



# SPIRITUALISM.

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## MRS. TAPPAN AT MANCHESTER.

SPIRITUALISM, MESMERISM, AND CLAIRVOYANCE: WHAT ARE THEY?

Mrs. Tappan delivered her concluding inspirational discourse at Manchester on the above subject, which was as usual chosen by the audience. A hymn having been sung, Mrs. Tappan uttered a devout and elevating invocation of praise and prayer. The following is a nearly full report of the oration:—

Mr. Chairman, Ladies, and Gentlemen.—The subject chosen by you—"Spiritualism, Mesmerism, and Clairvoyance: What are they?"—must be considered inversely in the order in which the topics are presented, since that must be considered last which has occurred last in the world's history as a distinctive manifestation of science; and if we reverse the order and place the subjects thus: Mesmerism, Clairvoyance, and Spiritualism, we trust the committee and the audience will not find fault. Of course, any manifestation of mind will come under the general term of psychological or spiritual manifestation, psychology referring to the soul, and spirit to the soul or mind also. All the methods whereby the mind has heretofore been analysed have been considered to be either theological or metaphysical and scientific. It was left, however, to the last century to develop a singular phase of mental manifestation—we mean all those subtle discoveries of science that bordered on mesmeric, psychologic, or biologic power without actually approaching them. We refer especially to the revelations connected with biology; that, by a legitimate process of the German school of metaphysics, has taken its place amongst the acknowledged systems of mental science. It was left to Baron von Reichenbach to discover through clairvoyance the subtle aura or elements surrounding metals and other substances; but it was Mesmer who discovered the relationship between mind and mind, soul and soul, and the control of one mind over another, thereby scientifically developing the system called clairvoyance. Mesmerism is to the human world what magnetism and electricity are to the metallic world, namely, the existence of subtle particles of matter in the form of an aura that surrounds the human body, and which aura is either negative or positive in its manifestation. As magnetism and electricity are undoubtedly phases of the same science, so the positive and negative in electricity are but the expression of two different sides of the same element, and the positive and negative spheres surrounding human beings are but illustrations of the same force in different degrees of development. For instance, Mesmer discovered that a certain order or class of minds whom he called positive were only positive to a certain other class of minds, who in their turn might be positive to those of a still less decided nature, or who were surrounded by a less decided aura. Unquestionably every human being possesses, and, whether the science be accepted or no, every human being exercises over every other human being with whom he or she comes in contact some palpable influence, even though there be no exchange of word or thought between them. You will sometimes discover—and this is what is meant by the aura around individuals—that in the presence of certain persons you feel especially uncomfortable, and desire to remove from their presence, without being able to assign any special cause therefor. You will also discover, if you analyse your feelings closely, that in the presence of some persons you are strengthened, while others seem like absorbents or sponges, and take away the strength that you do possess. You will also discover, without any conversation or mental recognition, that the presence of some human beings is especially agreeable—we do not mean simply a mental agreeability, but that there is something in the

warmth or aura of their presence that is agreeable to you, although you do not speak,—while the presence of others is repellent. You sometimes feel, when in the presence of certain persons, that there are sharp points or needles penetrating you; and you feel, when in the presence of other persons, as if there were round globules flying against you. We use these expressions comparatively, because you may not be accustomed to discriminate the specific nature or quality of your sensations. What Mesmer discovered was that every person possesses the power, consciously or unconsciously, to influence, affect, control, and in some degree entirely pervade the personality of every other individual; and that a leading positive mind, with a corresponding positive physical vitality, can sway, govern, move, and control masses of individuals by the mere power of what we know as mesmerism. When magnetism—which is the aura surrounding an individual—is accompanied with mental effort, it then may be denominated mesmerism, or, more properly, psychology. When the effect is involuntary and only physical, it is what is usually called animal magnetism. But Mesmer discovered that certain classes of mind were amenable to certain other classes of mind, by a distinct process of mental control. We shall denominate the power, or force, which he employed as "will," or, properly speaking, *volance*, or the effort of an individual mind, through organic functions, to control another individual mind or organism. It was distinctly proved by Mesmer that this control could take place by the exercise of one mind upon another; that by certain passes or manipulations a negative person, as he believed, became subject to a positive person by the effort of his will; and that when in this condition the person affected expressed, not his individual thoughts, but the thoughts of the mesmeriser. Not only has this been proven to be true, but by advanced steps in this science it has been shown that a person in the mesmeric state loses external consciousness, being conscious only of a mental state of existence, and that that mental state of existence is more or less under the control of the mesmeriser; showing three distinct changes in the condition of the subject—namely, a physical change, produced by an impalpable yet positive substance, causing the mesmeric subject to become entranced; secondly, the mental state of individual suspension of will; and thirdly, the possession of the will of the operator. These three startling changes from the usual condition of human life and existence prove, first, that there is a subtle element, more powerful than anything discovered by science, surrounding every human being; secondly, that where this substance surrounds a human being to an extraordinary degree, it overcomes, enters into, and finally controls the subtle elements that surround another human being; thirdly, that the will or individuality of which human beings are so proud, and which they continually boast forms their especial existence, is capable of being conquered, controlled temporarily, or entirely subdued by the will of another person. If this be true, it comes to be almost a problem as to how great this influence is in the world, and to what extent it may be exercised, even unconsciously, by one mind upon another.

But pure mesmerism only takes place when one mind consciously wills or wishes to influence another mind whom it finds is its subject. Psychology often takes place without this unconscious action, and is another and a higher form of mesmerism, since mesmerism controls the body and the mind, but psychology actually takes possession of the soul, and may control that soul even without the consciousness of the person who is doing it.

Clairvoyance is the developed sight of the mind under the influence of mesmeric or psychologic control. It is that vision which the mind possesses when under mesmeric, psychologic, or spiritual influence—a power to see things that are not present,





are not a theory so preposterous that it could not for one moment be entertained by an intelligent person.

We have been desired to draw a comparison between the sciences referred to and Spiritualism. We have attempted to show that all these mental sciences are but the stepping-stones to the one which follows. We have said that each succeeding explanation of a scientific truth is received with denial or refutation based upon a truth which preceded it. Now, with reference to the cause of the physical manifestations, although the scientific world has been for many years intently engaged upon experiments in electricity, and although it is known precisely under what conditions electricity can be evolved, still there are people to-day sufficiently ignorant in scientific matters to declare that all these physical manifestations are the result of electricity.

But even electricity was not believed in until a very short time ago, and it required the application of it as your message-boy before you could really believe that it was so palpable and potent a thing. Mr. Crookes, Mr. Varley, and other scientific men have proved, by actual experiment, that no spark or vibration of electricity exists where these manifestations occur, though by means of instruments they could actually test the existence of even the millionth part of an electric vibration. Yet tables and chairs and other physical objects have been moved under such strict test conditions, thus proving that the motion and sounds were not due to electricity. Then, Sergeant Cox, who was also trying to find out what it was, invented the term "psychic force," only that word happened to have been invented twenty-five years ago, in America, by Dr. John B. who attempted to show that psychic or od force, acting upon the back brain, went down through the fingers and finally moved the tables and chairs. But when the fingers were removed, the tables moved just the same; and when the people withdrew many feet, still they moved; so the psychic, od, or back-brain theory fell to the ground.

Sergeant Cox thought that this psychic force could take effect upon objects at a distance from the person exercising the force; but he forgets that psychic force, unaided and uncontrolled by intelligence, can do nothing whatsoever; and it would require a great stretch of imagination to suppose that any such force could suddenly emanate from a human being, take control of a table, and spell out the name of a departed friend. Moreover, the term "psychic force" expresses what Spiritualism claims to be—soul force; and it would puzzle Sergeant Cox and Dr. Carpenter to explain how soul force can be exercised unconnected with intelligence; while, if connected with intelligence, and the intelligence does not emanate from any person in the room, then it must emanate from a spiritual presence, which is unperceived by any other method of demonstration. Science has gone further than this, for while Sergeant Cox rests satisfied with his psychic force, Mr. Varley and Mr. Crookes have not been content to rest there, and they are even now perfecting experiments, not only to show that there is no electric force, that there is no mesmeric or psychologic force, but that psychic force itself is but the agent that disembodied intelligences employ to perform these wonderful manifestations. So much for the scientific phase of the subject.

We have stated that the spiritual or inspirational phase might possibly be thought to be amenable to the explanation of clairvoyance and psychology; but one glance at what clairvoyance and psychology claim to be will prove this to be fallacious. Clairvoyance, mesmerism, and psychology claim to be and are the distinctive control of one mind over another, in human form, consciously or unconsciously. Now, when a conscious intelligence appears to another conscious intelligence, expresses itself independently, writes, speaks, gives utterance to individual thought—the person thus visited knows first that it is not his or her own intelligence, because the process of thought is entirely different, and because the spirit gives proofs of personal identity that are often not known to those present. But when a mesmeriser controls his subject, he knows that he impresses his thought upon the mind of the subject; and just as soon as a subject passes beyond the control of the mesmeriser, we contend that he becomes a spiritual medium, and is no longer subject to mesmeric power. The revelations of clairvoyance, that have taken place through the Poughkeepsie seer and dozens of others, have been those of spiritual mediums, developed perhaps by the aid of mesmerism, but undoubtedly independent of mesmerism afterwards; while nearly all cases of spiritual mediumship—99 out of every 100—are developed independently of any mesmeric control whatever; frequently independently of the presence of any other person, and always under circumstances where no premeditation existed, and where no excitement or forethought upon the subject had tended to produce an undue mental stimulus in that direction. We consider, therefore, that although Spiritualism, as a science, is yet in its infancy, and although its various relations to the other sciences that we have named are but dimly understood, Spiritualism is to mesmerism, clairvoyance, psychology, and psychometry what the air itself is to the atoms—a solvent; that it unfolds and reveals the ultimate spiritual processes, not only of disembodied minds, but of embodied minds; and that as a spiritual science it will reveal, as it has already commenced to reveal, subtle processes of nature that have been lying dormant or exercised ignorantly, to the end of their being exercised anew for human welfare and advancement. Consider what electricity was before its uses were made known, before it was discovered that it could be diverted from its channel; it formed the terror of the inhabitants of the earth: now it is your messenger.

\* Reporter did not catch the name.

Consider what subtle forces lie in the atmosphere, all unseen and unknown by you, that may be to-day sapping the foundations of your life and health. Consider that a vitiated magnetic atmosphere—the presence of persons not accordant in their magnetic spheres—may form subtle causes of manifold diseases and suffering among mankind. Consider that various mental processes, the presence of an impure thought or an unholy wish, may affect the mental atmosphere in the same degree as foul vapour affects the physical atmosphere. To know this is to be guarded against it so as to ward it off; and to know that you act thus mentally and physically upon one another is to form one of the sure processes of protection and enlightenment against it. While, added to this, if it be a fact, as is revealed by Spiritualism, that thousands of unseen beings add their influence to yours—control you for weal or for woe; inspire you to happiness or misery, take part in your daily thought and action, moving you (perhaps unconsciously) to their will—it becomes most important that you should know it, that you may chain this spiritual lightning to do your bidding; and make it bear your messages, instead of hurling shafts and thunderbolts at you to your destruction. How do you know but what wars, revolutions, the bursting out of the populace in many directions, insanity and all kinds of mental disease, are brought about by these distracting spiritual conditions? Who shall discover, as Franklin did, a subtle spiritual element that shall make it possible for man to control these forces and master them, becomes the spiritual hero of the nineteenth century.

Spiritualism does not profess nor pretend to evolve a theology, a religion, a system of worship; but it does profess—and it is a step in scientific advancement—to show to man the nature, the danger, and the importance of a recognition of these spiritual laws; and brings into communion with the outward life all those subtle elements that are now working unconsciously upon humanity and moving the world, whether they will or no. To have knowledge of truth is the greatest and highest blessing that can be given to the world. As these other subtle agents have been made to serve the purpose of human advancement, so all these various systems of mental and spiritual science, when known and understood, form additional stepping-stones for human thought and progression. You consider electricity tolerably swift—it carries your messages across the Atlantic in a few minutes; but thought is far more rapid than electricity, and there are well-attested instances through spiritual communion of messages being transported in as many seconds of time as it now requires minutes. If it shall come to be a truth that minds that are in sympathy can communicate and converse with one another between the two worlds, then it comes also to be a truth that minds that are in sympathy can converse though thousands of miles intervene; and the mother who feels the shot that kills her child upon the battle-field is but a striking instance of this spiritual sympathy. These are some of the processes; of course, what will be evolved and developed by any one or by all of these sciences cannot now be known and stated; but the chief thing is that the world of science shall not fix the barriers of truth, and shall not say, "Such and such a thing is impossible," merely because it does not come within the range of their limited experience. No scientific mind dares to say what is impossible until he has explored the whole realm of spiritual as well as of material causes. Therefore Spiritualism forms a subject of most profound and serious inquiry, independently of its personal relations to your feelings and religious or theological sentiments. It is one of the profound scientific problems of the present age. The facts which go to prove that Spiritualism is in itself a distinctive advancement of science are sufficient to upbuild any other system of science which the world has seen or known; and the facts that are not yet known are sufficiently abundant in their progressive development to point to every mind the importance of knowing whereof the spirit and the soul are made.

Questions were then asked and answered. A few of the auditors were rather unreasonable in their exactions; Mrs. Tappan, however, evinced no impatience or irritability, but was at once dignified and effective in her replies. Without attempting to give a full report of both questions and answers, some of which we have recorded before in substance, we may mention one or two of the principal points of interest. Mrs. Tappan's guides would not undertake to say that men's physical and moral influences affected vegetable life, though there was evidence to show that some persons had a facility in the culture of plants, whilst others seemed to destroy them; but this might be attributable to the laws of horticulture. But we do know that certain human beings have a powerful control over animals, such as horses and dogs. Rarey, by his magnetic power and will-force, governed and subdued the most vicious horses. One person soothes animals, another irritates them; one person evinces fear, and another confidence and courage, in the presence of certain animals. This was no doubt partly owing to personal magnetic influence.

Some information was given as to the difference between the trance and inspirational states. The trance state was a state of sleep, so far as volition was concerned, and another mind acted upon the brain of the medium, sometimes uttering thoughts that were at variance with the thoughts of the medium. For instance, added Mrs. Tappan, in a recent discourse given by the guides of this medium, some reference was made to the eminent qualities and influence of Charles Bradlaugh, decidedly in opposition to her own views when not under control. When she is under control, the views of the spirit are uttered, not her own; but we must say that, she having been trained by her guides, in most things her views do correspond with those of her guides. The state of inspiration is where the mind of the person is not made uncon-

scious, but where it is stimulated by and acted upon by an outside mind. We may compare the mind of the inspired speaker to a glass two-thirds full of water, and inspiration is adding to it until it overflows. The physical faculties are only subject to control in the degree that they are required to illustrate the lecture. Of course the voice is controlled, so are gestures, the expression of the countenance, and every faculty of the brain required to exemplify the subject of discourse. We do not deny the ultimate solution of these problems by the Divine mind; nor do we deny that these manifestations have occurred to different individuals in all ages. John Wesley distinctly describes manifestations of the same kind, and Swedenborg is a distinguished illustration of the mental phases of these phenomena. But what we contend for is, that Spiritualism explains the intermediate process between the Divine mind and humanity, just as the natural laws of science explain the intermediate processes between the Divine mind and astronomy or chemistry. The final solution of all these problems in the Divine mind is not denied, but the office of science is to interpret them to the senses of man; and that is what Spiritualism does. The guides of the medium are always the same, and that guide speaks who is most familiar with the subject chosen by the audience.

Mrs. Tappan declined to take, as the topic for a poem, the subject, "The Life and Career of George Wilson" (Chairman of the Anti-Corn-Law League), explaining that her spirit-guides did not claim to have all knowledge, or to be acquainted with the history of every individual spirit in every place she visited. The audience decided that Mrs. Tappan might choose her own subject for a poem. The theme selected was "Creation."

#### CREATION.

From out the depths of God's great solitude,  
The thought of his eternal perfect soul,  
Man, with divine and perfect truth can trace  
Each subtle process to its final goal,  
Since matter in its state of chaos has no power,  
And since thought is its primal perfect dower.

