



Katie Fox of herself is small in stature and slim in figure, with good mental capabilities in a state of inertness. The life she has led in and from girlhood has been passive. Sought for by the rough and gentle, her whims obeyed, so that the sittings be satisfactory, the wonder is and has been how she is worth anything for the ordinary duties of ordinary society. So much for a pen-and-ink sketch of the genuine "Katie" not yet a ghost.

We had a sitting, and at Miss Fox's request I had marked three sheets of my quarto ruled paper, twenty-two lines to the page, locked them up in my desk till the evening of the sitting, and placed them on the round table with pencil. The sitters sat round a four-legged square table. The gas was put out; we soon heard a scribbling on the paper, and when the gas was lighted I found 44 lines of consecutive writing in pencil. It was very strange, but the thought struck me the test was not complete. I had not counted the three sheets I had taken out of the desk. Might not one sheet have been taken and written on, and in the darkness placed on the table? Well, it was not likely, but it was possible. I therefore put the evidence aside.

Doubtless the ghosts perceived my unexpressed thinkings, so they appointed another sitting for Tuesday, August 27th, at 8 p.m. An hour before I planned and arranged the manner of the seance, marked two quarto sheets, and placed the round table so that no sitters could reach it. About twenty minutes before eight Miss Fox came into the room dressed in usual home attire, and listlessly seeing what I was about, said, "Put pen and ink on the table with the pencil." I did so, using a new pen and holder. Miss Fox then sat down, as if tired, away from the table, and we chatted together. The sitters shortly came in, and all took the positions I had assigned, placing my aged mother (87) with her back to the round table, so that no one could go to it without her knowledge; Miss Katie Fox next to her.

Before putting out the gas, all sitting in their seats, I quietly rose, went up to the table, put a second private mark on the sheets of paper, and at once put out the gas, and sat down. We were in darkness, but as the hall gaslights were full on, I saw the light clearly between the foot of the door and the carpet. After sitting, say three to four minutes, Miss Fox humming a tune we had been singing, we heard a sound as if a person were writing at the round side-table; shortly the sheet of paper was shaken in the air vigorously. I asked why they did so; the answer, by raps, was, "You left us no blotting-paper." Heartily enjoying the incident, again we were quiet, and heard the same sound of a person writing energetically at the round table; Miss Fox had re-commenced her tune-humming, which sound gave me proof she was in her place. The rustling of the sheet of paper was again heard, and then we were requested to light the gas. We did so, and found there were on the two sides of ruled paper thirty-seven lines clearly, boldly written, and punctuated. The document had all the appearance of having been written by some one accustomed to literary duties. There was an evenness and regularity in the quantity of ink used, so as not to show when the extra dips of ink had been taken; it looked more like a lithograph. I saw my two private marks on the sheets—one is the initial at the top; the second, done with pencil, does not show in the copy. So a ghost can write as well as touch? Of course; why not?

Now comes an incident that has puzzled me and my family. Taking my educational experiences as my guides, I assert it did not take place. Taking what we all heard and saw, and remembering that if the parlour door had been opened the flood of light in the hall would have revealed the fact, I simply say: Believe the following if you can. On line six, page two, in the writing, we have the ghosts stating, under their hand in writing—"One of your family wish to show you how objects can be brought through closed doors." After some little conversation, the parlour door not opened, we put the gas out; the same ridge of light I saw at the foot of the door. All at once there was a *thud* on the table that startled us all. On lighting the gas there was on the table, close to me, the bust of one of my sons who had passed away some twenty-three years ago; it was a cast from his corpse, and had for several years been with that of his sister on the top of a wardrobe cupboard in my bedroom. Who brought it? how it was brought I cannot tell. Its size and weight precluded the possibility of Miss Fox bringing it. before the sitting commenced, as I saw her come in, stand beside me, and then sit down on the seat allotted to her. The double lights in the room, up to the time the gas was put out, gave powerful light throughout the room. The ghosts wrote plainly what they were going to do, and it was done. How they did it I do not know. The fact remains.

To assist the weak in the faith I copy the narration written for the September number of the *Christian Spiritualist*, respecting a spirit-hand seen and felt by me at Tunbridge Wells. That remaining on my mind and in others as a fact, I see no reason why a similar hand and fingers should not be able to write on the quarto sheet of paper, 14 in. by 9 in., on the 27th August, 1872, the letter photographed in this week's *MEDIUM*.

"When recovering from the serious illness I had in April and May, 1873, I went to Tunbridge Wells for a change. I had with me Mr. Home, my daughter Emily, and Mrs. Arnold. One day I said to Mr. Home, 'I wish to have a sitting some day soon, to thank our spirit-friends for their watchful care of me during my recent illness.' Next morning Mr. Home informed me that at night they (the ghosts) came to him and appointed Tuesday evening to have a sitting. That sitting after tea we had at a large oval-shaped table. I sat at one end, Mr. Home at the other, my daughter and Mrs. Arnold between us. The unoccupied half was pushed against the window recess. I saw a human-shaped hand

pat me on the knee; it then came on the table, as if it had come through the table close to my left hand. I saw the open hand and fingers; it came nearest to my hand resting on the table, and energetically struck or slapped the back of my hand three times. I distinctly saw the hand, felt the hand, and heard the noise produced by the slapping. The other sitters also saw the hand and heard the slapping sounds produced by the hand of the spirit striking mine." Those incidents show that ghosts not only exist, but that they are human beings, having fingers to handle and eyes to see—show how easy it is for them to handle the pen and produce those interesting proofs of their existence and power called spirit-writings. Let us rejoice and be glad, our unseen loved ones live above us. The Great Spirit "Our Father" imbues them and us with his emotion. By Him we live and move and have our being.

Enmore Park, S.E.

J. E. J.

NOTE.—It is well known that I have an intense satisfaction in "dark seances." They are the only ones of their kind, and seriously bar the steady advance of conviction of the fact of Spiritualistic phenomena into the minds of many. I must allow that a ghost-hand may be brought into the room at night, and, therefore, in darkness. There are several problems related, there arise several problems. First, how can a ghost-hand and fingers can hold a pen and write? And, that a ghost has eyes that see paper, pen, ink, table, &c., in a room, while we with our ordinary eyesight machinery cannot. And, the writing is not only distinct and straight, but continuous on the twenty-two blue lines on the quarto page. 4th. The writing shows it was an individualised mind—a mind that could spell words accurately and punctuate—a mind that could tell what other ghosts intended to do—in other words, prove that the ghost was intensely human, and that "ministering spirits" are not atomic protoplasm. J. E. J.

#### THE DARK CHAMBER OF LIFE.

Much suspicion has been cast upon Spiritualism on account of the dark seance, but scientific men should know the value of special conditions better, and remember that experimentalists at the Royal Institution are often obliged to darken the theatre to show off their experiments. No one would think of carrying on experiments on "artificial light" in the sunships, which puts out even the stars; and if you would see them by day you must descend the dark chamber of a deep well, and then look up—hence the saying, "Truth lies at the bottom of a well, and out of darkness comes light; coal is a black substance, and the brain is dark enough." But as to the effect of light, and the necessity of darkness, the photographic sensitive material is a sufficient instance, and the case may be multiplied to any number. One obvious use of darkness in spiritual doings is that it closes the eyesight and the light from the body generally, the action of which so greatly interferes with the action of the inner nature, and hence the effect consequent upon the trance, and even in deep thought how the senses are in abeyance; and we use the term abstract—abstract thought—as being inattentive to the surroundings, and not interfered with by outward circumstances, but closed up within the dark chamber of self; and it will seem paradoxical to assert that this dark chamber of self, or rather of the mind, is the only place in which light exists at all, since we live in actual darkness, the whole universe being a universal darkness and absolute silence. What we mean by light being a mental state arising from a physical action of the brain, brought about by an outward physical action through an ethereal medium, caused by the action of the so-called luminous body, but which in reality is as dark as any other. Then, as it is the mind by the channels of the eyes that fill, or seems to fill, the world with visible light, we may recognise how powerful the interference may be as regards the inward working requiring concentration or freedom of action, and of interaction with whatever the special stimulus or interrelation in the case may be. The ethereal motion of light is a powerful stimulus, and light puts out light, even as we observe how the sunshine puts out the fire; and man is made of very sensitive material, so sensitive as to be capable of sense and thought, of love and hate, and all the other feelings, with intellectual apprehension above all, and which we have now to bring to bear on this great question of Spiritualism.

The true nature of vision in a dark world has yet to be solved. This is how and why we perceive objects, and how far and in what the subjective corresponds with the objective, which is the eternal question in dispute both with idealists and realists. Because inherited experience does not give us the very elements of experience, depend upon it these latest mechanical theories, to account for mind and instinct, are but leading us astray from the real spiritual and efficient causes, and the true nature of things.

HENRY G. ATKINSON, F.G.S.

We have now a stock of Sturmberg's celebrated planohettes; price 4s. 4d. post free.

Mrs. FAY opens her public seances in Brighton on Monday evening. Local announcements will give time and place. The London seances have brought the phenomena before the notice of many distinguished personages. We hear that the Duke of Wellington was present on a recent evening.

DR. GARTH WILKINSON AND SPIRITUALISM.—Having occasion to put a question to Dr. Garth Wilkinson respecting the early life of Swedenborg, he replied in the following terms:—"Though I am entirely Swedenborgian in my beliefs, and hold especially that Swedenborg has been commissioned by the Lord to bring a new knowledge of the Lord to mankind, and thus a new theology, and that the first thing and the last thing that is to become new is theology, so that the knowledge of the Lord shall cover the earth, and intimately and ultimately the only knowledge, the newest of the new; yet on the personal biographical history of Swedenborg I am not now, from lack of memory and opportunity, an authority." Dr. Wilkinson adds:—"As many friends have asked me to be present and even to preside at spirit seances, I shall be glad if you will insert this note in the *MEDIUM*, that my theological whereabouts may be declared."



## MRS. TAPPAN AT MANCHESTER.

SCIENCE *versus* MORALITY; OR THE CAUSES OF THE RISE AND FALL OF NATIONS.

On Sunday evening, August 16th, Mrs. Tappan delivered her second inspirational discourse in Manchester, at the Temperance Hall, Grosvenor Street, which was again crowded to overflowing. Mr. Thomas Ellis presided. A committee selected by the audience wrote down three subjects, and the following was selected by vote: "Does the rise and progress of nations depend upon the diffusion of scientific knowledge, which is variable, or upon the extension and acceptance of the moral laws, which are fixed and unchangeable?" After the customary singing, reading, and invocation,

Mrs. Tappan spoke as follows: You have heard the subject announced; it contains two statements, as well as asks a question. It states that scientific knowledge is variable and changeable, and that the moral law is fixed and unchangeable. Of course, before answering the question, we must dispose of these two assertions. Scientific knowledge as expressed in the world does not claim to be final in reference to any specific developments of any single science in its infancy; but all absolute science is in its laws just as unchangeable as moral law. Any finality in the moral law, accepted by mankind as such, is just as dependent seemingly upon the changes of education, administration, and other outside influences as science. We shall first, therefore, beg to state what we consider to be the proper premises—that scientific knowledge concerning those sciences that are yet in their infancy is variable; but all scientific knowledge that adds to the enlightenment, usefulness of mankind, by the diffusion of the mechanical arts and the extension of civilisation, though changeable, still makes a change for the better, and any abstract science, such as mathematics, in its finality never changes; the fundamental principles of mathematical science being the same to-day as when they were first discovered in Egypt. Consequently, we must consider what is meant by scientific knowledge. If the gentleman means simply the theories of science, which do not claim to be final until fairly and distinctively tested, then, of course, we will agree with his assertion that these are changeable; but if he means the actual possession and acquisitions of science, although changeable, these yield with each change a fruitful harvest for the benefit of mankind. Such scientific acquisitions as the mariner's compass, the printing-press, the steam-engine, and the magnetic telegraph in our opinion have been fruitful sources of the improvement and progress of nations; while the fixed moral law that is in the world, though it remain unchanged for ages, does not move humanity so much, in our opinion, as accessible food and the diffusion of general knowledge upon the principles of external life and sanitary protection; these moral laws, as we stated, being the highest, but being above the average range of human thought until the physical man is provided for. We shall therefore beg, in replying to the question, to state what we believe to be the causes of the rise and fall of nations, and whether in the final and culminating processes of human development the moral law and the scientific law will not be found to be co-equal and co-existent ones with the other.

It is well known to all students of history that in the beginning of nations the nomadic races of the earth commenced their association together from a desire for physical protection; that as man found himself in the barbaric ages deficient in physical protection, combinations of men assembled together for the purpose of warding off dangers from wild beasts, from the elements of the earth and air, and finally from one another; and that these dangers were purely physical in their nature, but formed themselves into invisible dangers, as men considered in those days that every element was inhabited by a supernatural being. We know that in the beginning and infancy of races the desire for advancement and mutual protection keeps down the cupidity and selfishness which afterwards prevail. We know that danger mutually attracts people together; and when intent upon the simple object of self-preservation, there is no time for the corrupting influence of the vices that afterwards creep in. So we judge that all nations in their primal condition were patriarchal, living more as the members of families, the chief or sire being the head of the family, and deciding all disputes, he, in turn, becoming the priest or interpreter of religious or spiritual teachings; and, as the communities augmented, these priests or patriarchs were undoubtedly chosen from the wisest among the people or the most aged. Finally, when men assembled into towns, built kingdoms, and made governments and laws, it was, as we have stated, from this instinct of preservation that they might mutually keep off any enemy of winds, waters, wild beasts, destroying floods, and devastating influences generally. With this desire there was of course implanted within the mind the love of the Spirit or supreme power that seemed evidently ruling the universe. This took the form of worship. But as the ancient nations discovered unpropitious as well as favourable influences in nature, they concluded there were two kinds of deities—one the god or gods of goodness, and the other the god or gods of evil; because in the summer time and during the prevalence of the sun's rays vegetation improved, life gave forth its fructifying influence, and the earth was beautified, yielding its products to man; in the winter time were floods, snows, devastating rains, all kinds of evil powers—these were also deified. And it comes to be a fact that among the Brahmins, who worship a threefold deity, that which represents the destroyer Siva has more followers than Bramah or Vishnu; it comes to be a fact that the element of fire usurped the place of worship. But, as we stated, all the laws founded upon the combinations of men for mutual protection in the earlier stages of the growth of governments and kingdoms are laws of progress, because

they are always striving to obtain somewhat that is higher; but as soon as a nation reaches the condition of prosperity, then prosperity begets corruption, growing out of two distinctive causes—one is that in prosperity they congregate together in crowded cities, instead of living, as the nomadic tribes do, near to nature and in the open air. These crowded cities, because of the lack of sanitary measures, become the fruitful sources of disease and of crime, and from these proceed the certain introduction of those elements that afterwards destroy the people that they seemingly have created. In the remote countries of the East, the vast empires of India and Egypt, Asia and China, and wherever these influences exist, we know that the two corrupting causes that go hand in hand with civilisation are crowded cities and the lack of proper sanitary measures, and the corruption which is begotten of selfishness; for as soon as there is a sufficient combination of men, of laws, and of soldiers to protect them from outside invasion of foes, they begin to make war upon each other, either through selfishness or some kind of ambition. Hence the first elements of national destruction are sown with the prosperity of a nation and with the numbers of the people that assemble together. But whenever this prosperity is sufficiently enlightened not to crowd itself within too narrow limits—as was the case with the Chinese empire, which was the source of its own destruction, by being shut out from the other nations of the earth, or as has been the case with many other distinguished nations, who refuse to have commerce with outside nations, and thereby have sown the seeds of their own destruction—whenever the civilisation has been sufficiently enlightened and sufficiently great to cause the nations so combining not to restrict themselves to isolated territory, and not to crowd their people within too narrow a compass, and not to prey upon one another by individual selfishness, these nations have existed for the longest period of time. But it so happens, or was from the beginning a law of the Creator, that whenever nations reach a certain degree of material prosperity they also reach a certain degree of ambition, of cupidity, of desire for gain; and this individual or national selfishness forms the germ of the national destruction. The empires of the East illustrate this. The Chinese empire, which for thousands of years held sway in the East, was only destroyed because of the national corruption, the result of too great a number of human beings concentrated in one part of the earth; and wherever these exist there is always a neglect of those proper sanitary measures that produce life and power and strength and vitality in a nation.

