by CAYE NORTH).

When the vine again doth grow,  
Moves the wine within the wood;  
When the rose again doth blow,  
Know I not what stirs my blood.

Down my cheeks hot tear-drops thronging  
Will not cease, do what I may;  
Only an indefinite longing  
Fills my breast from day to day.

And at last must I confess,  
When I think of days gone by,  
'Twas on such a day as this  
Ere for me did Doris sigh.

## MR. WILLIAMS'S VISIT TO PARIS.

Out of the great amount of information received respecting this most successful visit, we present some correspondence which every English Spiritualist will read with pleasure. It will be observed that the spirit-form is placed beyond all doubt, as the medium and two spirit-forms were seen at the same time. Mr. Gledstanew's letter is so lucid and to the point that no comment is necessary, and we shall at once give our readers the privilege of perusing it:—

DEAR SIR,—Mr. Williams has just given in Paris twenty-two seances on consecutive evenings without interruption, and a few extra morning ones besides; most of them have been eminently successful, consequently they have occasioned great excitement among the Parisians, who, for the first time, have had an opportunity of seeing a real tangible spirit. If Mr. Williams had been able to remain here for six months there would have been more demand upon his time and strength than he would have been able to supply. The seances have been conducted in the same manner as in London—viz., divided into two parts. I was surprised to find that the playing of the instruments in the air and the placing heavy objects of furniture on the table (on one occasion the medium being lifted bodily off the ground, chair and all, and placed there) made more impression on many people than the apparition with its wonderful lamp-stone. They say that there can be no doubt about the genuineness of those phenomena as the medium is held fast by two sceptics, while the rest of the company have their hands joined; but the sudden appearance of "King" from a dark corner, illuminated by his evanescent lamp, leaves room, they think, for doubt as to the *bona fides* of that very unusual and unprecedented appearance.

Many members of the Press have been present at the seances. The first notice that appeared cannot be said to have been a favourable one. It began by saying that Paris contains within its walls at the present moment a clever juggler who is audaciously imposing upon the credulity of the members of the little Spiritist church. He goes on to say that he recognised without difficulty in "John's" face the pointed nose of the medium, and that there was no question at all but that what is supposed to be a spirit is nothing else than the medium disguised with a beard and turban, and lighted up by some electrical contrivance, which however he does not pretend to understand; but that is the trick. He said the apparition moved its head, and therefore it was not a spirit, and the hands that held the light that showed the medium this sapient observer declares were the hands of the medium himself. The whole account is a gross misrepresentation from beginning to end. He says the medium made his escape as soon as the seance was over with his lamp and his turban in his pocket. Mr. Williams, as you may suppose, is never in a hurry to leave the pleasant company he finds around him, but remains long afterwards to receive the compliments and thanks of the astonished people, and be resuscitated after the loss of force he has sustained. Another journalist gave a very fair description of the whole proceedings, and then finishes by saying, "But if I am asked if I believe, I answer decidedly, No; and the reasons for my incredulity are these: In the first place because all takes place in the dark, and after having deprived me of my eyes I am not allowed to use my hands, being held tight by my two neighbours. Consequently I am unable to ascertain whether the fingers that touch me belong to a human hand or not, or whether the musical-box that rests upon my head is not manipulated and placed there by some skilful person, but who is no more a spirit than myself. To this it may be objected that all the doors are closed and that no one can enter. True, but to attract and charm the spirit there is singing, during which nothing is easier than to open a door without anyone hearing it. So you deprive me of sight in making darkness, the sense of touch in taking away the use of my hands, and that of hearing by making a noise, and then I am told that I am to hear, be touched, and be shown something. I am deprived of three of my senses, and then am called upon to judge of the truth of the manifestations which I am invited to witness. As to the ghost, I will believe in that when it appears in my own house, alone, and without the aid of a medium. It is too easy to produce such a phenomenon with an automaton and a little electricity." Having no knowledge whatever of the subject, he cannot see anything but clever tricking in the whole thing. Quite different is the impression made by these manifestations on the thoughtful and enlightened Spiritist. Six seances have been given at the Spiritual Institution; its members were greatly delighted at what they witnessed. Although having never seen anything of the kind before, they were perfectly aware of the feasibility of all they saw. They talked about the *perispirit*, and were perfectly satisfied that all they saw was quite in the natural order of things. Upon recalling to my mind the very excellent manifestations that have been witnessed, I must say it seems strange that there should have been so many intelligent people present at these seances who were unable to realise the genuineness of the phenomena, or to perceive that they really were what they pretend to be. "King" has been able to show his medium nearly every evening. I distinctly saw upon one occasion when the medium had been accidentally awakened by the too near approach of the lamp, the figure of "Peter" bending over his recumbent form making passes, while "King" stood by, looking on at the operation, until he said aloud, "That will do." The floating up to the ceiling and striking it with the stone has been done several times. As a memento "John King" has left his name, with the words "GOD BLESS YOU ALL," most distinctly written in



pencil on the ceiling in Mr. De Veh's house. Whatever the impression concerning these manifestations may have been, every one has behaved most properly in keeping the conditions required, except at the very last seance, which was most unfortunately brought to an untimely conclusion through the misconduct of a young man. There were twenty persons present looking on as usual with great interest at the apparition. Poor "King" had shown himself three times, when at the fourth sortie from the cabinet (his lamp burning brightly) he suddenly made a most undignified pirouette, and with his lamp high in the air, throwing out more light still from the abruptness of the movements—for moving it suddenly and quickly is the means he uses to lighten it up—he made his escape, evidently much frightened at something. As I was next the cabinet, I asked "Peter," who was always in attendance, what was the matter. Just as he had explained to me that some one had caught "John's" dress, a tremendous blow with the trumpet was delivered on the head of a lady, who cried out that she was much hurt. Her husband, naturally indignant at his wife receiving such treatment, demanded a light. Upon striking a light, a gentleman rushed up to the medium, who was just awaking, and began to feel him over, expecting to find the white dress, a piece of which he held in his hand. This was the culprit who had tried to seize the spirit, and had torn off a piece of his dress in the attempt to hold him. Of course, there was no drapery to be seen, and all he had gained by his violence was to put a stop to any farther manifestation, to the great disappointment of every one present. Perhaps "King" will explain why he visited his wrath on the lady, and not on the individual who attacked him. However the robe is made, or wherever it comes from, the fragment torn off is nothing but common muslin.

In spite of what the scurrilous newspapers say, Mr. Williams has been of great use here: he has given the people something to think of; and when he comes again to Paris, those who have been at his seances will be glad to be present again, to have an opportunity once more of seeing "John King" and his wonderful lamp; and those who have only heard about it, will be glad to be able to judge for themselves, whether it be a fact that a real spirit, with a fine black beard, is positively showing himself to mundanites.