We know that from the elements which life combine,  
All forms of being shape their final sway  
By thought alone; that spirit still doth shine,  
The empire and the only perfect day.

God moved in chaos; then the atoms burst  
Forth from inertia and their innate death,  
And forms appeared, the structure of the breath  
Of which all life is made, but globules first,  
The complete and perfected sphere:  
Of every molecule doubtless is as dear  
To God in that eternity just past  
As in the future. Science proud has cast  
Her voice in favour of this theory—  
That atoms have no primordial birth,  
But that the scheme of form, order, and law  
Outwrought from God; throughout eternity  
Each atom is of perfect innate worth,  
And processes evolved without a flaw,  
Whereby creation is evolved in order-light  
And form from out the Infinite;  
That germs keep warm within the life of earth,  
The sacred power that holds them for their birth.

Creation now is. Every dawning day,  
Wherein the sun reveals his wondrous ray,  
And where the light pours out  
Upon the darkling East,  
And where the splendours of Olympian feast  
Spread their bright glories to the god of day,  
Is but a new creation. God holds sway,  
Even now as when the morning stars  
First sang together, and the golden bars  
Of space are thrilled and vivified anew  
With each Spring's advent; every drop of dew  
That trembles in the leaf or on the flower  
Reveals again  
This same creative power.

It is not that it once began  
And then will end—  
But 'tis that at all times  
God's thought doth bend  
To matter—form and shape and power—  
And that creation is the simple dower  
Of holding lifeless globules two by two,  
Until they reach through sand and drop of dew  
And atmosphere even to heaven.  
And thus creation hath its verdict given—  
New spheres, new worlds of life and light in space  
Must still their final orb of being trace,  
And worlds and suns be blotted out again  
But to appear on some celestial plain  
Of higher being. Creation ne'er began;  
But at all times within God's perfect plan  
He holds the cycle of his power divine,  
And every world and every orb doth shine  
To-day as the creation of his magic mind.  
This is the verdict, this the light combined  
With God's eternal soul,  
And this the pathway  
To creation's goal.

We hear that Mrs. Fay has had a good season at Brighton and that she has also been to Hastings.

#### THE CUI BONO OF SPIRITUAL COMMUNION.

SPIRITUALISM! Cui Bono?

"God works in a mysterious way,  
His wonders to perform."

Permit me, Sir, as one of the many answers that might be returned to the foregoing question, to place on record one of the most remarkable cases of cure through spirit-power ever perhaps witnessed, either in ancient or in modern times—a cure which forcibly reminds us not only of the so-called miracles of old, and the spiritual gifts spoken of by St. Paul, but also of the glorious promise given by the greatest of all mediums, that greater works than he had accomplished should be performed by those that should come after him.

In placing this simple narrative before you, I am actuated by no vain pride or glory; I do so with feelings of heartfelt gratitude, and in the earnest hope that other sufferers may be led to the same source, and there find relief even as I have done. I am well aware that I am laying myself open to the animadversions of the many, that I incur the liability of being despised for my spiritualistic opinions, and that my sanity even may be called in question. Others, somewhat more liberal-minded, will receive my statements with every possible degree of caution and scepticism, if not with utter disbelief, and if not with disbelief they will be regarded as the delusions of a fevered brain, the very malady itself being looked upon as an illusion, becoming dispersed with returning physical health. Others again will put forward the theory of mesmerism or magnetism, or some other ism, of which, perhaps, they are as profoundly ignorant as ourselves. All these considerations, however, pass by me as does the breath of the summer wind. It matters little to what they ascribe the relief, they cannot but acknowledge the fact, and truth is quite capable of holding her own. Let them ascribe the cure to whatever they will, I know the malady did exist, and that it exists no longer, and, therefore, in all love and gratitude I ascribe it to the source whence I know it sprang, and daily and hourly do I bless God, bless his ministering angels, bless the kind and devoted friend who so unhesitatingly lent himself to the alleviation of my suffering.

It is now between ten and eleven years ago, while walking in earnest conversation with a friend in Albany Street, that I had the misfortune to slip off the kerbstone, and falling on my left side struck it with great violence, so much so, indeed, that I had considerable difficulty in rising. The shock was so severe that for some minutes I remained almost breathless. For several days I suffered very much from the external bruises, and after these had subsided I became conscious of an internal lump about the size of a small walnut when first discovered, but which soon attained to that of an egg. This was not, however, regarded with any suspicion. Its growth for the first few years was exceedingly slow, and I imagine from its being internal, and having the softer tissues to protect it, it produced less inconvenience than it would have done had the position been reversed. Be this as it may, the growth, as I have already observed, was exceedingly slow, and though oftentimes very painful, was not always so.

After some four or five years, however, being called upon to exert my physical strength to the utmost, the tumour, for such I must now call it, increased enormously. In my own mind I regarded it as a cancer, for, strange to say, from my earliest childhood I had a dread of something of this kind. My friends, however, in their love strongly combated this opinion, but in vain. I clung to it to the last. Its truth or otherwise I leave others to determine. I consulted several medical men of high standing. They were all somewhat puzzled as to what it might be, or in what it might eventuate, but two of them at least came to the conclusion that it was incurable, that it would be a lifelong sorrow, even if it did not materially shorten existence, for, added to its own inherent difficulty, its proximity to the heart rendered its treatment a matter of anxiety. My own medical knowledge, added to my sensations, led me to the conclusion that my life, to use a familiar expression, hung upon a thread, and my suffering was oftentimes so intense during the last four or five years that, but for other considerations, I should at any moment have been only too thankful to have been released. This, however, was not to be. I have been preserved for some wise purpose, perchance (and I say it with all humility), perchance that I may stand a living answer to the *Cui bono* of Spiritualism.

Be this, however, as it may, at this particular time my mind became more and more interested in the great spiritual movement then and now going on all over the world. Though a confirmed Spiritualist of only a few years' standing, my sympathies had been with the philosophy from its earliest dawn, though in deference to the feelings of others I endeavoured to stifle these sympathies, and so far succeeded, to my shame be it said, that I too regarded those who held the doctrine as under a terrible delusion, and I am afraid I might have gone so far as to join in the sneers and ridicule that have been so often cast upon it. But, God be thanked! as soon as I began to investigate in earnest, the veil dropped from my eyes, and I was able to accept these heaven-born truths with all the ardour of my nature. Loving to hear these truths expounded, I sedulously attended many of the lectures given in various parts of the metropolis, and, amongst others, those of the gifted Mrs. Tappan, whose inspirational eloquence is now beaming like sunshine over our sphere. At the close of one of these lectures, making use of the name of an old friend, I summoned up courage to introduce myself to Mr. Slater, so well known to all earnest seekers after the truth. I had often noticed both himself and members of his family circle, and felt drawn to them in some indescribable manner; and I cannot help thinking now that I was spiritually led towards them. After a short time it became my happy privilege to be invited to their family circle, the now highly-esteemed and much-loved members of which I am proud to say I may number amongst my dearest friends.

One red-letter Saturday evening, shortly before Christmas of last year (1873), the first I passed with them, while chatting pleasantly after tea, our party being augmented by the entrance of two other lady friends, our kindly host became controlled by a fine noble spirit known to them as the "Doctor," from whom at all times, when needed, they were accustomed to receive counsel and advice. After prescribing in, to me, a most marvellous manner for those needing his kind care, his attention was directed to myself. The observations he made convinced me that he was clairvoyantly conscious of my condition, the malady

from which I suffered so much. This was, to my mind, sufficiently indicated by the concentration, if I may so term it, of the closed eye of the medium upon the spot affected, as well as by his hand being laid immediately over it. A silence of a few minutes ensued, which, being broken by a deep sigh on the part of the medium, I ventured to ask, though I own with some trepidation, tempered, nevertheless, by an undercurrent of hope, whether there was any cure for this lump in my side. The friends present, almost started with surprise, as I had carefully avoided speaking of the matter, and inquiring looks passed from one to the other. The beloved "Doctor," for I must now call him so, was meantime making his own observations, and evidently studying the case with much interest. All this time a certain influence seemed to permeate my whole being, centering as it were in the tumour, while an indescribable smile played round the mouth of the medium. At length came the words, "This, my sisters and brother, is a very extraordinary case, and one to which, as presenting some difficulty, I must call the attention of the heads of our profession, and confer with them as to what had better be done, and what would be the most successful mode of treatment." Here there was a pause, during which there seemed to be a fresh influx of power, for I apparently received several gentle electric shocks. The attitude of the medium was that of one listening and conferring with those around him. An almost breathless silence seemed to steal over the circle of friends as they awaited with kindly interest the words which were to follow. For myself the sentence seemed to be "life or death." I have sometimes thought that this moment might bear some comparison with that experienced by a man arraigned before the bar of his country awaiting his final doom, so solemn did it seem. The suspense was at length broken by the "Doctor" observing, "You would be amused, my sisters and brother, could you see the smile upon the countenances of the doctors now gathered round; and what do you think they are smiling at? Why, they are smiling to think how this case has puzzled your doctors in earth-life. You, my sister" (addressing me), "have never been told what this malformation is; and why have you not been told? Simply because they did not know themselves. You have been told that it was this, that it was that, that it was the other; but all wide of the mark. We, from our more perfect powers of vision, are enabled to see it more distinctly, and therefore we are in a better condition to form a correct opinion, and consequently to treat it with better success. You ask me, my sister, whether there is any cure. A few months ago we could unhesitatingly have answered in the affirmative; at the present moment we will not venture to do this, the malady having made such rapid strides, but we can, however, and we will promise you—that is if you strictly adhere to the regimen we dictate (and remember much depends upon yourself)—I repeat we can and will promise, if not a complete cure, at least a great alleviation of your sufferings. This issue we must leave in wiser hands than yours or ours, for we are but the instruments of others, even as our good brother here is, our instrument, they again of others, and so on until they reach the infinite Father, the source of all light and love."

Here the good "Doctor" entered into a minute description of the formation and conformation of this extraordinary mass. He regarded it as an affection of the spleen, which at a later period he called cancerous, observing, "In my earth-life neither myself nor my fellow-practitioners understood anything about the spleen. For myself, I looked upon it as a useless member—a mistake on the part of Providence in fact. Now, however, I think otherwise. I now find that the spleen is to the nervous system what the brain is to the body." The mass, which on another occasion he told us must weigh as much as six or seven pounds, he likened to an autumn spider in the centre of its web, for it was surrounded by a network of fibres so delicate that the very finest silken thread was coarser in comparison—so fine and hair-like indeed that they were altogether unappreciable to our earthly senses. These fibres clung with a vice-like grip to everything they could reach, thus supplying the tumour from all parts, causing it to increase, and by so doing to press more and more upon the surrounding viscera. The mucous membrane of the stomach he spoke of as being dried up, and from the inability to take food the stomach itself was very much contracted, in fact the whole system was in a disordered condition from this one cause, even to the brain tissues. My every feeling was described with a truthfulness such as I had never met with before under any circumstances.

On this my first visit a few simple directions were given and a few chemicals prescribed as a preparation for future action, and ordering me to attend on the following Saturday, the good "Doctor" took his leave.

My own feelings may perhaps be better imagined than described. I felt like one who on the very threshold of the scaffold receives a reprieve and is restored to the bosom of his family. From that moment I felt that if cure could be effected that it would be effected, and from that hour to the present my confidence has never wavered. I had long made up my mind that the number of my days was few, but with the cheering and glorious views of our beautiful philosophy to the fore I had no fear of death. For the sake of my loved ones I wished, if possible, to be spared yet a little while. What, then, was my joy to know that there was a chance of my being so far restored that I might even again become a useful member, not only of my family, but of society?

Having carefully obeyed the directions given on the following Saturday, I again wended my way to the house of my kind friends. In due time the "Doctor" paid his accustomed visit, and asking for paper and scissors, carefully folded and out a pattern of this form



about four inches long by two and a half broad, the lines inside the ellipsis representing the slits that were to be cut in the paper. From this pattern I was ordered to have made a zinc plate, upon which was to be placed a piece of flannel previously saturated with a solution of iodide of potassium, fifteen grains to the ounce of water. This was to be again covered with linen, and the whole bound exactly over the part beneath which lay the tumour. The flannel and linen were to be changed very frequently, in fact never to be allowed to get dry, and especially never to be re-applied without being well washed. Night and day these applications were to be kept up, alternating them occasionally in case of too much irritation of the surface with linseed poultices. On another occasion I was ordered at every change of the flannel to add ten drops of iodide on different parts of it, and to discontinue the linen intervening between the plate and the skin.

At this second visit I had the pleasure of meeting Mrs. Tappan, who, whilst the good "Doctor" was prescribing, went quietly off into the trance state, and became clairvoyantly conscious of my condition. After the "Doctor" had finished speaking she rose, and, standing in an almost majestic attitude beside Mr. Slater, said, "Friends, it is a long time since we have thrown our medium into the clairvoyant condition, but we have done so in order to endorse all that the brother has said. This malformation is indeed one that threatens existence itself, but I see no reason, if the directions are rigidly adhered to, why a complete cure should not be effected. If left unattended death must inevitably speedily ensue, and if allowed to burst the consequences would be even worse, for the virus would so permeate the system that innumerable small tumours of a like nature would be formed in various parts of the body, and a painful and lingering existence would be the result." The goitre-like swelling with which my throat has been deformed from childhood, was also ascribed to a tendency to disorder of the spleen, as well as to a tumorous element in the constitution. This swelling would in all probability disappear with the greater ailment, and I am thankful to say it has done so to a very considerable extent.

On another occasion the "Doctor" described the tumour as somewhat pear-shaped, but flattened on the upper and under surfaces, and the fluid which permeated it as of a most poisonous nature, which, could it be examined by us, though this indeed was an impossibility on account of the coarseness of our analytical processes, would be found to contain myriads of animalcules, so infinitesimally small that the mites in our cheese were giants in comparison, but which nevertheless were furnished with a proboscis so strong and forked that it stung and clung to everything within its reach. At many subsequent visits the "Doctor" alluded to these animalcules, and expressed considerable difficulty in preventing this poisonous virus from infiltrating into the other viscera and into the blood, also in cutting off the supply of whatever element it was fed by. To do this a spiritual operation had to be performed, which was brought about in the following manner:—Whilst under treatment I was forbidden to join all circles, as well as to sit by myself for development, but, having been invited, through the kindness of a friend, one Sunday evening to join the circle of Mrs. Hollis, the American medium, then in London, and being very anxious to hear the direct spirit-voice, I asked and obtained permission from the "Doctor" to do so in these terms: "Yes, sister, we wish you to go, and there will be friends present who will corroborate all we have said." My own impression now is that this visit was pre-arranged for the express purpose of performing this operation, and at a time when, my mind being pre-occupied, I should be in a more passive condition. On the evening appointed I gladly availed myself of the invitation, and was intensely gratified. "Skiwakee" or "Old Ski" as he was familiarly called, one of Mrs. Hollis's controls, so well known to all frequenters of her circle, alluded to my cure in hopeful terms. I cannot now recall the exact words, but they were something to this effect: "So ah, good mejum; great cure." "James Nolan" then took up the matter, and spoke with the greatest assurance, alluding in a kindly manner to "Good Mr. Slater's" genial nature and fine magnetism as just suitable. He thought it might be some time before the cure was wrought, but saw nothing to fear. A lady present observing that it was just a case for Ashman, "James" said "No, no, his magnetism is much too coarse for her; much better as she is," and, giving me every encouragement, spoke on other subjects. I must here observe that just before "James Nolan" spoke I felt such a shock as I had never before experienced. Indeed, the whole evening I was in a peculiar condition, and then it was, I imagine, that the operation was performed, for from that time the appearance of the outer surface of the affected spot was changed, as well as the internal sensations. That my idea was correct was verified by a statement from the "Doctor" to my friends before (mark, before, not after) my next visit, as he said that he and his colleagues had assembled in great force around me on that evening and entirely separated the tumour from the heart by severing the network which united the two, and that henceforth I should feel no further inconvenience from that organ. The mouths of the severed threads being sealed, or in other words cauterised, they could neither empty their contents into the system, nor receive from the system the wherewith to supply the tumour, which must consequently decrease, and the fibres thus cauterised would die away and become absorbed. Truth to say, the heart itself has given me no inconvenience since, except occasionally a slight palpitation, to which even the strongest of us may be subject. This, if I mistake not, was at the end of the fourth week of treatment, and seems to have been the critical period of the cure. My sensations I shall never forget.