The causes of the rise and fall of nations have been uniform the world's history over. We need not go so far back as the Chinese empire; we may revert to Egypt, containing within itself the splendid powers and results of ages of civilisation that preceded it, the seat and citadel of learning, of science, of government, of wealth, of power—Egypt also held within her breast the germs of the same destruction that had caused the decadence of the nations of the East, namely, with prosperity came first disease, then desire of ambition, aggressive wars, pestilence, famine, destruction. The Grecian and Roman empires, supposed to represent the acme of human civilisation and culture, and even now pointed to as the highest and best efforts of human enlightenment and human civilisation, owed their decadence to the existence of two distinguished faults, isolation and ambition—isolation from the rest of the world because of their supposed superiority; ambition, which restricted itself to material and intellectual, instead of combining spiritual excellence also; and these caused, as we state, the final overthrow of the finest evidences of civilisation that have yet existed upon the earth, because the later nations have not yet reached the acme of their power. But whenever a nation by its too great isolation or power has been separated from the rest of the world, there always seems to be a prevailing impulse of barbaric tribes or of hordes of natural men to sweep over and devastate the regions thus seemingly beautified by the hand of man. This has always been considered a calamity, and the invasion of the Roman empire in its days of highest prosperity by the Goths and Vandals was deemed the greatest misfortune that ever happened to civilisation. We consider it one of the greatest benefactions, for it removed from the narrow and limited sphere of the Roman empire itself to the larger sphere of the world the seeds and germs of that civilisation; it made way for the nations that have since grown up beyond the Pillars of Hercules, and removed the Hellenic civilisation to the borders of Britain and France, and even caused the impetus that finally created the New World with its wondrous population and power.

Whenever a centre of civilisation can be dispersed, it is like carrying so many seeds on the wings of the wind, to plant them in the wilderness, and yield anew the harvest of human growth and prosperity. Whenever that civilisation is kept within a narrow compass, it creates the elements of its own destruction, and finally dies from the lack of a replenishment of those elements that give it vitality and strength. You will perceive this in reference to royal families, and in reference to all those nations that forbid intermarriage with other nations; by that isolation they retain within themselves the physiological and physical elements of self-destruction; for whatever disease, incapacity, or physical imperfection is thus generated, becomes perpetuated from one generation to another. The weakest races in the world are races of kings; the strongest races in the world are races composed of the greatest number of nations amalgamated. The Anglo-Saxon race represents one of the latter, the American new nation represents another; and all those nations that have been the expression of various races contain within themselves the greatest amount of vitality and prosperity.

We are asked, however, to draw a contrast or comparison between the endurance of nations; and to say if the cause of their rise and downfall is to be attributed to scientific or to moral results. We consider that the true student of history must enunciate and enumerate both these causes together. We consider that they cannot be separated when we measure the rise and fall of any nation whatsoever, because while, as we have stated, absolute scientific data may vary, so also do the conceptions of moral law vary. For instance, the social and moral customs among the Jews and among the nations of the East differ essentially from those prevalent in Greece and Rome, and yet both have alike perished. The Egyptians had one kind of morality, the ancient Brahmin had another, the reformed Buddhist has another. All systems of moral law vary according to the nation in which they exist. The laws of the Spartan Lycurgus would be considered very immoral to-day, since he caused to be put to death every imperfect infant that was born, and since no deformed person could be allowed to live. To-day that would be considered murder; it was then considered the epitome of moral law. You are also aware that there are differences in many prominent social and moral questions between the Hebraic and Christian dispensations. But we consider that the ultimate moral truth, like the ultimate scientific truth, is destined to be the ruling and controlling cause of the advancement and prosperity of nations; that when the ultimate moral truth is made known and fully taught, it undoubtedly will cover all the moral necessities of humanity: so, when the ultimate scientific truth is made known, it will cover all the physical needs of humanity.

It was supposed that the laws of Moses, as embodied in the commandments, contained everything that was requisite for the advancement and prosperity of the children of Israel; yet, when Christ came, he embodied those commandments in a single statement: "A new commandment I give unto you, that ye love one another." This superseded many of the commandments, for it contained the whole of them. So there are scientific truths undoubtedly, that will ultimately take the place of many that are only approximately true, and the world will be governed by them.

But when we are asked whether the golden rule has had most to do with modern civilisation, or whether it has been the compass, the printing-press, the magnetic telegraph, the steam-engine, and the various devices for creating power and releasing men from laborious toil, we must give the verdict to that which seems to have been the means of diffusing the greatest happiness among mankind. Undoubtedly the golden rule, when stated, forms the highest possible guidance for mankind; but how is it to be stated without the million tongues that are daily going forth from the printing-press? how is it to be stated without the many giant arms of power that are daily crossing the seas in the form of steam ships? how is it to be stated without the subtle wings of the lightning that bear it thousands of miles across the ocean beneath the sea? how is it to be stated without the sailors who go down to the sea in ships, and carry with them messages of civilisation to the distant nations? He is the world's saviour who invents a method or devises a means whereby millions of human beings may be put in possession of the means of life; for the great question with the mass of humanity is not what to do to each other, but how to live; the great question with the masses is not simply the moral law, and the higher code of nature, but what to feed their children with; and you cannot feed men with the golden rule; you cannot give a man this to eat while his children are starving for bread. He who has made it possible for England's poor to have bread untaxed has done more than every church that rears its spire throughout the world.

These may seem like strong statements; but when we remember that the primal law of man's existence on earth is that the body shall be a fitting temple of the soul, and that it is the right of every child that is born in the world to have suitable food, and shelter and clothing, we do deplore the amount of utterance that is given to this same golden rule, while there are paupers in the streets of every Christian city, and while there are thousands hungering for bread. We do think that something is needed beside the mere statement of the moral law, when there are multitudes thronging together in crowded cities, and in low places of the earth, seeking only for home and shelter. If two thousand years of this kind of utterance has not availed to reach the hearts of those within the very centres of Christian civilisation, what would it be outside of those centres? Had it not been for the measures adopted through scientific knowledge, we know that the methods of human advancement and of human health and prosperity would not have been as one to a thousand of what they are to-day. Look at the devastating plagues and forms of pestilence that have swept over the peopled cities of Asia and of the East in time past, destroying thousands of lives. Look at the devastating pestilences that have even been known in enlightened Britain. But just so soon as the Sanitary Commission enters a city and perform their duty properly, plague and pestilence depart. Just so soon as there are efficient measures provided for carrying away poisonous miasms, for protecting human life against contagious diseases, for preserving the purity of the atmosphere, of the water, of the food, then all these powers of physical destruction cease.

There is no amount of mere moral utterance that will do it, but a minute knowledge of the scientific laws upon which life and health are based; and those laws are contained within the knowledge of that which is destructive and that which is beneficial to man. Every disease is borne either upon the atmosphere, or in the water, or in the food that you eat; and every disease contains distinctive and especial germs, either animal or vegetable, that may be propagated among mankind, and that may be destroyed by

proper scientific knowledge. He who discovers a mode of practically preventing the diffusion of these diseases, becomes at once a great moral as well as physical saviour to mankind; while he who points out an effectual method not only of acquiring means to sustain daily life, but of so saving those means as to give health and cultivation to his children, becomes the greatest missionary that modern civilisation can possess.

Bear in mind that we do not here deny, nor do we underrate, nor do we set aside the great men of the world's moral teaching; but the moral teaching of the world is like a star that is set up in heaven, giving no light to the wandering feet of those who are walking in the darkness of want and penury. Whoever will connect that moral law with the immediate need of these men down here at your feet, he is the man who combines the teacher and the saviour in one. Whoso will bring that law within the grasp of the man who is delving and toiling here, and make it possible for him to see his way clear—as well as the king upon the throne, the potentate by his side, and the millionaire who revels in wealth—he will show him some connection between the golden rule and his own life. But what does the man who is starving for bread, or eking out a scanty subsistence, is obliged to toil every active hour of his life for the maintenance of himself and family—what does he know about doing good to others or dealing justly? Shall you preach to him while those to whom he looks for instruction revel in wealth, without the possibility of his bridging over the wide gulf between him and they? What shall you say to him of State and Church and the construction of governments when he only knows that from morning until evening and evening until morning he is struggling and striving for bare subsistence? Why, it is plain that something else is needed in the world beside either moral statement or merely scientific statement. If we have science we must have it practically applied to the needs and wishes of men; and we consider that every scientific acquisition that has made learning possible, that has made labour more endurable, that has made the fate of the toiling man less burdensome, has been a direct and distinctive revelation from heaven; and we consider that the sweet spirit of patience and lovingkindness that may also have come with the religious teacher has been likewise a saving grace in the world. We, for our own part, cannot separate the highest moral from the highest physical and scientific laws. We believe that all the laws of nature are God's laws. We believe that the understanding of those laws properly is religion. We believe that the true worship of God is to conform to those laws, physical and moral; and he who violates the physical law, bringing thereby suffering upon himself or his children, is just as great a sinner as he who violates the moral law. We believe that the time will come when you will just be as much ashamed to have a headache as to tell a lie; when it will be just as important that you should know how to avoid taking a cold as to avoid stealing; when the importance that is attached to physical health and well-being will be as much a part of your religion as saying your morning prayers; when it will be considered a part of human devotions to know precisely the requisite amount of oxygen to introduce into a room in order to preserve human health, and not as now (perhaps not on the present occasion, but very frequently), poisonous air being breathed over and over again, for the purpose of receiving spiritual and moral instruction. The amount of carbonic acid gas introduced into the brain and system during an ordinary discourse produces far more sinful results than if the people generally remained away from hearing the discourse. The physical poison thus introduced vitiates the blood, carries feebleness to the brain, makes it impossible to exercise properly the reasoning functions, and destroys all effort that a man can possibly make in the direction of goodness. Take away these slums and sloughs of despond in your crowded cities, and make them all fitting places for the habitation of men. See to it that children are not crowded together in low hovels and beneath the ground and gutters of your crowded cities. See to it that sixteen, or eighteen, or twenty families, numbering in all sixty or a hundred persons, are not condemned to four or five single apartments. This is what we consider to be moral enlightenment; this is what we consider to be the high work of the home missionary societies in all Christian lands; this is what we think should be taught in schools, and made the every-day and abiding religion of every household, that the temple which the spirit inhabits may be made the fitting abode and house of God, the soul having a suitable habitation.

We state that we consider the good man is he who loves justice and walks uprightly; he who loves his neighbour as himself, and who does—nay, not only does, but thinks—towards all as he would have that they should think toward him, and thus fulfils the highest requirements of the moral law. But we state that there is an impassable barrier between the man who is starving for bread and him who is expounding the golden rule. Let us see to it that in the Christian land that enunciates the highest moral law, there shall not be this wide discrepancy between men merely from the accident of birth. Let us see to it that he who toils daily and nightly shall not be obliged to exhaust to his uttermost the strength that nature gives, while another man who has no thought of the morrow revels in idleness. He who will make between these two extremes in society a proper and philosophical bridge, who will arch over this wide gulf of humanity with a scientific system of ethics, making it possible for every man to have proper physical, intellectual, and moral training, he will be the saviour of the nineteenth century. This is rapidly being performed. The diffusion of knowledge, the printing-press, economy in food, the dispensing of learning, proper schools for children, the labour that is lessened and lightened—all these are so many aids toward

bringing about this result; and whether the impetus proceeds from the moral or from the scientific portion of the community, it matters little. The inventions whereby toil is lessened have emanated from scientific minds; and we must not forget that the great conservators of theological opinions, the organisation of the churches, have with each advancing step of science opposed that step; we must not forget that not only the magnetic-needle, but the printing-press, the steam-engine, the electric telegraph have not received more violent opposition, and scarcely any except from these same ecclesiastical organisations. We do not consider, however, that these represent the moral force of the community; we do not consider that this particular form of religious expression really represents the moral power of mankind: we consider that the highest voice of the greatest number of people in the world constitutes its moral strength, and that when any question is before a nation, or before the people of the world, if you get the average voice of mankind upon that subject, you will get generally the highest moral standard. There is no number of people, however ignorant and debased, but what, if appealed to in this manner, will give their verdict for that which is best and highest. There is no number of people unprejudiced and ungoverned by passion, but what, when they are asked which is right and which is best and which is highest, will say that is right and best and highest which promotes the happiness of mankind, and that is wrong and not best and is low which tends to the degradation and unhappiness of mankind. And this being the standard of taste, we consider that the moral law and its expression is safe in the minds of the majority of the people of the world. It is a pleasing fact, to which we wish to call your attention, that among all the nations of the earth the highest expression of morality is simultaneous and similar, whether it be among the Christian, the Hindoo, or the remote barbarian—namely, "Do unto others as you would that they should do unto you." In Arabia, where you might consider that your life was not safe, a stranger's tent is sacred. Upon the plains of North America, where the wild Indians capture and perhaps murder those whom they suppose to be their enemies, the stranger who is their guest is protected; he is safe beneath their roof. Hospitality and doing justly to those who are strangers in their midst becomes the prevailing voice of even the barbarous nations of the world; while in Mohammedan countries their dealings would sometimes put to the blush the measure and tithe of Christian nations, since there are not barriers, locks and keys, but among many of the places of business the goods are left upon the counter, and the purchaser leaves the requisite amount of change, taking what he requires, and when reprimanded for this carelessness they excuse themselves by saying, "There are no Christians within two or three miles!" It is a law in Christian countries that men shall do honestly, but the results in the streets of your cities show that you do not trust one another; and between brothers (now we are putting searching propositions) of the same denomination, it is necessary that distinctive legal documents shall be drawn up and attested under oath, in order that you may do justly by one another. If this be the highest expression of civilisation, then we do not know what civilisation means.