J. W. GLEDSTANES.

As the attempt to grasp the spirit-form is an experiment in which there is much interest at present, we thought it was worth while to go to the highest source of information, viz., to the gentleman at whose house the seance in question was held. We give Mr. Chinnery's reply:—

DEAR MR. BURNS,—In yours of the 23rd, you ask for some particulars of the seance with Mr. Williams at my house.

It took place on the evening of the 14th instant, and was the last sitting given by Mr. Williams. There were about twenty people present; in fact, we were in too great number. The only visitors I was not acquainted with personally were three, two members of the press, and a juvenile friend of friends. After a very good dark sitting round the table, where everyone was astounded, excepting old pioneers, we sat for "John King." He appeared several times faintly, then much more plainly; and ultimately we were evidently going in for some extraordinary manifestations, when we observed a very bright flash of light, which lit us all up, accompanied by a brusque retirement of "John King" behind the curtain. He twisted his form completely round, regarding the company for a second or two, and flashing up his light in a manner never seen in Paris. To this followed some earnest inquiries as to what it all meant, upon which I stated something had gone wrong, and that we should have no more; whereupon a lady friend indignantly stated she had seen a hand and arm start from the company and grasp at the phantom.

To this followed a few questions to "Peter," who commenced explaining that a man had torn off a part of "John's" dress, then a loud thrashing upon a lady's head, who was far in the room, and whose husband sat between the medium behind the curtain and her. She cried out wofully that she was badly injured. Her husband became violent, and demanded the light instantly. Following upon the blows from the trumpet, the light was struck almost directly. The husband of the lady who sat between his wife and the curtains, separated them, and entered the room. Poor Mr. Williams was simply found rubbing his eyes in a state of surprise, and asking what was the matter. The scene after was noisy, and a very uncomfortable one for me, but after a few moments, and calm produced, Mr. Williams kindly assented to be searched. This was done in a manner men can do, by myself, the husband of the lady, and one gentleman of the two connected with the Press. After this all seemed satisfied. The young man who had snatched at the form was blamed by his friend, and others who had introduced him, whereupon he quickly disappeared.

Mr. Williams was very ill after. He fell down on the floor in a sort of fit, and upon going home with a friend, he fell down in the street again, and was very ill during the night. For those who understand the matter, the occurrence, as a proof of the genuineness of the manifestation, was a perfect success. Some people expect that the garb of "John King" should appeal to the sense of touch and sight, and yet that under certain conditions it cannot be captured and retained. This is a mistake which the experiment has proven. It is fully believed that the blows were intended for the lady.—Yours faithfully, S. CHINNERY.

52, Rue de Rome, Paris, May 24th, 1874.

We have also had a call from Mr. De Veh, who spoke in the highest terms of Mr. Williams, and said the attempt to grasp "John King" was a splendid evidence of the genuineness of the

manifestation. The experiment cost Mr. Williams a great deal of suffering. He dropped down in the street several times afterwards, and the sea voyage following immediately, Mr. Williams arrived in London in a state of considerable prostration. Happily he was accompanied by Mr. De Veh, whose kindly attention in this case reflect a lustre on the principles maintained by that gentleman.

Mr. Palet, the Spanish Consul at Cardiff, also brought us tidings of Mr. Williams's visit to Paris, and if the enthusiasm exhibited by Mr. Palet be a safe standard whereby to judge of the general effect produced, then the visit to Paris of Mr. Williams must have been very successful indeed, and gratifying to our French brethren.

#### ON THE UNFOLDMENT OF THE SPIRITUAL FACULTIES

To the Editor.—Sir,—According to Swedenborg, all men are mediums—that is to say, all have the spiritual faculties within more or less unopened. Mrs. Tappan's guides in their lectures have sometimes touched upon spiritual education. What should that be? No doubt the cultivation of those endowments which are purely of the spirit, that the whole nature may be elevated, purified, cleared of corporeal and gross elements, and uplifted into communion with minds which have risen into the higher spheres of existence. How is one to set about obtaining so high a boon? The spirits who years ago made us acquainted with their presence by raps, table-tiltings, &c., and who now present themselves bodily to our delighted gaze, are the only beings who can put us in the right track for obtaining that higher tone of education which we all feel to be absolutely essential to the progress of mankind into more exalted states of being. The time has come for these teachings to descend to us; our state is one of readiness to receive them. We must co-operate with our risen brethren to help on the grand cause of human progress, the uplifting of humanity. They lovingly come down to lend a helping hand. Modern Spiritualism is their work, under the direction of the Divine Mind itself; it is God, ever our saviour, working for His children—His spirit moving our spirit-brethren to redeem the world. Therefore the spirits must be our educators. They alone can raise us into spiritual states, can open and develop our spiritual faculties, and gradually leaven the whole mass, until we become wholly spiritual, reaching the highest state of culture possible on the material plane at this age of the world.

As I have had some experience in developing, acting as their medium for the training of these spiritual faculties, perhaps a few remarks from me on that head may not come amiss. I have had individuals come to me who did not present the slightest appearance of what is called mediumistic power. I designate them by the appellation "thick." My own feelings as to their case have been those of almost utter hopelessness; but they have not long been able to resist the refining power of my guides, and I have had the happiness to see the "too solid flesh" gradually yield to the potent spirit-influx, and the mind responding to the call to awake from the long material slumber and live upon a higher plane. At first all is new, and sometimes a little "awful." The soul is roused to a new existence, but shut up in the dark body cannot comprehend its state, and trembles with doubt and uncertainty, fearing the new light which throws the shadow of self into grotesque shapes, and makes it draw back alarmed. Of course, I speak figuratively; and yet it is true that all the troubles and difficulties in this spirit-education arise out of the gross, misdirected, and mistrained *selfhood*, or that *individuality* upon which all so pride themselves and cherish as the one pearl of existence which must never be yielded up. But they do not reflect that in the progress of the spirit to higher and higher states this individuality must become so changed, that the angel looking back will scarcely recognise as himself that former individuality he once so prided himself upon in the flesh. Would it not be higher wisdom to love the individuality less and God more? It is this very fear of losing one's own individuality that bars spiritual progress under angel direction. No human being can possibly lose his individuality, and a man may safely sit at the feet of angels to learn of the spiritual life, and be trained to enjoy it, even through every process apparently subversive of that individuality, without the fear of losing it, always remembering as a safeguard that no high spirit ever seeks arbitrary control over man, or to force him to act contrary to his reason. It is the low, disorderly spirits who do this. And who wishes to hold intercourse with them? It is the mistake of the present day to permit rather too much of that kind of control—spirits who make smart rejoinders, who can amuse, and make a noise, while the calm, high, placid, soul-exalting communion with advanced spirits is not sought, or by a very few.