About this time I was suddenly called from home to watch beside a sick bed, and consequently found it very difficult to carry out to the full the good "Doctor's" directions. Nevertheless, I did my best, and with never waning faith and powerful confidences. When from circumstances I was unable to be present at the Saturday evening seance, I was ordered to wear white blotting-paper next the skin for a few hours, to enclose this in an envelope and fasten down, this again in another envelope, and transmit through the post to Mr. Slater. From this the "Doctor" would be able to judge of the condition, and prescribe accordingly. At the termination of the fifth week the irritation of the surface became excessive, and I was ordered to discontinue the use of the plate and flannels. I forgot to say that the side, as well as the plate and flannels, was to be washed at every fresh application of the chemicals. Now the side was to be bathed with water as hot as I could by any possibility bear it. Instead of the plate I was to apply for a certain number of days a poultice composed of Turkey rhubarb, egg, and milk. An old friend, from whom I procured the necessary medicines, laughed when I told him what the rhubarb was for, and prophesied no effect therefrom, but so had he smiled with the utmost incredulity when I spoke of the electric action set up by the zinc plate and flannels. I only wish he had felt it, that is all! He would pretty soon have discovered whether an action were set up or no. Well, the rhubarb poultices were applied, and all I can say is, I never felt any mustard-plaster equal to them for stinging. This stinging was accompanied by a peculiar sensation which I could not possibly describe. The pustules, which had by this time rapidly increased both in size and number, now burst, and running one into the other caused a most copious suppuration, so abundant indeed that it completely saturated everything I put over the part, and poured



away in streams if it were for a few minutes left uncovered. This discharge was at first like clear water, next more creamy and thick, then greenish; at another stage like dirty, muddy water, gradually becoming less in quantity and more solid, until the very last stage. The "Doctor" told me that I should know when this had set in; when, on removing the rag, I found it presented the appearance of thousands of threads. Each of these threads seemed like a nerve, for it responded by exquisite pain to the slightest touch; and I should further know when the cure was complete by there being attached to each nerve the very tiniest globule of blood. This indeed was so, and I had no more internal pain; the waist became reduced to its natural size; and not a vestige was to be felt, either by myself or others, of the terrible enemy which had so lately threatened my destruction.

Between the rhubarb poultices and the terminating cold-water compress a variety of poultices were used, such as linseed made up with linseed oil; then wheat-flour and salad oil, sometimes alternated with bread and water or bread and milk poultices. The effect of each remedy was distinctly told and explained to me beforehand, and I never in one single instance knew either the remedy or the explanation of it to fail or be at fault.

When things were at the worst, and I was compelled to remain either in bed or on the sofa, the discharge became fetid and offensive. This decreased with the disease, and finally disappeared with it. During the last stages a severe cutaneous rash set in all over the body, an effort, apparently, to completely throw out of the system whatever remained of the poisonous element. Different counter-irritant washes were prescribed for this with marvellous effect, though almost agonising to apply. At this time, the happiest hours of my life were those at the close of a day of suffering (when the torturing remedies had been applied by the soft hands of my darling girls, my tender little nurses); I retired to rest if possible. Then the good "Doctor," or his ministering angel-helpers, were with me, soothing the anguish, until I fell into a peaceful slumber, to awaken only at the proper time to take the simple medicines prescribed, and which were only such as were requisite to keep in order and sustain the system. The last applications I had to put to the side-was poultices of dry burnt bran, as absorbents. These I continued for a long time. The external surface is now perfectly healed, not a trace, either externally or internally, remaining of this spirit-cured "incurable" cancerous tumour.

Such, Sir, is in brief, as nearly as I can narrate it, the history of (if I may so call it) the cancer and its cure. Unable as I was a great part of the time to make notes, I fear I may have omitted many details which might possibly have added to the interest. For instance, the "Doctor," on one or two occasions, alluded to the band of his colleagues, with their students, gathered together to examine and discuss the case, which seems to have been of far more interest to them than it was to the medics in earth-life. On another occasion, he would speak of the loving friends gathered round with all the deep interest of their never-dying love, anxious and longing to assure themselves that all would yet be well with their suffering child, sister, or friend.

The fear of trespassing too much on your time and space bids me bring this to a close, but rest assured that all I have said can be vouched for by the few earnest friends who heard every word of direction and witnessed every phase of the malady from the commencement of the treatment to its close—friends who stand amongst the first and foremost of your ranks for unwavering truth, honour, and integrity. But more than this. This account is written by spirit-direction, and has now been revised by the spirits, and they have assured me that they will not allow a single word to go forth to the world the accuracy of which they are not able to endorse.

It is impossible for me to find terms sufficiently high in which to express my appreciation of the goodness, the skill, the patience, the tenderness of the beloved invisible physician, nor of the patience, kindness, and devotion to the alleviation of suffering of my good friend, Mr. Slater. Never once during the whole four months that I was under treatment (during which time I would listen to no entreaties to see medical men or take any medicine but that spiritually prescribed through Mr. Slater), never once did he allow any cause, either of business or pleasure, or even illness, to interfere with the appointment made by the spirit. Like the watchful sentinel, he was ever at his post, ready to sound the alarm on the approach of evil, or to enunciate the message of love from the land of souls. When too ill to go to him, he never failed to come to me. No weariness produced by a long day's toil or anxiety ever once interfered with his mission of mercy and relief to the prostrate sufferer.

All honour, all glory, all gratitude to the Infinite Father, who in his loving-kindness and mercy blessed me in the darkest hour of my life with the care and love of the bright band of immortals and mortals, through whom, under his providence, this wonderful cure has been wrought; if this is not sufficient answer to oft-repeated questions as to the *Qui bene* of spiritual communion, pray tell me what is.

Again I say, God bless them all, each and everyone, and reward them with an eternal starlit crown in that bright world to which, heaven be praised, I trust we are all hastening.—I am, sir, yours, &c., A. C. B.

[We need only allude to the fact of Mr. Slater's name being associated with this case as presenting ample guarantee of its genuineness. We are also intimately acquainted with the grateful patient, and it is a pleasure to observe the entirely altered condition which she presents. The foregoing statement may be regarded as true in every particular, and it is only one of the many good things which have been derived from the same source.—E. M.]

J. H. KENWARD, 4, Chapel Street, Edgware Road, is agent for the Medium and his works on progress, temperance, &c.

A correspondent writes from Kent: "It seems strange that amongst the large number of mediums in this country, none should have had given them any remarkable power of healing the sick—so valuable and inestimable a gift for the relief of suffering fellow creatures." Our correspondent does not seem to be aware of the fact that many thousands of cases are relieved annually in this country by the healing mediums. Mr. Ashman's services in healing is one of many instances. oftentimes the spirits control mediums to benefit the sick when no one present has any idea that good by such means can be accomplished.

## THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. No. 2.

Except the Lord build the house, they labour in vain that build it.

MR. Editor.—There remains a sequel to my letter to you on the above subject, which you were so kind as to publish in your issue of August 21. This non-schismatic society which has just started up (of course, not from Spiritualism, but from the Liverpool Psychological Society, otherwise it might be dubbed schismatic), sweeps with the giant arm of authority all previously existing Spiritualism and Spiritualists, as follows: "If local societies promote dissension within the movement by refusing to take part in the management of a largely representative body, and by refusing to recognise it they thereby declare in favour of divisions in Spiritualism." (See organ of the organisers.) Now I am just simple enough to think the reverse. When a party endeavours to bring together local societies, which are not societies, but mere co-operative families of Spiritualists for local conveniences, such party is endeavouring to promote or cause division and schism in Spiritualism, which, in its nature, unites all Spiritualists in spirit with the divine organisation of the universe. Preferring the divine organisation of our Father and of our being, I therefore reject the logic and authority of the giant, even at the risk of being dubbed "impracticable and quarrelsome." I think our union with our Father and with one another is much better than a union with a very fallible though "largely representative body." But again, hear what the organ of the party says: "When the National Association says to a local society, 'Will you work in friendly alliance with us? Will you accept this offer?'—if the local society then replies 'No,' that reply appears to us to be an official decision in favour of dissension instead of harmony in Spiritualism," and "gives evidence that the local society is not working in the best interests of Spiritualism," and "declares itself not to be entitled to public support." Thus this great dragonian snake begins already to spit from its mouth its element of feud, oppression, and dominion upon all who have been fortunate enough to be Spiritualists before it had its existence, in 1873 or 1874, at Liverpool or at London, it matters not which.

But, it is a fact, there is a "behind the scene" to all mortal movements, and I think it opportune, in the elucidation and discussion of this subject, to momentarily lift the scene, that a glimpse of the reality of things may be realised by all Spiritualists who have enough power of vision to look upon the "other-side" condition of immortal existence.

When Modern Spiritualism was inaugurated by the Divine Father of all, and by the true and faithful in the world of spiritual being (the true reformers of every age), it gave great offence to the finite authorities of the spiritual world; their power to open and shut between heaven and earth, and to bind and loose in the earth and in the spiritual world, was "non est inventus." But, instead of giving up to God and to the eternal principle of the universe called "Progress," they clung to their shortcoming avocation, or custom of rule and dominion, which they had even been permitted to exercise with Christ, and they set to work on their own hook to subdue and to subject the spirit of freedom which God had given in Spiritualism. When they could not succeed fully, by means of force and violence upon the spirits and upon their mediums, they resorted to manipulating or influencing the mediums in opposition; and they raised up mediums themselves, by whom to minister lies, and folly, and subtlety of doctrines, and philosophy, and also free-love; in many cases they caused cruel waste of the time, good feelings, and the pecuniary means of their mediums, for the purpose of retarding the advance of true Spiritualism, and to cause persons of mind to hold it in contempt. Nor was that all; they had recourse to the unspiritual system of finite organisation, with a double object in view, namely, to destroy Spiritualism as a co-relation to the Divine Father, and to regain their lost power.

The subject called organisation, with all its objective designs and speculations against the freedom of educated, or developed, or true man living in harmony with the organisation of his being as related to the organisation of the universe and that of the Divine Being, has been in all ages the favourite resort of the finite authorities in heaven—to conserve to themselves dominion over all junior finite creatures; and they have infused the wicked spirit of dominion into every dispensation of religion, thereby destroying its genuine rapport with the All Father, and destroying nearly all its happy results.

When Christ established a church organisation or dominion, it was with the express intention of again giving it up to the Divine Father of All when its work should be done, that all might be related to, or in rapport with, the Infinite by a matter-of-fact process in the eternal organisation of being and existence. See 1 Cor. xv. 24, 28.

"The end" of the dominion principle and of the kingdom given to Christ and to his disciples for a purpose has now come, and we Spiritualists, who appreciate the birthright of the universe, will not have the dominion wheeled upon us nor thrust upon us any more by any system of organisation whatsoever. The partition between the immortal and the mortal orders of existence has been opened, and spirits appear to and walk and talk with mortals, to which Christ, and those of his followers who laid down their life with him, that they may take it up again with him in eternal life, in eternal organisation and principles, are fully reconciled, because it is the present onward step of universal progress; but the organising (?) party desire to palm finite organisation upon us to occupy our time and means in schism and in a useless propagandism, which will bind its victims in the strongest bonds of spiritual warfare and puritanical fanaticism. Thus the organising party in the spiritual world hope to reign (but they are now hoping against hope, for they see their pet order of standing between God and man is doomed by the onward progress of the universe) in heaven, and by means of befogging mortals in the earth to organise or build a man-made order or house. Surely "they labour in vain who build it," for the Lord's house of spiritual freedom and voluntarism (as manifested or realised in "The National Progressive Spiritual Institution," whose order of business is at present established in London—15, Southampton Row, Holborn) is infinitely superior. To speak in more plain terms, if that be possible, the organisers in the spiritual world desire to exercise dominion over finite creatures, who are their fellow-beings; they are, therefore, in rebellion to effect their desire—they are organised in rebellion against the order or organisation of eternal being, and against every person who desires to live in unison with the Divine Father of

All. The source of this rebellion and its organisation which they have effected, is called, in Scripture phraseology, "Death," "the last enemy that shall be destroyed," after which they and all finite creatures will be free in the infinite and eternal organisation, and in the eternal principles, on which our own finite beings and also our eternal welfare rest.

The said organised rebellion in the spiritual world has latterly made a grand dash at Spiritualism, and at its Spiritual Institution of freedom and voluntarism in England. I was informed of it in 1872 and in 1873, when the Liverpool Conference was being projected; but the time to expose and rebut "that wicked" which has been seated in the "upper regions" a great many millions of years, was not then. The same "wicked" has been in a great degree repulsed by "Spiritualism" in America; and if the goodness and shrewdness and the love of freedom of the Yankee (Yan-glish) have been sufficient to enable them to overcome the spirit of organising bondage, the calm sober thought and the positive individuality, and positivism of the English will surely be sufficient to rebut the supra-mundane organisers and their mundane allies, preferring that the Lord, by the divine spirit and order of eternal life, shall be the builder of the house or order of freedom and voluntarism in which we will live, and breathe, and work as individual Spiritualists, and as local co-operative companies, and also as a national, spiritual, and literary order; and also as members of the human family, and of the entire created universe. In conclusion, I think if you could tell your readers more about the organisation bubbles which are being blown, floated, and burst in America and elsewhere, and a little of their character, and the disappointment and evil they work, not excepting the Shakers even, it might enlighten those who are constantly coming into a knowledge of the reality of Spiritualism, and who are almost always full of sectarian and propagandist schemes of organisation—many such are sure to become the preachers and the schemers for Spiritualism even before they have learned the first note of the "new song" sung by the redeemed or advanced to live in our heavenly Father's house. By affording such information to your readers, a powerful and relieving antidote might be administered to doctrinal seeking organising movements. To be set free from the spirit of sectarian organising efforts is the first step towards realising that the universe is already organised, which organisation in each soul should be lived out in an honest, industrious, and good life. I beg to subscribe myself, yours in the order or organisation of our divine Father.

18, Chapel Street, Darlington.

Mr. G. R. Hinde, Darlington, writes a long letter in respect to a recent communication from Mr. D. Richmond which appeared in our columns. Mr. Hinde says: "I wish it distinctly to be known that Mrs. Butterfield was sent to the Liverpool Conference to represent the Spiritualists of Darlington, who, in conference assembled, delegated her to that office, and on the spot severally contributed sums to defray that expense; and I will here state, in support of what Mr. Joy said at the recent conference, that it is generally acknowledged, in Darlington at least, that the attempt to establish a national organisation in 1872 here is practically a failure, and exists nowhere save in D. Richmond's fertile brain." Mr. Hinde adds some criticism on "Brother David's" mental characteristics, which he does not press into print. The above cited quotation is indeed the essence of the matter, personalities aside. If we may be allowed to speak, we should be glad to add that we were present at the Darlington Jubilee Conference, held two years ago, and we cannot remember that any attempt or suggestion was there made to "establish a national organisation." The tendency of the resolutions was to sustain the "spiritual organisation" phenomenally represented by the Spiritual Institution. The term "National" was applied to the Institution by some present, but we did not acknowledge the term. Our work is spiritual, and so our machinery must be spiritual—universal, and hence cannot be national, which is limited and idiosyncratic. These generous resolutions have been generously carried out. The Spiritual Institution, which has done and now does the public work of the movement, has been well supported, and the work performed has been increased in importance. Mr. Joy is simply under a mistake, for which his slight acquaintance with the work of the movement is ample excuse. The Darlington meetings had nothing to do with "national" matters—all "spiritual." Mr. Joy is in a different "sphere" altogether.