We believe that the moral law requires more than this, not only that you shall do justly to one another when compelled to do so by legal obligations, but that there shall not be even a thought or desire to do unjustly. And putting this test to the world, there is great need that the moral law shall be more fully illustrated. We believe, as a matter of fact, that the simple condition of goodness and of truth and of purity form the highest spiritual state. We believe that he, however humble, who has within himself that spiritual state, has greater possessions than if he were lord of a manor or king of an empire. But we also believe that the two conditions must go hand in hand in society, and that when applied to nations we must have for the physical results the best scientific and sanitary measures, and for the mental and moral results the best and highest mental and religious training. And we believe that so dependent is the one upon the other that the enlightened spirit does not wish, and is pained to express itself in an unworthy form; and that the unworthy form oftentimes prevents the expression of the highest and noblest impulses of humanity. We believe that when it shall become a fact in religion as well as in science that the whole scope of man's obligations includes physical and moral perfection, that there will not then be the divergence between science and religion that there is to-day. The tendency of this divergence is that the scientific man devotes his whole energies to the physical, and to its expression and perfection. This undoubtedly produces splendid results; but when the temple is perfected, if there be no soul to occupy it, what shall it matter? The theologian has devoted his entire energies to the cultivation of man's spirit, as he supposes, at the expense of the physical and scientific nature. The result is that the emaciated body, the half-starved conditions in the world, and all the forms of disease, demand an increasing vigilance on the part of science. Let us have it in this way—that the true physician shall be the man who understands not only physical but moral causes of disease; that the true physician shall not only probe the wound that is manifest in the body, but also analyse those subtle powers of the mind that frequently cause suffering and disease, and there can be no truly scientific physician who does not understand the psychological as well as the physiological causes of human suffering. Let us also have it arranged in this wise—that he who teaches men morally and gives to them spiritual food, shall also see to it, or be made aware, as to whether they have proper physical food and clothing; and that he shall not strive to impress upon their minds the lofty

excellence of moral maxims until he knows whether there be food in the larder, or whether the children be suffering for bread.

When these combinations are made in human society, the teacher of religion will not be a stranger to all the little ones who go houseless in our streets; and it will be made a point of taste and of high moral law in a community that there shall be no paupers there, that there shall be no maimed ones crying for bread. You have, to your honour be it said, as a Christian nation, the most noble and beneficent institutions and asylums for the deaf and blind and maimed, places of instruction for the poor and the outcast; yet there are thousands still unprovided for, and thousands more that in moral ways are blind and deaf and lame, that have no other road to travel but straight to the penitentiary or the gallows. Let there be asylums for the blind in spirit and the deaf in soul, places for the morally infirm, so that if a man be predisposed by organisation which he has inherited, or by any other ante-natal cause, to take that which is not his own, he shall not, therefore, be forced into solitary confinement, but placed in an hospital where kleptomania is made a special subject of treatment, even as you have placed the blind man in a suitable asylum. If there be those who have ungovernable tempers, and who are liable to kill and murder their kind, let there be places of reform and instruction for them. Small boys that are found in the streets striking their little fellows, and giving vent to those passions that may have been transmitted from previous generations, let them be restrained; let there be some moral institution (not, alas! like your workhouses, but some gentle moral restraint) whereby that passion will be suppressed, and the antagonism and violence of their nature done away with. If there be those prone to fall in your streets—as, alas! there are too many liable to temptation in intoxicating drinks—let there be a way provided to lead them away from temptation; let it be just as impossible for them to obtain drink which shall injure them and their fellows as it is now to obtain arsenic with which to poison your fellow-creatures. But so long as the weak in spirit and the maimed in soul and the blind in moral excellence are left without these stays and props, just so long the moral instruction in the world will be void; just so long there will not be the requisite results yielded for the amount of instruction. We could wish that these splendid edifices, rearing their spires to heaven, were made the asylums of sick souls; we could wish that their splendid aisles were thrown open as vast receptacles for the infirm of spirit, where kind voices and ready hands and efficient teachers should minister to those who are morally infirm. We could wish this; and being so they would be fitting companions to those other institutions that support the physically weak and infirm, and protect them because of their misfortunes.

We have shown, we consider, that the truest and highest civilisation depends upon the co-equal application of the physical and moral laws that are known, or are to be known in the world; and that while the moral law may be perfectly stated, it cannot be perfectly known while the condition of the world physically leads to a condition of want and dependency; that there can be no proper attention given to mental and spiritual truths until the body be made a fitting temple for the soul; that the highest form of government will be that which combines the two, protecting as well those who are morally as those who are physically weak; and that the highest form of civilisation will be that which, spurning the dens and places into which humanity are now crowded, shall make it possible for every human being to have pure air, pure water, pure food, suitable habitation and clothing, and suitable mental and moral culture. We shall then expect the epitome of enlightenment and civilisation on earth, and not till then.

Several questions were asked, and readily and satisfactorily answered. They were not all either pertinent or wise. One question was, "Do Spiritualists as a rule treat their fellow-men better than anti-Spiritualists?" The answer was, "The teachings of Spiritualism enjoin upon them to do so. If they fail to do it, it is their personal fault, just as it is the personal fault of the Christian if he fail to obey the golden rule."

The question was then varied, thus: "Is such teaching not the teaching of other denominations as well as Spiritualists?"—A.: "We do not doubt that it is, and we believe it is coming to be more and more generally adopted by all the denominations in Christendom. We think there is an earnest endeavour on the part of enlightened men of all denominations to strive to promote the physical well-being of their fellow-mortals before attempting to teach them too much of the spiritual. We consider it as one of the very finest signs of the times."

Objection was taken to the charge made against ecclesiasticism of opposing progress. Why should the priesthood be charged with opposing scientific truth if they were in ignorance that it was the truth?—A.: "But the priest who persecutes the truth before he knows whether it be the truth, has no right to be in ignorance."

The last question suggested was that we were a long way behind the days of Christ in healing the sick; and it was said that if Christ could only come again and repeat these healing miracles there would be hope of the world.

Mrs. Tappan replied that healing the sick was not generally practised in the days of Christ, but only by Christ and his followers; consequently the standard of mankind was not higher than to-day. Besides, many mediums in the present day heal the sick. There were thousands of such cases of healing well attested; but such healing was no longer a marvel, because it came within the scope of natural though supermundane science.

The proceedings were brought to a pleasing conclusion by the recitation of an impromptu poem.



## THE RULE OF RIGHT.

(Given at Manchester, Sunday afternoon, Aug. 18th; subject selected by the audience.)

There came a voice from God to man,  
Upon Mount Sinai,  
Revealing there the wondrous plan  
Whereby his power from high  
Outworks itself for human good;  
That voice when understood  
Gave ten rules for the human weal.  
Moses this thought did thus reveal:  
That every day and every hour  
The potency of God's great power  
Was known and taught in rules.  
These were evolved from schools,  
All fashioned by Mosaiic law,  
Conceived without a single flaw.

Among the nations of the East,  
Where Nature spreads her primal feast  
Of loveliness, and where the orb of gold  
Its full rich splendours hath unrolled,  
The simple thought of man to man  
Revealed in the perfect plan  
Of human brotherhood held sway.  
But these thoughts, like the golden day,  
Perished, and then human blood  
Drowned all the glory in its flood.

Justice then took control of mind;  
The Greeks and Romans sought to bind  
Man to his brother by the power  
Of justice and proud Freedom's dower.  
But subtle processes of schools,  
The simple methods and the rules  
Of Stoic sages, Spartan schools,  
Served not to lift the mist-like veil  
Of darkness from the earth; and men bewail  
The utter loss of that first plan,  
That seemed to come on earth to man.

But there is one Guide, brightest, best,  
Found 'mong all nations, and express'd  
Even by those who seek to be  
Truth's worshippers beneath the sun,  
But glorified by him on Calvary  
Who died, the meek and lowly one;  
Untaught by law, unskilled by school,  
The simple ethics of the Golden Rule,  
Set high above all places in the world,  
Inscribed on banner bright unfurled.

This is my plan:  
"Do ye to others as ye would  
That they should do to you"—  
God's word to man.

## MRS. TAPPAN'S SUCCESS IN MANCHESTER.

To the Editor.—Sir,—The long-expected opportunity of listening to a series of beautiful and instructive discourses, given through our much-esteemed friend, Mrs. Cora L. V. Tappan, has in the due course of events taken place, much to the evident enjoyment and edification of all whose minds were free from prejudices and such kindred feelings. All the meetings were conducted in such a manner as to preclude the possibility of giving cause for just complaint or unfairness. The chairman upon each occasion was our friend and co-worker, Mr. Thomas Ellis, whose tact and firmness enabled him to perform his duties in an agreeable manner.

The subjects for each discourse (as stated on the posters) were suggested by a committee of five gentlemen, and afterwards left in the hands of the audience to select one for that occasion. It is pleasing to state that all the four subjects selected were alike creditable to the intelligence of the gentlemen who chose it, as well as the audience who decided upon the same. The last two selected were as follow:—"The Origin, Constitution, and Destiny of the Human Soul;" and, "Spiritualism, Mesmerism, and Clairvoyance: What are they?" The admirable style in which these discourses were given gave general satisfaction. The former subject formed the basis for a grand oration, such an one as will be long remembered by those who could appreciate the truths then advanced, and when printed in your valuable paper the MEDIUM will again be a treat to all your readers, whether Spiritualists or non-Spiritualists.

The generous manner in which some of our local papers have noticed these discourses have been to the friends here an agreeable surprise. I hope this effort to bring the teachings of Spiritualism to the front will do much good, and that Mrs. Tappan may long remain in this land to be the willing mouthpiece of such ennobling spirit-guides.—Yours truly,  
RICHARD FITTON.

34, Walnut Street, August 25, 1874.

Mr. PERKS, Birmingham, reminds his friends and visitors to his circle that it will close until the first Sunday in October.

Mr. DABBY, Manchester, writes:—"Mrs. Tappan's visit amongst us has been a most successful one. The lectures have been well attended, and we shall have a balance over after paying all expenses."

Miss LORRIE FOWLER was never in better seeing power, and her remarkable mediumship has won her a high position amongst modern celebrities. It is simply a fact that she is in frequent receipt of visits from persons moving in the highest circles in Europe, crowned heads included. Nothing is better evidence of advance of Spiritualism than the patronage bestowed on a distinguished medium. Miss Fowler's address is, 21, Princes Street, Hanover Square, near Regent Circus.

## MRS. TAPPAN AT OLDHAM.

From a long report in the *Oldham Evening Express* of Monday we quote the following:—"Yesterday Mrs. Cora L. V. Tappan, the inspirational medium, whose addresses in this and the neighbouring counties have excited the admiration and surprise of all classes of people, learned and unlearned, delivered two orations in the Temperance Hall, Horsedgate Street. The lady, it will be remembered, visited Oldham in June and again in July, on both of which occasions she delivered orations, since issued in pamphlet form, on various theological and scientific topics of a controversial nature. The audiences were then very large, the vast room at the Co-operative Hall, King Street, being crowded on each visit. Yesterday, although there had been much less extended publicity given to the announcements, there were numerous audiences, and those present were of a highly respectable, intelligent, and most orderly class of working men and women, among whom, however, were not a few of a higher station in society. Mr. Thomas Kershaw, president of the Oldham Psychological Society, occupied the chair. The subject selected by the audience was, 'Is the Bible the Word of God, or is it of Human Origin?' After tracing the history of the Bible down to the present translation, the report says:—The medium then proceeded to show that among all the nations of the world there existed writings which were held to have been inspired by God. There was the Zendavesta of Zoroaster, the bible of the Medes and Persians, containing the very spirit and soul of Persian inspiration; the bible of the Hindus, compiled from the ancient Vedas, wherein the spirit of inspiration had spoken in times long past; the Brahmin faith, incorporated in works numbering many hundred volumes; the reformed Buddhist faith, following the teachings of Buddha; the Mohammedan Koran; and the works of Confucius in China. The meaning of this was, that if God had spoken only through the Christian Bible, then nine-tenths of humanity knew nothing whatever of these utterances. But the proper construction to be placed on the question was, that God spoke in a special manner to all peoples, and conveyed to them the fundamental teachings of His spirit in the manner best presenting itself; that alone it was the letter that killeth—the spirit only giving life; and that whilst it could not be considered that the words of the Bible and Testament in their present form were the words of the Divine mind literally, they held in them the expression of the Divine wishes and teachings towards mankind. At the close of the address, the same method adopted at the outset was followed in choosing the subject for a poem, and the decision fell upon—'The Future of the Christian Church.' Both oration and poem were received with repeated and audible marks of approval. In the evening, our notice of which must be held over, the subject of the oration was, 'England's Condition socially, and what it is leading to,' a sort of semi-political topic, which was treated in a highly popular and successful manner. Mrs. Tappan delivers her closing oration to-night, and the opportunity of enjoying a really intellectual treat should not be lost. In eloquence and discriminating treatment of her spontaneous subjects, the orations are unrivalled."

A correspondent observes:—"We have had three glorious orations through Mrs. C. L. V. Tappan this week. The town is quite aglow with her wonderful mediumship. May our Father God prosper her in the work she has so nobly undertaken!"