In seeking to cultivate what Swedenborg calls the spiritual man, if I may so put it, we have only to follow the guidance of the higher spirits, who will lead, counsel, and direct with a tenderness passing description, and with that respect for our independence, free-will, and reason, which springs from a sense of right, or honour only equal in its exquisite delicacy to their love. The mere intercourse with such natures is refining; the constant influx into the soul of their higher tones of thought gradually purifies and uplifts. We have only to put ourselves in the way of such influx to receive it, and we can put ourselves in the way by seeking to have some power of communion opened within us. One of the readiest is that of writing or drawing. From this beginning we progress to the opening of other faculties—hearing, seeing, inspirational control. The aim of the individual under development must be ever high; not from egotism, or self-love, but from love of purity and goodness: he must, in short, aspire to be the angel. He will soon be taught to look within for the drawbacks to his elevation, and then will begin inevitably the work of repentance.

No one should be content with a guide whom he does not know to be fully qualified to take the care of a soul. Frequently friendly, harmless spirits are attached to us who are not qualified to be our guides. These should ever be treated with courtesy and kindness, but an acquaintance with the guide *par excellence* must be sought. Often spirits of a high nature seek souls to train; the exercise is beneficial to themselves; but these are all works of love and mercy on the part of the spirit, and to exercise these divine attributes is to live in harmony with God, the only life possible for an angel. It sometimes happens that men have no especial guide. When this is the case with any of my sitters, my own guides seek and obtain the services of spirits qualified to take them in charge.



If your readers knew (no doubt many do) the very great happiness they would in the course of time, if not at once, enter upon by seeking under the guidance of a high spirit, or spirits, to have their spiritual faculties opened, they would not be long before they sought it. Many people deprecate it, pointing to instances of ill-health, even insanity caused by it. I can safely say these cases have been solely owing to the influence of low, or evil spirits. Under the wise guidance of high spirits (always be it understood with obedience on the part of the medium) no harm can probably happen to the mortal. Why should it? Is it not the orderly development of the human being according to Divine law? But I grant there is a way of tampering with spiritual development which is like playing with fire. There are some minds so low they must inevitably draw about them low spirits. If such persons seek development, it is generally from some base motive. These gifts of the spirit are high and holy, and should be sought with prayer, with feelings of loving respect as entering upon something sacred; and the object constantly held in view should be spiritual progress into higher states; not the mere obtaining of wonders and surprising tests, which can be given without any real advancement of the spiritual, moral, or intellectual status of the medium. If we pursue spiritual unfoldment from such high motives, we can but develop healthfully, and to the benefit of ourselves and others.

If it would render my letter more impressive, or useful to your readers, I am permitted to say it has been written under control.

CATHERINE WOODFORD.

#### HYGIENIC MEDIUMSHIP.

Sir,—For a year or eighteen months I have been suffering under a spirit-influence of a very disturbing kind, which has interrupted or prevented the approach of a higher and purer control. I was indeed made grievously ill by the same power or powers. Being lately on a visit to London, I felt impelled to go to two or three mediums to obtain any such relief as might come to me. I cannot say I met with what I desired till I visited Mrs. Woodforde, whose frank and candid manners, coupled with the statements she made, won upon me, and I felt assured that by her assistance I could gain what I sought, as the sequel proved. She has completely rid me of the unpleasant control, and has established me in close and loving communion with dear relatives who have risen to a higher sphere, and under whose calming influence I enjoy a peace and happiness I have not felt for long. I feel it a duty to others to mention this, as I fear there may be many suffering in like manner, and I understand it is quite Mrs. Woodforde's speciality, with the aid of her high guides, to dispel disorderly influences, and bring about a happier state of spirit-control. I have also been daily magnetised for a week past from the same medium, and my health has certainly been better, although I have scarcely given her a fair chance, as one leads truly a rascally life at first in London on a short visit. I have had sittings for development in writing as well, and from the fair progress I have made, as well as the benefit to my health, I regret that circumstances compel my leaving town and put a stop to our morning seances. At present we have had some interesting experiences in the medium's clairvoyant visions.

I think this letter only justice to one who apparently has still her reputation to make, and whose powers of serving the public are of a kind most useful in many respects, but especially in regulating spirit-control and raising it to a high and pure standard.—I am, dear Sir, yours truly,

Belle Vue Hotel, Bournemouth, May 15, 1874.

LILLY.

#### DECEPTIVE SPIRITS.

To the Editor.—Sir,—I am often accused of speaking very severely to those I believe to be wrong on any subject, but I am always ready to bear testimony to what is praiseworthy on the part of my opponents. There is one thing I admire in the *MEDIUM* above every other paper that is published in the kingdom: it never hesitates to face both sides of the question. I do not think there is another paper in London would have inserted the letters of "X. Y. Z." and "W. S." on the subject of "Deceptive Spirits." However much I differ from and object to many things done under the name of Spiritualism, I admire your honesty in dealing with these facts more than I can say.

It is the toleration of false, blasphemous, and obscure spirits that has injured the cause more than its friends can possibly have any idea of. The experience of "X. Y. Z." is that of hundreds who have been fairly disgusted with the whole subject. All the better phases of the subject will be lost sight of and ignored, as long as inquirers are exposed to these false, and often most offensive replies. It is a subject that requires and deserves the most delicate and judicious handling. But false, and impure, and trifling, and impious spirits should be discouraged and dismissed as sternly as we would a living reptile. If this is not done, the whole subject will be treated as unfit for decent minds to meddle with.

The letter of "Resurrectionist" in your issue of the 8th instant, and other kindred suggestions, would soon raise Spiritualism beyond the reach of the objectors. I also think it a great mistake to identify yourselves so much as you do with modern science; much of which is as grossly false as any lying spirit could possibly invent. The single fact that Spiritualism has not been the first and the foremost in the detection and exposure of the Newtonian fraud proves one of two things, either it is grossly ignorant on many subjects it professes to be acquainted with, or, otherwise, that it is unequivocally in league with what is false and deceptive. If, on the other hand, it could discover the means of proving the globular theory to be true and demonstrable, none of the philosophical societies would ever allow the cause of Spiritualism to want the most abundant support. The gross and scandalous imposition of the globular theory is being acknowledged by some of the ablest divines and others in Germany and America; and if Spiritualism professes to know the truth on any subject, surely this, of all others, ought to be fairly faced and decided.—Yours truly,

Croydon, Surrey.

JOHN HAMDEN.

[The teaching of the spirits respecting "spheres" is a "globular theory;" but alas! for the theory of our correspondent, the "philosophical societies" still allow Spiritualism to want "the most abundant support."—Ed. M.]