#### SPIRITUALISM IN HOLLAND.

To the Editor.—Dear Sir,—Having recently been in company with the celebrated medium Mr. C. E. Williams at the Hague, I think it may be interesting to your readers if I give a brief account of my experiences there with reference to Spiritualism. Through the mediumship of Mr. Williams the cause of Spiritualism in Holland has received such an impetus that many are being convinced of the glorious truth that the spirits of the dear departed can commune with man. The Spiritualists at the Hague number about 300, and a portion of them are banded together as a society, denominated the "Society of Oromase." Of this society Mr. J. J. Herfat is at the present time president, and Mr. Riko an active member who is ever working indefatigably for the cause. Mr. Williams is received by the Spiritualists as if he were a member of their own family. During his visit to the Hague the Spiritualists have had a rare time of it. He has been engaged at four private seances, and has given two others. At the two latter I was present. The first of them was given by Mr. Williams on August 18th, to the members of the Society of Oromase, and there were fifteen persons present, ladies and gentlemen. The seance was held in the room in which the society holds its ordinary meetings. All having seated themselves around a large table and joined hands, the gas was turned out. It was soon evident that the spirits were at work, and manifestations succeeded each other very quickly. As, however, it would tax my memory further than its capabilities, and would occupy too much of your space to describe all that took place, I will content myself with a general outline. During the first part of the seance articles of furniture were moved about the room while all hands were joined, and the voices of "Peter" and "Katie King" were heard talking more or less freely to the sitters. A musical box which had been set playing was again wound up by "Peter," who floated it about over our heads as it was discoursing sweet music. Most of the sitters were either patted or touched by spirit hands, and a bell which was lying on the table was frequently taken up and rung. In a

part of the room distant from the circle was a piano, and while all had their hands joined it was opened and a tune played upon it by "Peter." On a light being struck, it was seen that several hats, an umbrella, and other articles had been brought from various parts of the room, and were lying in confusion on the table.

After an interval of ten or fifteen minutes—during which the company left the room—we all returned for, "cabinet experiments" to be held. A cabinet was improvised by a curtain being fixed across a corner of the room, and around this we were all arranged in a circle. In a very short time "John King" showed himself, bearing his spirit lamp, and he gave a very convincing test of the reality of his spirit form. Mr. Riko sat near the medium, and while "John King's" spirit form was plainly seen he ("John King") took hold of Mr. Riko's hand and placed it on the medium. Thus it was clearly proved that "John King" and the medium are two distinct beings. A clergyman present, named Mr. Nieuwold, asked "John" to oblige him by writing his signature at the back of a portrait, and "John" at once kindly complied. The seance closed with "John King" bidding a hearty "good night" to all.

The second seance was given at the house of Dr. Bech, and again there were fifteen persons present. On the table were a musical box, a bell, and instrument called the Oxford Chimes, &c. During the first part of the seance the manifestations were similar to those I have already described as happening at the previous seances. In addition, "Katie King" showed her spirit lights, and as it was very hot in the room, she fanned the company with a fan belonging to a lady present. Each wave of the fan was accompanied by a delicious perfume. "Katie" and "Peter" touched each member of the company, and the former gave a forcible test, which came under my own cognisance. Among those present was Mr. Nieuwold, and behind him I saw "Katie" standing with a light in each hand. I noticed that she touched Mr. Nieuwold, and I was about to mention the fact when he declared that he felt spirit hands touching him. There was, as before, a break in the sitting, and afterwards Mr. Williams sat in an adjoining room, which served as a cabinet, while the members of the circle were arranged in a circle in the room in which they had been sitting. Mr. Williams was only hidden from them by a curtain. "John King" showed himself so distinctly that every one present saw him, and could plainly distinguish his turbaned head and his face. He bowed to each one present, and expressions of surprise and pleasure greeted him from all sides.

In conclusion, I may mention that Mr. Williams has given seances at Amsterdam and Arnheim, and he has received a pressing invitation from an Austrian countess to visit Austria. As, however, he desires to resume his seances in England about the second week in September, and he has still many engagements at the Hague, he proposes to defer his visit to Austria to a later period. It is to be hoped that he will be enabled to visit Austria at some future time, and forward the cause of Spiritualism there as he has in Holland. Seances of the nature he has been giving are no novelty in London, but in Holland they are much prized, as affording a tangible solution of the great problem of the immortality of the soul.

Hoping that you will be able to find space in the MEDIUM for this communication, I remain, yours truly,

C. E. G.

#### NOTTINGHAM LYCEUM RECONSTITUTED.

To the Editor.—Dear Sir,—I hasten to inform you and the readers of the MEDIUM that your presence and earnest endeavours at our late picnic were not without effect. According to the resolution passed at the Arboretum, we met on the following Sunday to consider in what way the Lyceum should be again started. After some amount of discussion it was resolved "to follow out as far as practicable the constitution of the Manual." On Sunday, August 23, at half-past two, we met to elect officers and leaders. Mr. Moreton presided. The result was as follows:—Mr. Moreton, conductor; Mr. Ashworth, guardian and secretary; Miss Ellen Davis, musical director (vocal); Miss C. Hitchcock, to preside at the harmonium; Mrs. King, guard; and Mr. Staples, librarian. As there were not members to represent all the groups, they are as follow:—Fountain, stream, river, and lake groups, Mrs. Warner, leader. Excelsior and liberty groups, junior leader, Mr. Herod; and liberty group, senior leader, Mr. Staples.

Last Sunday, August 30, the session was opened by the conductor at a quarter past two. At the suggestion of Mr. Addicott, of liberty group, senior, the conductor gave us an opening address, which was to the point, and I am hopeful enough to expect it will not be without good results. He strongly urged the officers and members to be more punctual in the future than they had been in the past. The "wing movements" and march were gone through with apparent fresh interest, and I believe were quite enjoyed.

We hope to receive the sympathy and presence (as often as possible) of our friends as heretofore. All who are at all interested in the well-being of the rising generation are earnestly invited to pay us a visit, and observe the working of the "Progressive Lyceum" system of education.—In the cause of progress, yours ever,

JAS. ASHWORTH, Secretary.

72, Rowland Terrace, Heskey Street, Nottingham, August 31, 1874.  
P.S.—Correspondents and friends will please note the address.

SOWERBY BRIDGE.—Mrs. J. A. Butterfield kindly gave two addresses on Sunday, September 6th, for the benefit of our new Lyceum. The subject in the afternoon was "Spiritualism and Materialism versus Christianity." The subject for the evening was "Where is God?" Both the addresses were listened to with the greatest attention, and they were highly appreciated. The meetings will be continued every Sunday evening, and the various speakers will be announced from the platform. Mrs. Illingworth of Bradford is expected next Sunday evening. There will be no collection until Sunday, October 4th, and afterwards every fourth Sunday, or what is termed our monthly day, when services will be held afternoon and evening on that day only. The Lyceum will (on and after Sunday next) be continued morning at ten o'clock, afternoon at two o'clock, every Sunday (the monthly day excepted), and friends of progress who wish to see the exercises and principles of the Lyceum movement will please to accept this invitation.—HENRY LEAD, Hon Sec., Hollins Lane, September 7th, 1874.



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

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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, SEPTEMBER 11, 1874.**

SUBSCRIPTIONS RECEIVED FOR THE SPIRITUAL  
INSTITUTION DURING AUGUST.

It is encouraging to observe that at this season of the year the funds of the Institution are comparatively well sustained. Contributions are, however, much in arrears of the estimated requirements, and during this month, when business is at its lowest ebb, we feel the pressure very acutely. Our work daily increases in importance, and institutional expenses augment in a corresponding degree. Our services are now so valuable, and their effect is so palpable, that we do not feel called upon to sustain them further from our own slender capital, which is required many times over for its legitimate purposes. Even if we were rich, it would not be proper that the cost of a public movement should devolve on our resources. It is much better that Spiritualism should be independent, and pay its own way. This can only be done by each Spiritualist doing his individual duty in the matter. We feel that it is a duty to support a cause so good; and to which we all owe so much. It is this sense of duty that has for years kept us in the work; and of the thousands of Spiritualists, those are the happiest and enjoy the blessings of Spiritualism most who listen to its voice. If it be right for a few hundreds of Spiritualists to take part in this work in the advantages of which all participate, then it cannot also be right for others to remain indifferent. We feel that it would be a hideous crime for us to think of our personal interests merely, and forsake this hard grinding life for one more easy, fashionable, and lucrative. In a degree we would be also culpable if we, from neglect or a false modesty, did not make these appeals to the moral qualities of our brethren. It has been part of our work to educate them into a form of voluntary organic co-operation, and in this, as in other branches of our mission, we have succeeded, and thus a great work has been done, and those who have been most liberal therein have enjoyed the fruits in the highest degree. We express our grateful acknowledgments to the following helpers:—

	£	s.	d.		£	s.	d.
Dr. R. ... ..	0	2	6	G. H. W. (to sustain			
Mr. T. Fardon ... ..	0	10	6	Human Nature) ...	10	0	0
Mr. D. Richmond ... ..	0	9	0	Lieut.-Col. Stuart ...	1	0	0
Mr. Cameron ... ..	0	4	10	Mr. R. A. Wainwright	5	0	0
J. F. M. ... ..	0	1	0	Mr. Bradish ... ..	0	10	0
Mrs. Cook ... ..	0	2	0	Lady Caithness ... ..	3	3	0
Mr. Davies ... ..	0	1	10	P. M. (in aid of the			
Mr. A. ... ..	1	0	0	Medium) ... ..	1	0	0
Mr. N. Large ... ..	1	1	0	Mr. A. Fountain ... ..	2	1	0
Mr. R. S. Browne ... ..	0	5	3	P. G. (second sub.) ...	5	0	0
Mr. P. Derby ... ..	1	0	0				

A fund of £1000 is being deposited for publication purposes, but it must not be squandered on public work. As our publishing department has been considerably drawn on of late, we shall be glad of all the help and subscriptions which can be forwarded during this month, the very dullest in the year for money.

**DR. SEXTON AGAIN AT MARYLEBONE MUSIC HALL.**

Perceiving that an effort was being made to render completely successful the Sunday evening meetings at Marylebone, Dr. Sexton kindly came forward and offered his services for one evening, which gift was heartily received by the committee. On Sunday week, September 20th, Dr. Sexton will give his complimentary oration, and it is hoped that a full house and a handsome contribution will reward the Doctor's generosity. The subject treated will be, "Objections to Spiritualism Stated and Answered," which had to give place at the Doctor's last appearance to the reply to Professor Tyndall. It will be the last time that Dr. Sexton can be heard in London for some time.

BRIGHTON.—Mrs. Cora L. V. Tappan will deliver orations at the Grand Concert Hall, West Street, on Sunday evenings, October 4th, 11th, and 18th. Subjects of orations and impromptu poems will be chosen by the audience. On October 4th, selections from Rossini's "Stabat Mater" will be played on the grand organ by Mr. W. Devin. The hymns and order of service will be printed each week in the *MEADROW*, and sold in the hall. Admission free; reserved seats, 2s. 6d. and 1s., to be had of Mr. John Bray, 82, St. James Street, Brighton.

## DR. SEXTON'S PROVINCIAL TOUR

We give in our advertising columns copy of a handbill which has been published at Newcastle, announcing Dr. Sexton's visit. We do so for the purpose of showing our readers how interesting, instructive, and attractive a simple placard may be made. Many of the best efforts of our friends at convening public meetings are wrecked because of the indifferent manner in which the affair is placed before the public. The announcement to which we give publicity is of quite another kind, and we hope all committees will keep this copy of the MEDIUM carefully for future reference. Some time ago we pointed out, in an article on "The Art of Promoting Spiritualism," that committees sometimes not only ruined themselves, but damaged the reputation of lecturers, by ill-conceived and badly-arranged lecturing enterprises. Wait till you have prepared the public mind to appreciate a lecture, and put it before the public in proper fashion, and it is bound to be a success in every respect. There are plenty of places in a position to receive a visit from Dr. Sexton with advantage, and to such we commend the early use of the model announcement to which we have already referred. Get the tickets out at least four weeks before the lecture comes off, and, by every friend of the cause carrying a pocketful of tickets and handbills, sufficient money may be taken in advance to pay all expenses, and, what is better, there will be a fuller rush of the general public at the doors in consequence. The best advertisement of a forthcoming meeting is a ticket-holder.

# THE PUBLICATION OF *HUMAN NATURE*.

The illustration of a magazine with spirit-photographs is such an unusual task, that we have found some difficulty in the execution of it. Firstly, the production of prints from the original negative was so tedious that negatives had to be multiplied, when all at once the weather broke up, and printing proceeded at a very slow pace. Then there is the extraordinary demand for copies, which swallows up dozens daily more than the usual sale. These impediments to progress in augmenting stock have forced us to silence in respect to *Human Nature* for September. The subscribers, it is hoped, will all be supplied ere this notice is in the hands of the public. Our elder brother, *Human Nature*, has, indeed, come out in a new form, and maintained his well-earned reputation for leadership in the path of spiritual literature. The September number contains two recognised spirit-photographs, mounted on a neat card the size of the magazine. The whole may be obtained post-free for 7d. The photographs are so wonderful and so clearly authenticated, that, with the talented article by "M. A.," they constitute a fact for immortal existence of overwhelming import. We only wish we could produce them fast enough to meet the great demand which it would be easy to excite. All orders will be filed in the course in which they are received, so that we would recommend early application to be made.

THE PHRENOLOGICAL SEANCES.

On Tuesday evening there was a very full attendance, consisting in part of visitors from various portions of the country. These seances have become a necessary institution, and, to a class of minds, one of the Lions of London. In one respect they serve a useful purpose. The provincial readers of the *MEDIUM* generally desire to see something of Mr. Burns on their visits to London, but, as his time is too fully occupied with his unceasing work, he cannot devote a moment to the entertainment of company. These seances, however, give an opportunity for all to hear from Mr. Burns matter of far more importance than could be communicated in a short conversation. On Tuesday evening the phrenological peculiarities of Henry Ward Beecher, Mrs. Tilton, and Theodore Tilton formed the subject of the opening lecture. This essay was listened to with profound interest, and on concluding the speaker was rewarded with a hearty outburst of applause. It is a great pity that these speeches are not carefully reported, for the benefit of the readers of the *MEDIUM*. The latter part of the evening was occupied with phrenological delineations. Dr. Maurice Davies and Mr. J. Swinburn were the first couple, followed by two ladies, one from Glasgow and the other the wife of a medical gentleman from Lancashire. On Tuesday next remarks will be made on the Pontigny pilgrimage, with a review of the phrenological development of Archbishop Manning. The seance takes place at 15, Southampton Row, at eight o'clock; admission 1s.

MR. RUSSELL'S TRANCE ADDRESSES.

On Sunday evening, notwithstanding the soaking wet weather, a highly-respectable and numerous audience assembled in Marylebone Music Hall to listen to a trance address through Mr. H. E. Russell, of Kingston-on-Thames. Mr. Russell was accompanied on the platform by his two friends, Mr. Champernowne and Mr. Pilborough, members of his circle, and between whom he occupied a position on the platform. Mr. Slater and Mr. Burns also accompanied Mr. Russell on to the platform. Mr. Burns presided, and conducted the service. The portion of Scripture read was selected impressively from the first portion of the sixth chapter of Matthew's Gospel, which, it will be remembered, contains "the Lord's Prayer." In introducing Mr. Russell, the Chairman apologized for the delicate health of the medium, and the fact that he is not used to public life, and that his spirit-friends have much more difficulty in controlling him effectively in public than in private. The address, which followed a fervent prayer through the lips of the entranced medium, was founded on the petition, "Thy kingdom come." It was highly spiritual and impressive, and abounded



with genuine spiritual truth. After speaking about three-quarters of an hour the control ceased, and the Chairman observed that though Mr. Russell entertained in his daily life those exalted views of Spiritualism which had just been given by his spirit-guides, yet he had witnessed spiritual phenomena of the physical kind in his own circle superior to aught that had been observed anywhere else (Mr. Russell's reports in past numbers of the MEDIUM give particulars), showing that spirituality of mind and of teaching, instead of being a barrier to the palpable manifestation of spirits, was the very best condition for such extraordinary occurrences to take place.