## MRS. TAPPAN AT LIVERPOOL.

By special request of the Psychological Society, Dr. William Hitchman presided at Mrs. Tappan's oration in the Concert Hall on Wednesday evening, and in the course of his introductory remarks, spoke as follows:—"We are assembled, as you are aware, for the purpose of again listening to one of those remarkable addresses on the literature, science, and philosophy of Spiritualism, which have long since made the names of Mrs. Tappan and her spirit-guides most justly famous for heavenly brightness and beauty of soul, not only in Europe and America, but throughout the civilised world. It is desirable that you appoint a select committee of five persons to nominate a variety of three subjects, from which to choose a topic for the oration; and afterwards some other election must take place on your part for a poem. I doubt not you will render to the chair, on this occasion, that kindly aid and necessary co-operation, which shall enable me to conduct a wise and orderly gathering—an assembly, let us hope, whose chief end, aim, or object it is to acquire some portion of that blessed knowledge which alone can make us free, in heart and intellect, for time or eternity. At the recent meeting of the British Association for the Advancement of Science Professor Tyndall has again assured the British people, with all the force and majesty of his splendid genius, that you and I shall shortly form additional elements of 'the deep azure of an infinite past.' Now, with all deference to the learned president, I venture to characterise that statement as betokening something rather unpleasantly akin to light blue annihilation! Fortunate is it, perhaps, for us to remember that even he does not claim to be an infallible teacher in his own scientific department of physics and mathematics—of which, nevertheless, he is a brilliant and distinguished ornament—in fact, not long since, in Norwich and Liverpool, he sought to tell us, philosophically, that the mind of man was solely dependant upon molecular physics, or in other words, that no mental phenomena exist apart from the elements of cerebral organisation. I took the liberty of demonstrating to the sections of Biology, that there are numerous examples throughout planaria, polypi, and annelida (marine worms, clams, &c.) of psychical phenomena being manifested by spontaneous division of animal bodies. Each body may be artificially divided and sub-divided, again and again, and yet each portion shall contain an independent separate mental principle, or soul, capable of demonstrating special will and special desires, in the entire absence of hemispherical ganglia, brain, spinal cord, or the nervous granules of mind. The facts and phenomena of magnetism in the organic constitution of human nature, not to mention the marvellous results of recent psychometry, have long since demonstrated to the advanced thinker in the science of psychology the important truth that the mesmeric individual, for example, is an illustration of the impression of mind by mind. Such persons, I know, can see without eyes, hear without ears, taste without the aid of the palate, and not only so, but accurately predict the true accession of a paroxysm of disease; not, mark, as to the day or

hour merely, but the very minute, and the exact time of each special cure or recovery. They read words traced by my own hand, as well as books, opened by sheerest chance, in different tongues. These phenomena, moreover, were not unknown in the world long anterior to the Christian era, in the island of Salamis, emphatically—hundreds of years before the birth of Jesus of Nazareth—to Solon, the Grecian lawgiver, Asclepiades the Roman physician, Tacitus the historian, Suetonius, and the Emperor, Vespasian at Alexandria—ay, scarcely less to the Chaldean priests, the Indian Brahmins, the Persi, and throughout the whole of the Chinese empire, from Peking to Tsin-nan-fop, from the centre to the extremities of Asia—an area nearly equal to a tenth of our present habitable globe. Not long since, in one and the same University of Saxa-Weimar, it was my privilege to listen to the teachings of three of the greatest philosophers of our age and generation, as it were, simultaneously. The first (Professor Haeckel) taught me how to trace back the chemico-physical forces of cosmic life, step by step, through animated forms of nature, even to the *protogenes*, living beings which differ in no wise, it would seem, from mere fragments of albumen, except in a more finely granular character; that, in point of fact, man springs from monad, by way of molecular genesis and natural selection, and ends the brief cycle of his career in the formation of first-class manure. The second (Professor Ruckert) assured me that Christ has certainly spoken in the direct voice of a living spirit of heaven to a spirit on earth, clad in the physical organisation of Paul of Tarsus, as he journeyed to the capital of Syria; whilst the third (Professor Hase) declared that Jesus has remained with us to this day, and is ever ready to commune with the souls of the faithful in spirit and in truth. Now, Spiritualism I hold to be the alone science or philosophy that is adequate to the reconciliation of all such speculative opinions in naturalism, theology, or religion; nay, more, adequate to the adjustment of the *Δαιμόνιον* of Socrates, the *Idea* of Plato, the *Noûs* of Aristotle, the *Apex* of Paracelsus, the *Anima* of Stahl, the *Cogito ergo sum* of Descartes, and, to come nearer home, the vital principle of Pritchard, the primordial germ of Darwin, the Polar molecules of Tyndall, the protoplasm of Huxley, and the Dionian carnivorous plant of Hooker. Just that trustworthy sense-knowledge does modern Spiritualism now demonstrate to each faithful disciple, that the philosophers of Germany have hitherto lacked, to reassure their hearts and minds of the everlasting spirituality of the soul of man. Without demonstrable objective spirit-forms, philosophy had no science of soul. From Kant, Hegel, Fichte, and Schelling down to Schliermacher, Strauss, Büchner, and Vogt. Spiritualism, therefore, however unjustly regarded by some, as furnishing to the world only a wilderness of weeds—my own experience and observation justify the assertion—needs but the diligent application of scientific culture, in principle and practice, shortly to realise not only a garden of flowers for the present generation, but to blossom in the coming ages of peace, purity, and perfection as the *Paradise of Humanity*."

There was an immense meeting, and the oration on "Indisputable Evidence of Spirit-Communion between Two Worlds" was one of the grandest which Mrs. Tappan has yet given. There was the science of Huxley, the logic of Bacon, and the philosophy of Brown, combined with the eloquence of Demosthenes and the demonstrations of mathematics. Mrs. Tappan carried her large audience entirely with her. The conclusion of the meeting was a perfect ovation. The audience excused Mrs. Tappan from giving a poem, on the ground that proof enough and to spare had been already offered.

#### SKETCHES OF MEDIUMS.—NO. 4.

MRS. OHLSEN, LIVERPOOL.

This extraordinary versatile medium was first made acquainted with modern Spiritualism a little over a year ago, through dropping in at the Islington Assembly Room "to have a look at the Shakers," as she then put it. Like the majority of novices, she imagined the whole affair to be a ludicrous humbug, and the writer was present at the Islington services when she actually rose up in her seat and indignantly attempted to show the deluded Spiritualists what a preposterous hallucination they were labouring under. She read the MEDIUM AND DAYBREAK, and attended many a Spiritualist gathering, not in a spirit of serious inquiry, but rather like Saul, of old, looking for donkeys, and, also like him, involuntarily receiving the spirits' power. Mrs. Ohlsen is an entirely uneducated woman, and, as our old friend Morse says of himself, has "been pretty well put through the mill!" Life is a mangle, and those who get the best squashing, squelching, and flattening, look the neatest in the long run. Left a widow at a very early age, and being without friends, she endured almost every conceivable hardship short of absolute starvation, previous to her union with her present husband, Mr. Jacob Ohlsen. Spiritualism is fascinating, even to its direct antagonists, for they can't leave it alone; and so it proved to the medium under notice, until at length she perceived issuing from it a faint glimmer of reason. This grew in intensity, and, like an *ignis fatuus*, led her into a Pool of Siloam—a spirit-circle, where her health was greatly improved, for though she suffered for several years from disease of the heart, the symptoms have now entirely disappeared. This looks like "ruination to body and soul" (as the Swedenborgians say of circle-sitting). Does it? Scarcely twelve months ago she began to experience her first symptoms of spirit-control. Since that time they have developed in a most marvellous manner, now forming a most rare and positive mediumship. Her first experiences of spirit-control were impressions of intense peace and semi-consciousness, and afterwards an immobility as to external sense, but an inner supersensational perception, as of a delightful garden, where (to roughly translate the German bard)

"Birds were sweetly singing to their father kind  
Their hymns and their praises in the morning wind!"

After this, and before speaking obtained, she was frequently influenced to weep bitterly, and then came sunshine after rain—clairvoyance, clairaudience, and automatic trance-speaking, i.e., spirits using the medium to articulate exactly their own words, sometimes Italian, Spanish, Latin, German, Swedish, Welsh, and French, a literal pentecost. She is controlled by a variety of spirits, generally of an advanced and exalted character, with one exception, that of an old Italian priest. It would seem strange to the uninitiated to hear this simple and uneducated woman giving utterance to the rarest humour, the refined and

masterly rhetoric, or the dramatic diction of a sweet original poem. In the writer's opinion these are the manifestations which should be most prized. True, spirits cannot through her power raise tables and other objects, show materialised forms, &c., but

"She brings the thought that gives to earthly things  
Eternal meaning; brings the living faith  
That even now puts on th' immortal wings,  
And clears the shadow Death!"

It is interesting to all students of spiritual gifts to know how our mediums have been developed, and what conduces to the further growth of the faculty. Mrs. Ohlsen gives a simple though comprehensive answer to this question: "A calm, peaceful state of mind, with the sympathy of kind friends." A. J. Davis says, "Under all circumstances keep an even mind," an admonition which all of us may readily understand on reflection; and as regards "kind sympathy," we know that love is the highest power with which we are acquainted. Here, then, we have a solution of the problem which agitates so many anxious and wavering minds. Anxiety often frustrates its own designs. "Ghosts appear," says the poet, "but not when watched for!" Let us ever bear in mind that saw of more than Solomonic wisdom, "Easy does it."

J. REGINALD OWEN.

DR. SEXTON AT NORTHAMPTON.—The local *Mercury* gives several columns of a verbatim report of Dr. Sexton's orations. The report thus commences:—"On Tuesday and Wednesday evenings a large number of persons attended in the Lecture Hall of the Mechanics' Institute to listen to a couple of discourses on Spiritualism. The lecturer was Dr. G. Sexton, F.Z.S., F.A.S., &c., and editor of the *Christian Spiritualist*, a gentleman as well known now for his able advocacy of Spiritualism as he was formerly for his defence of secularism. If one might judge from the hearty and enthusiastic support which the Doctor met with, his auditory on both occasions was recruited very largely from the Spiritualist ranks of this town. Mr. Smedley was voted to the chair, and in introducing the lecturer he said that Spiritualism was either a gigantic delusion or a great truth which ought to be accepted with eagerness by every member of the human family. It endeavoured to show that there was another world, that there was a connection between this world and that other, and that the friends we were losing daily were not so many millions of miles away as we had been led to suppose." The *Mercury* thus closes its report of the second meeting:—"In conclusion he said that this spiritual movement had produced greater changes in the ranks of secularism than any movement that had been before. It had shaken materialism to its very foundations. He knew that in Northampton the secularists were very strong, and this Spiritual movement would play terrible havoc with their secularism. He would tell them why, for a reason that was complimentary, because generally speaking they were men whose minds were open to inquiry, and the moment a man gave himself up to inquiry into this subject, he was done for. There was no instance, as far as he knew, in existence of a man giving himself up to this subject but he had come out a believer in it, and this went very far to show them how much truth there was in it. The Doctor sat down amid loud applause, after having been listened to with the greatest attention for an hour and three-quarters." A private letter says, "the hall was well filled, especially the second night." Dr. Sexton's visit seems to have given much satisfaction, and to have done a great deal of good, especially when we consider that the substance of the lectures were given in the *Mercury*, and would be read throughout the country. The *Herald* and *Albion* also gave long reports.

As we go to press we have received the following:—"On Tuesday and Wednesday evenings, the 18th and 19th August, the spiritual movement received a considerable impetus from the splendid orations delivered by Dr. Sexton. The Lecture Hall had been secured by a committee formed from the various circles of the town, and on both evenings was well filled by deeply-interested audiences. The subjects of the lectures were: "The Claims of Modern Spiritualism on Public Attention," and, "How I became Converted from Scepticism to Spiritualism." The Doctor's calm and temperate language, expressing the opinions of a mind influenced by the logic of facts and the results of scientific investigation, forced itself upon the attention of his hearers, many of whom were no doubt ranged on the side of materialism. If Dr. Sexton's words are at all prophetic, scepticism has had a blow from which it will have difficulty in rallying. The success of the friends here has inspired them with a degree of confidence which before was wanting, and the Doctor's visit will probably be followed up by other invitations. The chief obstacle lies in want of organisation, and in the theological differences of believers in Spiritualism. Perhaps this may be remedied when our friends become more conscious of their responsibility to the Divine Being, and less disposed to obey the dictates of spirits whose knowledge is, after all, finite, and whose judgment not unerring.—S.H.

PHRENOLOGY AND PHYSIOLOGY.—By reference to our advertising columns it will be seen that Professor and Mrs. Wells continue to give lectures on the human system and on mental science at their rooms, Pavilion Place, Westboro'. Mrs. Wells entertains ladies at three o'clock each afternoon; she dissects and describes life-size models, and explains how to prevent and cure diseases by simple means. Mr. Wells treats the physiological part of his subject in such a popular style, that even the most illiterate may understand him. On listening to his discourse, we perceive that he entirely ignores the use of medicines for the treatment of diseases; and many of the "Old School," who have the greatest faith in the efficacy of drugs, bitters, and purgatives, will be disposed to think that he is trying to gull the people with this new doctrine, and that it must be a complete failure. He, however, does not merely preach and teach his system of treatment, but he carries it into practice, and if we must believe the people who have been under his hands he is making many marvellous cures, both in Scarborough and in the surrounding towns. His phrenological lectures and examinations are highly appreciated by those who have heard them, and he is credited with giving faithful and accurate delineations of character.—*Scarborough Gazette*.

MR. MUMLER, the celebrated American spirit-photographer, in a recent letter says:—"Spirit-photography is destined to form an important link in the chain of evidences that is now forming in all parts of the civilised globe to establish the fact of our communion with the spirit-world, and I am proud to think that I am so closely identified with it." Mr. Mumler's address is 170, West Springfield Street, Boston, Mass.

### 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:—

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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, AUGUST 28, 1874.

### THE RECENT POLICE CASE AT NEWCASTLE.

A more paltry proceeding on the part of the prosecution, or a greater triumph for the defendants, could not be imagined than that which the police-court at Newcastle revealed on the 20th of August. The grocer Auckland went to a virtually private seance, but to which the conductors admitted a certain number of strangers to make up the complete circle, on condition that a shilling should be paid for entrance fee. This small sum cannot be regarded as a source of much profit, and yet the local scribblers have spoiled reams of paper talking politely of knaves and fools, and those who make heaps of money out of the imposture of mediumship. Money must stand at a high value indeed in the "canny town" if it will pay for ten impostors to hire a place and spend a whole evening to catch six dupes at the miserable fee of one shilling each! The plea of money-making, as the object of holding the seance, is so untenable that it will not permit of serious consideration. No doubt, as in other cases with which we are acquainted, the small sum quoted was exacted more as a token of good faith on the part of the would-be investigators, and to render them, to a certain extent, independent, than as a means of increasing funds. Investigators know that the holding of meetings costs money, and such expenses ought to be contributed by those who participate in the investigation. The only fault which we find with the Newcastle friends is that they returned the shillings. There is evidently no law to prevent the collection of money for such purposes, and by implied agreement with those who pay. The thing resolves itself into a subscription seance, and all who share the privileges necessarily ought to share the costs.