#### MR. HUDSON, SPIRIT-PHOTOGRAPHER.

To the Editor.—Dear Sir,—I am advised to make known through your channel the results of the statement I made of Mr. Hudson's distress. [We have already given subscription list.]

All the remittances were enclosed in letters of sympathy, but there was one letter, not a remittance; but a very curious anonymous letter, in red ink, and as the writer is evidently quite *au fait* as to all the imputations on Mr. Hudson, and expresses himself in terms of genuine detestation of all frauds, and imputes to me that in assisting Mr. Hudson I am aiding and assisting in what might be a continuation of deceiving the public, I desire to inform that gentleman, and any others who may share his opinion, what I did, and hope you will spare me room.

Some time ago, calling on Mr. Hudson, I found a lady there for her *carte de visite*; she knew friends of mine, and she told me she had been entranced at seances. I sat with her at the small table in Hudson's studio, and she became nearly entranced; I asked her to sit with me for a spirit-photograph, and she did, and a very clearly-defined spirit was on the plate; but when I showed it to friends, I was met by the remark, "Hudson took it, and it is unreliable." So one day I said to Mr. Hudson, "Will you let me use your studio as my own, with any sitter I may bring, you not interfering at all." He consented instantly, indeed there was not much to hinder consent, for I never found a sitter there. One day I met Mr. Williams and Mr. Hudson coming towards my house, and I said, "Come to Hudson's." There I took a new plate, cleaned it myself with spirits and red powder, and worked it all through entirely, Mr. Hudson not doing anything nor entering the dark room, and in that plate is a very clear and beautiful photograph of a spirit-form, and the witnesses are Mr. Williams, Mr. Hudson, and Mrs. Hudson, who was in the outer room.

A day or two after, I went; I found no one but Mr. Hudson's daughter Alice. I said, "I will try with Alice;" but not expecting anything, I let Mr. Hudson work the plate; but there was and is a spirit on the photo. I regretted much that I did not give myself the trouble and then worked another plate through, but with no result. Again I went with Mr. Fisher, and worked the plate myself, and got an ill-defined, but clearly spirit-photo.

Going one day to see what was printed, Mr. Hudson called me aside, and told me there was a "man in possession." I will not take up your space with any details of the aspect of things, or the looks of the female part of a family when these events take place; but I asked Mr. Hudson to lend me the writ whereby Queen Victoria enables a broker to take possession, and I took it home and showed it to my wife. Women's hearts are different from metallic elements, for whereas each metal has its specific melting point, a woman's heart is sometimes as hard as adamant, and at other times melts as easy as butter in the sun. My wife had no sooner "taken in" the paper, than she pounced upon an unlucky visitor for a guinea; then putting one half, and making me follow suit, and then forthwith organising how she could help Hudson, who was worse off than Adam, who, at least, when he was ejected with nothing but his wearing apparel out of Paradise, had no farther incumbrance than his wife, whereas Hudson had two daughters and a son. However, when a woman goes at a thing, it is not by halves, but by doubles, and so she gave Rose Hudson a bed in our house; a lady-friend took charge of Alice; somebody else of the lad; and Hudson was as well off as Adam—but no better, for the worthy broker who represented Queen Victoria observing that the cigar I was smoking was very good, asked me for one, and so enabled me to ask what sort of a process was taking place. His assistant was fumbling at some of Mrs. Hudson's gowns hanging up. "Can you take them?" "Yes." "This photo-apparatus?" "Yes; but not what he is actually using. All but what people have in their hands in use, and all, even the most necessary toilet apparatus." "And how about provisions?" said I, thinking that a man in such an emergency might have laid in a stock. "We cannot seize anything that is perishable." "A ditch of bacon?" "Yes." "A can of Australian meat?" "Yes." "But not a leg of mutton?" "No."

That is what the editors and I always quarrel about. I must digress, by going back to the time when my wife's heart had turned into butter, and I was to be enlisted in this work of charity. I got into my snuggery, and took counsel with a cigar. Gently, said I, don't let us gallop; I am to assist a man who is known to have made sham photos, and who (by implication) may do it again. I said nothing to my wife—and it does not answer if I really mean to do anything—but I wrote out a letter to Hudson that before I would myself, or would allow my wife to assist him in any way, he must pledge himself never to make, or connive at making, another sham photo; more than that, that he should, on demand, certify on affidavit the genuineness of any spirit-photo he took. I thought of a guarantee as Sir Garnet Wolseley did when he proposed to King Coffee to pledge his mother—for money and effects Hudson had none, save wife and children. I went to Hudson, who seemed to fear that such a promise might be an admission which might be undesirable. "Nonsense," said I, "you are totally ruined; either you give me that guarantee, or neither I nor my wife shall have anything to do with you." He gave the promise in writing, and I do not believe (drawing it mild) that an offer of £20 would induce him to break it; at least, if ever a suspicious spirit-photo comes from his studio, I shall feel that I have the right to expose it publicly.

A word more. Probably the writer of the letter in red ink knows as well as I do that Hudson of himself would no more ever have made a sham than Eve would of herself have eaten the apple; there was a serpent in both cases, and if justice were done the far greater share of the blame lay elsewhere than on Hudson's shoulders. Thus much in answer to the first part of the letter in red ink. The second part must be answered by the editor of the *Spiritualist* as thus: "You refused to insert Mr. Serjeant Cox's letter on the score that one experiment (witnesses four persons) did not suffice. Was the publication of Serjeant Cox's letter a slander? If it were not a slander, why did you not publish it?"

I go "the whole hog" with the Rev. Charles Voysey that cheating in spiritual phenomena of whatever sort is a "monstrous and wicked fraud, and deserves our deepest execration." I am afraid I have written more than you will insert.—Your obedient servant,

Morland Villas, May 9th, 1874.

SAMUEL GURRY.

[We have just received from Mr. Hudson a small parcel of his most



MAY 29, 1874.

select spirit-photographs, all of which are recognised as genuine by the sitters. The collection includes the one referred to by Mr. Guppy in the above letter. By promoting the sale of these at present Mr. Hudson may be assisted. They are also valuable to those who desire to make collections of spirit-photographs.—Ed. M.]

### FALSE COMMUNICATIONS THROUGH THE TABLE.

To the Editor.—Dear Sir,—In reply to your correspondent "X. Y. Z.," relative to false communications from spirits received through the table, I will lay down a few rules which, if he observe, I think will go far to remove the anomaly. First, form your circle for investigation at your own home; select your sitters, male and female, from the circle of your acquaintance who you know will come without prejudice to search after truth. Secondly, let your number not exceed five or seven—I like an odd number—and let the odd one be a lady. Thirdly, when unmistakable phenomena present themselves, showing that harmony prevails in your circle, continue to sit two or three times a week, not more, for several weeks, without any change in your sitters, so that the intelligences present may become assimilated to each individuality, by which they will be enabled to evolve an aura, or magnetic influence, favourable to correct communications. You are in supposing that the false communications you receive are at all times due to bad or undeveloped spirits; it is not so. But let spirits be ever so truthfully inclined, if proper harmonious conditions be not present, they have not the power, from adverse idiosyncrasies of the circle, to make plain to you the truth.