Three clairvoyant observers in the audience distinctly saw the spirits on the platform accompanying Mr. Russell. When asked to describe what they saw, Mr. Russell at once recognised the well-marked features of his father in spirit-life.

Mr. Russell will occupy the platform at the Athenæum, Gower Street Station, on Sunday evening, at seven o'clock.

#### "DR. SEXTON'S REPLY TO PROFESSOR TYNDALL."

We have received the greater part of the manuscript of this work, and hope to have it ready by this day week. It will make a handsome shilling pamphlet, but to the promoters of the cause we have determined to offer it at the low price of 6s. per dozen, carriage extra. We must sell an enormous quantity to pay our expenses at this price, but we have great faith in the usefulness of the work, and hope to make it of much service to the cause in its present stage of development. We have already received orders for many dozens, and when our readers know that they can obtain the work at half-price by ordering a dozen copies, no doubt the demand will be very great. A copy should be sent to every doctor, minister, schoolmaster, member of a learned society or other educated specialist, in every part of the country. If the friends will lay their heads together in every place where "two or three" are in the habit of conferring on this question, and if they will look over the Directory and see how many copies it will require to supply the representative men in their district, no doubt they will find a means to do so. It is not poverty which hinders our cause, but apathy. Once set the ball a-rolling, and error and ignorance might be speedily crushed out of existence; but the ball is so ponderous that it refuses to move. We will say further, that if the forthcoming work be ordered in large quantities, we shall make such reduction in the price as we can afford. All we want is a return of money laid out, and working expenses. If 1,000 copies are ordered in all, the cost per copy will be about double from what it would be if 2,000 were ordered. Go to work, then, and see what can be done, and depend upon it that according to results so shall we deal with our friends.

#### THE SUNDAY SERVICES AT MARYLEBONE.

On Sunday next, September 13, no meeting will be held at the Marylebone Music Hall, the committee having deferred their meeting to allow Spiritualists to attend Mr. Morse's farewell lecture at Cleveland Hall. The Marylebone meetings will be resumed on Sunday week, on which occasion Dr. Sexton has kindly volunteered his services on behalf of the funds. It seems strange that the means of supporting Sunday meetings in London should be wrung from the brain-power of such hard workers as Dr. Sexton, Mr. Burns, Mr. Russell, and other toilers for our cause. It would appear more creditable to our movement if those well-to-do people who do not trouble their brains particularly just used their hands, and forwarded a small subscription to the secretary on behalf of this good work. The following sums have been received already at the Spiritual Institution:—

	£	s.	d.		£	s.	d.
Dr. Smith	...	...	0 10 0	Mr. Wainwright	...	0 5 0	
Mr. Cotter	...	...	1 0 0	P. G.	...	1 0 0	
Mr. Ashman	...	...	0 5 0	Mr. Tebb	...	1 0 0	

These meetings are not only much wanted, but they have been quite successful. The audiences have been in most cases quite large, but being composed, for the most part, of strangers to the subject, it cannot be expected that they will contribute much for the sustenance of the meetings. In introducing Mr. Russell on Sunday evening, the Chairman remarked that the need of meetings was clearly demonstrated by the fact that such a large assembly met on such a very unfavourable night. There are surely more than six gentlemen in all London who will afford a trifle for this good and necessary work. If so, they are cordially invited to enclose their remittances to the Secretary, Mr. C. White, 46, Dorset Street, Baker Street, W.

THE MEMORIAL EDITION of Judge Edmonds' work is now complete, and it will be distributed next week. We shall have something to say about it as soon as it is in the hands of the subscribers.

DR. MAURICE DAVIES, author of "Unorthodox London," is forming engagements to deliver his lecture, "The Pros and Cons of Spiritualism; a Narrative of Experiences." He lectures in Scotland early in November, and would take a few places en route. For terms, address 44, Netherwood Road, West Kensington Park, W.

MR. BURNS is expected to pay another visit to Sowerby Bridge on Sunday, October 4th, and give the Lyceum a couple of lesson-lectures in phrenology. On the Saturday evening, there will be an entertainment of music and phrenological examinations.

MR. WILLIAMS will return to London about the 21st instant.

#### PREPARING FOR PUBLICATION.

"Miracles and Modern Spiritualism," by Alfred R. Wallace, F.R.G.S., F.Z.S., author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c.

This new work will consist of—

(1) "The Scientific Aspects of the Supernatural," much enlarged, and with an appendix of personal evidence.

(2) "An Answer to the Arguments of Hume, Locke, and others against Miracles."

(3) "A Defence of Modern Spiritualism," reprinted from the Fortnightly Review.

This important work will soon appear in one handsome volume, to be published at 5s. Subscribers' names received at 3s. 6d. each (postage extra), or six copies for £1.

This, one of the most important scientific works which has appeared on behalf of Spiritualism, is about to be published by Mr. Burns, on a plan which places it entirely at the disposal of the friends of the movement at the lowest possible price. Immediate steps should be taken to give it the widest possible circulation.

A work, of which the following is the very comprehensive title, is about to be published by Mr. Burns:—"A Dissertation and Explanation of the Mystery of Will-ability, Mind-energy, or Mental Volition, as exercised in Controlling Ourselves or the Thoughts, Feelings, and Acts of Others; exemplified, especially as to the latter capabilities, by the faculty of Electro-Biology or Animal Magnetism, and the Influence of Fascination. Illustrated by Facts. Also, Observations on the Consequences effected in us through the Quality or Dominion of Faith and Belief, or Self-will Operation, as influenced by the Phrenological Organ of Hope, and called into active being through the agency of Education or Persuasion, and other means, as Charms, Spells, and Amulets. To which are added Essays on Free Will, and Fate, Destiny, or Inevitable Necessity. By JOSEPH HANDS, M.R.C.S., &c.—'Coming events cast their shadows before.'"—Campbell.

An article on M. Rigg's mesmeric entertainment came too late for this week's issue. M. Rigg's concluding entertainment is advertised elsewhere.

MR. MORSE will lecture at Cleveland Hall on Sunday evening, at 7 o'clock. Admission free. It will be the last lecture which he will give in London previous to his departure to America.

A FRENCH lady has called, and said she understood Mr. Buguet will arrive in London early in the week. He has not apprised us of his intention to do so.

EASTBOURNE.—We hear that Mr. Morse has had a good meeting at Diplock's Assembly Rooms. The local Gazette lately contained an able article by Mr. Cooper in reply to a newspaper correspondent to whom Spiritualism was "what a red rag is to a bull."

MR. HOCKER'S CIRCLE.—In reply to the many applicants who have expressed a desire to attend his circle, Mr. Hocker desires to say that arrangements have been made for their accommodation on Monday evenings at a quarter to nine, admission 1s.

MR. COGMAN'S quarterly tea meeting will be held at his Institution, 15, St. Peter's Road, Mile End, on Sunday, September 27th. Tea on table at 5 o'clock; tickets, one shilling each. An interesting meeting will be held after tea, at which various Mediums and well-known Spiritualists are expected to take part.

"COUNCILS AND POPES.—The Dean of Westminster, in the current number of the Contemporary Review, writes: 'How many are the good words and works in which the Councils have had no part? The Creeds: Even the Nicene or Constantinopolitan Creed is in substance the creed not of a Council but of Eusebius and Epiphanius. The Apostles' Creed, and, with all its merits and demerits, the Athanasian Creed, is not sanctioned by any Council at all. The Canon of Scripture: It was not adopted, or sanctioned, or explained by any Council until the Council of Trent; and the decision of that assembly, recognising as authorised only the received version of the Vulgate, no educated man, either Roman Catholic or Protestant, can in the present day accept. Theology: Is there any single theological question which any Council or Synod has argued or decided with an ability equal to that of any of the great theologians, lay or clerical? The nearest approach to it are the chapters on Justification in the decrees of Trent, and on the Bible in the Westminster Confession. But how inadequate to the needs of the case, how inferior to the truly inspired utterances of individual genius!—to the enlightenment of the world by Origen, by Jerome, by Augustine, by Dante, by Hooker, by Bacon, by Thomas à Kempis, by Bossuet, by Luther! The formation of the hymnology, or of the music, or of the liturgy, or of the morals of Christendom—all these were the works of public opinion, of general instinct, or of gifted individuals—not the work either of a general council or of the corporate or synodical action of the clergy as such. It is exactly in the capacity of guiding and instructing the world that these corporate meetings have most signally failed. What is true of the Councils is true also of the Popes. No one would say that the occupants of the Papal Chair have been the chief intellectual or moral oracles of mankind; with the exception of Leo the Great and Gregory the Great in early times, and of Benedict XIV. in later times, there is hardly a single Pontiff who ranks with the luminaries whose writings have enlightened the Church. But it is unnecessary to refute a claim which is not maintained except with so many reservations as to deprive it of any meaning. It is enough to state the well-known fact that, whilst some brilliant examples of courage, generosity, and tolerance have been placed before the world on the pontifical throne, these have been counterbalanced by an average of mediocrity and by excesses of wickedness not surpassed in any European monarchy.' This is entirely in harmony with the views expressed by William Howitt, in No. 224 of the MEDIUM. Perhaps, however, the sect founders in connection with Spiritualism, guided by the experience of the past, will elect a Pope to rule over them; who shall be, like his namesake, infallible."

Co-operative Institute, Oct. 8, 1874.

### FURTHER EXPERIMENTS IN SPIRIT PHOTOGRAPHY AT BRISTOL

To the Editor.—Some recent photographic experiments conducted privately in the house of Dr. Thomson, of Clifton, are interesting as pieces of corroborative evidence. The sitters were myself and the gentleman through whose mediumship the Clifton photographs of Mr. Beattie were obtained. Unfortunately, Mr. Beattie was absent from home, and we were deprived of his aid. The room used was an ordinary parlour in Dr. Thomson's house, he himself being the operator throughout. The camera was a small one, borrowed for the occasion from an optician in Bristol, and the plates were new.

The first series of experiments, during which the Clifton medium and I sat together, present some curious characteristics, similar to those visible in the previous Clifton photographs, which are described by Mr. Wallace, F.R.S., in his "Fortnightly" papers. In one a large luminous streak stretches across the plate from the upper left corner to my shoulder, while from my head two faint but perceptible rays of light ascend. Those who possess the faculty of clairvoyance have frequently described such appearances about me during a seance. In another plate of this series the same luminous streak is faintly perceptible, and from our fingers streaks of light are distinctly perceptible on the table. During the exposure of this plate my fellow-sitter passed into the trance state, and beckoned to some form which he saw, calling to it to stand in a particular place to which he pointed. At that very spot appears a long ray of light in the plate. In all these cases the length of exposure was regulated by the tipping of the little table at which we sat.

On a subsequent occasion I sat alone, and five plates out of seven show evidence of abnormal appearance; never, however, resembling anything more than a shadowy head. The curious point is that with the withdrawal of the Clifton medium the peculiar appearances which characterise the Clifton photographs are gone, and a perfectly different kind of appearance is presented. There are no luminous streaks, but a very distinct luminosity round the head and hands, such as clairvoyants describe, and I myself habitually see. Many times as I rub my hands they emit a lambent phosphorescent light which seems to cover them. This, it is, I do not doubt, which is visible in the plates alluded to. The most successful exposure was the third plate. In it appears a shadowy head in profile; the outline is perfectly discernible, the features being slightly similar to mine, but apparently those of a much younger man. The face is shadowy, and appears to be at my side, some ten or twelve inches in front of me, and on the side furthest from the camera. During the exposure I was not in the trance state, and can affirm that no movement occurred in my head or body. Dr. Thomson, from the chair by the camera was looking at me all the time, and he confirms my certainty that no movement occurred. After this the Clifton medium came in, and the introduction of a new element changed the character of the manifestations. But we got enough to convince us that patience and opportunity would probably enable us to secure valuable results. We regretted much that no further opportunity was available, as I left the next morning. Our experiments, however, are only deferred, and will be resumed whenever we have the opportunity. I wish, Sir, that some of your readers would take up this branch of the subject and explore it. I am sure that there is much to be done in it. Mr. S. C. Hall's letter is valuable and striking. May I ask any of your readers who can give me authenticated cases of recognised spirit-photos to kindly aid me in the preparation of a chapter on that subject for *Human Nature*? I want all the evidence I can get. And will you kindly take charge of any letters addressed to your office for M. A. (Oxon)?

September 5, 1874.

### SUPERIOR MUSICAL MANIFESTATIONS.

To the Editor.—Dear Sir,—Pray allow me the privilege of noticing in your columns, though but briefly, some of the best musical manifestations I have yet witnessed, as they occurred this afternoon, immediately after Mr. Herne's Wednesday seance at the Spiritual Institution. After the conclusion of that public seance, I was about to return to the seance room for a few minutes with Mr. Herne, to interview our mutual friend "John King" on a subject regarding which I had some weeks back asked him, at a seance with Mr. Williams, his opinion, when formed after due investigation.

A gentleman well known to you, as an eminent Spiritualist, whose name I give you privately, but which I have not asked permission to publish, having come in at that moment, as it seemed, accidentally, and expressed a wish to join us, we most gladly received him, a lady and gentleman who had sat in the seance just ended joining us also thus making a small party of four, in addition to the medium. The harmonium had only been played on a little by the spirits at the public seance, the last time, however, with much harmony, for a couple of minutes or so; but now, the conditions, being evidently vastly improved, after much shaking of hands and most cordial salutations with the new guest, it was evidently determined by our spiritual hosts to grant us a great treat of a musical nature.

A youthful spirit-voice, accompanied by spiritual performance on the harmonium, in a very fairly artistic manner, then gave us a good song. "Peter?" at its close informing us, in direct voice, that we had just listened to the spirit-brother (of a certain Italian cantatrice of high reputation to-day, whose name was given). To that succeeded a duet, by "John King" in his fine bass voice, and an Italian spirit in tenor, which "Peter" loudly applauded by the term "Bravo" many times repeated, I adding my "Bravissimo." "Peter" then tried a solo to the harmonium, accompanied, but not finding sufficient voice, suddenly stopped, remarking, "I cannot voice steep enough." During the interval, succeeding, "John King" very kindly volunteered to me the precise information I had come to obtain from him, thereby settling a point which some sceptical Spiritualists have recently raised as to the identity of the "John King" who presides at 41, Leamtham Street, with the "John King" who presides at 10, Leamtham Street, with the "John King" who presides at 10, Leamtham Street.

I think the concluding piece sang was a trio, with harmonium accompaniment, all singularly well performed, by our spirit-friends. Only once during the seance I heard such music as was passed by spirits, and when I sent an account of that seance to the papers it seemed to be rather too strong for the editorial mind; so I am waiting till the legitimate program of all musical manifestations has been over and a good word

may admit of my narrative of which I still retain the notes being accepted as the literal truth, unaccompanied by gloss, or the very slightest exaggeration. On the occasion to which I now refer I was one of a party of four, in addition to the medium, at the house of the same gentleman who joined us on this occasion. The smallness of the number assembled at both seances reminds me of that little understood yet important saying, "where two or three are gathered together in my name." Hoping you may find this sufficiently brief and interesting for the columns of the *Medium*, I remain, yours truly,

August 19, 1874.

[The visitors at Mr. Herne's seances frequently remark that the harmonium is played by the spirits. Mr. Champenowne is the gentleman referred to by our correspondent as being present at the seance described above.—Ed. M.]

### LIGHT SEANCES VERSUS DARK SEANCES

"He cannot see, though he have his own lantern to light him."—*Job* xiv. 7. The severe castigation you last week administered to the Newcastle vendor of soap and pickles, and the clique acting in concert with him, will have, I think, a beneficial effect, for whilst the hydropophobia of ignorance rages too fiercely in the grocer's mind to suffer him to wet his lips at the sober stream of reason, or turn to the wholesome food of impartial investigation, the sudden and to him unexpected termination of his little bit of magisterial law will perhaps act as a caution how bold and Johnny Rook indulges in dark-fancied vagaries. Out of evil, however, cometh good; the subject-matter of Spiritualism and its claims upon the community at large will now be thoroughly investigated by hundreds of persons at Newcastle who never before this frayed, heard of Spiritualism. It needs no seer to predict a large accession of the thinking portion to the cause of truth. Great results often spring from small causes, and who can tell the benefits that may accrue through the adro-pated pranks of a silly grocer?