We shall now devote a few moments' attention to the grocer with the dark lantern, and in doing so we shall give expression to what we consider a well-defined principle in this form of investigation. From the fact that the man was already armed with a lantern before he attended the seance, or had the slightest experience of the matter so as to lead him to form any opinion regarding the nature of the proceedings, shows in the clearest manner that he did not attend the seance for investigation at all, but for the purpose of breaking the conditions by turning on the light to suit his preconceived intentions. When invited to take part in the binding of the mediums he was quite indifferent, and when asked in the police-court whether he was aware that the mediums were secured before the seance began he said he did not know, nor did he seem to want to know, for had he taken care to satisfy himself that the mediums were strapped down in such a way that it was impossible for them to rise from their seats, then his dark-lantern experiment would have been futile, and what he stated on oath would have been regarded as incompatible with his account of the conditions under which the mediums sat. But the mediums were secured, and by those who evidently had a greater regard for truth than the man with the lantern, and no one but himself says that they saw the medium out of her seat. On the contrary, the testimony of non-Spiritualists was given by us last week, in which they regard the proceeding of the prosecution as an imposture in itself. In the course of the hearing before the magistrates it also transpired that the police-court costs of the grocer were to be paid by other parties, so that the whole affair looks much more like a conspiracy to injure Spiritualism or Spiritualists than as a case of genuine investigation. Well might Mr. Stevenson so frequently make use of the epithet "dishonourable," in characterising the conduct of the prosecution.

We think even the mildest of our readers will admit that Mr. Pickup and Mr. Blake stood charged with offences which reflect more honour than disgrace upon them. Well might Mr. Blake say, when hearing the medium uttering the heartrending cries during her hysterical attack, "If it were my sister I would smash him." We cannot conceive of any other feeling on the part of a man, however meek and cowardly and craven slaves might be in a similar position. Nor was the intruder detained without due cause. It was felt that a serious injury had probably been done to the medium. A fiddle had been trodden on, and it was considered expedient to hand the cause of the disturbance over to the police,

rather than let him go without any clue as to his recovery, in case at any future time he might be "wanted."

And now for the occasion on which it would not only be expedient, but proper, for an investigator to interrupt a seance. If, after observing deliberate imposture for some time, a sitter in a circle took steps to expose it, he would only be doing his duty. Even if he gave his word of honour ever so solemnly, he could not be pardoned for conniving at what he knew to be a fraud. If he did so, then he would be an accomplice in the act of imposture, and where would his word of honour be then? The Newcastle case was far otherwise. The lantern, and the determination to use it, had been prepared long before any imposture or genuine manifestation had presented itself, and when the lantern was used, no imposture was revealed.

The newspapers have been filled with the case. The local scribes, stung with disappointment at the termination of the case, are mad with rage, and express themselves in continuous streams of vile invective. Special pleading of the most decided kind is used to blacken the Spiritualists. It is urged by one writer that the use of offensive expressions is an assault. If so, then assault by the columnful has been heaped upon certain parties in Newcastle, who perhaps punish their assaulters in the most painful manner, by showing how impotent is their fury. The sneer is repeated at tedious length that there is not even one believer in Spiritualism in Newcastle, but that they are all "investigators." We may be permitted perhaps to apprise the Newcastle maniacs of the press that in the heat of their disappointment they have forgotten that Spiritualism is not a creed, and hence is not amenable to belief. The manifestations are facts, and can only be known, and as Spiritualists do not know how many facts there may be, they are all investigators in the region of new discoveries. Mr. Crookes probably does not "believe" in chemistry. He would tell anyone who asked him such a stupid question that he was conversant with a great number of facts called chemistry, but that he was busily engaged daily in discovering more, and hence, though regarded as an authority, he is yet an "investigator." Every scientific man must be an "investigator," as no one knows the whole of even one subject. Hence we do not observe that our Newcastle friends at all showed the white feather in styling themselves "investigators," particularly under the circumstances in which they met on the evening in question. They were bent on the work of discovery, and so could not promise results, but, equally with the greatest stranger, had come there to see what would take place. Another sneer levelled at the Spiritualists is that the conditions prevent the necessary work of investigation, that by holding hands they cannot use them to feel, &c. The holding of hands is necessary as a precaution that none of the sitters take part in producing the manifestations. A well-appointed dark seance is just as favourable in affording certainty of result as any other; more particularly when the manifestations are of a luminous kind, or where the senses of touch, hearing, and smelling are involved. Thus all the senses can be used in a dark seance, and by holding the hands all round it becomes absolutely certain that the effect made upon the senses is not the work of any mortal present.

By the case to which we allude an important precedent has been set up. Spiritualists, like other citizens, have rights which must be respected. If they in good faith admit a stranger to any of their experiments, that stranger is not warranted in infringing on the privileges of the sitters, causing a disturbance, or inflicting physical discomfort or injury on others. The compact whereby a medium or society of Spiritualists receives from the public a consideration for admitting persons to their seances or meetings is not unlawful, and hence we, as Spiritualists, can claim the protection of the law in the furtherance of our views just as any other section of the public can.

Some of the newspapers of the district exult in the thought that the "investigators" will soon be as scarce as the "believers" seem to be. The newspaper men are mistaken. The "case" has given Spiritualism a powerful impetus, and evoked sympathy in quarters where it was not expected. A private letter has this passage: "The tide of opinion is turning here. The papers are beginning to see that this was a petty and spiteful prosecution, which will hereafter be most felt by those who instigated it."

### NEWCASTLE-ON-TYNE SOCIETY.

The members of the above society have had very heavy calls upon them lately. During the early investigation of the subject, conducted principally by the working classes, arrears of rent and costs for necessary requirements accumulated, so that a debt of £40 exists. The recent suit in the court has added £20 to the liability. The society consider they have established a precedent by the decision they have obtained endorsing the legality of their meetings, and the conditions of dark seances, and are therefore entitled to the support of Spiritualists throughout the nation, and feel sure this will be the general impression. The committee have resolved to ask for subscriptions to meet the costs of the defence in the courts, and hereby intimate that any sums for that object will be thankfully received by the vice-president of the society, whose address is below.

J. HARR.

15, Chester Crescent, Newcastle-on-Tyne.

BISHOP AUCKLAND.—The two young lady mediums—Misses Fairlamb and Wood—whose manifestations in Newcastle have caused so great a sensation recently, will visit Mr. Fauvitt, Waldron Street, Bishop Auckland, from Friday, 28th inst., until the Monday following. Seances for materialisation and other phenomena will be held during the visit. Application for admission may be made to Mr. Fauvitt, Mr. J. Everett, or any other friends in the town.



# DR. SEXTON'S REPLY TO PROFESSOR TYNDALL.

On Sunday evening Dr. Sexton delivered a lecture at the Marylebone Music Hall, which is perhaps the most important utterance which has yet been heard from the platform of Spiritualism. The subject announced was, "Objections to Spiritualism Stated and Examined." The Doctor waved the usual objections to give place to a profound review of Professor Tyndall's inaugural address at the meeting of the British Association at Belfast. That address is a statement of the materialistic philosophy of the reigning scientific school, which is diametrically opposed to the spiritual philosophy. This is a much larger and deeper subject than the question of mere phenomenal manifestations as witnessed at the spirit-circles. Dr. Sexton attacked his formidable opponent on scientific, historical, and metaphysical grounds, and the victory was so complete that the most casual observer could not fail to perceive that the professor had not a leg to stand on. The oration by Dr. Sexton was deemed so important, that some scientific gentlemen met at the close and resolved to ask Dr. Sexton to elaborate his reply, and prepare it at once for press. To this proposal the Doctor assented, and in a few days we expect to see "The Spiritualists' Reply to Professor Tyndall" ready for publication. Its appearance cannot fail to call attention in the highest quarters, and bring Spiritualism before the greatest minds of the age in the phase most favourable for recognition. The book will be published at 1s., but subscribers who take a dozen will be allowed a considerable discount. By making extensive use of this reply a great work may be accomplished, and it is to be hoped that the friends of the cause everywhere will at once supply themselves with goodly parcels.

## THE SUNDAY SERVICES AT MARYLEBONE.

The meetings at Marylebone Music Hall increase in attendance and interest from week to week. Nearly 300 persons attended on Sunday evening. Mr. Burns presided, and remarked that these meetings were doing great good. They were attended chiefly by non-Spiritualists, many of whom heard of the question for the first time. It was an effort which all friends of the cause should support. The committee opposed no other body; they were willing to work with anyone, or retire from the field if anyone else commenced a series of meetings.

Dr. Sexton's oration was deemed so important that it was thought by the friends of the movement that the meetings had been of great use in allowing the Doctor the opportunity to make his reply to Dr. Tyndall, which he could not have done had it not been for these meetings. We think the well-timed enterprise of the committee should be sustained by all Spiritualists, not only of London, but of the provinces also, as the benefits will spread themselves over the whole country. A deep regret was felt at the probable termination of the series. There is about £10 due to the treasurer, and it is feared if the meetings be discontinued that the loss will fall entirely on a few. To regain this sum it has been proposed that a few lectures be given without any recompense to the speakers. As a commencement, Mr. Burns and Mr. Russell of Kingston have come forward and offered their services. On Sunday evening Mr. Burns will speak on the subject, "What has the Devil got to do with it?" being a reply to the usual objections that the phenomena are of the devil, and that evil spirits alone communicate.

## THE LETTER FROM MRS. TAPPAN'S GUIDES.

Last week we published a letter in connection with the report of Mrs. Tappan's meetings at Bolton, which has also appeared in the *Bolton News*. The Editor devotes a leader to the circumstances, from which we quote as follows:—"The letter is one of more than average merit, but it is certainly not the production of a thoroughly educated mind, and shockingly offends in the matter of orthography. No youth who has passed through a moderately good school would spell 'diligent' with two 'll's,' or transpose the vowels in 'chief,' or write of 'vertebracte.' Whether these errors are Mrs. Tappan's, or mistakes on the part of the spirits, we cannot tell. If the letter had come before us with the ordinary pretensions, we should have corrected these minor errors; but in this case we do not feel it safe to take that liberty. We don't know what power the spirits have, and we do not like to run the risk of altering an MS. which they have dictated. In passing the letter for publication, we beg our readers to understand that we do it with some misgivings. Having had no previous experience of the kind, we have framed no rules for dealing with letters coming from the invisible world."

The letter is printed with the misspelt words italicised. We are rather pleased to discover that Mrs. Tappan does not spell quite correctly, for it helps to bear out her statement, that she had no education of the ordinary kind after her twelfth year. Spirits in using such mediums give facts and ideas; but the language and other external symbols for conveying it, are necessarily selected from the experiences and accomplishments of the medium.

Mr. Hudson, spirit-photographer, 2, Kensington Park Road, nearly opposite Notting Hill Gate railway-station.

Mr. HERN has gone out of town for a holiday, and will give no seances at the Spiritual Institution next week.

Take note that Mr. Caldwell gives a seance this evening at the Spiritual Institution, at eight o'clock; admission one shilling.

Mrs. TAPPAN AT BRIGHTON.—We are informed that arrangements are being made for Mrs. Tappan to deliver three lectures in Brighton on Sundays, October 4th, 11th, and 18th. They will be given in the Grand Concert Hall. Tickets, price 7s. 6d. for the series, or 3s. for one attendance, are now ready, and may be obtained at Mr. Bray's Library, 82, St. James's Street. October is the best month in the year for Brighton.

## A NEW SPIRITUAL BARROW-METEE.

Mr. Tom Eves has given a seance at Barrow. Barrow! we hear thousands of intelligent Britons exclaim, Where, in the name of the Gazetteer, is Barrow? What a cutting glance of contempt would be hurled at such an ignorant querent should he unfortunately betray the existence of his benighted mental condition in the presence of an enterprising inhabitant of that very thriving seaport. A few years ago Barrow-on-Suir and Barrow-in-Furness were, perhaps, equally famous, but lately the latter has become the seat of important mineral trades and the seaport on the line of communication between England and the North of Ireland, *via* the Midland Railway. Barrow has not only several weekly papers but at least one daily, which evidently aspires to be considered a near and worthy relation of the "leading organ." The *Barrow Daily Times* has most conspicuously a very exalted opinion of itself, and there is no more necessary opportunity for airing this commendable sentiment than when it condescends to notice in any way whatever such a "so-called" thing as "spiritual manifestations." Yes, proclaim it from the housetops! this aspiring member of the fourth estate of August 21 has a column and three-quarters headed "A Spiritual Seance in Barrow, by 'Our Own Medium,'" and so profoundly impressed is the writer or his editor with the performance that just under the lines quoted the ominous italics appear—"The right of reproduction is reserved!" We hope, in weekly appropriating the few sentences which we cull from this most original and sacred composition, that we do not run the risk of an injunction and a course of legal exactions which would fairly annihilate us.

The great man who is "Our Own Medium" is bristling with "opinions" and "convictions," and regards with scorn the feeble attempts of common humanity to gain knowledge by experimental investigations. It matters not to him that the most eminent scientific minds which the age has produced have voted with the Spiritualists. This mighty journalist "knows" that the "manifestations are only to be met with precisely where conditions exist which preclude the possibility of proving that they spring from material agency." It is sadly to be lamented that concomitant proof does not follow upon the inexhaustible knowledge of this reporter, or he would at once distinguish himself by convincing Mr. Crookes and other scientific men of their error in respect to these matters. But "Our Own Medium," like every shallow-pated egotist, affects the sanctimonious, and bases his infallible convictions on what he pretends to know of the "Great Power who is alike the Creator of all matter and the Lord of all spirits." He "has always felt" that this Being would not, if He "deemed it necessary to establish a means of communication between the material and immaterial world" [only fancy, an "immaterial world"] use "peripatetic furniture, luminous appearance," &c., &c.

But, after all, what took place? Enough to occupy more than a column to narrate, and then the seance is done in a meagre manner as regards the recording of facts, though gushing with the writer's verbosity. In the cabinet seance the spirit-face was not clear to all, and no wonder, when "twenty or thirty ladies and gentlemen" were present. It matters not, however, what was witnessed, the "poor limit of comprehension" in the unfortunate possession of the reporter did not permit him to understand why "the Almighty Power" should permit a spirit to associate itself again with matter even "for the sake of pleasing a select circle of mortals." Here our humble contemporary sadly underrates his exalted position in the divine scheme of the universe; when we take into account the fact of his knowing, and not only knowing, but feeling the exact mind and purpose of God in such profound matters, we cannot at all wonder that "an Infinite Wisdom" should "permit a communication," however imperfectly effected, just to remove, ever such a wee bit, the thick wall of ignorance which surrounds the mental horizon of such an intimate friend as the reporter of the *Barrow Daily Times*.

To anyone acquainted with the indisputable results of scientific investigation respecting the spiritual phenomena the pietistic egotism of such a remote luminary as the one we criticise is really good fun. But we are told that, notwithstanding his opinions and "convictions" and knowledge of the purposes of "Infinite Wisdom," the reporter has done Spiritualism a good turn in even faultily recording the facts, and, with that generous indulgence which youthful merit—be it ever so faint—should excite, we encourage our younger brother to endeavour to become worthy of the individual opinion which he entertains of himself.