The method usually adopted by calling over the alphabet to elicit communications I think to be a bad one, not only from its tediousness, but when the power is weak, on coming to the letter which should be first used for spelling the message, an effort is frequently sensibly felt to tip the table two or three letters before it is effected, and thus you frequently get a string of consonants without a vowel, which can be reduced to no name in the English tongue. To avoid which, on the spirit of my father, who had been a farmer, manifesting itself to me to identify his spirit or personality, I asked him if on naming several landed proprietors in Hampshire (the county in which he had lived), he would signify by three "raps" the name of the gentleman of whom he rented his farm. After naming all I could think of and receiving one rap as a negative till the right one was mentioned, Sir Harry Bernard Neale, which was responded to by three raps in the affirmative. The same satisfactory result by giving the correct names of brother farmers who lived in the neighbourhood, as well as the correct names of those servants who had lived with him, when mentioned with the names of others who had not. Did space in your valuable columns permit, I could give many instances of like nature of the truth of the Spiritual hypothesis entertained by those who call themselves Spiritualists, of communications made, and questions answered correctly, that by no possibility could be made or answered by any other solution of the difficulty.—I am, dear sir, yours fraternally,

310, Icknield Street West, Birmingham, May, 1874.

J. J.

To the Editor.—Dear Sir,—I presume your correspondent "X. Y. Z." has not pursued his investigations of Spiritualism for a very great length of time, or probably some departed friend or relative would have communicated with him through the table, and given him satisfactory proofs of identity before now. Or if he had sat often enough, and the necessary conditions been observed, he would have developed a medium, and got the tests much more readily than through the table. In the private circle in which I first had the pleasure of investigating Spiritualism, our mode was for a considerable time through the table only; during which time we obtained most conclusive proofs of identity from relatives and friends whom we knew in the flesh, and from some whom none of us knew, or even their place of abode, but from directions given we afterwards found out to be correct. And, on the contrary, we have had communications from others which, upon inquiry, have proved to be entirely false. In Spiritualism, as in everything else, "Wherever good is, evil is also present." With us the good has always far outweighed the evil, and we have been able (with due care and caution) to govern the lower intelligences that from time to time have wanted to communicate with us. We have had some spirits come of a low order, of which the good ones have told us to have nothing to do with them, and, when they have refused to go, "to command them in the name of God to depart," which we have done with the desired effect.

When the conditions have been violated, I have seen a low spirit get possession of the table and smash it, also control the medium and use him most violently. But at the very mention of the name of God they seem to have a horror, and, as far as my experience goes, have invariably departed. Others again have come when our guides have urged us not to drive them away, but to treat them kindly. In several instances where we have done so the spirits have afterwards come back and thanked us for letting them communicate. Others, again, whom we have not wanted to have anything to do with, have tried to personate departed friends who are in the habit of visiting us, but upon the slightest cross-questioning they either suddenly depart or say who they are.

To go into details with what is the A B C of Spiritualism will, I fear, take up too much of your valuable space, but if "X. Y. Z." will give me his address, I shall be glad to give him the benefit of my experience more fully, rather than he shall come to such a disheartening standstill.

J. W. C.

To the Editor.—Dear Sir,—I am sorry to read our friend "X. Y. Z." very unfavourable opinion of messages through the table. I cannot and do not attempt to account for the bad success which has attended his efforts, but in my own case I have found things quite the reverse. I first obtained a knowledge of the truths of Spiritualism during a two months' stay at Bernard Castle last summer, where I became acquainted with Mr. Kipling, who is himself a warm-hearted supporter of Spiritualism, and obtained permission to join his family circle. I was then very much inclined to laugh at what I considered their foolishness and credulity, but I was soon compelled to change my opinion. At the first sitting I was informed by the rapping of the table that the spirit of my mother was present. Now Mr. Kipling and his family were at that time entire strangers to me, and did not even know that my mother was dead. Further than that I was informed how long it was since she died,

what age I was at the time, and what age she was, all which statements I found upon calculation to be perfectly correct. Since I came to Middlebro' I have been endeavouring, with the assistance of Professor Pickering, to form a circle for the investigation of Spiritualism, in which we have been partially successful, having already developed one speaking medium. During our commencement we found the answers through the table to be almost invariably correct; in several instances Mrs. Pickering was informed that she would receive a letter in the morning, and was told the news it would contain, which was always found to be true. I should recommend "X. Y. Z." to form a new circle and investigate the various phenomena with an honest and sincere purpose, and I have no doubt he will have better success in future.

87, Millbank Street, Middlebro'-on-Tees.

M. B. FARR.

To the Editor.—Sir,—In reply to "X. Y. Z." I will try to give him an instance in the experience of our investigating Spiritualism. At first we were sorely troubled with "dark ones," but, acting on the advice of our medium, we put them to very strict tests. One of those tests I will give the inquirer. We get someone who is not sitting at the table to hold up his hand, so that no one sitting can see his fingers; and if we get correct answers, then we put our questions in quick succession so that they cannot change without our observation of the difference of the moving of the table. But I would give "X. Y. Z." a little advice. Instead of sitting for manifestations of the table, I would ask him to sit for development, and get some test-mediums. Then he can rely on their veracity, so that he cannot be deceived by them. But at your table, but do not ask questions, then they will not stop long to trouble you with their false communications, but those that are in light will come and work on your instrument. Above all, be careful of the harmony of your circle, for much depends on this. Without harmony you will get no good communications. All must meet in truth and love, and the sitters should come with confidence in truth and a desire for instruction. So long as you meet in doubt and fear of those coming that tell you such false statements, the minds of the sitters will have a great deal to do with calling them to your circle to practise their lies upon you—I remain, yours,

P.S.—If you want further instruction write to our medium, Mr. J. Dent, 18, Walkley Lane, Heckmondwike, Yorkshire.

Heckmondwike, 23rd May.

To the Editor.—Dear Sir,—I wish to say a few words in brief to "X. Y. Z." in reply to his last letter in the Medium. I have been a Spiritualist upwards of twenty years, and am able to inform you that my first convictions were through the table, and received such communications as, "We are spirits, and love to communicate with you," and amongst the rest we received a sermon, purporting to be from the spirit of John Wesley. Numerous tests could be given if I raked my brain to sort them out. I will just give you one we had last night at our weekly seance.