My object, however, is not to put this unhappy being again on the gridiron, but rather to cull a useful lesson from this lantern episode by directing attention to the shoals and quicksands which surround us and the cause we advocate from these dark seances.

The question arises—Are dark seances beneficial to the progression of Spiritualism, pure and simple? To my mind they are prejudicial, although there will doubtless be found plenty of advocates adopting contrary views; but if I succeed in well ventilating this subject, one of my present objects in a great measure will have been attained. It is manifest that of late there has sprung up a singular method, craving for what I may not inaptly term "sensational" dark seances, such as the materialisation of spirit-forms. I take it that one of our main objects in these investigations is to elucidate the great and absorbing question of Spiritualism, the reality of a spiritual world, an intercourse with spiritual beings, and to bring conviction of these great truths to the minds of unbelievers. If I am correct in this, let me ask—Do dark seances effect the desired end? Do they carry conviction to the mind of the investigator? I venture very respectfully to submit that they do not. Take, for instance, the "John King" materialisation. An inquirer after truth sees that phenomenon; you ask him what he thinks of it and the other manifestations usually obtained at these seances, and he will tell you that he considers it very extraordinary, and difficult to gauge by the ordinary rules of science. But, says our friend, "Show me these manifestations in the light, where all my faculties are free, and then I shall be better able to form a correct judgment." At the same time stands, he discards not only the genuineness of the manifestations in the dark, but likewise all their surroundings, and from that basis pronounces an adverse opinion both of Spiritualists and spiritualistic principles. If this is the result of these dark seances, the sooner we retire our steps into the light the better. Some, however, will exclaim, "Oh, we cannot obtain spirit-forms in the light." I venture, however, on the authority of Mr. D. D. Home and Mr. Bastian to affirm that we can. Here is an extract from the diary of a lady, July, 1861, upon the subject:—"He (Mr. Home) was led up to the shutters, and he opened the lower part; immediately spirit-power closed the lower and opened the upper part. Mr. Home was now led to the further end of the room, and passed in front of a very large mirror—a sea of glass. I saw a form leading him, over the head of which was thrown a tinted robe, flowing to the ground, marking the shape of the head and shoulders. He followed close to it. I saw them both in the mirror, his features, face, and hair perfectly distinct, but the features of the form that led him were not visible beneath the dark-tinted robe that covered them. They passed before the glass, and then we all saw a female figure with a white veil thrown over her head, which fell to the ground; at the same time, but rather higher, was the form of a man in Oriental costume. The startling vision faded away, and the great mirror remained with only the light from the window, which streamed in upon it."

I could multiply instance upon instance where the materialised spirit-form has been seen in the light or semi-light. Only a few days since I saw, at Messrs. Bastian and Taylor's light seance, spirit-bands of various sorts and sizes in broad daylight. What says the pioneer of English Spiritualism—Mr. J. Emory Jones—on this subject?—"I have an intense antipathy to dark seances. They are the nesting places of fraud, and seriously bar the steady advance of conviction of the truth of spiritualistic phenomena into the minds of many thinkers."

Mr. Jones is not alone in his opinions, which are heartily endorsed by

Messrs. Bastian and Taylor have donated to the Spiritual Institution a packet of their cartes-de-visite by Mr. Bowman, Glasgow. They are fine specimens of photography, and will look well in the collection of Spiritualists. We are selling them at 1s. each.

Therism declares that God dispenses health and inflicts disease; and sickness and illness are regarded by the theist as visitations from an angered Deity, to be borne with meekness and content. Atheism declares that physiological knowledge may preserve us from disease by preventing our infringing the law of health, and that sickness results, not as the ordinance of offended Deity, but from ill-ventilated dwellings and work-shops, bad and insufficient food, excessive toil, mental suffering, exposure to inclement weather, and the like.—O. BRADLAUGH.

John Rook was the grocer's assistant, and a witness for this prosecution.—Ed.



THE BENEFITS OF SPIRITUALISM.

Communication between the Warring Mediums on "R. B. X."

Spiritualism is not a new thing, but is as old as the human race. This is a fact easily proved by the history of mankind in every place and in every age, but it is the custom of the present day to ignore the manifestations both present and past, and to attribute to gross superstition the opinions of those who think otherwise. In days gone by Spiritualism had two forms, the one what was called "inspiration," and the other "witchcraft." The one was accepted by the nations to whom the messages came, but the other was looked upon as wicked, and was forbidden without any reason being assigned. This was the case especially among the Jews. They had their recognised prophets and priests, whose duty it was to make known the will of God through the mediumship of themselves, and of certain material substances which had been rendered fit for this use by the great mediumistic power of the first possessors of them. The witches were persecuted, on the other hand, and through the total misapprehension of passages in the sacred writings, were put to death without mercy.

In Christian countries the same process has been adopted, with this difference, that no room has been made for a continuance of revelation even of a prophetic sort, but all is assumed to have been completed at the death of the last of the Apostles. We need not here go into the question whether this was the opinion of the original founders of the Christian Church. We only adduce the fact of a faith in revelation, though past, to show that all through the ages man believed in the possibility of intercommunication between the two worlds. In the early days of the Church creeds were formulated, and later on the Church arrogated to itself collectively all the inspiration that was acknowledged, and prevented private individuals from seeking even to inspire the teachings of the Church by receiving them in living hearts. There were, however, always those who knew that the dead could speak, though they usually supposed it was a miraculous manifestation of divine power, and not an event which is governed strictly by law. On the other hand there were also those who were believed to possess diabolical power, and who were persecuted and put to death with even less reason than the unfortunate mediums among the Jews, for, in the latter, the Jews had apparent commands so to act, but the Christians none.

This opening of the gates of the spiritual world is a fact established by all history, and at last it is engaging the serious attention of a large, influential and increasing portion of society. It may, well, then, be believed, that its effect must be enormous for good or evil, and it would be worth while to trace it in ancient times. We, however, do not intend to do so now, but we shall confine ourselves to a very few remarks about the present action of the spiritual world on the natural, and try to show that this action is of the utmost use to humanity both on earth and beyond.

The human race was intended to be united, and it is an accident, resulting from the presence of the fall, that there is such a thing as separation. If man had grown in accordance with the divine plan, he would always have had open connection with that branch of his race which had passed out of the natural into the spiritual state of being. This, we say, was the purpose of the Creator, and it therefore cannot be sinful to seek to restore the connection which sin alone has broken. It is so long since communication has been common to any large portion of the human family, that they have almost lost all knowledge of the times when it was so, and they have come to think that it is the normal condition of man to have his spiritual nature closed, and that it is something like a miraculous interposition when his faculties are sufficiently developed to allow of communication being re-established. Men do not see that it is the resisting the spiritual influences that is sinful, and not the seeking them, and they therefore fear to anger God by doing what is in reality his earnest wish that they should do. It is a great pity that this is so, and those who are already sufficiently enlightened to think otherwise will be doing the greatest possible service to their brethren by putting forth every effort to break down this great barrier to progress.

Having said this much it is hardly necessary to say more, for everyone who believes in a God of wisdom and love must at once perceive that if it be his intention that intercourse take place between the spirits of the departed and those left behind, such intercourse must be of the highest possible good to the whole universe. We shall, however, go on to say a few words about the bearing of Spiritualism on the opinions and actions of the present generation on earth, and the present generation on the first plane beyond—those who will shortly pass from one world to the other, and those who have just effected the transit.

Man, being a spiritual being, must have spiritual connection with the Origin of Life, else he would perish utterly. This connection is effected through the spirit-world. He lives, he breathes in that world even while encased in clay, and when he is released from his prison-house it is only an enlargement of his previous life, and not a complete revolution in his state. The more perfect and full his respiration in the spiritual atmosphere, the more truly does a man live, and the clearer and purer ideas has he, not only on spiritual subjects, but also on natural or earthly. Therefore, as long as the connection with the spirit-world is closed, or rather, as long as he is quite unconscious of its existence, he breathes but feebly, and his life is stagnant and deformed. He is unable to think truly, and he is, therefore, unable to act wisely, however much he may desire so to do. But whenever he is made aware of the truth about the two worlds, and their mutual relation, he is placed in a position to draw new vigour into his frame. It does not follow that he will at once develop into a perfect man. He is far too far removed at present from perfection to be able to reach it before many generations have lived and worked to bring about the true connection again between man and spirit. But he is a step further in the right direction, and an impulse has been given which will result in accelerated motion till every evil will cease, and every error be removed.

Spirits, again, benefit in at least equal proportion. They are tied down to earth till the generation they lived among passes upward, and they cannot advance as long as that generation is in gross darkness. It is one of the laws of the universe that the higher shall help the lower, and, if the lower remain low, the higher can advance no further. Man is acted on by the spirits near the earth, and these spirits again by those

more removed. If, therefore, man remain ignorant and debased, those who teach him cannot advance beyond first principles, and they cannot earn themselves from their more advanced brethren in the spheres. It thus follows that the spirit-world is kept bound down by the darkness of earth, and the whole of the animated universe is thrown out of gear. This cause of disorder will be removed when man opens himself to influx from the spirit-world, and thus the whole universe will be raised a step nearer God. This advance will in its turn react on the race on earth, for when a more advanced class of spirits are able to reach mankind, the incubus which at present presses upon him will be taken away, and he will be free to rise with ever-increasing rapidity.

This, in a few words, is the outline of the purpose to be served by Spiritualism, and another time we shall enter more into detail. We have spoken only of spiritual advantages to be derived, and to the opening mind this is quite enough. But material prosperity will also follow, though not by direct revelation of material knowledge. Growth must be from the spirit, and as the spirit advances it will be able to apply its increasing powers to even material uses. Thus the body will be re-deified as well as the soul.

A PRIVATE SEANCE.

To the Editor.—Sir, I think it would do a great deal of good to the cause if the results of private seances were reported oftener than they are, as they would offer more guarantee to sceptics than there was, not to do so, for what possible ground can there be for it when there are no pecuniary transactions in the matter? The following is an account of a private seance held on Saturday last.

The circle was composed of four persons—three ladies and a gentleman.

The mediums (non-professionals)—Messrs. V. Beddingfield and G. A. Smith—were tied securely in their chairs, and placed at a distance from the table and from one another.

In a short time they were controlled, and light being called for, the medium, Mr. Beddingfield, was found untied, chair and all, on the table. He was tied again firmly, and the light put out, when we were shown some fine spirit-lights.

The medium, Mr. Smith, was then untied and tied up again several times exactly as he was before.

A heavy davenport, which the combined efforts of two people can with difficulty lift, and certainly not without noise, was noiselessly placed on the table. A water goblet was taken from the other side of the room and put on the table, the mediums at the time being both tied and held. The lights continued at intervals all through the seance.—Yours truly,  
AN INVESTIGATOR.

London, S.W., September 8, 1874.

MODERN PIETY ILLUSTRATED.

The following correspondence recently passed between "A" and "B." "B" is an adherent of Spiritualism, and having publicly advocated it as moral and tending to widen the area of men's ethereal and intellectual nature, "A," although unknown to him, sent various tracts and "goody" literature, full of abuse and dogmatism, and especially a paper containing this statement:—

"We might as well affirm that a house of ill fame was a nursery of virtue as to say that Spiritualism exerts a good moral influence upon society."

The following are copies of "A's" letter accompanying the "tracts" and "B's" reply to the same:—

"Dear Sir,—Our mutual friend, Mr. —, told me one day that I had just missed you. Should I not see you, I will be delighted to meet you in C—. May I call your attention to the 'Rainbow,' January, 1873, for review of Forster's 'Biblical Psychology,' published at 21s., offered at 10s. 6d.; also his 'Episode of Life,' poetry and prose. I am quite sure you would not fight with them. Do let us get the truth of God into our hearts—girding our loins—without this; all else is sham.—Yours truly,  
A."

REPLY.

"There are more ways of wickedness than end, and I don't think the unbridled and foulmouthed statement in the 'Bible Echo' which compares Spiritualism to a den of vice is anything but the corrosive venom of an ignorant and malicious writer. I know the statement to be false, and if the 'truth of God' is in the hearts of such writers, I thank Him that He has so filled mine with the love of humanity that I can find no quarter for such foul lies and garbage.—Yours truly,  
B."

"ONE of the most astonishing spiritual storms the world ever saw will begin before the year 1875. A literal and unprecedented outpouring of the spirit (world) upon the land and peoples. Revivals of truth, not error, will occur all over the world, especially in the Southern States among the blacks. A baptism of fire and blood upon the heads of all civilised people—the battle of Armageddon—and we to him who shall refuse to go up to the new Ramoth Gilead."—A. J. DAVIS.

MENTAL SCIENCE.—Professor R. B. D. and Mrs. Wells still continue to give their interesting and instructive lectures on phrenology and physiology at their rooms, Pavilion Place, Westboro, and we are glad to hear that they are being well patronised. It is a real treat to see Mr. Wells' models dissected, and to hear them described, for they are the best specimens of anatomy we have ever seen, and all visitors should avail themselves of such an excellent opportunity of becoming acquainted with themselves. Some years ago people consulted phrenologists to hear what they would say about their heads, or in other words, for the fun of the thing; but the novelty has now ceased to exist, and people consult phrenology for the benefits which they will derive from its teachings, in the management and training of children, choice of pursuits, self-improvement, marriage, how to make the most of their talents, &c. It will thus be seen that when rightly applied it is of the highest importance to all classes, and especially to those who would advance in position and become more useful to themselves and to others. Mr. Wells is highly qualified to take your measure, and explain how to develop and harmonise the talents possessed. He may be consulted for private examinations and for advice on health daily.—Scarborough Gazette.

## MEETING AT THE ATHENÆUM, GEORGE STREET.

On Sunday evening, Mrs. Bullock, in the trance state, delivered a very fine address to a small but appreciative audience. The 9th chapter of St. Mark to the 30th verse was read by Mr. Haxby. Two subjects were chosen, "Jesus, the Son of God," and "Man being a progressive being, it is possible for him, through long ages, to become as wise as his Maker." The latter subject won the favour of the audience. Mrs. Bullock in the trance state uttered an impressive prayer. Commencing the discourse Mrs. Bullock said, "You have selected a subject for the consideration of all minds, one that should interest all mankind. The question is this: Is man a progressive being? to make it plain, we must first speak of the wisdom of man, and the wisdom of God, the great Creator. Man is endowed with wisdom, he can conceive and comprehend, and is of such a nature that he can foretell, in a measure, all that he is destined to accomplish. Man is made for a special purpose, but only endowed with a certain portion of wisdom, but as to the great Creator, there is no searching of his understanding; how can we tell you of the Almighty? Man will not listen to the still small voice; we tell you He is love, He is light, He is truth, and unchangeable; the same yesterday, to-day, and for ever; all shall be brought to a saving knowledge of the truth: but man says to-day, I am endowed with wisdom and am capable of managing all my affairs; I want no God. This we tell you is self-righteousness; men want to rule. Who is like unto God who has created all things, the wide universe and worlds beyond? Who has created the billows that roll and rock on the mighty deep, and the wind to blow even upon this little world? Who created man, who sustains him, and who controls all the mighty powers in and around which man in his strength cannot stay or comprehend? The power that works, the infinite wisdom that guides, is far beyond man's intellect to grasp; here is knowledge and wisdom to be found, as well as in and throughout all nature. The seed that man plants in the earth, it grows, and as it grows it draws from the atmosphere that which is to nourish and beautify it; here is progression, so in all things from the lowest to the highest. Man may progress, from a child he may learn to live and hope; there is knowledge and wisdom for all. Will man ever come to the knowledge of the great Creator? can man compete with the great Architect? can he even comprehend the great Maker and Father of all from the beginning? will his mental capabilities allow of his being equal with the Creator? No; man's feelings in the spirit-world are not that he may be exalted, but that the works of Him who ruleth over all may be made manifest. All is committed to His gracious care? Who, in the spirit-world, could rule as He ruleth? who could exercise the mighty power that controls all things in heaven and on earth? For the soul, we say there is progression in the spirit-world, but there be none there that assume their position as being equal to the great God; they are become as little children before his majestic splendour. All men may ultimately become gods and teachers and fathers; all may become goodly, shewing forth the light, walking in the path of truth, and leading a good life that God will be pleased to accept. In such a way you may become God-like men. To be spiritually-minded and not materially-minded, that is good; and if you are spiritually-minded there is always progression for the spirit. The wisdom of God rules all the wisdom of man. The Lord by wisdom hath founded the earth. In humble submission before the throne of the Heavenly Father you will say, 'All His ways are ways of pleasantness, and His paths are peace.'" At the close, Mrs. Bullock's guides gave a few words on the first subject, and said, "The great medium was a mediator, and brought spirit-messages from the spirit-world. He was entranced before his disciples; he was in communion with spirits; his heavenly raiment was shining with heavenly brightness, yet they understood it not. You have in your midst to-day spirit-communion like this. 'Where two or three are gathered together, there am I in the midst of them; I am the truth, the light, and the way.' If you will have light hold communion, and the clouds of darkness will dissolve. If you abide in purity, and drink in the truth, it shall make you free."