PHRENOLOGICAL DELINEATION OF PROFESSOR TYNDALL.—Mr. Burns will resume his usual weekly phrenological seance on Tuesday evening, on which occasion will be presented a phrenological summary of the characteristics of Professor Tyndall. The seance is held at 15, Southampton Row, at eight o'clock; admission 1s.

Dr. NEWTON writes from California, where he will remain till he returns to New York, previous to his coming again to Europe. A gentleman from California called on us the other day, and, though not a Spiritualist, he testified in the most emphatic manner to the good work Dr. Newton is doing. This gentleman's wife had been under physicians for two years, without permanent benefit, but Dr. Newton restored her to health in a very short time. Dr. Newton desires to obtain No. 6 of the MEDIUM, which is now out of print. If any of our readers have a copy to spare we shall be glad to send it out to California. Dr. Newton says in his letter, "I have great faith in the wonderful mediumistic powers of Mr. Jencken's child. Years ago I had premonitions that such a child-medium would be born in some large city."

The following is the title-page of a work now in course of publication:—"A new and important discovery of telegraphy, without metallic wires, with a brief explanation as to the laws that govern the same. Also comments on the Mosaic history of the six-days' creation of the world; Eastern records in existence long prior to the Mosaic date; theory as to the cause of tidal waves and earthquakes; also as to the status of suns and other heavenly bodies; cruelty of religious fanatics to discoverers, and their hostility to spiritual and material progress, &c., &c. A new form for time-table to be used in telegraphing. By Wm. Webster, 15, Southampton Row, Holborn, London, W.C. Price 9d. London: J. Burns, 15, Southampton Row, Holborn, W.C."

## THE BIBLE TERM WITCH—A COUNTER STATEMENT.

To the Editor.—Sir,—If you can allow me space I would wish to make a few remarks upon some passages in a letter signed *Δικμνηρ* which appeared in your issue of the 19th ultimo.

The passages to which I refer are those in which your correspondent comments upon the meaning of the Hebrew word *מכשפה* translated "witch" in the authorised version of the Bible.

*Δικμνηρ* there states, and gives Buxtorf as his authority for so doing, that the above word has not the signification of a witch in the ordinary sense of the word, but that it really means an evil-doer, a poisoner. Whatever reason Buxtorf may have had for giving it such a meaning, there is, I think, no ground for it, either in the root from which it is derived, as given by Fürst and Gesenius, or in the connection in which it is used in Scripture.

The root is *כָּשַׁף*—it is unused in Kal; its meaning, as given by the above authorities, is, "to speak softly," "murmur," "mutter;" thence use magical charms or incantations. The cognate Syriac and Arabic forms *كشفي* *keshfi* and *كشفا* *kashafa* both mean "to pray;" when used in this sense in Hebrew it is restricted to the worship of idols.

The Piel *כָּשַׁף* means "to use magical songs," "to mutter," "to use enchantment;" *מְכַשֵּׁף* "an enchanter," "a magician," feminine *מְכַשֶּׁפָּה*.

In 2 Chronicles xxxiii. end of 6th verse, we find this word associated with five others, all meaning enchantment or sorcery.

The original is *וְעָשָׂה אוֹב וְיִדְעָבִי וְעִנְי וְנִחֵשׁ וְכָשַׁף*. The word here used is *כָּשַׁף* the piel of *כָּשַׁף* and meaning "he used enchantment or sorcery;" and although all the acts mentioned in this verse are evidently regarded as reprehensible in Manasse's, we never find that he is accused of "poisoning."

But this is not the only word used when witchcraft or sorcery is condemned. As we have seen above, there are five others used in Chron. xxxiii. 6. In Leviticus xx. 27 we find, however, a much more striking instance. In the authorised version it is translated, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."

The word here translated "familiar spirit" is *אוֹב*, and the same which is used in Sam. xxviii. 7, in reference to the witch of Endor, *אִשֶּׁת בְּעֵלְת אוֹב*; its meaning, as given by Gesenius, is "a soothsayer who invokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things."

In making the above observations I do not intend merely to cavil at, or find fault with, your correspondent's letter, but I wish to show that it is both inadmissible and, I think, unnecessary to attempt to alter the accepted meaning of *מְכַשֶּׁפָּה*, or any other similar word, in order to establish the fact that the Bible does not condemn Spiritualism.

If he will examine carefully the original of the passages in the Old Testament where witchcraft is condemned, he will find, I think, that the word used to signify witchcraft or sorcery either had reference to some idolatrous rite, or includes the meaning of deceit, or "acting covertly." I will give two instances. The word *עָנָן* (Chron. xxxiii. 6) is translated by Gesenius "to cover;"

Pual, "to act covertly," "to use hidden arts," "to practise sorcery;" and *קָסַם* (Numbers xxiii. 23), from *קָסַם* "to divine,"

"as a verb used always of false prophets."

That deceit was used we may infer from the behaviour of the witch of Endor, who was evidently surprised at the appearance of Samuel, although she professed to hold communication with the dead for the purpose of eliciting the secrets of the future. And knowing as we do how terrible were the denunciations of the Jewish law against idolatry, can we be surprised if they forbid practices which were so intimately connected with it as the ancient rites of divination, and which, in my opinion, were totally distinct from and unlike the manifestations of modern Spiritualism?

On the other hand I think that few will attempt to deny that the whole theology of the Bible is founded on true communication with the spirit-world, and that powers very similar to those possessed by the modern mediums were claimed by the prophets of old.

I shall be very glad to hear any strictures that *Δικμνηρ* may wish to make on this letter. I am quite open to conviction, and will willingly change my opinions on this subject if he can give me sufficient reason for doing so.

Apologising for using up so much of your valuable space, I remain,

June 26, 1874.

W. H. P.

A Somerset correspondent says he has established three circles, and very good manifestations are being obtained.

Mrs. TAPPAN will again visit Bolton and Bury as follows:—Bury, Wednesday, Sept. 9, Co-operative Hall, Knowsley Street, at 7.30; doors open at seven o'clock; admission 6d. and 1s. Bolton, Thursday evening, September 10, Co-operative Hall, Bridge Street, at 7.30; doors open at seven o'clock; admission 1s., 6d., and 4d.

## SAUL'S DEATH AND THE WITCH OF ENDOR.

To the Editor.—Sir,—Your correspondent *Δικμνηρ* forwards a list of texts from the Old and New Testaments. The latter I will consider in their place. The former appear to me to be answered in my former letters on "The Signification of the term 'Witch,'" and "The Forbidden Witchcraft." If your correspondent has not read those letters and will do so, I shall afterwards be glad to hear from him.

A second correspondent reminds me of the text, 1st Chronicles x. 13, which directly asserts that Saul received his death as a punishment for consulting "one who had a familiar spirit." In answer to this I will say that the pedigree chapters of Chronicles are ostensibly compilations from registries; interpolated with official statements and explanations, which cannot safely be taken as inspired, especially where they contradict the general tenor of the other laws. The whole story, as given in the book of Samuel, repudiates the truth of this verse. Samuel (or his ghost) says that Saul was to be punished "because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath against Amalek." Though he foretells Saul's death, he makes no reference to this new crime, if crime it be; nor do we hear any hint at its being wrong till the self-contradictory verse referred to, which cannot be reconciled with the book of Samuel.

If I be wrong in my estimate of the passage in Chronicles, it by no means invalidates my argument, as I have repeatedly admitted and even taken pains to show that such commerce was forbidden to the children of Israel only.

An abusive epistle from "Arthur A. Rees," calling you disingenuous and me ignorant, "utterly refuses my criticism about Baal-zebub and Python."

That about Baal-zebub is my own. It has been submitted to a learned society containing some divines and at least one Jew, and was neither "utterly rejected" nor considered a mark of "ignorance." The second (about Python) is not mine, and rests on higher authority than that of Mr. Rees. That Python is derived from *πυθώ* I find in Liddell and Scott—that it means "divination" the authorised version says, and all commentators, Catholic, Anglican, and Nonconformist.

Finally, I would ask this gentleman who "takes the Bible for his guide" to obey its precepts, and not insult those who, with as much reverence for that book as his own, do not interpret it as he does. Nothing can justify him in asserting that other men, of whom he knows nothing, are "neither honest nor wise."—I am, Sir, yours truly,

*Δικμνηρ*.

[Articles by the writer whose communication is given above have appeared in the MEDIUM, Nos. 220, 224, and 226. By referring to them the present criticism and reply may be better understood. Criticisms by correspondents also appeared in the MEDIUM, No. 228. Free discussion is invited. The subject will be continued by the opener in future numbers.—ED., M.]

To the Editor.—Sir,—May I take the liberty of asking space in your paper for these remarks to the Rev. A. A. Rees? The rev. gentleman cannot complain of your want of courtesy, as you have given him plenty of space in the MEDIUM to air his opinions respecting his friend the devil and his works. I wonder if the organ of the sect or party to which the rev. gentleman is so very fortunate as to belong would permit a Spiritualist to air his opinions in their columns? I for one very much doubt it, and would like to do so if I could.

Is the Rev. A. A. Rees a Jew or Gentile, or both, or what doctrine does he teach those who have the patience to listen to him? Does he teach the old Mosaic law, and enforce the sacrifices and circumcision? If not, what has he to do with the old law?

I have always understood that the different denominations of the so-called Christian Church teach that the old Mosaic law was done away with, and that a new dispensation, as taught by Jesus, viz., "the law of love and peace," had taken its place. If that is what the rev. gentleman teaches, what has he to do with passages from the old law? He must either let it alone or take it all, and I do not think that would suit him. In the days in which Jesus lived and performed his works, it was said that Jesus did those works by the power of the devil. Ages have passed since those works were done. May I ask the Rev. A. A. Rees how he can be certain it was not the devil's work? He certainly cannot remember those works having been performed, and it is only a written testimony we have, on the authority of men the rev. gentleman would have great difficulty to prove ever existed; and yet he takes them for facts, when the teachings of Moses and Jesus are so contrary.

How is he so easily satisfied? Has the pocket anything to do with it, or did he imbibe it with his mother's milk before he could think? and as people swallow it easily, I presume it is a cheap stock-in-trade. Jesus said those who believed on him should perform even greater works than he had done. Will the rev. gentleman kindly say if he or any of his denomination, or any other sect of the so-called Christian Church, have the power to perform those works? If so, and he can prove that the denomination he represents has the power, it will go further to convince Spiritualists that he is right than all the changes he can possibly ring on the different verses of the Bible which seem to suit his purpose.

The Rev. A. A. Rees says he is well read in the Spiritualists' literature. Has he noticed that some of the most prominent mediums became such without seeking the power, also that mediumship is a peculiarity of organisation? Such being the case, if Spiritualism be from the devil, why are persons born capable of being controlled against their will? Again, if at seances the apparition or intelligences prove, by every possible test, that they are the friends of the sitters, how often those departed lived and died as members of some so-called Christian denomination? It is certainly a great credit to those denominations that after observing all that that so-called church demands, they should be in the power of the evil one.

The Rev. A. A. Rees must take up another line of argument, as he is undoubtedly wrong somewhere. I for one thank him for his letters; they will do good for Spiritualism, as lukewarm Spiritualists will not care to believe, on the assertion of such poor authority, that those they held dear in this life as good Christians are gone to the devil; and Spiritualists generally are thinkers, and must have arguments that clear all points before they take such twaddle as other than fear at the shaky state of his business. The truths of Spiritualism will stand harder knocks than the Rev. A. A. Rees has yet produced. I for one hope he will continue his knocks.—I am, Sir, yours truly,  
S. WYATT.  
Plymouth.

#### MISS CHANDOS'S MESMERIC SEANCE.

We are pleased to observe that Dr. Maurice Davies has given a very full report of this event in the *London Sun* under the heading of "A Lady Mesmerist." We quote from Dr. Davies in preference to giving a report of our own. The article begins by alluding to the empty state of London, and then goes on:—

"However, there is one queer place that is never shut up, the Progressive Library in Southampton Row; and Mr. Burns and the Spiritualists, as a rule, do not shut up shop even in August. Their summerland lies elsewhere than Margate or the Moors; and a vase with a pirouetting table or a little gentle levitation or elongation delights them more than all the revels of the countryside."

The Doctor then quotes the announcement of the meeting, which appeared in the *MEDIUM*, and proceeds:—

"I do not know that I said 'Eureka.' Indeed, I have considerable historic doubts as to whether anybody ever did, but I felt it. I was a truth-seeker forthwith. I resolved to sit at the feet of Miss Chandos, and, should her mesmeric efforts prove satisfactory, 'aid her in promoting a knowledge of psychological phenomena.' I did not go through the prescribed process of getting a ticket beforehand, because I thought in my innocence that everybody would be out of town, or that the Hall of the Progressive Institute would certainly accommodate those who remained. Never was a more fatal mistake. The psychological folks were all in London, and the capacities of the Progressive Library are not palatial. Miss Chandos had a crowded meeting whether she desired it or not. Genius will not be concealed; and Miss Chandos was having that lesson in a very satisfactory way."

When the Doctor entered:—

"Mr. Burns was 'orating' on the revival mesmerism was destined to make, and telling us how, like the Plumstead Peculiars, we should be able to do without doctors as soon as the healing powers of animal magnetism were properly recognised and diffused. I did not listen very carefully, I fear, for I was nervously looking about for Miss Chandos. Nervously, I say, because lady mediums and mesmerisers are so apt to run to eighteen stone, or be old and frumpish, that I had terrible fears lest I should be scared when I met Miss Chandos in the flesh. I was very agreeably surprised, however, for when Mr. Burns resumed—not his chair but his table, for he sat on that article of furniture—a very pretty young lady indeed, of not more than eighteen or twenty years of age, took his place, and in a few well-chosen words, said this was her first appearance as a public mesmerist, and claimed indulgence should any failure in the phenomena result."

"When Miss Chandos invited patients to put themselves in her hands, I thought the room had risen *en masse*. Everybody wanted to be mesmerised. I had no chance in my retired position; but she soon got a front row of likely people, and I sat down once more disappointed and exuding."

"She was a tall active young lady was Miss Chandos, and had a mystic crop of long black curls which waved about like the locks of a sibyl when she made a lunge at an innocent-looking young man who sat No. 1, and whom, with the other patients, I shall designate thus numerically. He seemed to like it immensely, and smiled a fatuous smile as those taper fingers rested on his head, while the other hand rested on the frontal portion of his face, as though Miss Chandos were going to pull his nose. He was off in a moment, and sat facing the audience in his magnetic trance, looking like a figure at a waxwork show. Miss Chandos then passed on to a gentleman, No. 2, who never succumbed during the entire evening, though she made several onslaughts upon him. Consequently I dismiss No. 2 as incorrigible forthwith. No. 3 was a lady, who only gave way after a lengthened attack, and did not seem to appreciate the effect of Miss Chandos's lustrous eyes so much as No. 1 did. He gave signs of 'coming to,' but Miss Chandos kept looking round at him and No. 2 while she was attending to No. 3, and directly she did this No. 1 closed his eyes, and slept the sleep of innocence again."