A gentleman, a stranger amongst us, and who had never been at a seance before, after listening attentively to a trance address, asked several questions, and in conclusion received several satisfactory answers by table tilts to his test questions. He came specially to Hull to be present at our seance, and left us at a late hour highly edified with what he had received.

One of our members, a Mr. C—, from London, promises favourably to become a very powerful test-medium. Should your correspondent wish to be further enlightened on the subject, he may be favoured by writing to

42, New King Street, Hull.

ALPHA BETA.

To the Editor.—Sir,—Upon earth material and theological minds are found the strongest opponents to Spiritualism; in the spheres, low and ill-disposed spirits are its opposers, who come to circles to do what injury they can to it.

I think it probable that when your correspondent "X. Y. Z." commenced sitting there happened to be one or more of such low spirits present, and who have since aimed to keep possession of the medium and the circle. Others have had to contend for some time with similar perplexity and discouragement, and some have found their way out of that they (the low spirits) would depart from the circle. No doubt all this is known to guardian spirits, and if "X. Y. Z." could get introduced to another circle where the spirits communicating are found reliable, praying to his guardian spirit and other progressed spirit-friends to meet him there, and to the Divine that they may be permitted to, he may receive information of the past and valuable direction for the future.

Some mediums know of the presence of a low spirit by finding a greater amount of coldness and shivering than from the presence of their advanced spirit-friends.

I have known the table quiver when opposing spirits have sought to control the medium, when communications have not been made.—Yours, &c.,

May 23rd, 1874.

X. T.

To the Editor.—Dear Sir,—In answer to "X. Y. Z." I would, with all humility, beg to suggest to him that the admission he makes that any communications at all come through the table is a valuable piece of evidence of the fact that spirits do communicate with mortals. To explain fully why they are "lying spirits" in his case, and in that of many others, would not, perhaps, be very flattering to their self-esteem. The state of mind in which most investigators commence is not likely to produce any but deceptive spirits. There are quite a sufficient number of those who, having passed beyond tilting tables, obtain truthful answers through higher modes. If "X. Y. Z." is not inclined to proceed, it would have been much better for him not to have "put his hand to the plough." His "looking back" is of no consequence to anyone but himself. "The haunter of the threshold" must be overcome by the strong will of the aspirant who would become more than an initiate in great mysteries.—Yours very truly, A. A. W.



## ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

The Phrenological entertainment came off at Goswell Hall on Thursday last week. The attendance was not large, with the exception of a few leading members, the Association being conspicuous by its absence. Active Spiritualists from various parts of London were present. The committee chose fifteen ladies and gentlemen from the audience, whose characters were successfully delineated by Mr. Burns upon the platform. This would have been an interesting and exhaustive entertainment in itself, but it was happily supplemented by musical performances, which might have occupied the entire evening likewise. Mr. Musgrave had kindly given his services, and performed several pieces on the piano and harmonium, sometimes playing both instruments together. Mr. Allan, of the East London Association, said he attended for the purpose of supporting Mr. Burns, and, accompanied on the piano by his daughter, he sang, "Ring the bell, watchman." One gentleman whose head was examined gave a recitation. Mr. Musgrave sang a comic song, which gave rise to considerable merriment. Mr. Cotter, on having his head examined, recited two pieces of poetry of his own composition, showing his state of mind before and after accepting Spiritualism. To conclude with, Madam Tascia, who had just entered the hall, came forward and closed the proceedings by a brilliant fantasia on the piano. The audience dispersed at a late hour, highly gratified. The interest was sufficient to cause undivided attention for nearly three hours. It is to be regretted that the above society did not see fit to co-operate, with the view of relieving their treasury from debt. It is the old story—one clique does not "like the ways" of the others, and hence the means and credit of the responsible officers have to suffer. Several pounds were realised, however, chiefly from donations received at the Spiritual Institution, of which the following is a list:—Mrs. Strawbridge, 10s.; A. L. E., £1; Mr. Crisp, 2s.; Mr. Wainwright, 10s.; Mr. Ashman, 2s. 6d.; Countess Caithness, 10s.; S. C. H., 5s.; Mrs. Tebb, 10s.; Mr. Berry, 10s.; Mr. Whiteley, 2s. 6d.; B., 1s.; Mr. Prideaux, 5s.; Mrs. Fitzgerald, 2s. 6d.; Mr. Newbold, 1s.

## SPIRITUALISM AT SOMERS TOWN.

On Sunday morning last a service was held in the Temperance Hall, Weir's Passage, Charlton Street, Euston Road. The meeting opened with a hymn, No. 70 from the "Spiritual Lyre," after which Mr. Haxby read from the Bible the twelfth chapter of the First Epistle to the Corinthians.

Instead of the usual lecture being given through the mediumship of Mrs. Bullock, the spirit-guides controlling gave instructions to have the table on the platform brought into the body of the hall, the seats to be moved, &c., and other suggestions as to the formation of circles for development were given, after which persons were selected from the assembly to occupy the seats round the table. While the spirit-guides of Mrs. Bullock were so arranging the sitters the 143rd hymn was sung. As soon as the hymn was over, the table was controlled by the power around it, and made to vibrate, and within a few minutes four out of the eight persons chosen became more or less entranced. Writing messages were given, the table was tilted in answer to questions, and two of the persons so entranced uttered various words and sentences, though they were mostly unintelligible, as the spirits were foreign. One who gave his name through the table before the close of the meeting being a North American Indian. His name, as spelled out, was "Koo's Ave." Another, an Italian spirit, was very amusing, at one time giving us a part of one of his familiar songs, and afterwards winding up with a lot of his foreign talk. Other spirits controlled in the course of the sitting, but Sunday morning being the first time anything of the kind has ever taken place in the Hall before, and considering there were a number of strangers present, it was hardly to be expected that the controls would be perfect. However, greater things may be done through the same persons if the meetings can be continued every Sunday. It is intended next Sunday morning to hold a similar meeting in the same hall. Any wishing to be present must be in the hall soon after half-past eleven, as at a quarter to twelve the doors will be closed. Admission free. Collection at the doors to defray expenses of hall. Investigators are cordially invited, this being a good opportunity to obtain useful information as to forming and commencing circles at private homes. Those who attend are particularly requested to remain quiet during the time the mediums are in the trance state, as any interruption or disturbance, however slight, causes great annoyance, and sometimes pain to the parties controlled.