Mrs. Bullock concluded, after speaking for upwards of an hour, with an exhortation that each one would walk in the truth, and the light, and be made free unto the perfect day. At the close a few questions were asked, and replied to with a telling effect, to the astonishment of all. The meeting closed with a hymn from the "Spiritual Lyre."

In consequence of the Athenæum being engaged for the winter months by the Advanced Unitarian Discussion Class, arrangements have been made to continue Mrs. Bullock's meetings at the Goswell Hall, 86, Goswell Road, on and after the 27th instant. A series of subjects have been chosen for the first six lectures, and will be found in another column.

Next Sunday evening Mr. H. E. Russell, the celebrated trance medium, will deliver the address, under the influence of his spirit-guides. There will be an exhibition of spirit-drawings and spirit-photographs from six till seven o'clock. Lecture to commence at seven o'clock. Those who attend are particularly requested to remain seated during the delivery of the discourse.

HALIFAX.—To the Editor.—Dear Sir,—We had Mrs. Butterfield at Halifax on Sunday, August 30, afternoon and evening. Subject for afternoon was, "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance;" from which words her spirit-guide delivered an excellent discourse, setting forth the many inaccuracies and wild speculations, and the imperfect conceptions of repentance by the majority of the orthodox Christians, and then went on to show the utility of the intervention of spirits in the affairs of earth-life, and how it gladdened heaven to behold the sons of earth working and striving to rise from positions of depravity and superstition, and that angels in heaven rejoiced over the achievement of any of these great and noble deeds. The evening discourse was on the "Philosophy of Man." The subject was dealt with physically, morally, and intellectually. This discourse was really a good one, taking up nearly all the theories advanced by the various sects and parties throughout Christendom, showing that while science may be right so far as regards the physical construction of man, yet science and orthodox Christian teachers are alike at fault on many points regarding the moral and intellectual culture and requirements of man, and that a thorough investigation into the varied phenomena of Spiritualism is requisite for the student of the philosophy of man.—Yours truly, John Lockhart, 19, Cromwell Street, Halifax, September 3.

## A NEW PHASIS OF FASHION.

"Spiritual Songs,"\* by William Hitchman, Member of the Royal College of Surgeons of England, &c., &c., &c. London: Duncan, Davidson, & Co., 244, Regent Street.

"Sleep, bravest, best," "Beautiful flowers," "Fair Isabel, and a host of other popular melodies, it is not generally known, owe their existence to the versatile pen of Dr. William Hitchman, of Liverpool. "Gem of my heart," however, according to the provincial critics of the Doctor's music, is likely to become the pet of his poetic creations in the family circle, if we may judge of opinions recently recorded by reviewers. The *Liverpool Daily Courier* assures its readers that "Gem of my heart" is, indeed, a most favourable specimen of an English ballad—one of the best; veritable words of Dr. William Hitchman of Liverpool." The *Liverpool Leader* tells us: "This is an exceedingly pretty song, possessing many beauties of descriptive power; the change of key so gracefully blended by the 'Scherzo' movement is very artistic, though not difficult, and within the compass of the majority of voices. The *London Musical World* exercises the gay science as follows:—"Gem of my heart" is simple, well marked, pleasing, and an episode in the subdominant key (G) is a very agreeable feature in the Liverpool Gem." Out of some dozen other musical, scientific, and literary opinions of "Spiritual Songs," which latter title, we opine, is the synonym of Neo-Sentimental, because the author is an avowed Spiritualist in poetry and out of it, we select a concluding notice from the *Shrewsbury Journal*, a newspaper of high reputation in that part of the country and throughout the principality:—"The style and sentiments of Dr. William Hitchman's words are poetically ambitious, but we have no reason to doubt his truthfulness in descanting on the charms of such a dulcinea. To the lover, what are diamonds, or other gems, in comparison with the eyes of his lady? The enraptured poet, however, has turned out a really effective song."

MR. HUDSON'S studio for spirit-photographs is at 2, Kensington Park Road, Notting Hill Gate.

CLIMATE OF EDINBURGH.—S. F. H. asks:—"Can you inform me of the usual climate of Edinburgh during the winter and spring? Is it dry or foggy?" Perhaps some of our Edinburgh readers will kindly answer, as we have not resided in that city in winter.

MRS. FAY AT BRIGHTON.—The *Daily Mail* of September 4 says:—"Mrs. Fay gave another of her extraordinary entertainments at the Pavilion to a large and appreciative audience. The *Mail* thus sums up:—"We have seen Maskelyne and Cooke, Dr. Lynn, Dobler, and all the other professors of the magic art, but Mrs. Fay eclipses them one and all; compared to her they are little better than bunglers."

BISHOP AUCKLAND.—A series of seances have just been inaugurated at the house of Mr. Fawcitt, through the mediumship of Miss Fawcitt, for materialisations. The result of the first sitting was that "figures" appeared enveloped in white drapery. No test beyond the examination of the medium and the inner room, which served as a cabinet, was imposed at this seance. It is intended, however, and this with the cordial concurrence of the medium, thoroughly to sift and prove the phenomena. The visit of the young-lady mediums from Newcastle, Miss Fairlamb and Miss Wood, has created much interest. The "figures" appeared at each of their seances which were held at Mr. Fawcitt's, and although, in consequence of the miscellaneous assemblage and consequent imperfect conditions, no absolute proof was obtained, yet the most intelligent spectator could not but be impressed with the peculiarity and apparent genuineness of the phenomena.—N. K.

Mr. Buguet will return to London and give photographic sittings as soon as 150 sitters are entered, at 30s. each, to be paid at the time the name is registered. The names of intending sitters will be received by—

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. Ivimey, 64, Seymour Street.

Mr. Loe, 171, Grainge Road, Bermondsey.

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

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

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

BRIGHTON.—The local newspapers are beginning to anticipate Mrs. Tappan's visit, and it is stated that "Father Ignatius" will also lecture there at the same time. Mr. Morse's visit is well announced, and Mrs. Fay's seances are fully described. The *Examiner* cannot see how Mrs. Fay can take any part in them. The dark seance with Mrs. Fay's hands held baffled him. He thinks it is, however, "a clever piece of trickery effected by some means not apparent." Mr. Fay when asked whether any mechanical or spiritual agencies were used denied the former, but left the audience to judge as to the latter. A correspondent of the *Examiner* thus writes:—"Whether or not Mrs. Fay is assisted by supernatural agency is not for me to say. Mr. Fay, who conducted the seances, did not acknowledge such assistance, but, on the other hand, did not deny it. If Mrs. Fay is a medium and the phenomena spiritual, why does she not declare it so, openly and honestly? Why sail under false colours? There is no occasion to use deception in furtherance of the cause of truth. It might be argued that many people would not attend Mrs. Fay's seances if they were advertised as Spiritualism. But why attract people to such an entertainment under a misconception of what it consists of? If it is done out of a pure and earnest desire to benefit them, it is scarcely commendable; but if it is done for the only object of gaining money, such a course of procedure is dishonourable and dishonest. I am led to make these observations because Mrs. Fay arrived in this country as a professed Spiritualist medium, bringing with her high testimonials of mediumship from the Spiritualists of her own country, and as such was received and recognised by the Spiritualists here, who now heartily disapprove of her line of conduct, as being sure to bring discredit on Spiritualism."

\* This is the latest nomenclature of musical fashion.



DR. SEXTON'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sept. 28th, "The Claims of Modern Spiritualism upon Public Attention." Sept. 29th, "How I became Converted from Scepticism to Spiritualism." Sept. 30th, "Spiritual Phenomena; Prof. Tyndall's British Association Address in relation to them." BIRTH.—Oct. 1st, "Objections to Spiritualism stated and examined." SKEGILL.—Oct. 2nd, "The Philosophy of Spiritualism, with Criticism of Adverse Theories." Dr. Sexton will visit Lancashire in November, Yorkshire in December, and Scotland in January (1875). Applications for lectures should be made at once to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

MR. MORSE'S FAREWELL ENGAGEMENTS.

LONDON.—Sunday, September 13th, Cleveland Hall; evening at 7. RUSHDEN.—Monday, September 14th, Temperance Hall; evening at 8. GLASGOW.—Wednesday and Thursday, September 16th and 17th, lectures, The Hall, 164, Trongate; evening at 8. Farewell benefit soiree, Friday, September 18th; same place. NEWCASTLE.—Sunday, Monday, and Tuesday, September 20th, 21st, and 22nd, lectures, the Freemasons' Hall, Newgate Street; evening at 8. Wednesday, September 23rd, farewell benefit soiree; same place. BRADFORD.—Arrangements pending. LIVERPOOL.—Sunday, September 27th, Assembly Rooms, Islington; afternoon at 3, evening at 7. Farewell benefit soiree, Friday evening, October 2nd. Mr. Morse will sail for America on Thursday, October 15th. He can receive no more engagements prior to his departure, his time being fully occupied. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

MRS. TAPPAN'S APPOINTMENTS.

BRADFORD.—Sunday, September 19th, and following week days. GUILFLEY AND YEADON.—Sunday, September 20th, and following week days. HALIFAX.—Mechanics' Hall, Sunday, September 27th, afternoon and evening, and Monday evening, September 28th. BRIGHTON.—Grand Concert Hall, West Street, Sundays, October 4th, 11th, and 18th. Mrs. Tappan's address for this week is, 15, Southampton Row, London, W.C.

MR. BURNS AT MANCHESTER.

As an honorary deputation from the Spiritual Institution, Mr. Burns will visit the Spiritualists of Manchester on Sunday, September 13th, for which occasion the following arrangements have been made:—Temperance Hall, Grosvenor Street, 10.30, a.m., Mr. Burns will deliver a discourse (by request) on "Biblical Spiritualism and Modern Spiritualism, in what do they differ?" At 2.30 a friendly conference will be held to which Spiritualists only will be admitted. Object: A free discussion of principles, and the best means to adopt for the diffusion of a knowledge of spirit-teaching, as given through the various mediums and otherwise. The friendly counsel which Mr. Burns (who will be present), by his extensive knowledge and experience, can give cannot fail to interest those assembled. Plans for the delivery of lectures, discourses, &c., in this and other local centres, might with advantage to the various committees be discussed, with a view to more combined action during the coming winter. At 6.30 Mr. Burns will deliver another discourse (by request) on "What must I do to be saved?" viewed in the light of Modern Spiritualism." Price of admission to each lecture 6d. and 3d. The visitor from London hopes to meet with a full gathering of the friends of the cause in the Manchester district.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BAKER STREET, W.

Discussions will be held here on the following subjects, viz.:—Wednesday, September 16th: "Are the Phenomena of Modern Spiritualism similar to those related in the Old and New Testaments?" Wednesday, September 23rd: "Are the Teachings of Modern Spiritualism in harmony with those in the New Testament?" Wednesday, September 30th: "Is Modern Spiritualism calculated to benefit Humanity?" Non-Spiritualists and inquirers are especially invited to take part in these discussions. Admission, 2d.; to commence at 8 o'clock. CHARLES J. HUNT, Secretary.

GERALD MASSEY'S LIST OF LECTURES FOR 1874—5.

1. Charles Lamb, the Most Unique of English Humourists.
2. A Plea for Reality; or the Story of the English Pre-Raphaelites.
3. Why I am a Spiritualist.
4. A Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations, the Only Basis of Man's Immortality.
5. The Life, Character, and Genius of Thomas Hood.
6. Why Does Not God Kill the Devil? Man Friday's Robinson Crusoe Question.
7. The Man Shakespeare, with Something New.
8. The Birth, Life, Miracles, and Character of Jesus Christ, Reviewed from a fresh Standpoint.
9. Robert Burns.
10. The Meaning of the Serpent Symbol.
11. Old England's Sea Kings.
12. The Coming Religion.

Address—Ward's Hurst, Hemel Hempstead, Herts.

MR. BURNS is expected in Liverpool on Sunday, September 20th, on which occasion he will address the spiritual meetings at the Assembly Rooms, Islington.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, 6, BLANDFORD STREET, BAKER STREET, W.

This society held its monthly social meeting at the above address on Wednesday, 7th inst. Mr. G. F. Tilby presided. Messrs. Frost, White, Tilby, and Hunt spoke of the necessity of entire devotedness to the cause of Spiritualism; of the utility of private circles and the great good that had been effected by those means in the Marylebone district. Mr. Feaver and Mrs. Friebold's mediumship (two local mediums) was highly spoken of. Many had been convinced of the truth of Spiritualism by sitting in circles with these mediums. Messrs. Tilby and Hunt gave a reading each. Altogether the meeting passed off very harmoniously. Two new members were enrolled, and every friend present seemed determined to consecrate himself and herself afresh to the cause of Spiritualism, feeling that a knowledge of its facts and a participation in its untold blessings were of infinitely more value than the "gaining of a world."

MESSRS. BASTIAN AND TAYLOR are the only public mediums for physical manifestation at present in London, and they are having a very fine run of business. Their manifestations and arrangements generally give good satisfaction. They are being visited by many distinguished foreigners. We have lately introduced a representative of the Turkish government, an Italian countess, and others, who have come from various parts of the world to investigate Spiritualism in London. It is curious how they all get to know of the Spiritual Institution.

MR. HERNE AT SWANSEA—Captain Hudson writes: "We have had one grand seance with Mr. Herne; it went off well; some startling developments were brought out. We are moving on very well."

INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.  
The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.  
Spiritualism as a Science, and Spiritualism as a Religion. By MRS. TAPPAN. 1d.  
Other Orations by MRS. TAPPAN 1d. each. Special lists may be had on application.  
What is Death? By JUDGE EDMONDS. 1d.  
The Philosophy of Death. By A. J. DAVIS. 2d.  
The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.  
Mediums and Mediumship. By T. HAZARD. 2d.  
Spirit-Mediums and Conjurors. By DR. SEXTON. 2d.  
A list of Dr. Sexton's Orations may be had on application.  
What Spiritualism has Taught. By WILLIAM HOWITT. 1d.  
Researches into the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. 1s.  
Human Immortality Proved by Facts. Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. 6d.  
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 Dialectical Society. 5s.  
Where are the Dead? or, Spiritualism Explained. By FRITZ. 3s.  
Theodore Parker in Spirit-Life. By DR. WILLIS. 1d.  
The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.  
Twenty Years' Record of Modern Spiritualism in America. By EMMA HARDINGE. Many Engravings. 15s.  
Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MONSIE. 1d.  
A list of other Orations by the same Medium may be obtained on application.

London: J. BURNS, 15, Southampton Row, W.C.

The fullest and clearest statement of the phenomena of Spiritualism and their relation to scientific facts is contained in Mr. Burns's speeches in

HUMAN IMMORTALITY PROVED BY FACTS. Being the Report of a

TWO NIGHTS' DEBATE ON "MODERN SPIRITUALISM,"

Between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist.

Price 6d., post free, or 3s. per dozen post free.