"Having reduced No. 3 to a comatose condition, Miss Chandos reverted to No. 1, and by attractive passes got him on his legs and made him follow her up and down the limited space at her disposal. She looked then like a pretty Vivien manipulating a youthful Merlin; and I was not at all surprised at the effect of her 'woven paces and her waving hands.' She asked him his name, and he told her. It was W—. 'No,' she said, 'it's Jones. Mary Jones. What's your name?' But the youth was not quite so far gone as to rebaptise himself with a female cognomen just yet. He stuck to his W., and Miss Chandos put him into his waxwork position again, and got No. 3 on her legs at last, but did nothing more with her but make her walk up and down. Presently No. 3 woke up, and was put to air at the window."

"No. 4 was now selected, in the person of a big burly man; and I could not help thinking, as she manipulated him, what a capital *pose* it would have been for Hercules and Omphale. He seemed to like it exceedingly, and I thought was dropping comfortably off when he whispered something to his operator (I have no notion what the feminine of that word is), who fixed her brilliant eyes on somebody near me—I feared it was actually on me—and said, 'Somebody at the back of the room is exercising control. I shall be glad if they will refrain.' I was quite innocent of exercising conscious control, and did not quite know what the phrase meant. I certainly had once or twice thought it must be much pleasanter to be operated upon by so pretty a young lady than by some bull-necked male mesmerist or aged spinster above mentioned, but I could scarcely believe that such a mild sentiment could affect that colossal man. However, I recollected the delicacy of these psychological relations, and sat down conscience-stricken and warmer than ever."

"Miss Chandos selected No. 5 in the person of a young man with a nascent moustache, who had successfully struggled into the front row at the outset. He promised well at first; but, like other young men with incipient moustaches, disappointed us afterwards. Then came No. 6 upon the scene."

"No. 6 was a lady who came late, and at once pushed to the front with the air of a person who was not doing so for the first time. She went off in a moment—far too suddenly, in fact, and then did everything she was told in a very obedient way. Being told that she was in a beautiful garden, she stooped down on the floral carpet and proceeded to gather materials for a bouquet. I confess I did not care about No. 6, and was proceeding to read Professor Tyndall's Belfast Address, which I had in my pocket, when Miss Chandos looked up No. 1 again."

"Reduced to a proper frame of mind, either by Miss Chandos's continued attention or the contagion of No. 6's docility, the youth was now all submission. He walked up and down any number of times like a tame animal at the Zoological Gardens, and now quite agreed that his name was Mary Jones. He sang 'Tom Bowling' at command."

"When it was drawing near ten, Miss Chandos brought the proceedings to a close by animating—like Pygmalion—her waxwork statues. She apologised once more, in a few well-chosen sentences, for what she was pleased to call her 'failure,' but the audience would not hear of the term, and applauded to the echo, only there was no room for an echo in the Progressive Institute. The young man, No. 1, who I found was a spirit-medium, wound up by an address from his Indian guide on the subject of 'control.'"

"I confess I failed to gather from the perambulating youth and maidens Nos. 1 and 3, or the impersonations of No. 6, any signs of the revival alluded to by Mr. Burns at the outset; and there was not the remotest connection with the healing art. In fact, nobody seemed suffering from anything except heat."

"Miss Chandos said to me, however, in a sensible conversation with which she favoured me in private, that all she had attempted to show was but the lowest manifestation of a power which had far higher ends in view. She doubted almost whether it was not something like sacrilege to use such a power for playing tricks and gratifying curiosity."

"She was thoroughly in earnest, and laboured both physically during the evening and logically in her after-discourse with an energy which some persons would have said was worthy of a better cause."

We may add to these extracts that Miss Chandos operated under most disadvantageous circumstances. The room was so closely packed that she had scarcely room to move. She did sufficient, however, to show that she is possessed of considerable mesmeric power. At the close Mr. Wallace (No. 1), under the control of his spirit-guides, gave a very interesting address. The spirits said Miss Chandos could not have controlled their medium had they not permitted and assisted."

#### THE DARK LANTERN SEANCE.—THE ASSAULT CASE IN THE NEWCASTLE POLICE COURT.

Nearly four columns of the *Daily Express* of August 21 is occupied with a report of the hearing before the magistrates of the preceding day. We gave the leading particulars last week. Mr. Blake and Mr. Pickup were the defendants, the charge being that they "assaulted" Mr. Auckland, and prevented his leaving the room after the lantern had been turned on by him and the seance broken up thereby."

There was not the slightest evidence adduced to show that any imposture had been detected. Auckland stated that one of the mediums had been seen in the act of sitting down, but no one saw this but himself. He complained that Mr. Blake put his hand to his breast and prevented him from going to the door, and that Mr. Pickup used "emphatic" language in respect to him. These charges were denied by witnesses on the other side. The following extracts from Mr. Stevenson's address to the Bench in behalf of the defendants state the case very clearly. Speaking of the conduct of Auckland, he says:—

"But without any invitation, and no public advertisement, he goes to the place, and you must bear in mind that he was turned out, and was only allowed to be balloted for. The men returned by the first ballot willingly submitted to another ballot in order to get him in. He goes in, and brings in the implement with which he calculated to do harm, although with the other members it was expected to be a dark seance. Now I ask is that fair and honourable? Was it an honourable act on his part, or for any citizen, to go there to a dark meeting with a lantern, when told it was not a public meeting? What would be said if at a magic-lantern performance some one went there to see how it was worked and turned on the gas? What would the meeting say? Would they not turn him out, and say, 'Let's give him a good thrashing,' or something of the sort? So it was in the present case. The owner of the lantern went to the place with six of his companions, whom he leaves outside, except his assistant, and I submit he took his assistant to the meeting for the purpose that he might assist in the turning on the lantern, and to prove what he said if any witnesses were necessary. They were told to hold hands, and I would here submit that he practised a fraud on the person who had hold of his right hand by the way he worked his hand to get hold of the lantern; and I also submit he committed a first breach of the conditions, and that if he had not done so he would, when the seance was over, have gone out of the room without being spoken to, and without being told that he would be smashed. I admit that he was told he would be smashed, and that he was pushed by a man who was excited in consequence of his dishonourable conduct, for I can call it nothing but dishonourable conduct; and if he had not been guilty of such conduct he would not have been touched. Now, I was going to say that one of the ladies was then ill through such dishonourable conduct. I may here say that my clients have a right to become members of the society, and so could the complainant if he had wished to have been an honourable man, and investigated the subject. The case has been brought into court on a false issue, and to get the opinion of the Bench of Newcastle as to whether Spiritualism was true or not; and those two men are the scapegoats of the people who urged on the case, to see what the medium would say in the open court. I would also most earnestly ask the Bench that the case has not been proved against my clients, who are two of the most respectable men in Newcastle, and that you will not convict and brand such respectable tradesmen of an assault like a wretched person in drink."



Mr. Stevenson, in his concluding remarks, went on to say that it was a most paltry charge, and, if the Bench desired, respectable witnesses would be called to show that in consequence of the light being turned on one of the mediums fell into hysterics, that no assault was ever committed by either of the defendants, and that all that was done was by Mr. Blake, who simply said if the medium had been his sister he would have thrashed him. If such were proved, and there was no doubt it could be, he would again ask them to dismiss the case."

"After a brief consultation, Alderman Gregson stated that their Worship were unanimously agreed in this decision—that, in the first place, the prosecutor put himself in the wrong by breaking the conditions of the seance; but, on the other hand, they were equally of opinion that the defendants had no right to keep the man there after paying his shilling. The magistrates thought that they were both wrong, and they must pay their own costs."

#### MR. WILSON'S LECTURES.

##### AN AMENDMENT.

In expressing my thanks to the Editor of the MEDIUM for his reporting the thirteen lectures I delivered at Cambridge Hall, I would ask permission to alter the fourth line of my poem, expressing its appreciation of Oliver Goldsmith, from—

"Under a higher rule proclaim thy name,"

to—

"Wider and higher will proclaim thy name,"

as an amendment, and I make no apology for so doing, as there is nothing except a geometrical axiom, that, when well made, cannot be improved upon; also, some of my acquaintance have objected to the symbol of "Christ crucified," as implying a Roman Catholic predilection; but we must not give up the symbol because the meaning is over-weighted, or misperverted, for the crucifix is really the emblem of a self-sacrifice to a cause, equally to Dr. Manning, Dr. Pusey, or Dr. Perfit, for they all three preach God's love and man's upwardness; in abnegation only Dr. Manning takes the novitiate to a mortuary, Dr. Pusey to a manuscript, and Dr. Perfit to the open air, in freedom to think.—A permission to adapt, yours respectfully,

FREDERICK WILSON.

#### A SUFFERING FAMILY.

Dear Mr. Burns,—Will you allow me to make known the under-mentioned very deserving case? The facts are briefly these. The family (Spiritualists) consists of three daughters and their two aged parents. Two of the daughters are invalids, one having been subject to epileptic fits from her birth, which have so weakened her intellect as to render her not responsible for her actions, and has not from her birth up to the present time (25 years) been able to obtain one farthing towards her maintenance, and is pronounced by the doctors to be incurable. The other invalid daughter has not for the last fifteen years done anything towards supporting herself, and there is not the slightest prospect of her ever being able to do so. The father and mother are both in their 71st year. The father, owing to weakness and old age, has not done any work for years. The mother is compelled to stay at home to wait on her two invalid daughters and attend to household duties, while the other (the only support of the family) went out to work. Thus one daughter has had to support, for nearly six years, herself, two invalids, and her two aged parents.

But the worst of the story remains to be told. Owing to the dissolution of partnership of the firm where she was engaged, she has been thrown out of her situation for the last twelve weeks, and no prospect of another at present. I will leave your readers to imagine, for I cannot describe, the hardships which this family have gone through during the last twelve weeks. Not only have they been short of the common necessities of life, but rent and taxes are in arrears, and unless help comes speedily I cannot say what the consequences may be.

In conclusion, I earnestly implore the assistance of all on behalf of this suffering family, and enclose my name and address, and shall be glad to give any further information, and if Mr. Burns would be kind enough to receive any contributions which may be sent I shall feel obliged.—Yours, &c.,

A SYMPATHISER.

[We are in possession of particulars, and can commend this case to the generous attention of the true friends of humanity.—Ed. M.]

#### MRS. BUTTERFIELD AT HYDE.

On Sunday last this gifted medium delivered two inspirational addresses in the Temperance Hall of this town. The subjects chosen were "Is Spiritualism true?" and "Does Spiritualism prove the Immortality of the Soul?" Both subjects were very well handled by the guides of the medium, particularly in the evening. The position which the materialist and the religious teacher hold with respect to the proof of the immortality of the soul was most clearly defined, and which the lecturer ably illustrated with statements of facts with which every investigator of the phenomena of Spiritualism is familiar. The subjects were chosen by the guides of the medium, and both meetings were most harmonious, there being no opposition.

The success of this first effort will, no doubt, inspire the little band of Spiritualists here to renew their efforts to keep up a series of services for promulgating the philosophy of Spiritualism. A better acquaintance with its phenomena and teachings will remove from the public mind the prevailing idea that it is opposed to Christianity; such really is not the case, for it is impossible for any one to witness the physical phenomena of Spiritualism without being convinced of the truth of the miracles recorded in the Scriptures, and thus of the source of its inspiration, which too many teachers are wont to doubt if they dare not deny. Spiritualism, as the guides of the lecturer declared, was the link destined to connect science and revelation, and the time was drawing near when Genesis would no longer be opposed to geology, for it would be understood that inspiration depended quite as much on the inspiring spirit as upon the medium through which it came. Then what might now appear as discrepancies would only go to attest the truth of the record. But we must here close our description, and we will send copies of the newspapers, which will contain reports of the addresses.—Correspondent.

AGENT FOR THE MEDIUM.—J. Petherick, bookseller, stationer, and news-agent, 49, Munster Street, Regent's Park, N.W.

#### REVIEWS AND OPINIONS OF MR. ASHMAN'S NEW BOOK.

PSYCHOPATHY (J. Burns, 15, Southampton Row).—Mr. Joseph Ashman, of 254, Marylebone Road, claims to have been a means of reviving the true healing art of the apostolic age, which he thus describes:—"Armed with one of Dr. Newton's magnetised *cartes de visite*, I ventured on my first endeavour to relieve pain. Seeing one day a cabman with a swollen face standing by a police court ready to prosecute a man who had assaulted him, I asked him if, on condition I healed him, he would forgive his adversary. He replied that he would, and we accordingly got into his cab together. Bringing out the magnetised *carte*, I told him to look at it, and, at the same time, made a few motions over the swelling with my hand. I then left him feeling much better, and returned in an hour's time, when I found him taking a glass of beer with his antagonist, whom he had forgiven. I subsequently made several other cures in the same way. One day I met a man hobbling along with the greatest difficulty by means of a stick and a crutch. I had then by some mischance lost my *carte* of the doctor, as also the magnetised paper he had supplied me with before he left England. I nevertheless determined to try what I could do without these accessories. I got the man to sit down by the roadside, and placed my hand on his foot and knee, and in a few minutes he could walk away supported by his stick alone. This convinced me that I possessed the power myself, and I was thus encouraged to persevere. Since then I have made some thousands of cures, many of which were of severe cases, as may be seen from the testimonials appended to this work. It may be asked, Do all possess this power? My answer is, that I believe nearly all possess it in a greater or less degree, and that it is cultivable. Like every other power, however, with which the Creator has endowed us, it requires intelligence and study, joined to a benevolent desire to do good, for its proper development and use. The power possessed by a good magnetic hand over the temperature of the body, either local or general, is very wonderful. In the case of a gentleman who was suffering from fever, I speedily reduced the temperature several degrees, and I have more than once raised the temperature of a healthy subject a couple of degrees Fahr. by the simple imposition of my hand. It should be borne in mind that the salutary influence is effected through the nerves, consequently when there is a lack of nerve-fluid the healer should tend to set up nervous circulation in that direction, but when there is an over-charging the endeavour must be to withdraw the fluid. Hence the necessity of a thorough knowledge of the nervous system, in all its forms and ramifications. Without such knowledge, labour may be in vain. I have seen mesmerists uselessly expending force and patience from ignorance of this fact." Imposition of hands appears not to have been necessary in every case. "I received a letter from Manchester, asking me whether I could do anything for a lady who was suffering very much from congestion. I wrote and asked to be sent a piece of flannel she had worn. It was sent, and, taking it in my hand, I wished that she might be relieved, afterwards posting it. I subsequently received a letter saying how much she had benefited by it. Only one explanation seemed to me possible. It was this: The letter establishes in the first place a line of communication between the subject and the operator; and it is along this subtle track that the soul-force bearing the wish of the healer travels back to its goal, just as the electric current returns, without visible means of conduction, to the point whence it started."—*Northampton Mercury*.