## SYMBOLISM.

On Sunday afternoon at 4 o'clock, at Cambridge Hall, Newman Street, Mr. F. Wilson delivered the first of a series of lectures on the above subject, commencing with the Detailment of Colour. After defining symbolism as a visible object or sign to represent an idea, or as a mental expression to represent a physical object; also that ideas were the substance of nothing and the nothing of substance, and that objects were permanent, transient, or evanescent, the lecturer proceeded to take the spectrum of a ray of light for the basis of a comprehensive analysis of the material to discover its correspondence in the immaterial. The spectrum is reducible to the three primary colours—red, blue, and yellow. The meaning we attach to red is personation, personality, sentience, and from the numerous illustrations we choose a robin redbreast as the symbol of personation. The meaning we attach to blue is amiability, as affection, attachment, recognition, &c., and for a symbol we choose the flower, the forget-me-not. The meaning we attach to yellow is isolation, separation, disintegration, &c., and for a symbol we take a straw. Mr. Wilson then proceeded to state that a good character should have personation to defend his rights, amiability to be affectionate to others, and isolation to prevent intrusiveness. The lecture was illustrated by numerous diagrams, and the novelty of the teaching created attention and interest, so that he may expect an increasing audience as the lectures proceed.

The meeting at Quebec Institute last Thursday was fully attended. Dr. Sexton presided, and Mr. Jones, Mrs. Tappan, Mr. Morse, and others addressed the meeting. Considerable opposition was manifested from the audience. After what we have reported from these various speakers, there is no need of our occupying space with the proceedings on that occasion.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, May 31st. Islington Assembly Rooms. Afternoon at 3 o'clock; evening at 7 o'clock. Friday, June 5th, same place, 8 p.m. Sunday, June 7th, as above; same times.  
BIRMINGHAM.—Re-engaged. Tuesday, Wednesday, and Thursday, June 9th, 10th, and 11th, Midland Spiritual Institute, 58, Suffolk Street; evenings at 8 o'clock.  
NEWCASTLE.—From June 14th till 27th.  
LIVERPOOL.—June 28th.  
DARLINGTON.—June 29th till August 11th.  
BISHOP AUCKLAND.—July 12th.  
HECKMONDWIKE.—Re-engaged. Sunday, July 19th. Co-operative Hall. Afternoon at 2.30; evening at 6.30. Monday, July 20th, same place; evening at 8 o'clock.  
BATLEY.—July 22nd and 23rd.  
GLASGOW.—July 28th.  
SALTBURN-BY-SEA.—August 15th.

Mr. Morse may be addressed next week care of Mr. J. Chapman, 10, Dunkeld Street, West Derby Road, Liverpool.

## MRS. TAPPAN'S APPOINTMENTS.

HALIFAX.—Sunday, May 31st.  
DARLINGTON.—June 9th.  
BISHOP AUCKLAND.—June 10th and 12th.  
OLDHAM.—Sunday, June 14th.  
BRADFORD.—Sunday, June 21st, and two week days.  
YEADON.—June 28th, and one week day.

Letters for Mrs. Tappan may be addressed to her at 15, Southampton Row, London, W.C.

DARLINGTON.—Mrs. Tappan will deliver an oration in the Mechanics' Hall on Tuesday evening, June 9, at eight o'clock. Subject to be chosen by the audience.

A. JOY.—We received a packet of printed matter without any intimation, which went into the waste-paper basket. If you desire a reply to your communications, please forward postage.

A YOUTHFUL EDITOR.—Clemie Chase, thirteen years of age, the only son of Mayor Chase, Omaha, edits, sets up, prints, and publishes a monthly juvenile paper entitled *Excelsior*. Clemie owns his little office, type, press, and all.

TERMINOLOGICAL.—To the Editor.—Sir,—“Spirit-photographs,” “spirit-photographer,” these words, barbarous in form, are also untrue in sense. If we were to substitute “psychographs” and “psychographer,” we should amend our literature, and make our phraseology an expression of our facts. What think you?—D. T.

In discussing the substantial nature of spirit a correspondent remarks:—“Spirits sometimes say they see our thoughts. Could they do this if thoughts were not a substance, however sublimated? and if they be substance, why may there not be spirit-power, as substance, to originate them?”

MR. PH. HEYDOR, 8, Russell Place, Leeds, is desirous of obtaining the date of the birth of any mediums, such, for instance, as Mr. Jencken's infant, Mrs. Tappan, or any other noted subject of spirit-influence. He says, “I want them for scientific purposes only,” his object being to trace some connection between human attributes and the influence of the various planets.

PASSED away, at Glasgow, on the 22nd May, Henry Murray, aged 62. By this event, after a close and affectionate partnership of forty years, Mrs. Murray has been deprived of a loving-hearted husband, and the Spiritualists of Glasgow of one who has for years shown himself an enlightened, honest, and fearless advocate of Spiritualism. Of Henry Murray it may well be said, “He never feared the face of man.”

A. RAYNER.—The narrative by Judge Edmonds, given by us last week, will afford a good answer to your question. Spirits of a much lower order do not enter the spirit-home, but live in the atmosphere of the earth, and are employed with the ordinary appetites and cares of life. Form a spirit-circle, get into communion with spirits, and ask them how they fare.

THANKS.—TO THE EDITOR.—Dear Sir,—In returning you my sincere thanks, I beg to say I now feel so thoroughly informed on the use of the crystal that I desire nothing more than to return you and your very kind correspondents my sincerest thanks for the very great amount of information thus afforded me.—I remain, yours truly, THOMAS H. MAY 17th, 1874.

NOTTINGHAM.—To the Editor.—Dear Sir,—Nottingham is possessed of a remarkable tilting medium, whose name is Wm. Mitchell. He was born at Sneinton, March 4th, 1848, and had his powers developed at Belper where he has been residing for two years or more previous to his returning to Nottingham again. I was quite sceptical previous to being invited to one of his seances where my scepticism was partly knocked on the head, as I received the most wonderful tests which I know for a fact no one in the house could possibly be in possession of. Some of the facts I had to prove myself afterwards. I have attended several seances since, and many other persons have received some of the most startling facts through his mediumship. I should also say that he speaks well under control, and is just the medium to convince the most sceptical, as the communications are always from relations or friends of the sitters. The other night I heard of him going to a house where several sceptics met who thought of having a bit of fun, but, thanks to the spirit-friends, who came to the rescue, the company were all convinced that spirit-communication was a reality and not a sham. I had the pleasure of taking a friend, and he turned out to be a physical medium, and we are now getting some good writing-tests. Hoping I have not intruded upon your valuable space too much, and hoping to send you another letter before long, I remain, dear sir, yours truly, an honest investigator, WM. CLARIDGE.—Sneinton Road, Sneinton, Notts., May 4th, 1874.



## A PRIVATE SEANCE WITH MRS. OLIVE.

To the Editor.—Dear Sir,—I have long wished to publish an account of my private seance with Mrs. Olive, as it will doubtless be interesting to many of your readers, and a guide to those who may be seeking tests. Now that you are less burdened with subject-matter, and as you have given me your cordial permission, I will do so.