"Mr. Burns's late argument with Mr. Bradlaugh was, on Mr. Burns's side, a discussion in behalf of every religion that teaches a belief in spirit, and in behalf of every church. For what Mr. Burns has done, all Spiritualists and all churches owe him, in reality, deep gratitude; as, indeed, do the Materialists, for whom only an overwhelming testimony of spiritual facts, from one whose honesty and uprightness they cannot doubt, can be hoped to act with any efficacy at all."—Rev. Wm. R. Tomlinson.

This work is adapted for circulation either amongst Materialists or Christians, and will be read with interest where other publications are disregarded.

London: J. BURNS, 15, Southampton Row, W.C.

## TO THE SPIRITUALISTS OF LONDON.

What is much wanted!—A Singing-Class for Spiritualists only.

ON FRIDAY EVENING, October 2nd, 1874, the First and Introductory LESSON (on the Tonic Sol-fa method) will be given at the Spiritual Institution, 15, Southampton Row, Holborn, with a view to commence the above Class. Teacher—Mr. JOHN GUMMERT (Member of the Tonic Sol-fa College). Admission Free. Doors open at 8 p.m., commence at 8.15. Terms for the Course of 24 Lessons, with Music—ladies, 4s.; gentlemen, 5s.

N.B. It is earnestly hoped that all those interested in the work will attend and support the project. Any information respecting the above can be had by applying to Mr. JAMES BURNS, 15, Southampton Row.

## ARTHUR MALTBY.

## TAILOR AND HAT MAKER,

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**PHOSPHORUS (BRAIN FOOD).**—A new method of preparing it for medicinal use. Paper (with illustrative Engraving) sent post-free for Two Stamps, addressed to "Editor of *Earth Life*," B. Barnard's Inn Chambers, Holborn, London.

**ELECTROTHERAPEUTICS,** a New Method, by Dr. DÉSÉJARDIN. Translated by Dr. CROMBIE, of the Cancer Hospital.

Will be ready by the end of September. To Subscribers before that time, 1s. 6d. per copy; price 2s. after publication.

## IMPORTANT TRACTS.

**The Philosophy of Revelation.** By J. W. PARQUHAR. 2d.  
**Good Angels.** A Sermon by the Rev. John Wesley, with a narrative drawn up by him of extraordinary occurrences in his father's house. 2d.

**A Study of Religion: the Name and the Thing.** By F. E. ABBOTT, Editor of the *Index*. 2d.

**The Sympathy of Religions.** By T. W. HIGGINSON, showing that all religions are essentially alike. 2d.

**Clairvoyant Travels in Hades; or, the Phantom Ships.** By A. GARDNER. 3d. The author has presented the Spiritual Institution with a package of this remarkable publication. It has been reprinted in the *Banner of Light*, a correspondent of which writes: "I read 'Clairvoyant Travels in Hades' with much interest, as it helped to explain a great deal that was mysterious to me in my own clairvoyance."

The best book for Inquirers.—Second Edition.

## WHERE ARE THE DEAD?

## OR, SPIRITUALISM EXPLAINED.

Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialization of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

## DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By FRIZ.

Price 3s.; or, post-free 3d. stamps, from A. IRVING & Co., publishers, Manchester, who will forward copies of the table of contents on application.

A PAMPHLET, now ready, price 9d.

## A NEW DISCOVERY IN TELEGRAPHY WITHOUT METALLIC WIRES,

And the Laws that Govern the same; with Comments on the Planetary Systems, their status, &c., &c.

By WILLIAM WEBSTER.

In One handsome Volume, price 21s.

**NATURE'S REVELATIONS OF CHARACTER**, or, the Mental, Moral, and Volitive Dispositions of Mankind, as manifested in the Human Form and Countenance.

By JOSEPH SMITH, M.D.

This work is the fruit of nearly twenty years' diligent observation of Nature, and presents a new and complete analysis and classification of the powers of the human mind and body, together with the physiognomical signs by which every faculty is disclosed. Complete in one volume, and illustrated by 260 engravings.

"In mystic characters our features bear the motto of our souls."—*Sir Thomas Brown*.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

## DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.  
No. 2.—How I became a Spiritualist. Price 1d.  
No. 3.—Spirit-Mediums and Conjurers. Price 2d.  
No. 4.—If a Man Die, shall he Live Again? (Spiritualism and its Critics.) (A Reply to Lord Amberley.) Two orations, price 2d.  
No. 5.—A Defence of Modern Spiritualism, concluding with twelve Propositions proving that the Spiritual Phenomena can be explained only by the Spiritual Hypothesis. 1d.  
"God and Immortality" viewed in the light of Modern Spiritualism. Price 6d.

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## SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurors who pretend to Expose Spiritualism: How to escape from a Cordell Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. Price 3d.

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In the Press, and will be published immediately.

## A SPIRITUALISTS' REPLY TO PROFESSOR TYNDALL: A REFUTATION OF THE MATERIALISTIC PHILOSOPHY OF PROFESSOR TYNDALL, AS ENUNCIATED IN HIS INAUGURAL ADDRESS AT BELFAST.

By DR. SEXTON.

Price 1s. Orders for one dozen and upwards will be supplied at 6s. per dozen. The larger the number ordered, the all the cheaper will the work be per dozen. Sent in orders at once to

J. BURNS, Spiritual Institution, 15, Southampton Row, London, W.C.

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

TUESDAY, SEPT. 16, Phrenological Seance by J. Burns, at 8. Admission, 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, SEPT. 11, Mrs. Bullock, 54, Gloucester St., Queen Sq., at 8. Admission, 1s.  
SUNDAY, SEPT. 13, 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, SEPT. 14, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.  
WEDNESDAY, SEPT. 16, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.  
THURSDAY, SEPT. 17, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, SEPT. 12, 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, SEPT. 13, KIRKBY. 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.  
BOWRING 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, a 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.  
HARLOW. Psychological Society, Hall of Freedom, Bank, Lord Street, 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, WALSLEY, at Mr. John Crane's, at 2.30 and 6 p.m.  
BISHOP AUCKLAND, at Mr. Fyfe's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE. at Freemasons' Old Hall, Wear's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL. Public Meetings at the Ishington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritualist Association. Free Assembly Room, above Hindes Bros. Stores, Eldon Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA. (At Mrs. Strips', 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.  
HEMPTONWICK 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, SEPT. 14, BIRMINGHAM. 58, Suffolk Street, at 8.  
TUESDAY, SEPT. 15, KIRKBY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
LIVERPOOL. Third Street Lecture-room, West Derby Road. Mrs. O'Brien at 8. Admission free by ticket, of Mr. Chapman, 19, Dinkfield St.  
WEDNESDAY, SEPT. 16, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 2.30.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
THURSDAY, SEPT. 17, BOWLING, Hall Lane, 7.30 p.m.  
BISHOP AUCKLAND, at Mr. Fyfe's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Wear's Court, Newgate Street. Seances 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. 19, LIVERPOOL. Weekly Conference and Trance-speaking, at the Ishington Assembly Rooms, at 8 p.m. The Committee meet at 7.  
NOTTINGHAM, Churchgate Low Pavement. Seance at 9 p.m.



**ESOTERIC SPIRITUALISM. V. J. ARD.**  
**MRS. BULLOCK, TRANCE-SPEAKER**, will deliver a LECTURE at the Athenaeum, George Street, Easton Road (near the Gower Street Station), on Sunday Evening, 13th, at Seven o'clock; Seats Free. The subject may be chosen by the Audience, and of these will be:-  
 1. *On the Nature of the Spirit-spheres.*  
 2. *On the Progress of the Soul in the Spirit-spheres.*  
 3. *On the Nature of the Spirit-spheres.*  
 4. *On the Progress of the Soul in the Spirit-spheres.*

**MRS. BULLOCK (TRANCE-SPEAKER)** will LECTURE on Sunday Evening, 13th, at Seven o'clock, at Goswell Hall, 86, Goswell Road, E.C. Lectures on the following Subjects will be given by Mrs. Bullock, under the Influence of her Spirit-guides:-  
 September 27th. "Life's Ultimate Progress of the Soul in the Spirit-spheres."  
 October 4th. "Death Destroyed; or, Man's Eternal Career provided by Modern Spiritualism."  
 October 11th. "The Nature, and the Laws of Nature; the Lesson of Life."  
 October 18th. "The Essence of the Spirit of God."  
 October 25th. "The Unity of Spiritual Truths."  
 November 1st. "The Celestial Heaven."

After this Course, subjects for Lectures may be selected by the Audience. Doors open at 6.30, service at 7. Investigators and others desiring information may communicate with Mr. JOHN W. HAXBY, 8, Sandall Road, Camden Town, N.W.

COMPLIMENTARY SOIREE.

PREVIOUS to the departure of Mr. J. J. MORSE for America, in October next, it is proposed to give him a FAREWELL SOIREE, which will be held in the Co-operative Institute, 55, Castle Street, Oxford Street, W. (late Princess's Concert, Robbins). It will be held on THURSDAY, OCTOBER 8th, 1874.

Full particulars next week. Mrs. F. A. MALTBY, Hon. Sec.

A Defence of Modern Spiritualistic Phenomena, and a Reply to Professor Tyndall's Materialistic Philosophy.

You are respectfully informed that

**GEORGE SEXTON, ESQ.,**  
 M.A., LL.D., etc., of London, will deliver a Course of THREE LECTURES IN THE LECTURE-ROOM, NELSON STREET, On the Evenings of MONDAY, TUESDAY, and WEDNESDAY, SEPTEMBER 28th, 29th, and 30th, 1874.

Chair to be taken each Evening at 8 o'clock; doors open at 7.30.  
 LECTURE I. September 28th.  
 "The Claims of Modern Spiritualism on Public Attention."  
 LECTURE II. September 29th.  
 "How I became Converted from Scepticism to Spiritualism."  
 LECTURE III. September 30th.  
 "Spiritual Phenomena: Professor Tyndall's British Association Address examined in relation to them."

At the conclusion of each Lecture, Dr. Sexton will answer questions relevant to the subject of the Lecture. All visitors and intending questioners should prepare themselves for hearing the Lectures, and for asking questions by reading one or more of the following works:-  
 "Professor Wallace's Defence of Modern Spiritualism," in the Fortnightly Review for May and June, 1874; "Professor Crooke's Researches into Spiritual Phenomena," Price 1s.; "The Report of the London Dialectical Society."

To prevent overcrowding, not more than 900 Course Tickets will be issued; and should that number be disposed of, there will not be any Single Admissions by Money taken at the Door. To prevent confusion, all intending visitors are requested to be seated before 8 o'clock.

As the object of the Lectures is to give information to the more educated classes, it is desirable that the entire course should be heard by each visitor. Tickets to the course of Three Lectures, Centre Seats, price 1s. 6d. each; Side Seats, 9d. each; may be had of Messrs. HORN and STORR, Mr. FRANKLIN, Mr. E. J. BLAKE, Mr. T. P. BARKAS, Mr. MILLER, Newcastle-on-Tyne; and Mr. HUNTER, Gateshead. If the Course Tickets be not all sold, the admissions will be 1s. for Centre Seats, and 6d. for Side Seats, each lecture.

"Dr. Sexton's Discourse was a very able one, and very different to the vulgar utterances of paid Mediums. He is a speaker of first-rate elocutionary power, and treated his subject in a very able way." - Liverpool Mercury, August 7th, 1873.

"Under the auspices of the Leeds Psychological Society, this accomplished gentleman delivered last night to a crowded audience in the Music Hall, an instructive Lecture on the Philosophy of Spiritualism, reviewing many of the sciences, and ably explaining the great basis-Induction. Dr. Sexton made out a good case, and if he did not produce a positive result, he succeeded in fairly sweeping away the last vestige of prejudice and preconceived notions respecting the truth or falsehood of Spiritualistic phenomena, which he and others have classified, and on which they have built the so-called science of Spiritualism. This was, we suppose, the main object of the Doctor's lecture; and if so, he completely succeeded. Respecting the phenomena Dr. Sexton spoke about, we hesitate not to say that we know nothing; but this we do say, that a more scientific (in the best sense of that term) lecture than that of last night could not be heard from any of our chairs in our universities." - Leeds Daily News, November 4th, 1873.

Opponents of Spiritualism are specially invited; they will learn what Spiritualistic phenomena really are, by what evidence they are supported, and how intelligent inquirers account for them.

**MESMERISM.**-A professional Mesmerist wishes to give LESSONS in the art. Terms moderate.-Direct to L. CHANDOS, 11, Alexandra Terrace, New Thorntree Heath, Croydon, Surrey.

**MR. CHARLES E. WILLIAMS, Medium**, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.  
 N.B.-Mr. Williams is at present on the Continent.

**MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM**, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 12 till 8. Terms, One Guinea.-Address, 21, Princes Street, Hanover Square, London, W.  
 N.B.-Miss Fowler does not receive any visitors on Sundays.

**MRS. OLIVE, TRANCE MEDIUM** for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions. Private Seances by appointment. 49, Belmont Street, Chalk Farm Road, London, N.W.  
 A Public Seance at the above address on Tuesday Evenings, at Seven o'clock. Admission, 2s. 6d.

**MRS. WOODFORDE, TRANCE MEDIUM and MEDICAL MESMERIST**, will also give Sittings for Development in Writing of Drawing under Spirit Control. On points d'entraine en Français. Terms reasonable. Present address, 41, Bernard Street, Russell Square. Private Seances attended.

**MR. F. HERNE, Medium**, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:-On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. Herne may be engaged for private seances. Address-Herne's Oak Villa, Rockmead Road, South Hackney, N.E.  
 N.B.-Mr. Herne is at present out of town.

**MESSRS. HARRY BASTIAN and MALCOLM TAYLOR**, Physical and Mental Test Mediums from America. PARLOUR SEANCES every Evening except Tuesday, Friday, and Sunday, at 2, Vernon Place, Bloomsbury Square. Tickets, 5s. each; Hour, 8 o'clock. For private seances, address as above.

**A LADY (Trance and Clairvoyante Medium)** is desirous of obtaining ENGAGEMENTS for Private Seances, Lectures, &c.-Address, BETA, Midland Spiritual Institute, 55, Suffolk Street, Birmingham.

**MR. COGMAN'S SPIRITUAL INSTITUTION, 16, ST. PETER'S ROAD, Mile End.**-Addresses in the Trance by Mr. COGMAN, or other Medium, every Sunday evening, at Seven o'clock; admission free, and voluntary contribution.

**PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASES, 254, MARYLEBONE ROAD.**  
 Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate.  
 JOSEPH ASHMAN, PRINCIPAL.

**ELECTRO-MEDICAL INSTITUTION. DR. F. A. DESJARDIN**  
 Special Treatment for Chronic Maladies and those said to be incurable. An English lady is attached to the Institution for the application of Electro-Magnetism to Ladies. Consultations every day, from 11 to 3, at 43, Euston Road (opposite the St. Pancras Station), and from 3 to 6, at 3, Little Argyle Street, Regent Street; and at the latter place also, from 8 to 10 p.m., every Monday, Thursday, and Saturday.

**ELECTRO-MAGNETIC-MESMERIC HOSPITAL, for Paralysis, Sciatica, Rheumatism, and all Nervous and Muscular Diseases.** Male and Female attendance at patients' homes.-51, Goldhawk Road, Shepherd's Bush. Clairvoyants and Mediums developed.

**M. RIGGS ENTERTAINMENT** in the Temperance Hall, York Street, Walworth Road, will TERMINATE To-morrow Evening, the 12th instant, when he will have completed a Series of Ten Discourses upon the various branches of science in connection with Human Life; but, owing to a private engagement, he will not be able to continue them, or his Evening Classes. Instructions by post or appointment as usual. Pamphlet gratis, or by post 1d. stamp.

M. RIGG, Teacher of Mesmerism, &c., 17, Pakenham Street, King's Cross Road, London.

**MESSRS. PECK and SADLER, Trance and Physical Mediums**, are open to ENGAGEMENTS to give Seances. Fee One Guinea. Otherwise by special arrangement. Messrs. PECK and SADLER hold Public Seances on Monday, Tuesday, Thursday, and Saturday Evenings, at Eight o'clock.-Address, 126, Cowbridge Road, Canton, Cardiff.

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