If the theory propounded in this little work be true, the doctors may at once shut up shop without our running the risks incurred by the "Peculiar People." Mr. Ashman recognises the human hand as the great means of healing; and it is only fair to say that he corroborates his wonderful claims by a very copious body of testimony. It is usually said that a prophet is without honour in his own country; but we notice that Mr. Ashman is peculiarly rich in testimonials given by residents in the immediate neighbourhood of the Psychopathic Institution. One such local credential is worth a hundred distant ones which cannot be checked. Altogether Mr. Ashman's volume is a thoroughly interesting one, and creditable to the author in a literary as well as a technical sense.—*Kensington News*.

MR. H. PITMAN says, "I am pleased with Mr. Ashman's book. I did not expect such a scientific work."

MESSAGE FROM A SPIRIT.—Dear Mr. Burns,—At a select circle of friends some evenings since a strange spirit came, and announced himself as "Henry Hammond." He said he was desirous of communicating with a relative of the same name living at 160, High Street, Seaford. I was ordered to send this to the MEDIUM. The spirit promised to communicate again. If you can find a corner for it in your paper you would greatly oblige yours truly, A. C. B. P.S.—Should this meet the eye of the "relative" mentioned or any of his friends, perhaps he would kindly communicate with Mr. Burns.

We are of opinion that there are a number of humans so rudimental in cerebral development that it is impossible for them to appreciate the truth or to detect a hoax. A Newcastle paper recently contained a letter seriously detailing how a "patient inquirer" stuck a "large blanket pin" into a solid part of a materialised spirit-form, and how the form found words and asked that the pin might be pulled out. The first surprise is that an editor should be found who would give space to such a silly letter, containing allusions which could not bear repetition in respectable company; and the second occasion for astonishment is that grown-up people should quote such an effusion as an argument against the phenomenon of materialisation.

A CURIOUS instance of the way in which so-called "nostrums" are sometimes taken up by the faculty, was given at the recent meeting of the British Medical Association at Norwich. One of the speakers devoted considerable attention to the question, how it was that the same medicine succeeded with one physician and failed with another, all external circumstances being the same. In Mr. Ashman's curious work on Psychopathic Healing, reviewed in another column, this is attributed to the varying magnetic or mind-power of the employer. "This," says Mr. Ashman, "is the secret of many a physician's success: his genial magnetism cures when his medicine is useless, although of course he does not know it." Will the time ever come when we shall be able literally to "throw physic to the dogs," and attend only to the *personnel* of our medical men? The mere entertainment of the question by the Medical Association is very significant.—*Kensington News*.

## MR. MORSE'S MEETINGS.

**SALTBURN-BY-SEA.**—Last Friday evening, the 14th inst., Mr. Morse gave an address in the Zetland Pavilion to a highly respectable audience. The subject, as was announced on the bills, was chosen by the audience. There were five subjects chosen, four of them being of a close connection to each other. The audience agreed to throw one out and combine the four, which was done. Mr. Morse's spirit-guides spoke on the subject in a most eloquent and masterly style for an hour and thirty-five minutes, after which they invited questions, but the audience kept silence, which proved that they were thoroughly satisfied. We are going to commence our winter nights' circle again for the development of more mediums.—J. R. SUMMERS. August 19th, 1874.

**MR. MORSE AT HALIFAX.**—We had Mr. J. J. Morse at Halifax last night, and his spirit-guide "Tien" gave us a beautiful oration on "Soul: its Attributes and its Destiny." He reviewed the arguments that have been brought forward against the existence of souls by the sceptics, and showed that all that had been said or done from that quarter in reference to the soul was merely groundless assertion, and utterly untenable. He also went over the various theories set forth by theologians on the nature and destiny of the soul, and showed that these were speculation and valueless; he also demonstrated that the soul is a specific individuality, an intelligent entity, and that its destiny is eternal progression. The lecture was a very brilliant one, and highly interesting from first to last. He spoke for an hour and twenty minutes. There was a very good audience, and every one appeared to be well pleased.—JOHN LONGBOTTOM, 19, Cromwell Street, Halifax, August 24th, 1874.

Mr. Morse had two excellent meetings at Bradford on Sunday, and was re-engaged for Tuesday evening, and again at Halifax on Wednesday evening. The Rev. J. O. Davies of Bethel Chapel, Sunderland, has given a sermon in reply to Mr. Morse's recent trance address there. The preacher ignored the facts, and attacked the theory, which he thought was "against the spirit of Christianity and the spirit of the ancient religions." He had some sympathy with the paganism of the Greeks and Romans, but none for Spiritualism; and no doubt he was right, for the paganism and the modern theology are but limbs of the same tree. Unless spirits came to testify to the doctrines of Christianity they had no interest to him. Of course not. The rev. preacher spoke "shop" all the evening; and unless the spirits were so kind as to advertise his theological wares, what possible interest could he have in their coming? That immense trades union called the Church must protect its interests, that is its business. The million, however, seem to be of opinion that they ought to have some voice of their own in how they dispose of their thoughts and earnings.

## MESSRS. PECK AND SADLER, THE WELSH MEDIUMS.

We have received from Mr. Weeks of Cardiff a photographic proof, in which the sitters represented are Messrs. Peck and Sadler, local physical mediums of great power. We have several times described phenomena occurring through their mediumship, and further particulars may be found in Captain Hudson's letter below. At a recent seance Mr. Weeks says, "We had the spirit-voice very distinctly, the musical-box wound up and set a-going, and the ring put on the arm of a gentleman holding the hands of the mediums. Mr. Sadler was carried several times up to the ceiling in his chair, with our hands holding and following him up, by desire of the spirit, to prove it was done by invisible power. Nails were driven in two pieces of deal with as much force as if a mechanic had done it. At the finish a pair of handcuffs, which lay on the table, was put on the hands of the medium in very quick time, and, to crown the joke, the key of the handcuffs was taken away by the spirit 'Dick,' leaving the medium to go to bed in the handcuffs, and with his clothes on. Next morning the key was heard to drop on the guitar, when the medium was released." Messrs. Peck and Sadler hope to visit London soon, and give a seance for the benefit of the Spiritual Institution. We shall be glad to afford them all the aid in our power during their stay in London.

**SWANSEA.**—To the Editor.—We have had a visit to Swansea of Messrs. Peck and Sadler, mediums, from Cardiff, this last week, and had four seances, at each from fourteen to eighteen present. We had a guitar, lutina, bell, drum, all playing and moving about the room, knocking us on the foot and other parts of the body, knocking the roof, and various other astonishing things. One of the instruments lay on my knee for a short time, and was then lifted away by an invisible hand. Several short lectures were given through the mediums. We have formed a circle of ladies and gentlemen, meeting on Wednesday evening, and are progressing well, and hope to have some good manifestations. We find the Medium has good sale in the town. Several knocks were heard upon the table in daylight; the same table lifted off its three legs.—H. HUDSON.

**MR. EGERTON.**—We regret to hear that Mr. A. Fegan-Egerton, through failing health, has been compelled to decline all engagements to attend seances for the present. His projected visit to London is consequently abandoned for a time in favour of the seaside, where he hopes soon to recover his strength. Due notice will be given when he will resume his sittings.

**MISS KEEVES AT HECKMONDWIKE.**—Dear Editor.—I again have great pleasure in informing you and all friends of Spiritualism that Miss Keeves of London for the second time occupied our platform on Sunday last, when a beautiful address was delivered through her on "Knowledge and its Uses," which delighted all present; in fact, those that have heard her wish to know when the lady is coming again, that they may hear more of the teaching of her spirit-friends. Her guides have a very good way in directing the discourses to all minds. Earnest inquirers were present, and I have already been asked to attend and start three new circles in our neighbourhood. This is something which I should like all Spiritualists to do, start new investigators and let them prove it for themselves. By doing this they will do a great deal of good. I have found it has done so, having started seven new circles, and at these as many as half of the sitters have felt the influence. We thank the kind lady for her visits, which have done so much good.—JOHN DENT, 18, Wakley Lane, Heckmondwike, August 24th, 1874.

## MR. MORSE'S APPOINTMENTS.

**LONDON.**—Monday, August 31st, at home during the week.  
**BRIGHTON.**—Sunday, September 6th.  
**RUSHDEN.**—Monday, September 14th.

## SPECIAL NOTICE.

Mr. Morse will sail for America on Thursday, October 15th. He can receive no more engagements prior to his departure, his time being fully engaged. Special list of farewell engagements in next issue.  
Mr. Morse's address this week is, Warwick Cottage, Old Ford Road, Bow, London, E.

## DR. SEXTON'S APPOINTMENTS.

**NEWCASTLE-ON-TYNE.**—Sept. 28th, "The Claims of Spiritualism upon Public Attention." Sept. 29th, "How I became Converted from Scepticism to Spiritualism." Sept. 30th, "Spiritual Phenomena; what do they Prove?"

## MRS. TAPPAN'S APPOINTMENTS.

**ROCHDALE.**—Sunday, September 6th, Lecture Room, Public Hall, at 2.30 and 6 o'clock.  
Monday, September 7th, Lecture Hall, at 7.30. Admission, 1s., 6d., and 3d.  
**BURY.**—Wednesday, September 9th, Co-operative Hall, Knowsley St.  
**BOLTON.**—Thursday, September 10th, Co-operative Hall, Bridge Street.  
**BRADFORD.**—Sunday, September 13th, and following week days.  
**GUISLEY AND YEADON.**—Sunday, September 20th, and following week days.

**HALIFAX.**—Sunday, September 27th, and week days.

Mrs. Tappan's address for this week is, Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington.

Mrs. Tappan desires it to be announced that she can make no more engagements in the North, her entire time being already filled up. Many places require Sunday, but no further arrangements for that day can be made; so those friends will be obliged to wait until another season.

## MR. BUGUET'S NEXT VISIT TO LONDON.

Letters from Paris ask us to announce to Spiritualists in this country that Mr. Buguet is desirous of closing his lists of applications for sittings as speedily as possible, that he may make arrangements for his promised return to London. We have received some names; and those desiring to secure a sitting with Mr. Buguet, may correspond with any person in the list given below.

Lady Caithness, 46, Portland Place.

Mr. Burns, 15, Southampton Row.

Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.

Mr. Coleman, 1, Bernard Villas, Upper Norwood.

Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.

Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.

Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.

Mr. Iveney, 64, Seymour Street.

Mr. Loe, 171, Grainge Road, Bermondsey.

Mr. S. C. Hall, Avenue Villa, Holland Street, Kensington.

Mr. Wm. Gill, 145, Marine Parade, Brighton.

Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.

**MRS. TAPPAN AT ROCHDALE.**—On Sunday, September 6th, Mrs. Tappan will speak in the lecture hall of the Public Hall, at 2.30 and 6 o'clock. On Monday, September 7, she will also give an oration in the Public Hall at 7.30.

**TEMPERANCE HALL, RUSHDEN.**—Mr. J. J. Morse of London will deliver an oration in the trance state on Monday evening, September 14, 1874. Subject to be chosen by a committee from the audience. Admission:—A few reserved seats, 1s.; second, 6d.; back, 3d. Chair to be taken at eight o'clock.

**SOEWBY BRIDGE.**—Mrs. Illingworth, of Bradford, was unable to visit us on Sunday, in consequence of the departure of one of her children to the Summer-land. Mr. A. D. Wilson, of Halifax, kindly consented to take her place. In the afternoon he spoke under the control of his spirit-guides, the subject being the various races through life; and he spoke in the evening in his normal state, his subject being, "Prove all things, and hold fast that which is good." The addresses were highly appreciated and listened to with very great attention. A moderate audience afternoon and evening, and £1 was added to the Lyceum Fund.—Yours truly, HENRY LORD, Hon. Sec., Aug. 24, 1874.

**MRS. BULLOCK AT THE ATHENÆUM, EUSTON ROAD.**—On Sunday evening a lecture was given by Mrs. Bullock in the trance state. The service opened with a hymn from the "Spiritual Lyre." Mr. Haxby read the 28th chapter of the 1st Book of Samuel, after which, as there were many strangers present, he said a few words on the object of Spiritualism, and read a short paragraph from Mrs. Tappan's lecture delivered at Liverpool on the 1st July last. The subject was now selected, and the one agreed upon was "Life in the Spheres, by an Inhabitant; or, a Concise Account by a Spirit-Guide of the Laws, People, Climate, Employment, Enjoyment, Mode of Transit, and other interesting particulars, as observed by him during his residence in the Summer-land." Another hymn was sung, and Mrs. Bullock rose, and, after uttering a prayer to the Great and Infinite Being that the children gathered together for truth might receive what their souls so much need, that they might have that sweet peace and consolation, and be inclined to walk in wisdom and gather the sweet clusters of fruit from the spirit-world, &c., commenced the discourse. The subject you have selected is a personal one, one relating to myself. I shall not, therefore, have to call upon another. Mrs. Bullock continued to speak for an hour, giving in that time but a very short epitome of the travels of the spirits, &c. The lecture was highly instructive, and full of good matter throughout. At the close of the discourse a few questions were asked and replied to by Mrs. Bullock, and received a greeting from the audience. The meeting closed shortly after 9 o'clock with the 84th hymn from the "Spiritual Lyre."

### INFORMATION FOR INVESTIGATORS.

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**The Spirit-Circle and the Laws of Mediumship.** By EMMA HARDINGE. 1d.  
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**The Spiritual Lyre.** A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.  
**Letters and Tracts on Spiritualism.** By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.  
**Report on Spiritualism** of the Committee of the London Di-lectical Society. 5s.  
**Where are the Dead? or, Spiritualism Explained.** By FRITZ. 3s.  
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### SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

FRIDAY, AUG. 28, Mr. Caldwell, at 8. Admission, 1s.

TUESDAY, SEPT. 1, Phrenological Seance by J. Burns, at 8. Admission, 1s.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, AUG. 28, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s.

SUNDAY, AUG. 30, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

DR. SEXTON at the Marylebone Music Hall, High Street, at 7.

MONDAY, AUG. 31, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

WEDNESDAY, SEPT. 2, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, SEPT. 3, 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.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, AUG. 29, 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, AUG. 30, KEIGHLEY, 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.

BOWEY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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.

HALLPAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

BISHOP AUCLAND, at Mr. Faudt'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 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Eldersdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHERA, At Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, AUG. 31, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, SEPT. 1, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.

WEDNESDAY, SEPT. 2, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

THURSDAY, SEPT. 3, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUCLAND, at Mr. Faudt'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, SEPT. 4, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.



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N.B.—Mr. Williams is at present on the Continent.

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