My first acquaintance with the medium was at a small supper party at the house of a friend of mine. Mr. Robert Harper was present on that occasion. After the supper was over, we extemporised a seance, which our medium heartily assented to. She is a lady of delicate constitution and sensitive disposition, perfectly unconscious during control, and passes almost imperceptibly into the comatose or trance condition as soon as the spirits approach her. The first control was performed by "Hambo," who greeted me with "Hallo, old fellow, how d'ye do?" and appeared to know me intimately. By-and-by he treated the party to some merriment at my expense.

After "Hambo" came "Dr. Forbes" and "Sunshine," who also both appeared to know me intimately. This was my first introduction to the medium, and the unmistakable and positive character of her test mediumship, together with her congenial and amiable disposition, prompted me to have a private sitting with her for test purposes.

On the Tuesday morning following, I accordingly betook myself to the residence of the medium, and after I had elicited from her the history of her development and mediumship, she took both my hands in her own, and soon passed into the *extasis* or trance. The first control was by "Sunshine," an Indian maiden, who speaks in an idiom something similar to the North-American Indian tribes. Her first performance was to playfully ruffle my hair into the greatest confusion over my head and face, after which she addressed me as "Regy," a name only used by relatives and most intimate friends. When I asked her how she knew me so well, she said, "Oh, we have known you for years, and have often been with you when you didn't know it." In proof of this she then recounted to me most of my past life, even to within a fortnight of my introduction to her medium. It would seem that Spiritualists and mediums "over there" are well acquainted with most of the active friends of Spiritualism on this sphere. She said she was very sorry for me, and when she looked back on my past life she could almost weep. As I was not very sorry for myself at the moment, nor in any mood for "doing a weep," I asked her to explain, when immediately she brought to my recollection some matters which indeed brought bitter thoughts with them, turning, for the moment, my "milk of human kindness into curds." She then predicted my future career, which other mediums have since confirmed, part of which has already been verified. On leaving, she threw her arms about my neck, and kissing me, naively said, "Don't you tell my squaw" (meaning her medium), which injunction I hope I am not violating by penning this report.

My grandfather, who left this life about fourteen years ago, was described to me accurately, and I was informed that he came to impart energy to me. Some time after this Miss Barlow's guides described the same spirit as of a yellowish colour, and on asking them the meaning of yellow, I was told that it was the symbol of energy.

After controls by "Hambo" and "Mary Queen of Scots," "Dr. Forbes" came, and, in a dignified but cordial manner, assured me of his friendship and his long acquaintance with me. As a test, he told me of one private matter, which I thought neither mortal nor immortal knew anything at all about. He said he was proud of the opportunity of addressing himself for the first time to my "external consciousness." Here followed a panegyric on my labours on behalf of Spiritualism, in which he said I should yet become a powerful instrument in the diffusion of spiritual light. God speed the day! He then gave me some valuable hints for the preservation of health and the development of mediumship, which I have found of great service to me. He then told me the names of those spirits by whom I am influenced, and described my mediumship more correctly than I could have done myself. Before leaving he requested me to ring for the servant, and tell her to ask Miss W—— (a lady companion of the medium's) to come in. Miss W—— had gone out of the house a few minutes after my arrival, and, as I had not heard her re-enter, I told the Doctor that she was not in. He assured me that she was, and reiterated his request. I therefore rang for the servant, and requested her to send Miss W—— in; but the maid informed me that that lady had not returned. "Then," said the Doctor, "I am unusually mistaken." After the medium was restored to her normal condition, and while I was informing her of the nature of the control, Miss W—— walked into the room, and assured us she had been in the house for over twenty minutes.

I forgot to mention that "Sunshine" earnestly entreated me to dine with her "squaw," which I at first resolutely refused to do, pleading urgent business and scarcity of time; but at last I had to yield to her obstinate determination. After my seance was over, I coolly informed the ladies that I intended to dine with them! Imagine their consternation at my apparent impudence. When I told them the particular circumstances of my invitation, there was great merriment, and I did ample justice to an excellent dinner.

I have had a rich and varied experience in spiritual or psychic-force phenomena for the past few years, but never has it been my privilege to sit with a more convincing test-medium than Mrs. Olive; and I would urge investigators to try this phase of mediumship before going to see the physical manifestations, as the latter would be more satisfactory after such experience.—Yours in truth, J. REGINALD OWEN.

43, Cobden Street, Everton, 5th May, 1874.

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

- MONDAY, JUNE 1, Mr. Hume, at 8. Admission, 2s. 6d.  
TUESDAY, JUNE 2, Phenological Seance, by J. Burns. Admission 1s., at 8.  
WEDNESDAY, JUNE 3, Mr. Hume, Physical Medium, at 8. Admission, 2s. 6d.  
Mr. Beales, Physical Medium, at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- SATURDAY, MAY 30, Mr. Williams. See advertisement.  
SUNDAY, MAY 31, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Address at No. 26, Goswell Road, at 7 o'clock.  
MONDAY, JUNE 1, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Williams. See advertisement.  
TUESDAY, JUNE 2, Seance at Temperance Hall, 103, Mile End Road, at 8.15.  
WEDNESDAY, JUNE 3, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
THURSDAY, JUNE 4, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.  
Mr. Williams. See advertisement.

## SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, MAY 30, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.  
SUNDAY, MAY 31, KIRKLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
BOWSBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
COWMS, at George Holdroyd's, at 6 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.  
MORLEY, Mr. E. Bailes's, Town End.  
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 8.30 and 6. Children's Lyceum at 10 a.m.  
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 4 p.m. Healing and Trance-speaking Medium, Mr. John Crane.  
BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.  
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Wall St. Hockley, United Christian Spiritualists, at 8 p.m.  
LOUGHBOSS, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.  
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.  
HULL, 5, Strawberry Street, Drypool, at 7.30.  
NEW SHILDON, at 16, Strand Street, at 6 p.m.  
HACKMONSWICK, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.  
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. John Kinson, medium.  
MONDAY, JUNE 1, HULL, 42, New King Street, at 8.30.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
TUESDAY, JUNE 2, KIRKLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
BOWSBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, JUNE 3, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
MORLEY, Mr. Emmanuel Bailes's, Town End, at 7.30, for development.  
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.  
BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

THURSDAY, JUNE 4, BOWLING, Hall Lane, 7.30 p.m.

- GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.  
BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.  
BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45 by Miss Baker, assisted by a Clairvoyant and Trance-medium.  
FRIDAY, JUNE 5, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 1.  
NOTTINGHAM, Churchgate Low Pavement, Seance at 8 p.m.



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